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**THE**  
**T AMERICAN**  
**THEOSOPHIST**



*Official Organ of THE THEOSOPHICAL SOCIETY in America*

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WHITE LOTUS DAY NUMBER

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*Under the Auspices of THE THEOSOPHICAL SOCIETY ADYAR*

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*From H. P. B.'s Message to  
American Theosophists  
1890*

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The Masters require only that each shall do *his best*, and, above all, that each shall strive in reality to feel himself one with his fellow-workers. It is not a dull agreement on intellectual questions, or an impossible unanimity as to all details of work, that is needed; but a true, hearty, earnest devotion to our cause which will lead each to help his brother to the utmost of his power to *work* for that cause, whether or not we agree as to the exact method of carrying on that work. The only man who is absolutely wrong in his method is the one who *does nothing*; each can and should cooperate with all and all with each in a large-hearted spirit of comradeship to forward the work of bringing Theosophy home to every man and woman in the country. Let us look forward—not backward.



# THE AMERICAN THEOSOPHIST

OFFICIAL ORGAN OF  
THE THEOSOPHICAL SOCIETY IN AMERICA

Vol. XXX

MAY, 1942

No. 5

## H. P. B.'s Work for the World<sup>1</sup>

C. JINARAJADASA

**G**REAT souls are understood only centuries after they have done their work. Their own generation is too close to see their greatness; that generation, and those which follow immediately, mostly note the littleness in the characters of great people, for the full effects of the work of great leaders are only visible as the centuries pass.

This is the case with Helena Petrovna Blavatsky; she is still too near to us for us to understand the significance of her work and of the Theosophical Movement which she created. Being truly great in character, she had many aspects of herself; above all, she was original, and therefore utterly unconventional. Therefore she affords her critics plenty of material for hostile criticism.

But criticism is helpful only when the critic has a *criterium*, a standard of measure, with which to judge. But there is no criterium with which to judge H. P. Blavatsky. She was of course a woman, but only in name, so to say. She had vast learning, but she was not a scholar. The difficulty in understanding her is that she was an *occultist* through and through; and as the ordinary critic and writer of biographies has no notion of what an occultist is, he can state to us only the puzzles about her character, but not those elements in it which are going to affect generations.

H. P. Blavatsky did several things to help Humanity, and I shall mention a few of them. The greatest of them is that she unified the world.

We see today a process which is slowly bringing nation and nation, people and people, nearer

to each other. Our newspapers and magazines, the radio, the telegraph, our means of travel, are all due to the discoveries of our great scientists and inventors. Their work since modern science began has laid the foundations for a unification of the world. But this unification is a superficial one, a unification of our material interests. Such a unification is not lasting, unless it has behind it a spiritual basis. It is this spiritual unity of mankind which H. P. Blavatsky proclaimed with Theosophy.

Of course it is the task of every religion to unify mankind, but none of the existing religions can do that. For instance, Christianity cannot unify the world, for the simple reason that it asks all to become Christians first. The vast majority of Hindus will never leave their religion and accept Christianity. So is it with every religion, each with its doctrine that salvation can be achieved only by professing its doctrines, and following its Founder. It is here that the work of the great Theosophist is so significant. With her teachings drawn from every religion, she showed that the Unity of Humanity is a fact in Nature, as simple a fact as that all the nations, in spite of their differences of culture and climate, in spite of their differences of color and organization, live on the surface of one globe. The moment one understands the fundamentally spiritual origin of man, as proclaimed in Theosophy, the idea of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or color, becomes the only logical creed for a sensible man to profess.

It is H. P. Blavatsky, assisted by her colleague, H. S. Olcott, who have made for us Brotherhood not a theory but a fact.

<sup>1</sup> Address on White Lotus Day, May 8, 1934, to the Theosophical Lodges of Rio de Janeiro, Brazil.

A second great work done by H. P. Blavatsky has its effect more in Western civilization than in Eastern. You are aware how in Christian lands there is an unbridgeable chasm between religion and science. Men and women educated in schools and colleges, where science is taught, learn various facts concerning the age of the earth, the biological connection between men and animals, and the history of civilization, which are incompatible with the revelation which religion gives concerning life. If today an educated Christian is deeply moved by religion, he must either turn his back on science, or put what he learns of science into a compartment of his brain which is separated carefully from the compartment where he keeps his religion.

In a similar manner, though to a lesser extent, is the division between science and art and philosophy. The artists live in a world of their own, and see no bridge between the spirit of science and the spirit of art. As to philosophy, scientists turn their backs upon the philosophers, as a set of intellectual jugglers dealing with unrealities.

More vital to the progress of Humanity is the gap between science and mankind. The scientist pursues his way with a deep dedication to the cause of discovering new truths. But he carefully abstains from considering whether those truths may not become curses in the hands of unscrupulous men. Consider, for instance, the discovery by the scientists of the chemical formulae of dynamite and other explosives, and especially of the poison gases. The scientist publishes his discoveries in scientific journals; he declines to be responsible for the misuse by men of the truths which he discovers and publishes. His attitude is due to the fact that he has made his world of science a world separate from that of religion, or philosophy, or art, and especially separate from the world of men where right and wrong must be ideas of primary importance.

It is this division of human activity into separate worlds which disappears with the work of H. P. Blavatsky. To all who study Theosophy, she has unified the two worlds of the mind and the emotions into one world of Idealism. We as Theosophists know that every fact discovered by the scientists has its importance in the full understanding of the Divine Wisdom. To us there is but One Life, and its manifestations as man, animal, plant and mineral produce the various activities which we call science, religion, art, philosophy, commerce, philanthropy. But they are like the facets

of a diamond; each facet is separate from its neighbor, but all of them exist in the diamond, because of its essential geometrical structure.

This idea of the unity of all knowledge, and therefore of all action, is the basis of Oriental mystic teachings. It is not new to us in the East. But even in India it had begun to lose much of its reality. Therefore the work of H. P. Blavatsky is of great consequence to us of the East also, for she taught us to go back to our old synthesis. But to the Western world her work was to proclaim what appears as a new synthesis. No one is a real Theosophist unless this synthetical ideal of the unity of all knowledge, and especially of all activity, is a living reality in his mind.

The third great work of H. P. Blavatsky was to proclaim to the world the great facts of Occultism. We had known them in India, but our knowledge had become a tradition, and was no longer a living reality. What are these facts of Occultism? They are summed up in one fact, that nothing happens by chance in this world, and that there is an Inner Government of the World ruling, directing and guiding all the affairs of men. I cannot here touch upon the vast subject of Occultism, but the message of H. P. Blavatsky to the earnest Theosophist is that he must enroll himself as a worker for Humanity under the Masters of Wisdom. For it is these Great Ones who are the trustees and guardians of Humanity. They are the agents in "God's Plan which is Evolution," and nothing happens in the world—no movement of races, no development of commerce or industry, no appearance or disappearance in the domains of religion, science, art and philosophy—without there being behind them all a control by the Inner Government of the World.

But H. P. Blavatsky taught us the truths of Occultism not in order that we as occultists might become more powerful than those who are not occultists. On the contrary, she taught us that all knowledge is for service, and that the first duty of one who knows is to teach one who does not know. She taught our India what India had forgotten, and she taught the Western world what it had not yet learned: that the noblest destiny of man is to bear the burden of his fellowmen. The Theosophy which she lived, for which she devoted every ounce of her force, is summed up in the great ideal of Service revealed in the words of a Master of the Wisdom in *Light on the Path*. These are the words:

(Continued on page 115)



# Fifty-sixth Annual Convention and Summer School

July 25 to 29; July 30 to August 5

IN announcing Convention dates last year I wrote the following, which was reproduced in *The Theosophical Worker* as a worthy statement of the spirit of a Theosophical Convention. It is therefore offered here again as we prepare ourselves for work to be done.

"I hope never to miss an Annual Convention. Why? Because Convention is the annual gathering of members from the country over. It is the occasion of the year when those who in their various ways have been serving the Great Cause meet face to face. Members known only by name through reports of their work in their own areas become firm friends; experiences wide apart but gained through effort to the same great purpose become a composite experience in which all share to the full and by which the experience of each is augmented. Experience is what each is seeking, experience for better and more effective work—experience in friendship.

"Convention is a pooling of ideas as well as a sharing of experience. Through such merging of thought, new and larger ideas are generated for the enlargement of our vision and the furtherance of the work. I have never known a Convention of Theosophists, individualistic as they are (for Theosophists are not cast in any orthodox mould), that failed to merge almost a myriad points of view into a single constructive program.

"Such is the wonder of Convention, a replica in miniature of the diverse opinion of mankind, but, guided by a singleness of purpose in harmony with the plan of the universe—mankind's unity—Theosophists distinguish themselves from the world at large by the diversity with which they come together, the unity in which they part. To come to Convention is to see a miniature universe at work."

—S. A. C.

## Rates for Olcott Summer Sessions

<i>Registration, Board and Accommodation</i>			
<i>Convention only</i>	A*	B*	C†
July 25 (p.m.) to July 29 (including breakfast July 30) .....	\$19.00	\$14.00	\$15.00
<i>Summer School only</i>			
July 30 (p.m.) to August 5 (including breakfast August 6) .....	\$26.50	\$19.00	\$24.00
<i>Convention and Summer School</i>			
July 25 to August 5 .....	\$44.00	\$32.00	\$38.00
<i>Registration Only</i>			
Convention (any period) .....			\$2.00
Young Theosophists (under thirty) .....			\$1.00
Summer School: For Period.....	\$10.00;	Per Day.....	\$1.50
<i>Meals Only</i>			
Breakfast 35c      Lunch 50c      Dinner 65c			

\*Type A—Cots in Headquarters rooms, sharing room and private bath.  
Cots in Johnsen Chambers, sharing room and showers.

†Type B—Cots in Headquarters dormitory, sharing general showers (available to women only).

†Type C—Room in village (board at Headquarters).

Convention rates remain unchanged despite increasing costs, but the discount for pre-payment has been eliminated. Deposits are appreciated in whatever amount and it is hoped that those who can do so will still make complete payment in advance, since it relieves the congestion of the final day. However, there is no fixed requirement and each is free to make payments according to his own convenience.

# THE AMERICAN THEOSOPHIST

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THE THEOSOPHICAL SOCIETY  
IN AMERICA

National President.....SIDNEY A. COOK  
National Secretary.....ANN WERTH

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*The Theosophical Society, as such, is not responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.*

Gather us in, Thou Love that fillest all,  
Gather our rival faiths within Thy fold;  
Rend each man's temple's veil, and bid it fall  
That we may know that Thou hast been of old.

Gather us in; we worship only Thee;  
In varied names we stretch a common hand;  
In diverse forms a common soul we see;  
In many ships we seek one spirit-land.

Some seek a Father in the Heavens above;  
Some ask a human image to adore;  
Some crave a spirit vast as life and love;  
Within Thy mansions we have all and more.

O glorious Triune God, embracing all,  
By many paths do men approach Thy throne;  
All Paths are Thine; Thou hearest every call;  
Each earnest seeker has Thee for his own.

*To the National President there was recently extended the privilege of writing the Watch Tower for The Theosophist (January). As all members do not see The Theosophist, some of these Watch Tower notes are here reproduced.*

## *Ad Astra per Aspera*

"To the Stars through Trial" is an expression of the struggle of mankind toward the discovery of its destined Divinity. It expresses the fact of man's individual struggle, as it also states truly the fact of the world struggle of the present day, for knowing or unknowing, the effort to change is the effort to rise. To the Theosophist this is self-evident, since he knows that the struggle is for the release of his Divinity; that deeply planted within himself and intimately a part of his being is that which must presently reach the Stars; and therefore the trials, the hardships, the weariness, he accepts with patience and with fortitude as he lifts himself and takes others with him toward the Firmament of the Stars. He finds many personal encouragements and sees much to encourage him as to the progress of mankind in general, for, knowing the goal and the direction, he is able to see the progress.

## *Not in Vain the Distant Beacons*

Among the encouragements and the evidence of progress for all peoples is such a statement as that made by Sumner Welles, Acting Secretary of State of the United States: "I cannot believe that peoples of good will will not once more strive to realize the great ideal of an association of nations through which the freedom, the happiness and the security of all peoples may be achieved." Thinking people in the United States are not unaware that they have some measure of responsibility for the failure of the last great international effort toward a League of Nations, but here is the promise, so far as promise may be made at this stage, that one who failed may try again. Mr. Welles made this statement after establishing two necessary preliminaries:

1. The abolition of offensive armaments and the reduction of defensive armaments and of their tools of construction, through some form of international supervision and control.
2. The natural right of all people to equal economic enjoyment, no one government to possess a monopoly over natural resources or raw materials needed by all peoples.

Such are the distant beacons lit by great men of goodwill, which lesser men may hopefully work to attain.

### Obscure Members

Someone has written: "A genuine democracy is known by its concern for its most obscure members." It has often been my joy and satisfaction as General Secretary of The Theosophical Society in America to note the dependability and steadfastness of the so-called obscure member. We cannot value him too highly, for he is the backbone of The Theosophical Society. We are apt to forget him. We who are in office search for up-and-coming individuals to stand actively in the forefront of the movement in their respective spheres. We depend upon the active worker to conduct his lodge, to lead his class, to supervise this or the other event—and these are indispensable—but equally indispensable are the less shining, less conspicuous members, who, imbued with the sense of the Society's worth, stand by it with their presence and their membership. If such are obscure, that obscurity is of this world only. They are shining lights beyond.

### To Smoke or Not to Smoke

From a source no less authoritative than Dr. Morris Fishbein, the President of the powerful American Medical Association, comes the startling admission that smoking is harmful—but only to vegetarians; that meat-eating in some way provides in the body substances that neutralize, at least in some degree, the deleterious effects of tobacco. Dr. Fishbein makes the announcement merely as a statement of scientific fact, not as a commentary upon the ethics involved.

We have always understood that two wrongs do not make a right, nor two evils a good. Dr. Fishbein, of course, is not concerned with, or even cognizant of, the great moral principle involved. Scientist though he may be, the unity of life and Karma's reaction upon a humanity guilty of unending animal destruction are principles unknown to him and undiscoverable by his methods. But Theosophists, at least most of them, avoid both the evils—tobacco and flesh-eating—and whether or not the effects neutralize each other in the smoker and eater

does not concern him. He is concerned not with the scientific, physical fact (if such it be) but with "the lifting of the Karma . . ."

### Your Money or Your Life

Under this caption, Dr. Harry Emerson Fosdick, pastor of the Riverside Church of New York City and leader of its valuable work, preached his annual budget sermon. Its purpose was to raise money for the support of the Church and its work, as every leader must. In it he quotes from a recent book by a scholarly Jew to his fellow-Jews:

"No Jew today of even the most modest means has a right to feel that he is fulfilling his most elementary duty as a human being if he does not include as an indispensable part of his regular budget an item of maximum assistance to his disinherited and hounded fellow-Jews."

Dr. Fosdick considers this statement as presenting a challenge to all who have ideals; the challenge to support those ideals with the means by which they can be promulgated and made effective; a challenge to our personal sincerity, for which our use of our money is a test.

"A man says he loves and trusts his wife, but few tests of that are more revealing than the way the family finances are budgeted and run. A man says he cares for his children, but if he makes no financial provision for them, his professed care is shown up as shoddy and unreal. There is something radically wrong with a professed Christian's genuineness if he does not make gifts to a carefully selected list of Christian causes an indispensable part of his regular budget."

It comes as a challenge to every member of The Theosophical Society, not only as to the sincerity of his interest in the Society and its purpose, but at this time particularly as to the sincerity of his commitment to the principle of brotherhood. For these are days when our brethren (and they are all humanity) are suffering in lands torn by war, and whether we do our best through whatever channels are available to us (Theosophical funds or otherwise) is perhaps not so much a matter of our own lives, but, as Dr. Fosdick says, "it may often be a matter of our money or someone else's life."

## Correspondence

London, N.W. 8  
February 23, 1942

DEAR EDITOR:

It has been on my mind for some weeks to send a few words of comradely greeting to you and our fellow-members in the great United States of America. You are now at war, and

our hearts go out to you.

I note in our papers that Frank R. Kent in a recent issue of the *Baltimore Sun* has been taking American critics of Britain to task. Several similar instances of feeling aroused by this or that statement or attitude over here have come to one's notice of late. It is a pity, but *we* per-



haps may be able to help to hold in the reins of criticism a bit.

Please do not think that one minds any criticism of Britain in the United States. That is not the important thing. It seems to me important that during the war mutual criticism be laid on one side. I am not pleading for an understanding attitude. I think we had better make up our minds to put up with each other's failings for the time being! After all, most of us are unconscious of what rubs the other the wrong way up. We do not always realize how insufferably superior we manage to appear to others, and we do not realize how that grates on other people's feelings.

I strongly hold the view that the war is but a continuation of the schooling we have had since we arrived at the human stage in our evolution. Each nation now is being taught how to become more aware of certain inescapable obligations in one way or another. From that standpoint the war is heaven-sent! The world before the war was "heartbreak house" in many senses. The world at war is a world that gives one hope. At the lowest we sacrifice for spiritual things in war. The "evil things" are, in one sense, our neglected opportunities meeting us again in a way we cannot escape or avoid! "Thou, too, are He," as the devout Hindu would say!

We are all of us on the winnowing floor, and we are being threshed, I think, because we had no vision of what "our time" demands—or had not the energy to do what we saw was needed. That goes for all the nations! Britain has had to be punched hard to enable her to see what is needed in India; and India,

too, is seriously endangered because she follows a vision away from world realities and responsibilities. We all allowed Europe to agonize for some years before the attack of Poland. We all should know that any neglect of cruelty has a habit of "coming back" with a blow we have to parry or go under. But we do not see that until it is too late. (I do not exclude our cruelties to the animals.)

India seems, as I write, like getting what she demands, and that for some of us is a sure sign of getting in sight of victory. Those Whom we believe have the guiding of evolution as Their main charge do "get there." It was very difficult in the years before the war to believe in such guidance on many a day and during many a month. I confess to that failing quite openly and sincerely. But since the war came, all doubt has vanished and mankind is no longer in danger of bowing the knee to wickedness. War is just plain horror, of course, but there are much worse horrors that we have continually ignored and that are the cause of war.

So if we must criticize one another, let it be about something well worth while! Let it be about those things in which we all fall so dismally short in our national and personal lives, but about which we are really rather complacent and satisfied, as a rule! May I put in a word for a sense of humor where the British are concerned? We are being hit hard—and so are you—so are the Russians—so are the Germans—so are the Dutch and the Chinese—so are *all* of us.

With every good wish,

Your sincerely,

D. JEFFREY WILLIAMS

## The Law

Your path may be clouded, uncertain your goal:

Move on, for the orbit is fixed for your soul;  
And though it may lead into darkness of night,  
The torch of the Builder shall give it new light.

You Were and You Will Be—know this while  
you Are;

Your spirit has traveled both long and afar.  
It came from the Source, to the Source it  
returns;

The Spark that was lighted eternally burns.

From body to body your spirit speeds on;

It seeks a new form when the old one is gone.  
And the form that it finds is the fabric you  
wrought

On the loom of the mind, with the fiber of  
thought.

Somewhere on some planet, sometime and some-  
how,

Your life will reflect all the thoughts of you  
now.

The law is unerring, no blood can atone;

The structure you rear you must live in alone.

You are your own devil, you are your own god;  
You fashioned the path that your footsteps  
have trod.

And no one can save you from error or sin  
Until you shall hark to the spirit within.

(Author Unknown)



# Election of National Board of Directors

## Official Voting Ballot for Board of Directors

Term Expiring 1945

### NORTHWEST DISTRICT

- ☐ Austin Bee  
Nominated by: Viva J. Emmons  
G. A. Weber  
G. H. Keush
- ☐ Etha Snodgrass  
Nominated by: Frank C. Linton  
Anna Lee Miner  
Hazel M. Bruns

*Vote for one (1) only.*

### SOUTHEAST DISTRICT

- ☐ Ralph B. Kyle  
Nominated by: Claude D. Corey  
R. K. Mitchell  
F. G. Coover
- ☐ Adolphe J. Michel  
Nominated by: Rawdon Sharpe  
Harry A. Bromley  
Ruby L. Radford
- ☐ Eugene J. Wix  
Nominated by: Winnie F. Hardy  
Ruth C. McMyler  
Herman C. Schneider

*Vote for one (1) only.*

### NORTHEAST DISTRICT

- ☐ Thomas W. Pond  
Nominated by: Hugh F. Munro, Sr.  
Alonzo G. Decker  
Irene W. Smallzel
- ☐ John A. Sellon  
Nominated by: William J. Ross  
G. Marion Swift  
Robert Drew-Bear

*Vote for one (1) only.*

### CENTRAL DISTRICT

- ☐ E. Norman Pearson  
Nominated by: Floyd Merrick  
Edwin N. Lord  
Sallie Weis
- ☐ Sallie Weis  
Nominated by: M. C. Wersel  
Frank Steiner  
E. Norman Pearson

*Vote for one (1) only.*

### SOUTHWEST DISTRICT

- ☐ Marie Poutz  
Nominated by: Marie R. Hotchener  
Henry Hotchener  
Eugene J. Wix

For explanation regarding Districts and for full voting directions see reverse side.

Read directions carefully. Vote in one District only.

# Election of National Board of Directors

## Voting Directions

1. Select the ballot for the Electoral District corresponding with your lodge membership (National Members and members of Braille and Army Lodges their residence) at the time of issue of your membership card for the current year.

2. Mark *one name only* with an X.

3. Place your marked ballot in a plain envelope.

4. Seal and mark on the outside the one word, "Ballot."

5. Enclose the sealed ballot envelope in another envelope for mailing (send nothing else with your ballot, either in inner or outer envelope).

6. Mail your ballot separately. When several are mailed together an error in one may invalidate all.

7. **IMPORTANT:** Place your own name and address and name of your lodge (or "National Member") in the corner or on the back of the outer envelope.

8. Address and mail to The Theosophical Society, Olcott, Wheaton, Illinois.

*NOTE: The sealed plain envelope marked "Ballot" contains your secret ballot.*

*Your name and address on the outer envelope are absolutely necessary to insure that only eligible members vote.*

*The two envelopes are separated (the plain one still unopened) as soon as your name is checked with the membership roll.*

*Only the tellers on June 10 open the sealed plain "Ballot" envelope.*

*Thus the secrecy of the ballot is preserved.*

Ballots must reach the National Secretary's office by 10 p.m. of June 10, 1942.

Only those may vote who are members of The Theosophical Society in America (lodge or national) and whose dues are paid to June 30, 1941.

Required legal notice was published in accordance with the By-Laws in the December 1941 and February 1942 issues of this magazine, to which all are referred for full particulars as to the By-Laws relating hereto.

## Districts

**Northwest District:** The States of Colorado, Idaho, Iowa, Minnesota, Montana, Nebraska, North Dakota, Oregon, South Dakota, Washington, Wisconsin, Wyoming, and also Alaska.

**Central District:** The States of Illinois, Indiana, Michigan and Ohio. National Members resident outside the United States and its territories shall vote as though located in the Central District.

**Northeast District:** The States of Connecticut, Delaware, Maine, Maryland, Massachusetts,

New Hampshire, New Jersey, New York, Pennsylvania, Rhode Island, Vermont, Virginia, West Virginia and the District of Columbia.

**Southeast District:** The States of Alabama, Arkansas, Florida, Georgia, Kansas, Kentucky, Louisiana, Mississippi, Missouri, North Carolina, Oklahoma, South Carolina, Tennessee, and Texas.

**Southwest District:** The States of Arizona, California, Nevada, New Mexico, Utah and the Territory of Hawaii.

Exercise your democratic right and responsibility to vote.

# Pseudo-Occultism

SADIE G. STAVE

**D**ISCRIMINATION is just as necessary in the field of occultism as in any other sphere of life. There are helpful occult ideas, and there are harmful ones. In ancient Greece there were the genuine philosophers, like Socrates and Plato, and the Sophists who, for a consideration, could "make the worse appear the better reason." Today there are metaphysical ideas afloat that astonish one with their absurdity. Some are harmless, and others are vicious, but even these false ideas serve a good purpose if they lead the student to investigate and eventually to discover the truth. It is better, however, not to be compelled to uproot one false idea after another like so many weeds in a garden.

It is difficult for the beginning student to know just which ideas are true and which are false because it is natural to grasp at the ideas that appeal to the imagination or one's secret desires. "Use your common sense," we are told. Common sense, however, is the fruit of experience, knowledge and intuition and very often the idea is partly true, possible and sensible. Experience, however, teaches that it must be modified in many ways. Students drift from one school of thought to another because they are unable to differentiate between the possible and the impossible. They seek a formula that will give quick results. A fallacious teaching may lead to disaster for while experience is the most effective teacher in the world, it is also the most drastic. It is better to avoid drastic experiences that may lead to insanity or suicide.

An intelligent young woman once told me seriously that she believed that it was possible to avoid death and old age! Old age was a thought, and death was a thought, she said, and believed that if she held the right thought, she need not prepare for old age or death!

While it is true that old age and death are conquered by the Masters of the Wisdom, it is not true for those at lower stages of evolution. If karma permits, if we obey the laws of nature, we may retain vigor to a ripe old age and be useful to the very last day of our incarnation. But though we may remain youthful in spirit, we cannot actually retain youthful bodies. We cannot avoid transition and rebirth.

Nor is illness always avoidable. Our vehicles must be purified. Wrong habits of earlier years and previous incarnations must be overcome.

The body is a mechanism and with care it can become an extraordinary instrument. It is, after all, a human body with a certain amount of vitality and this vitality is not inexhaustible. The day comes when the battery is dead and it must be recharged. To permit students to think that through thought alone in a very short time the effects of a life time of dissipation can be counteracted, that no knowledge of nature's laws is necessary, no self-control, no effort, is required, is misleading and cruel.

Economic security cannot always be attained by merely holding a thought or speaking a word. It may be necessary to live through certain experiences because in no other way could we become better and more understanding and more spiritual.

Many students are interested only in what a metaphysical concept will do for them personally—the power of thought means a way to find a job or a husband, spiritual healing means a way to get well. Of course, there is nothing wrong in wanting a job or desiring marriage and a family. There is nothing wrong in wanting to be well, but to use metaphysical concepts as a way of getting what you want is to invite disillusionment and disappointment, to miss the real, the lasting benefits of a philosophy of life.

Another misunderstood concept is that of "impersonal forces." The forces of nature acting impersonally may appear terrifying. We do not know the complete divine Plan which is rooted in Wisdom and Love, but we know that the very first step in spiritual evolution is upright conduct, a compassionate nature, a genuine feeling of kinship with all that lives. That is the lofty ideal. That is the pattern according to which we mold our thoughts, our emotions and our actions. The lightning rod of power is only for him who has become a Buddha or a Christ, not for him who is still capable of race prejudice, hatred, bigotry, selfish aims, slander and worldly desires.

Any school of philosophy that leads a student to think that power is merely the result of concentration and may be achieved by anyone is reviving the sins of old Atlantis and Egypt. Any school of thought that permits its students to believe that the gentler virtues belong to an outmoded system of morality is planting false and vicious ideas. Any school of thinking that



has never found it convenient or opportune or necessary to stress the kinship of all that lives, to point out the connection between the law of love and our living and eating habits is also teaching only partial truth, is neglecting a vital duty to its students and is helping to perpetuate the barbaric nature of our civilization.

The Ancient Wisdom is not the private property of any one school of thought, or of any one religion, or of any one race, or of any one teacher. Any school that teaches that truth is only Aryan, or Christian, or the teachings of only one Savior is teaching falsehood. All paths lead to God. Illumination may be achieved by a student of any system of philosophy, but the mental limitations will have to be transcended.

Occult teaching should certainly make for peace and harmony in the world. It should lead to a fellowship of the faiths of the world and a brotherhood of the nations of the world. It should make for nobler human beings. A school of occult teaching that gives the erroneous impression that the Christian religion is the best or that the Aryan race is the most superior cannot possibly be in harmony with the constructive forces of the universe and helping the divine Plan.

"By their fruits shall ye know them." A genuine occult student tries to be free from religious intolerance and racial arrogance. He tries to see the good in everybody and everything. He tries to live a life of love and of service.

The teaching about sub-races and root-races, does not imply, for example, the superiority of the West or of the East. A new sub-race or root-race means the cultivation of new qualities, a new emphasis. The contribution of the West to the progress of the world is industrial and administrative efficiency, a more extrovert type of personality. These qualities are in the ascendancy today but spiritually the highest types of the East are far superior to the highest types of the West.

One of the most important occult teachings deals with the Great White Brotherhood. One of Their aims is to help humanity and as far as possible they work through human beings. The principal purpose of the establishment of

occult schools is to train men and women to be effective helpers in carrying out the Divine Plan. In addition, of course, there are innumerable other benefits; but they are subordinate to the great aim of developing effective instruments on earth for cooperating with the Masters of Wisdom. Idealists have all too frequently been inclined to be individualistic. They have their own plans for salvation. They like to work alone. They tend to one man and one woman organizations. In a time of crisis such as today a cooperative organization such as The Theosophical Society is the type that can do the most good. Not another organization in the world includes members of so many different races, creeds and nationalities. It actually gives its members the necessary world outlook for world service, and with proper understanding and cooperation on the part of every member it can become the most effective instrument in the hands of the great Adepts.

While it is true that each human being must tread the Path alone and must find the God within and must be his own way and truth and life and must not look without for support but must try to be as self-reliant as possible, yet this self-reliance and independence are merely necessary methods for growth so that the soul should be strong and not become a prey to outside deleterious influences. This soul strength must be employed in cooperation with other souls and the Helpers of Humanity.

Any school of occult teaching that minimizes the cooperation necessary on the part of occult students is not giving the maximum help in the titanic struggle against the forces of darkness. It is sufficient to contemplate our souls and "observe a sphere of grass," to quote Walt Whitman, in times of peace. In times of war it is necessary to close ranks, to forget self and to follow the General's Plan.

It is beautiful to meditate. It is still more beautiful to learn to translate ideals into activities. I have known students to spend large sums of money to learn to meditate properly in order to develop more rapidly. Yet, all the while an effort to live the philosophy they were studying would have given them more development at no cost at all. To concentrate on the objects of our Society is the best short-cut to contentment, health and success.



# Successful Service

E. NORMAN PEARSON

**W**ITH these few words is launched a new movement—one, let it be here recorded, intended and confidently expected, to produce a profound impression upon the work of the Section.

Already the movement has spread roots in many directions. It articulates a growing thought, conceived within the minds of not a few who love the cause and wish to see it flourish.

It centers in the National President. It has the approval of the National Board of Directors. But it has sprung up concurrently and spontaneously in many parts of the Theosophical field.

Please look again at the title.

Visualize it! Memorize it! Think about it! Meditate upon it!

Then—everybody—DO something about it!

From this day forward let "SUCCESSFUL SERVICE" be a slogan heard throughout the length and breadth of this fair land wherever Theosophists shall meet, and a subject for study wherever they may gather to discuss the welfare of the cause.

Let us who seek to serve, seek not only service to perform, but let us seek out every way in which to widen our knowledge, *to develop the ability* whereby that service shall be crowned with true success.

Today the world is in a state of emergency.

Today things we thought were stable are being destroyed. Not only have nations, weak and strong, been overrun by the destroyer, but moral standards which we thought were well established, and which formed the bulwark of civilization, have been utterly refuted. The new and the old are at war.

In this crisis, men and women are rushing to serve wherever service is needed. But, before they can serve—successfully serve—comes the period of training.

And, in this same crisis, now as never before, there comes within our ranks the call for SERVERS. The Theosophical Society, as never before, needs the strong, unfaltering support of stalwart, capable helpers, that it may add to its already splendid record and rise magnificently to meet the needs of this newer day.

The Society needs *devoted workers; trained, willing and ready*. If training is necessary in other fields of endeavor, how much more necessary that we who would serve in the Great

Cause should enter that service *trained* to serve.

Such is the ideal which motivates the present effort.

There is now established at Olcott, under the direction of the writer, a "Successful Service Bureau" the purpose of which is to gather and to disseminate information vital to successful service. It purposes, beginning at once, to establish a dynamic program of development, in fact this program already is in action. Material is now being gathered, and will be issued as soon as possible, for a series of booklets dealing with the requisites for successful service in the following departments:—

1. The President.
2. The Secretary.
3. The Treasurer.
4. The Lecturer.
5. The Class Leader.
6. The Librarian.
7. The Book Sales Agent.
8. The Hostess.
9. Publicity.
10. Business Meetings.

These will be compounded from material gathered from many sources, and a number of suggestions already have been received. But more are needed and *every* member who has ideas of practical value likely to contribute to "successful service" is urged to contribute freely.

At the coming Convention time will be devoted to talks and discussions on this subject, and still more time will be given to it at Summer School, when, it is hoped, sessions will be held for detailed study of the subjects outlined above.

Another new departure which should receive an enthusiastic reception will be announced soon. Plans are being developed for "Successful Service" week-end gatherings at Olcott, following Convention. Held, probably, every third month, these gatherings will offer a unique opportunity to receive practical training for lodge work.

To the spiritual glories of Theosophy we must add material beauties worthy of its greatness. Theosophy must be presented beautifully—with the verbal beauty of choice expression, of truthful expression, of convincing expression. We need the beauty of artistic and orderly hall arrangement. We need the well groomed speaker, the orderly display of books, the alluring library inviting to browse and to borrow.

We need smiling faces at the door and cordial welcomes to those who come. We need business meetings conducted with brevity and skill. We need letters answered promptly and to the point. We need—yes, we need many improvements to bring a greater refinement, and more dynamic power into our work.

We approach a new age—an age of "ordered

service." Surely this must be an age in which all our actions are ordered and purposeful, when efficiency shall prevail, when there shall be no lost motion, no ineffective action, in which the laws of the spiritual are applied also to the material, in which we shall "render unto Caesar the things which are Caesar's and unto God the things which are God's."

SUCCESSFUL SERVICE "*Subject of the Month.*" What departments in a lodge are essential for the proper conduct of the lodge work? Give an outline of the duties covered by each one. We invite YOUR contribution. Write to "Successful Service Bureau" care of National Headquarters. Help us to help others.



## The Theosophical Order of Service

### The Healing Department

The Healing Department of the Theosophical Order of Service is at present without a National Head Brother and the appointment is now pending. Will all the heads of the Healing Groups over the Section communicate with me directly upon reading this article? The information in which I am interested is:

- 1—The name and place of your lodge
- 2—Your name as leader of the group
- 3—The number of members in your group
- 4—How long your group has been functioning
- 5—Some mention of your group's outstanding achievements in respect to healing, without mention of names or identification of cases, please.

ESTHER C. RENSHAW,  
Deputy Chief Brother (East)  
11100 Euclid Avenue, Cleveland, Ohio.

### T.O.S. Appointments

Miss Lucia McBride, 13705 Shaker Blvd., Cleveland, Ohio, has been appointed National Head Brother of the Arts and Crafts Department.

Dr. Frank Steiner, Cincinnati, Ohio, has been appointed Head Brother of the Ohio Federation.

### The Arts and Crafts Department

The Arts and Crafts Department of the T.O.S. needs us all. It yearns for our dedication, our vision, our artistic talents. It offers a challenge of Beauty and exceeding glory.

The Arts and Crafts Department looks for the loving creative gifts of every Theosophist. Only then can it be strong. Each of us has a part in this undertaking. While it is my happiness at present to represent you as Head Brother of the Department, I long for your ideas and suggestions on the work to be accomplished. Then, the program can be our program.

Write me your hopes and aspirations. Then, we can better build this World of Beauty. Then, I can share Our Dream with all of you.

#### A CALL

Let us become Beautiful in the inner man.  
Then, will we be true chalices for Their Life.  
Let us become artists, as is our birthright.  
Then, will we be workers in the Arts and Crafts Department of the T.O.S.  
Let us breathe forth Beauty as we walk before, behind, above, and around us.  
Then, verily will the Angels of Beauty and Art come to live with man.

LUCIA MCBRIDE,  
Nat. Head Arts and Craft Dept.



# The Forum

## Rights and Responsibilities

"The value of a unit does not lie in what it is able to do as independent unit, but in the degree to which it acts on the basis of responsibility toward the whole of which it is a part, and toward the lesser units of which it is the guiding intelligence. To assume a certain responsibility in any relation whatsoever means to assume the performance of a definite duty in the interest of the whole, and in utter dependableness. Greatness does not lie in the relative importance of a task, but in the faithfulness with which it is performed. The perfect working of the whole depends upon the perfect carrying out, on the part of each unit, of its own particular task. The greatest efforts of a unit to benefit the whole, if spasmodic, irregular, undependable, are infinitely less valuable to the whole than even the smallest but continuous, regular, sustained, dependable effort."

From "Theosophy"

## Rights and Responsibilities

We have re-elected our National President by a large majority. That constitutes an endorsement of his policies and expresses confidence in his plans for the future. Let us support him.

No member, as an individual, is in a position to "demand" that the President adopt this or that policy. Such an interpretation of the rights of membership leads to chaos and confusion.

It is well that *suggestions* be made—the more, the better. The President is, no doubt, grateful for the interest that prompts them. We should be vocal in expressing our ideas. But we must remember that there are many who can see part of the picture; very few can see it as a whole.

The President has the Board of Directors, the various lodge Presidents and the many lodge members of the Section as advisors. And there is evidence that he solicits such advice.

Perhaps the source of dissension, if it has definite substance, is that there are individuals who "demand" an alteration or modification of policy, despite the endorsement of that policy by 1,156 of the 1,242 votes cast.

Instead of individually "demanding" this or that, let us collectively get behind our duly elected officers. Let us give them untrammelled support and cooperation. The result may be surprising!

There is no better time for the exercise of the Brotherhood principle than the present moment, right here within the Section.

Are we big enough to seize that opportunity?

If we have members who cannot support the officer chosen by the majority of the membership, who cannot find it within themselves to accept the expressed will of the majority, is it consistent that such members should suggest that the "duly elected representative" relinquish his office unless he can conform to their demands?

Upon the individual answer to this question will be built for that individual, the future of the Section.

—BERNARD Z. KASTLER

## About that 15% Decline in Membership

Have you ever thought of the rights of the person-who-would-be-a-member? Witness his approach: suspicious, diffident, nervous, ready to shy off at first provocation—like a stallion tied too near a burning barn. Do we feel a sense of real responsibility when he asks a question? He invokes a right, the right of a fellow creature to ask enlightenment of another who may be able to indicate the road toward it.

How often the situation is crudely handled! Each soul that questions is seeking, not an avalanche of words, not a flood of ideas, not a holocaust of thoughts blasting and searing the very foundations of his world picture. No—he is seeking *one word!* The word. What is it? How shall we find it? With what patience and quietude we must enter his world and listen intuitively. And with what discriminating brevity we should answer. One word. It leads to another word, and another. Subtly we entice the soul forth. We do not do it with the blows of a battleaxe. It exists as a melody in each creature. It is a star that glows faintly, deep within. Gradually it grows, fed by love and wonder. Shyly it approaches like the wildest creature of the forest, drawn forth by tenderness. Yes, even in the big strong he-man—else why would woman exist?

Do we remember our responsibilities to him-who-would-be-a-member—and his rights?

The souls of men enter dark forests in the search for truth. But they are seeking the

mountain slopes where pure sunlight and the breezes of Nirvana will refresh their strength and vision. And we are forest shepherds, even if we know nothing more than the truth that *SUNLIGHT does* exist, and that there *is* a path which leads to the mountain slopes.

Falling membership challenges our own inadequacies. All men are hungry for illumination, for moreness of life, and if Theosophists truly drink at the fountains of immortality they cannot help drawing about them those who seek.

The growth of our Society waits upon each one of us awakening to the responsibility to give incarnation to Theosophy in our lives. When the questioner approaches, try to find the one Word! If you cannot find it, substitute an act of understanding. That is even better.

—JAMES S. PERKINS

### Re-Orienting our Work

Along with other groups our Theosophical Society faces the duty of examining basic questions to achieve its own democratic goal. In contrast with nations, our needs may be as much more acute than those of other groups in proportion as our philosophy is subtle. We have lately made a small practical beginning toward democratic process with regional representation, the first of a series of changes. But we have also to discuss principles. Much in our attitude is inherited. We have to examine this state of mind. If this column is intended to give opportunity to examine principles as well as practices it is an admirable idea.

And we need have no fear of this. If, with a good core of old-guard workers, some ready younger ones, an increasingly adequate plant, a comprehensive philosophy and a noble cause, we cannot boldly through discussion re-orient ourselves it will be strange.

Starting with the question that Democracy is the vehicle of Brotherhood, I conceive three orders of questions for discussion. I cite examples. First, matters of principle: How are the two aspects of Brotherhood related, equalitarian and hierarchical? Second, matters of practice: Under regional representation, how shall the new Board members arrange to obtain from their constituencies the policies and programs we propose to develop out of local and regional experience? What relation has our corporate form of proxy voting to a healthy democratic life? Third, matters of program planning after principles and policies have been worked out: How shall we bring all our talent

to bear on the creation of a long-range educational program to fit the needs of this the third epoch of the Society's work so as to turn the present steady loss of members into a gain of numbers—still more into a general improvement of the tone of our work?

—FRITZ KUNZ

### Electoral Procedures Again

In studying the present-trend of the T.S., I note that all emphasize the change that is coming into the world. Political, religious and social changes that are revolutionary, are being made right now but our Society seems unaffected by it. True, we hear some say that we should have better publicity, others that we should have more pamphlets, better lectures and the use of the radio. But none of these indicate a change in our T. S. We simply talk about doing better work or super work but no new direction is indicated. Our work has not entered the new age yet. We are still dealing with the problems of yesterday.

All about us we see the problem is being met by the world, is being pushed down to the common man. He is now the center of the stage. He is the one upon which the age of brotherhood has to be founded. Never a selected group of leaders, but the one that must take the brunt of the battle, the buck private in the rear rank. He is the one that is responsible and this age is set aside as an age where he is to be given the responsibility.

Now this is not a criticism of anyone or any group. The people of yesterday did their job. Now it is our duty to do ours. It is true that it is hard for some to step aside and they may have to be pushed, but we are not talking personalities but principles.

Some of us had a hope that the new election proceedings of the T. S. would be a step in this direction. No man in my State of Michigan can answer a problem of the State of Ohio or Indiana. He is lucky if he can answer his own lodge problems or the problems of his own Federation. It is certain that the problems of Chicago are entirely different from the problems of Detroit and that our problems at Ann Arbor are different than those of Columbus, Ohio.

To have a Board meet at Wheaton that must cover such a large territory leaves most of the members unrepresented. This was alright yesterday because members elected on the Board did not represent the members but carried out the plans they believed best for the Section, and that was right for the times. But now we must

tie in the individual member with the responsibility. Therefore the new Board members should not only be a new type but they must carry out the order of the new age. They must go as representatives of their district with a thorough understanding of their particular group's problems and abilities, and the desire that the group's wishes be carried out.

Even after the Board meets and a compromise is reached as to what is asked and what is possible the Board should not have the final say, but the Board member should bring it back to his group for approval.

This would be a step in the direction of individual responsibility and the members would then be tied into the Society.

A great deal of criticism is now being directed towards labor. But where is the company that is tying in labor with management? Surely the T. S. is able to set an example in this direction.

England lost Singapore because it failed to tie the natives in with their family. The age of individuality is passing and the age of unity and co-operation is at hand. The units must be strengthened now no matter what the cost.

This is much more important now than any public work. When our unity is so outstanding that it is noticed by the public we will never have to proselytise to get in new members. They will want to be part of our family. Many of our difficulties would drop if we gave the membership the say and not a selected group, no matter how intelligent the latter might be.

There was a complaint that a large Board was too unwieldy and would not work. How much more difficult is it now for a single member to elect one Board member that will satisfy Illinois, Ohio and Michigan! We have saddled our membership with an almost hopeless task. But even as it is, if we elect a new Board member there is a chance to make some change. Let's try! Please, no criticism of the past. Let's look to the future together. Surely the T. S. doesn't need a blitzkreig or a Hitler to change it. We are able to change ourselves. We are for evolution, not against it.

—SAMUEL H. WYLIE

### Meditation at Twilight:

Now and then we pick up THE AMERICAN THEOSOPHIST, and discover, to our surprise, an element of friction. Here surely, we say to ourselves . . . here surely, despite a war-torn world, should exist some oasis of peace? Surely in Theosophy, and among our leaders, there ought to be apparent some tranquil harbor, untroubled by the conflict of soul with soul. Have we not, as members in the great Society, the right to expect a pervasive and tender spirit, however opinions differ, however judgments battle?

I believe there is something that we forget. We forget that in Theosophy we deliberately challenge the forces of evil. We forget that a man when he faces the occult must wake *all* his slumbering forces, not only of good but of error. We forget that even as a man advances, he moves toward Avichi, and progresses through pain. With nerves and spirit acutely sensitive, the ones who most serve us endure and struggle onward. Tried and tested in a thousand ways unknown to us, they do their right as they see their right. The Masters call them onward; their lower selves struggle to detain them. In the battle is more than we perceive. The rewards we share.

Theosophists! let us be gentle. Let us believe, not understanding. Let us not ask for examples of peace. Let us take our hearts in our hands and offer them. Let us trust in our leaders and defend them to the uttermost. Let us call dissension, when it is there, the chaff of pain. Let us blow it aside. Let us give of our quietness, if quietness be ours. Let us not ask perfection among our leaders. Let us get together and help them, where they are weak. Let us honor them, where they are strong. We must bear our part as a Society in the world-vibration of anguish. Theosophists! let us begin once more at the beginning. Let us love.

—B. W.





## A Member's Experience

I have heard reference to "the vanishing membership." I want to give you a word of encouragement from my personal experience. I was a student and seeker for Truth for twelve years before I became a member of The Theosophical Society. There is no need of mentioning any organizations by name. Each teaches a fragment of truth. Each does good in winning people from atheistic materialism and pointing to spiritual ideals. However it does not take very long for an inquiring mind to discover the limitations of these partial expressions of Truth. I have read and practiced the teachings of most of the nationally known organizations. I had a personal interview with the best known New Thought leader in the country for which I paid him the fee of \$50.00. I took a series of seven lessons from another teacher by correspondence for which I paid him \$25.00. My house was filled with books and magazines dealing with every phase of metaphysical thinking. All day long I was reciting Psalms and affirmations and doing breathing exercises and visualization exercises. I was out for results. What was the result? A frightful breakdown when the inner senses opened. I had no control over these terrible experiences that came pouring in, and for months I was in danger of losing my reason and my life. I had to give up my work for a year. So the cost of that experience was a year's loss of earnings. In addition, the members of my family have now a horror of anything "psychic."

It was definitely impressed upon me that I must try to solve my personal, social, and professional problems through my own efforts. I learned that occult exercises are not to be undertaken alone. The reciting of Psalms and affirmations has merely a psychological value for the average student.

In this way, through personal experience I came to a point of view that I found expressed only in The Theosophical Society. Those who

have never been connected with any other organization are fortunate. Those who have been born and brought up in the Society are even more fortunate. The one consolation that we have is that our experience may prove valuable to others.

The objects of The Theosophical Society are the only ones that any occult student should have. They orient him properly to occult studies and to life in the world. In following these objects, he is helping the world, he is gaining all the self-development that he can assimilate, he is not becoming self-centered, he is not in danger of becoming a black magician or taking the left-hand path, he is learning to work with people, and he is learning to cooperate with the spiritual hierarchy.

Now that I have entered The Theosophical Society, I feel very happy. I feel that I am spiritually at home. I have never contacted finer people than the officers of The Theosophical Society.

I am sure that The Theosophical Society will grow. Many people will come to its gates when they awaken to the fact that other roads are blind alleys. To enter The Theosophical Society one must be ripe for a philosophy of life. It is not sufficient to seek merely for healing, or a job, or a solution of a personal problem. The Theosophical Society must not measure its influence by its membership. I know personally many who read its literature and have been deeply impressed by it but who choose to throw their energies into a particular life-work like animal welfare work. These people are Theosophists although not registered with our Society.

I personally feel that there is no better way to work for the evolution of the race than to educate as many people as possible, both young and old, in Theosophical principles. While I have many interests, Theosophy in my life comes first.

### Promoting a Representative Convention

A member has provided the small nucleus of a fund to be devoted to the travel expenses of delegates who could not otherwise attend Convention. Here is an idea that holds fine possibilities if others will supplement the fund. Especially does this seem appropriate for those who would like to contribute to Convention attendance though unable themselves to attend.

# Theosophy in the Field

**"Albany Lodge** during the month of April, inducted Mrs. Violet Grant into the Society as a new member. Miss Sue Hodgson spoke on 'The First Three Centuries.' Mrs. Simons gave her regular monthly lesson on 'The Secret Doctrine.' Mr. James Perkins was with us on April 25 and 26, and we are anxious to have more contact with Headquarters through field lectures of this kind."

**Aurora Lodge:** "On April 7 Mrs. Nedra Ruder gave us one of our best public lectures, entitled: 'The World Crisis and Justice.'"

**Besant Lodge (Boston):** "During recent months our Lodge has offered the public a comprehensive program. Our Sunday afternoon public lectures have been perhaps the chief attraction to an alert and appreciative crowd, most of whom attend regularly and have in the past year added a dozen new members to our list.

"Wednesday evenings the *Art of Friendship* class, directed by Mrs. Fannie Pritzker, is open to the public, while the study class in *The Secret Doctrine*, conducted by Miss Marion Swift, for members only, is still in progress. We have an *H.P.B. Training Class*, conducted by Mrs. Eastman every Sunday afternoon, and a class in astrology conducted by Mrs. Hickey every Wednesday evening. On the second Saturday of each month tea is served in the library with a book review by one of the party. Our library is open every afternoon."

**"Besant Lodge (Cleveland)** in line with its policy of offering to the public a balanced presentation of Theosophy through philosophy, religion and science, is enjoying a series of lectures on *Comparative Religion* given by Dr. Allison Brumm. Dr. Brumm is using the class method, and his students are learning to distinguish between the Ethnic and Catholic religions and their contributions to the world. He is having splendid success in teaching a subject with which he is thoroughly familiar."

**"Billings Lodge** meets every Wednesday at 7:30 p.m., in the studio of Mrs. Flora Houchin in the heart of the city. The first half hour of each meeting is devoted to a talk by one of the members, following which there is study of one of Mrs. Simon's courses in Theosophy. The last few minutes are spent in silent reading from *Talks on At the Feet of the Master.*"

**Casper Lodge:** "Our public lectures during the first quarter of this year have been divided among various members of the lodge and have been well attended. Mr. David Foote gave a lecture on 'The Physical and Super-physical Bodies of Man.' Mr. Roy Bible reviewed the book *Seven Years That Changed the World*, by Wing Anderson, and Mr. Harold Josendall's two lectures 'World Conditions as Seen by a Theosophist,' and 'Theosophy and Modern Science' were considered a special treat."

**Chela Lodge (Los Angeles):** "On February 24 Chela Lodge members and friends turned out in a body to welcome Mr. L. W. Rogers, founder and a member of Chela Lodge. A short resumé of the activities of our hard working Theosophist was given to the group. After a very interesting discussion, refreshments were served and a happy time was enjoyed by all. Mr. Rogers sets an excellent example to all Theosophists in his regular attendance at lodge."

**Cincinnati Lodge** is enjoying their new plan of dividing into three groups for study. By dividing into smaller groups people feel more free to enter into the subjects under discussion. They also are able to study the subject in which they are most interested.

A series of open house meetings have been held at the home of one of the members. At these meetings outside speakers are invited and the evening provides a social gathering for the members and their friends, besides being instructive. The Lodge also offers a public class weekly on the subject "Reconstruction after the War." The discussion method is used in this class.

**Colorado Lodge (Denver):** The weekly program of Colorado Lodge is proving of great interest and value, and attendance is increasing. Mrs. Bess Ferrin leads a discussion each week on "The Theosophical Attitude toward the World War and Reconstruction," and an "Academic Discussion of Reconstruction" was given by Mrs. Mildred Smith, of Boulder Lodge. A *Short History of The Theosophical Society* is reviewed, one chapter each week, by Mr. Hickling. Members were all happy recently to help Mrs. Fanny Grimm, one of their active members, celebrate her 84th birthday.

**Covington Lodge** believes that now more than ever men are trying to solve the reasons for the present world condition, so it has devised the means of having a short article under the general caption, "Ancient Wisdom," appear in the local newspaper. In a few words some bit of encouraging philosophy, or occult truth is given out in short and simple form.

**"Dayton Lodge** is finding the study of *Elementary Theosophy* interesting and profitable. During the winter months new life and enthusiasm in our lodge came as a result of lectures by Mr. Fred Werth, Mrs. Dora Kunz and Miss Jean Glen-Walker."

**Detroit Lodge:** "Probably the biggest thrill of the season for Detroit Lodge was the purchase, made possible by the generous gift of Mr. and Mrs. Arthur Haskell, of a completely new and beautiful set of seats for our auditorium. The men of the lodge worked hard at installing these seats, and the result is that our audiences can be satisfied from the standpoint of comfort as well as of beauty. We had two other thrills, in the persons of Mr. Fred Werth and Mr. H. S. L. Polak, who lectured here recently to enthusiastic audiences."

**Fellowship Lodge** (Chicago) program for April included lectures on "The Symbolism of Easter," by Mr. A. F. Hardcastle; "Youth Has a Plan," by Miss Joy Mills; "You" (a review of Dr. Arundale's book), by Miss Elaine Scribner; and a symposium on "Mysteries Puzzling Science," by Mr. J. C. Myers, Dr. Frank Takahashi, and Mr. A. H. Peron.

Members' activities included "Thought Power, Its Control and Culture," and "The Adyar Hour," conducted by Miss Marian Card; "Karma, Whence, How and Whither," by Mr. A. H. Peron; "The Occult Side of Healing," by Mrs. Helena Hardcastle; and a Wesak Festival observance by Mr. J. C. Myers.

**Genesee Lodge** (Rochester): "Five of our members attended the Western New York Federation Meeting on March 29 at Buffalo, N. Y. After a short business meeting we adjourned to the dining hall. An excellent program followed the dinner which in turn was followed by a social half hour and tea."

**Glendale Lodge** has the reputation with the local Red Cross of doing perfect work in knitting, cutting and sewing. A member writes: "We have merely organized those members who had some proficiency in lines suggested by the Order of Service departments."

**"Herakles Lodge** (Chicago) has undertaken some public work this year, beginning with two book reviews, which brought in a little money since we charged twenty-five cents for each person. Then followed a series of five meetings on 'Yoga for the Western World,' conducted by our president, Mrs. Martha R. Pellan. Another five weeks of public meetings (until May 8), started off auspiciously with an attendance of over 20. The presence of the same non-members week after week is most encouraging."

**"Houston Lodge** has added eleven new members to its roll since the first of January as a result of Mr. L. W. Rogers' series of lectures and helpful class work. The study class in Elementary Theosophy has met weekly with the attendance sometimes reaching twenty-five. Each week a different member prepares Mr. Rogers' Lessons, after which an open forum is conducted by Mrs. Laura S. Wood. All are encouraged to ask questions and the response is enthusiastic."

**"Joliet Lodge** was very happy to have Miss Snodgrass give an inspiring and interesting talk to its members recently. Charles M. Pettys, former President of our Lodge, recently paid us a visit while home on a furlough from the Army. Burton Anderson and Carey Jones are our other two members who are in the service of their country. We have just completed our study of the book, *Gods in Exile*, in conjunction with the *Art of Friendship* course."

**"Lightbringer Lodge** (Washington) continues to present talks every Sunday afternoon. On April 5 Mr. C. F. Stillman spoke on 'The Evolution of Life and Form.' On April 12 Mrs. Bean took as her topic 'The Rise and Fall of Civilizations.' 'The Law of Karma' was presented by Mrs. Ludavene Rauzi on April 19, and Mr. J. H. Carnes discussed 'The Laws of Reincarnation,' on April 26."

**Miami Lodge:** On March 31 Miami Lodge met at the home of Mrs. Daisy Hurd and after a study period and an informal discussion on the question "Which Soul Quality do you Consider that You Need Most?" Refreshments were served.

**Oakland Lodge** writes: "We are having Mr. Rogers for two months. Sunday night we had a packed hall. Saturday night a vegetarian dinner was served to sixty people, and afterwards beautiful moving pictures of Hawaii and the sugar industry were shown. Mr. Rogers is starting a class which will meet every Thursday."

**"Rainbow Group** (Columbus) has been gaining new inspiration and information as it reviews the earlier years of the Society as given in *A Short History of The Theosophical Society*. We are making an effort to interest others by means of two library days a week, a class, and Headquarters speakers. Four new names have been added to our roll this year."

**St. Louis Branch:** "In the routine work of our lodges there sometimes occur unusually bright events which bring new impetus to the work. St. Louis Branch recently enjoyed that privilege in the visit of Miss Etha Snodgrass. Her message was a challenge to the members, to hold steady the torch of Theosophy to light the way, in these times of stress and trouble, for those who seek its truths."

**"Spokane Lodge** is studying Mr. Rogers' *Elementary Theosophy* in our members' meetings and each member is given an opportunity of presenting the material to the class. At our public meetings Mrs. Ella Mortensen has given a series of lectures on "The Seven Rays." Mrs. Mortensen also keeps the library open one afternoon a week for two and a half hours. This is an increase of two hours in our library time in the last two years."

**Washington Lodge:** "On April 12 and 13 Mr. Hugh F. Munro, Sr. again spoke to us on "Psychic Research: Its History and Its Results" and "The Psychic Significance of Dreams." Another rare treat was a series of lectures by Miss Jean Glen-Walker who has traveled and lectured in many countries giving Theosophy to the many who were fortunate enough to hear her. On April 26 Miss Fleurette Joffrie presented another of her musical lectures on "Space, Divine Order, Harmony," one of her series on the interpretation of the Lord's Prayer."

### ***The Northeast Federation***

On February 21 and 22, 1942, the Northeast Federation met at Hartford, Connecticut.

The program opened with a reception at the home of Mrs. Benjamin L. Whorf. A vegetarian supper was served followed by musical entertainment. The evening concluded with a talk by Mr. Fritz Kunz.

The Sunday session began with a business meeting in the morning after which a vegetarian luncheon was served. The last thing on the program was a public lecture by Mr. Kunz on "The Coming World State."

### ***The Ohio Federation***

In a contact meeting held in Columbus on April 12 the inspiration flowing into the meeting of twenty-five members was backgrounded by the thought expressed in Mr. Jinarajadasa's article, "Find It In Yourself," in the June, 1941 number of THE AMERICAN THEOSOPHIST.

"How We Can Do Better Work" was the subject chosen for discussion, and by pooling goodwill and ideas into a common stock, inspiration and wisdom were created for the common good. Out of this common "group-soul" all could (and did) draw for ideas and inspiration so that differences became an asset instead of a liability. The reporter of the occasion writes: "The consensus of opinion of the group was that those with whom we differ do not in any sense threaten our 'right' but complement it by showing that there are as many 'rights' as there are people to hold them. They only become a threat when we seek to make our 'right' the standard one, fearing that if our neighbor is right we must necessarily be 'wrong.'"

Five lodges participated in this discussion, and happiness and friendship prevailed.

## **H. P. B.'s WORK FOR THE WORLD**

(Continued from page 98)

"Try to lift a little of the heavy Karma of the world; give your aid to the few strong hands that hold back the powers of darkness from obtaining complete victory."

It is this call to action which sounds in the ear of the true Theosophist all the time.

And H. P. B. will live more and more in the

imaginings of the men of the future as they begin to realize what she did to unify the world; and how she brought into one sphere of human interest and welfare the separated departments of religion, science, philosophy and art; and how she taught us the greatest truth of all—that life is only for Service.

From *The Theosophist*, August 1934



# Theosophical News and Notes

## *Theosophical Thriller—Chapter IV*

It is like living in the midst of a tremendously thrilling serial story to prepare for and anticipate Mr. Jinarajadasa's coming. First, there was the indication from him of the possibility of his being here for Convention this year. We passed that good news on to our members in the December number of the magazine, and that was the first installment. Then there came the cable from Mr. N. Sri Ram, announcing that he had sailed for Australia and the long anxious wait for news of his safe arrival. This came in time for our April issue and we wrote then of our hope that there would be more definite news this month.

Now we come to Chapter IV, and the plot thickens. A letter from Mr. Jinarajadasa himself confirms our hopes and states that he will take the first available cargo boat leaving Australia after Easter. This is rather vague for sailings are uncertain, but we are daily expecting a cable from someone in Australia telling us that he is on the way.

Where he will land, or when, no one knows—not even himself. It may be anywhere from Vancouver to Cristobal—which includes San Francisco, Seattle, Los Angeles and San Diego as possible ports of arrival—or it may be Miami or New York. And from here on it is not just Headquarters that is concerned with his arrival—any officer or member in any coast town may have the happiness and privilege of welcoming Mr. Jinarajadasa to America!

Lodge Presidents at all these possible ports of entry have been notified not to be surprised if some day the telephone rings and Mr. Jinarajadasa announces his arrival. Lodge officers responsible for planning for guest lecturers have been urged to have details all planned and ready to be released when we know where and when his tour will begin . . .

Will it be New York or California?

Will it be May or June?

Read this column for the next chapter of "Theosophical Thriller" next month.

## *The Forum*

So few have been the contributions definitely directed to the subject of "Rights and Responsibilities" that a much more general caption has proven necessary and contributions on that subject and on others will now be found under the heading, "The Forum."

## *Discussion Days*

The approach of the Board, election has brought forth some interesting discussion regarding the views that the respective candidates shall represent. In the Northeast Federation Bulletin, for example, a program is offered. It is not indicated that it is the product of member ideas and discussions, but it was to be considered at a federation meeting (report of meeting on page 115 just received) and the Bulletin suggests that the candidate from the Federation for the District of which the Federation is a part may be more or less committed to the proposals.

That there should be discussion of ideas and plans is, of course, excellent and that through such discussion there should be forged and adopted sound policies and practices is exactly as it should be. But we may reasonably question the wisdom of committing any new Board member to a detailed program, for he cannot possibly know what is reasonable, right and practical until he has become much more familiar with the Society's affairs, and has met with his colleagues on the Board. It is conceivable that an "instructed" Board member may be unable to vote for a sound and practical policy with which—in the light of fuller knowledge—he finds himself completely in accord, because of conflict with some other program to which he is bound. We plead for an open mind on the part of the Board members and for confidence in them on the part of their constituents.

Ohio, too, we understand, is holding a meeting to discuss the national program and has invited Michigan to take part. Cincinnati members have had some experience in such discussion and have found that what is decided upon as basic policy or practice can be tried out locally. Such a proving ground is invaluable and much is added to the validity of any proposal if its practical possibilities have already been demonstrated.

No doubt as voting days approach there will be many such discussions and much welcome material to be presented for the consideration of the National Board and the Convention.

—S. A. C.

## *Dr. Roest in Australia*

All his friends at Olcott were very happy and relieved to hear recently that Dr. Roest arrived safely in Australia. No other news was possible by cable, but, as one friend remarked, "It is nice to know that he is off the big ocean!"

### *News of Adyar*

News of Adyar is always welcome, but in these days of uncertainty and irregular communication, and when news commentators announce the nearness of the invader to the shores of India (and even Madras), we are more interested than ever in "how Adyar is getting along." The following excerpt from Elithe Nisewanger, one of the President's secretaries, gives a picture of the situation there:

"Madras and Adyar are busy preparing for air raid contingencies, and about 50 of the residents have been taking the A.R.P. Warden's training course, the President included. He says he is much worried over the examination and has had someone in to give him extra coaching, but Norma and I in particular just laugh at him. Some of us are soon going in for the St. John's Ambulance First Aid Course, etc. We have 10 A.R.P. Posts in the Compound, each with shelter or trenches, and preparations are under way for sending the most precious of the Archives and the Library's priceless books and manuscripts to a safer place inland . . .

"We had a very fine and worthwhile Convention, though it was smaller than usual on account of the war scare—people thought Adyar a bit too close to the sea and activities in Burma and Singapore. So many delegates mentioned the wonderful peace that seemed to radiate from Adyar. There truly was a great sense of peace all during Convention, and yet particularly at the close many of us could sense a great power surging underneath . . ."

### *Visitors to Olcott*

Colonel Myron Crissy, of Boston, Massachusetts, recently spent a few weeks at Olcott, and was very popular among the Staff members for his intriguing illustrations with cardboard of abstract problems of mathematics and philosophy. He made a model, for instance, representing a dodecahedron and an icosahedron developed from a containing sphere, and it was all very fascinating.

Mrs. Ruby Page Euwer, of Portland, Oregon, also spent a few days at Olcott and entertained the Staff one evening with two Mono-dramas, in which field she is a brilliant interpreter and artist.

Miss Edith F. Armour, of Larkspur, Colorado, was also a much appreciated guest for a few days, as were also Mr. A. F. Knudsen, Miss Etha Snodgrass and Mr. Fred Werth. Among those who dropped in for brief visits were Mr. E. Norman Pearson, Mrs. Katherine Graham, Miss Joy Mills, Mr. Walter Nau, Mr. John B. F. McCarty, Mr. D. Le Mieux, and Mr. and Mrs. Hugh Ivey.

### *From the National President's Correspondence*

"I am familiar in only a very general way with the prophecies of the Great Pyramid. These and other prophecies can be of merely speculative interest. They are interpretations that may be right or may be wrong. There are other things that to me are of much more importance and that are less vested with an element of uncertainty. The facts, for instance, that humanity and the world are millions of years old, that mankind has made slow but steady progress and that progress will go on into an infinite future, led as always by those who know that life is one and can never be destroyed and that because it is divine in its nature it is plodding steadily onward and upward.

"That mankind is being constantly called upon to choose between the upward and downward paths is self-evident. That the choice becomes more urgent upon a constantly increasing number of people, is, I think obvious in these times. War and self-sacrifice compel such choices and the consequent realization that choices have not always been wise in the past. The choice between the upward and downward paths is a continual occurrence, and as we choose the upward now in little things, so will we be able later to choose similarly when greater choices must be made. The important thing, therefore, is that in every incident of every day we choose according to the highest and the wisest. That is infinitely more important than speculation about the far distant future. That future we are making now by the choices of the moment.

"We make the greatest mistake when we expect humanity to become perfect more or less suddenly, but we make an equal mistake when we do not individually strive constantly toward at least one higher step in the direction of an ultimate goal of perfection."

### *To the Colors*

Very many of our members have been claimed by the government for defense work, either directly in the armed forces or indirectly in the work of preparation. Among the more recent enlistments are Mr. Nelson Durham, member of the National Board of Directors, and Mr. Geoffrey Hirsch, president of the Mid-South Federation. A recent letter from Mr. Paul O'Neal, whom many members will remember for his association with the Theosophical Press, told of his pending appointment as instructor in mathematics, physics, and navigation in one of the aviation pre-flight schools operated by the Navy.

### *Olcott Foundation Calls For Action*

Once more comes the clarion call of the Olcott Foundation Committee to *you*—this time from the Physical Plane—exhorting you to reach up to the Archetypal Plane and pluck some of the plums to be had just for the picking. The world sorely needs these fruits.

Do you recall the story of Abraham Lincoln and his Gettysburg address—those few words scrawled on the back of an old envelope and considered by their author to be a dismal failure? That message is as vital and living today as the day it was written. Our Theosophical message is vital in these difficult days. Who knows how much his effort may mean to those who need the light? And why should that creative effort not be contributed by *you*?

Theosophists believe themselves to be, not better than the rest of humanity, but, perhaps, a step in advance of it. Is not that step then, the work of creating rather than just thinking. One need not be a genius in order to create a thing of beauty. Surely the housewife and mother, as she goes about her daily tasks—the busy executive—the defense worker—or the farmer—has flashes of inspiration which may be expressed in words, form, sound or color, as best fits the individual temperament.

And so, as the date of our annual Convention, with its awards, comes increasingly closer, we appeal to every member of The Theosophical Society to contribute his bit to the Olcott Foundation. By so doing, he and the world will benefit immeasurably.

*Committee of the Olcott Foundation*  
 MRS. EDNA DUNROBIN, *Chairman*  
 MRS. MARJORIE HARRISON  
 MR. E. NORMAN PEARSON

### *Closing Date Extended*

In order to give more time for the preparation of Olcott Foundation entries the closing date for receiving lectures, poems, stories, etc., has been extended from May 15 (as formerly announced) to May 30.

### *"Theosophy in Action"*

This periodical in newspaper form was originally the organ of the European Federation and was published in two languages. Now that the war makes publication on the original basis impossible, it is still produced in England and is achieving an excellent piece of work in presenting the Theosophical point of view on current affairs.

A recent letter from Mrs. Adelaide Gardner, its editor and former General Secretary of The

Theosophical Society in England, asks that Americans recognize the value of such work and contribute to its support. The President feels that it is doing an essential service in the development of understanding, upon which the future must be built.

### *Help Wanted*

We know these are days when everyone is making a contribution to the war program in whatever measure he or she has capacity, but that same war program threatens to deplete Headquarters Staff and has taken our outdoor summer help. It is really up to members to remedy this condition, for it is only to members that we can appeal. Our work must go on. We need at once competent stenographic help, a good student-teacher, a janitor (or a woman for cleaning offices), garden help and some general assistance through the Convention period. Help !!!

### *Vignette*

The following excerpt from a letter recently received from a visitor at Adyar presents a striking "Vignette" of activities at our International Headquarters:

"After Convention (we arrived just a few days too late) Adyar is a very quiet spot, a heavenly oasis amidst the seething passions of the world. The President is a constantly flowing well of occult knowledge and wisdom and his weekly 'roof-talks' are simply marvelous. Shrimati Rukmini Devi, of course, is fully occupied with Kalakshetra. We recently had the great privilege of attending a recital given by her very best pupil, Shrimati Radha, Shri Ram's daughter. It was a most perfect display of vital power, a thing only possible, I think, as a manifestation of inner possibilities and capacities. I myself have seen much of Oriental art, especially of dancing in Java, but never have I witnessed anything like this. A great future seems to lie in this work."

### *"Cycle"*

Mrs. Lily Lawrence Bow, a member of Houston Lodge, has recently issued another of her beautiful little magazines of modern poetry, called *Cycle*. So many members do so many worth while things!

### *"Isis Unveiled" Wanted*

The Theosophical Press has inquiries for used copies of *Isis Unveiled*, and would like to hear from members who might wish to dispose of theirs.

### Victory Pledge

The Better Citizenship Association, through which a number of Theosophists and some others are presenting the ideals of citizenship, has prepared a Victory Pledge consonant with the need of the times:

"Remembering the historic keynote of the United States, that 'In UNION there is STRENGTH,'

"Remembering how greatly it has contributed to the establishing of Ordered Liberty to the end of Universal Happiness in Right Prosperity,

"Believing that the same keynote, if properly sounded and applied, will insure for the United Nations the eventual triumph of these same blessings for all mankind (wherever they may not now be triumphant) and the defeat of the brutal powers that are now opposing them;

"I PLEDGE MYSELF to do all in my power to bring together in better understanding, comradeship and cooperation the peoples of the United Nations,

"I PLEDGE MYSELF therefore to subordinate my personal interests and prejudices, of whatever nature, to the greater interests and unified power of the United Peoples, regardless of distinctions of race, creed, sex, language, color, and political, social and economic procedures,

"I PLEDGE MYSELF to abstain from criticizing the leaders and the peoples of the United Nations until I am convinced that such criticism is justified and helpful to this goal of strength through unity, and I shall endeavor not to impute unworthy motives to them even if I feel constrained temporarily to oppose any of their activities,

"I PLEDGE MYSELF particularly to apply this attitude of constructive and harmonious co-operation toward the President of the United States as my Commander-in-Chief, because I believe that it is essential not only to military victory but to the spiritual victory of inducting the new era of 'a just and lasting peace among ourselves, and with all nations.'"

Address: The Better Citizenship Association, 3046 Meadowbrook Blvd., Cleveland Heights, Ohio.

### Allegorical Play

Dr. Eric J. Steiner, a member of Besant Lodge of Hollywood, has recently written an allegorical play entitled, "The Last Guest," which he desires to make available to any group of members who may desire to produce it. Please write to Headquarters for further information, and a copy of the play, if you are interested.

### Mothers' Bulletin

The quarterly (March) number of the Mothers' Bulletin has just been mailed to all subscribers. As always, this is an excellent piece of work, thoughtfully compiled and skillfully organized. No lodge should fail to subscribe to, no member should fail to read this fine publication. The subscription rate is only \$1 per year. Mrs. Muriel Lauder Lewis and her co-workers are making a very fine contribution to our work. This number is dedicated to all mothers who stand firmly and serenely amid the present turmoil, and who thus, by their love and their wisdom, speed the coming of peace.

### "The Cincinnati Theosophist"

Cincinnati Lodge has evolved a voice. In introducing itself to the Theosophical world, "The Cincinnati Theosophist" states that since "our lodge has grown into such a strong and lively body, it seemed obvious to us that this body should also have a voice of its own." So from among its members the nucleus of an editorial board was formed and the first number has recently been released.

Congratulations to Cincinnati Lodge, and to Frank Steiner, who is Editor of this worthy little twenty-page lodge magazine.

Oak Park Lodge publishes a similar bulletin. Are there any others?

### The Round Table

In 1939 the Round Table and Children's Department presented to Convention a play for children entitled "Mary Jane's Party," by Mrs. Idel Le Marquand—a story of how a little girl learns to listen to her Higher Self (Conscience). Mr. Jinarajadasa, who was present at this "premier," was also present at its presentation by the Golden Chain group of Singapore Lodge in January, and he recently sent in to us a newspaper clipping of the characters and a mimeographed program of the Malayan version.

This reminds us to remind you that this play is a very interesting project for Round Table and Golden Chain groups. In it the complex human being is split into parts (the physical body, the emotional body and the thinking body) and the functions of the parts are represented by the actions of the players.

The costumes and script are available at Round Table Headquarters (Mrs. Elise Staggs, 3046 Meadowbrook Blvd., Cleveland Heights, Ohio) for anyone who would like to use them. Mrs. Staggs will be glad to lend them, just for the payment of postage.



### Books on India

The Besant Library at Adyar is trying to collect a really authoritative group of books on India, and appeals to "all friends of India" to contribute any such volumes as they may possess for the benefit of the library's student-readers. Especially would fine, out of print books be appreciated. Dr. Arundale lists the following as being particularly desired:

*A School History of Ancient and Modern India*, by Ramesh Chandra Dutt;

*The Rise of the Maratha Power*, by M. G. Ranade;

*Economics of British India*, by Jadunath Sir-car;

*Unhappy India*, by Lajpat Rai (illustrated);

*Hindu Culture*, by K. S. Ramaswamy Sastry;

*Practical Education*, by G. N. Gokhale;

*Hindu-Muslim Tension, Its Cause and Cure*—Ganhiji's statement of the problem, issued in 1924.

If any of our members have any of these books, or can obtain them for Adyar, Dr. Arundale would be grateful. They may be sent to Olcott for shipment to Adyar when such shipment is again safe.

### To-Those-Who-Mourn Club

Shipments of booklets from March 16 to April 15:

California .....	1
District of Columbia .....	30
Florida .....	18
Illinois .....	130
Iowa .....	3
Massachusetts .....	6
Minnesota .....	800
Nebraska .....	10
New Jersey .....	401
New York .....	503
Oregon .....	100
Pennsylvania .....	14

Total 2016

*"And art confident that thou thyself art a guide of the blind, a light of them which are in darkness."*  
(ROMANS 2; 19)

### New Members for March

Applications for membership were received during the month of March from the following lodges: Albany, Besant (Cleveland), Besant (Hollywood), Bremerton (three), Brooklyn, Cincinnati, Maryland (Baltimore), Progress (Omaha) (two), Seattle, St. Petersburg, and Tacoma.

### Goodwill Day—May 18

Goodwill Day is celebrated on May 18, as that is the anniversary of the first really official world-wide Peace conference in 1899, in Holland. In 1922 some children in Wales started an international correspondence, demonstrating their international friendship and that custom has been taken up by the people of 68 nations and celebrated annually. Let us as Theosophists continue this magnificent gesture by thinking of the *good* which we know is in all, thereby strengthening that good; and sending letters and good will messages to our friends and members in other lands.

### Mrs. Anita Henkel Wild Appointed

The Society's program for the production of leaflets in large volume and their distribution in the many army camps throughout the country has now been placed in the hands of Mrs. H. Douglas Wild, who has undertaken to develop the project. All material received has been placed in her hands for further study. She will be glad to receive help and suggestions.

See page 23 of the January issue of this magazine.

### Statistics

March 16 to April 15, 1942

#### American Theosophical Fund

Previously reported .....	\$1967.38	
To April 15 .....	121.00	\$2088.38

#### Building Fund

Previously reported .....	125.76
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#### War Relief Fund

Previously reported .....	1089.49	
To April 15 .....	21.00	1110.49

#### Adyar Art Project

Previously reported .....	86.35
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### Died

Miss Alice Alexandria Allen, Jacksonville Lodge, March 28.  
Dr. Alexander Barclay, National Member, recently.  
Mr. A. J. Eichelberger, Hermes Lodge, February 24.  
Mrs. Florence M. Fox, Berkeley Lodge, March 29.  
Mrs. Anna Wagner, St. Paul Lodge, March 13.

### Married

Miss Dorothy Vivian Burns, Covington, La. Lodge, and Mr. Leo. Ralph Strobile, recently.  
Mrs. Marjorie Davis, Besant Lodge of Hollywood, and The Rt. Rev. Charles Hampton, National Member, March 26.

**Convention is the most important date on your Theosophical Calendar.**

**Don't miss it!**

# Book Reviews

*The Arch Lectures*, by Claude Bragdon. Creative Age Press Inc., New York, 1942. Price \$2.00.

A series of eighteen discourses, given in New York, covering a wide variety of subjects—"education, yoga, the fourth dimension, art and the machine age, and Emerson: Mouthpiece of the American Spirit," among others. Nevertheless, in all that variety, there is a fundamental unity shown in the symbolic title of the "Arch." "An arch is a bridge," says Mr. Bragdon, "a bridge over the River of Doubt leading to the World of the Wondrous. Also an arch is made up of individual stones placed shoulder to shoulder, thus employing group effort and group consciousness—the cooperative as opposed to the competitive idea."

Throughout these essays Theosophical principles are stressed with freshness and vigor which help one make necessary adjustments to living in this period of transition and which furnish keystones for building the civilization of tomorrow.

—F. C. I.

*The Hunger for Wholeness*, by Thomas H. Howells. The World Press, Denver, Colo. Price \$3.00.

Although the school of Holism was set forth more than twenty years ago by General Jan Smuts, the biologist, there are few books explaining or even dealing with it. It requires a certain point of view, a particular type of

mind that a Theosophist would call "intuitive," to achieve an understanding of what Holism is, and most writers, reared in the partistic, separative, analytical point of view prevailing in our schools find it difficult to throw off their old conceptions and take a fresh viewpoint.

*The Hunger for Wholeness* (as Mr. Howells spells it, with his usual indirect humor,) is an exposition of the holistic point of view. All life, he says, should be understood from the point of view of greater and greater wholes, in which the parts function. Life consists of responses to these greater wholes and is a process of attempted integration. When forms become too crystallized to respond to the activities of the greater whole, disruption and disintegration occur.

The final chapter on "Liberty and Social Growth" ends by saying: "The greatest calamity of our scientific age is that learned man has erred in diagnosis of his own disease. His pain is not in his belly or his glands but in his Cosmos. His ravenous hunger is not for food or the flesh, but for the Eternal Word that flashes from the starry deep and echoes down the galactic corridors of Time. Sometime we may be persuaded to relinquish our mess of pottage long enough to drink the cleansing mist that blows from those Celestial Waters! Some sweet day the Shepherd may discover Man's Universal Motive!"

—M. C. S.

## Magazines Published at Adyar

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\$4.50 per year

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News of "The Family" everywhere.

### THE YOUNG CITIZEN

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\$1.25 per year

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**Subscribe Now**

**Note:** Headquarters will immediately forward your subscription to Adyar, who send direct to you, the first copy arriving in about three months. Copies missing through losses at sea will be replaced later.

# The March of Time *Brings Another* Anniversary: **WHITE LOTUS DAY**

M A Y E I G H T H

What better way to celebrate the passing of the world's greatest occultist than to add to your library a choice of the following of her works:

## **A Special Anniversary Offer**

### **THE KEY TO THEOSOPHY**

\$3.00 regular price.

**For Month of May Only**

**\$2.25**

This valuable work is "Dedicated by 'H.P.B.' to all her pupils that they may learn and teach in their turn."

Theosophical principles applied to life in questions and answers.

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**.60**

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