
THE
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THEOSOPHIST

Official Organ of THE THEOSOPHICAL SOCIETY in America



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Under the Auspices of THE THEOSOPHICAL SOCIETY ADYAR

Adyar:

A PRINCIPLE AND A SYMBOL

IT is only as a united whole that The Theosophical Society can ever be a power for good in the world, or a vehicle for the exercise of the altruistic efforts of its fellows. The real Society is an indivisible unit, animated by an individual life. Its soul is the love of truth, its vital principle is kindness, and it dwells in a world above the material, where no enemy can touch it. It depends for its manifestation on earth upon an appropriate vehicle, and the first condition necessary in that vehicle is that it shall be a united whole.

The Society is an ideal power for good diffused over the whole world, but it requires material conditions, and the most important of these is a material center, from which and to which the efferent and afferent forces shall circulate. This is a condition of the life of all organizations, and of all organisms, and the Society is both. It is an organization on the material plane; an organism on the spiritual. A common Center is, therefore, as necessary for spiritual as for physical reasons. Adyar is not a place only; it is a principle. It is a name which ought to carry with it a power far greater than that conveyed by the name, Rome. Adyar is the center of the Theosophical movement.

Adyar is a principle and a symbol, as well as a locality. Adyar is the name which means on the material plane the Headquarters of an international Society of persons who have common aims and objects and are imbued with a common spirit. It means on the superphysical plane a center of life and energy, the point to and from which the currents run between the ideal and the material. Every loyal fellow has in his heart a little Adyar, for he has in him a spark of the spiritual fire which the name typifies.

Adyar is the symbol of our unity as a Society, and so long as it exists in the hearts of its members the powers of the enemy can never prevail against The Theosophical Society.

Adyar is symbolical of the principle of unity, as well as of the material life of the Society, so that in every sense loyalty to Adyar means loyalty to the Objects of the Society and to the principles of Theosophy.

—H. S. OLCOTT

June, 1889

THE AMERICAN THEOSOPHIST

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No. 6

The President's Address

GEORGE S. ARUNDALE

BRETHREN THROUGHOUT THE WORLD:

Once again I give you brotherly greeting as we enter a new cycle of Theosophical activity in the midst of the most terrible cataclysm the world has, perhaps, ever known, excepting disasters involving an actual reshaping of the physical earth itself: a reshaping which may indeed follow upon the present Armageddon.

Priceless Opportunities Are Ours

As I view the world and in it the Theosophical Movement and The Theosophical Society, I feel humbly but inexpressibly thankful that a large group of us who call ourselves today members of The Theosophical Society, but who have been known otherwise in the past, have been chosen to help the world in its death-throes and birth-throes with the elixir of Theosophy and the balm of The Theosophical Society.

Could there be any more stirring opportunity for anyone at any time than to find himself in the midst of a whole world infinitely stricken and with the power to help to heal the world to a new virility, to a new life, to a happiness it has never known before?

Such opportunity is ours today. It is priceless, and we reject it at peril to ourselves and to the dedication to the world's service to which we have been called.

I say we must be ardent as never before in spreading the mighty Truths of Theosophy both through our lives and our exhortations. We cannot afford to allow a single moment to pass by which can in any way be used to illumine even a single heart with the conviction that Theosophy is Truth and therefore Happiness.

I say we must be ardent as never before in holding up before the eyes of all the splendor

and perfect consolation of membership of The Theosophical Society. We must seek to use every suitable moment to show that The Theosophical Society and its members are the advance-guard for the post-war world—the world in which the spirit of Universal Brotherhood shall receive a homage it has never received before.

In the midst of this Armageddon our dedication as trustees of the Truths of Theosophy and knights of the Universal Brotherhood of The Theosophical Society must shine with fiery purpose. Our younger members are called in special measure to our common dedication, for they should be able to show us of the older generation what, in the present darkness, means the trusteeship of the Truths of Theosophy and the chivalry of membership of The Theosophical Society. Our youth is our advance-guard, while one of the greatest privileges of age is both to give to youth of its experience and to follow youth's leadership.

Under the Banner of Our Elder Brethren

But while these two opportunities—duties—are ours, we have also the duty of ranging ourselves under the banner of our Elder Brethren in the terrific clash between Good and evil which once more afflicts the world. There have been many clashes before. There will be many in the future. But we are at one of the great turning-points in the evolution of the world, and every single individual who believes in brotherhood must be at his post, guarding the Right against the onslaughts of wrong. Either the world will sink for many a century into a great darkness in which brute force shall rule and ruin, or the world will shake itself loose

from envelopment in the soul-destroying fumes of evil. Which shall it be? Upon Theosophists and members of The Theosophical Society the answer in no small measure depends.

Know Your Theosophy

I have said that every Theosophist must spread the Truths of Theosophy and the dynamism of membership of The Theosophical Society far and wide. Yes; but he must know Theosophy. He must know that Theosophy is true. He must have had experience of the truth of Theosophy. Otherwise, how is he going to make Theosophy and his membership in The Theosophical Society a living reality in his planning and in his helping to plan for Peace? A righteous Peace must needs be built upon experienced Truths of Theosophy and therefore needs the craftsmanship of Theosophists, be they or be they not members of the Society or knowers of Truth as some of us conceive we know it.

We must know our Theosophy in our own individual ways. We must try to know some of it at first hand: being content, of course, to know much of it at second hand.

We must spread it as we deem it can be most eagerly and thankfully received, both in its aspect of pure science and in its aspect of pure service.

We must use its light to show us our undoubted way in the encircling gloom, so that we may tread the way with courage and with conviction, unfalteringly to its goal. We must know Theosophy as the forthsetting of the Great Plan of unfolding Life, and through such knowledge we must contribute the practical wisdom of Theosophy to Reconstruction for Peace.

Messengers of the Light

Some of us may employ our Theosophical craftsmanship in one way, some in another, some to help to reveal the very Plan itself, some to be busy with the foundations, some to be occupied with this, that, or the other aspect of the superstructure. Some of us may give a very little help. Some of us may be able to give a little more help.

So long as each one of us is a soldier-craftsman and a priest-teacher, and thus a messenger of the Light of our Elder Brethren, he will have justified his selection to serve the Truth and the Brotherhood in these perilous times.

I look forward to my second term of office, to which you have so generously elected me, in

this hope, for I am sure that if I can fulfill it I shall have justified your election and Their continued blessing—for myself perhaps in some measure, but infinitely more, with your own whole-hearted cooperation, for Their Society and for you.

No Neutrality

I have not the slightest hesitation in saying that every Theosophist whose conscience is not in unfortunate opposition is in duty bound to help in all ways possible to him the prosecution of the great war to a triumphant victory, not in any spirit of hatred—hatred is impossible to a Theosophist—but in a spirit of justice and righteousness to free from return to barbarism all the peoples of the earth. No Theosophist, I hold, can be indifferent to the war, neutral to the war, unaware that this is a Day of Judgment for us all during which we either stand actively for the Right or are against it—there is no middle way for any of us on such a momentous Day. Still less can a member of The Theosophical Society, charged as each is with the spread of Brotherhood and with the dissipation of hatred, be indifferent or neutral. He dare not be.

Planning the New World

But not only must we give all possible help to the forces of Light, we must also begin to prepare for the Peace of Victory which shall follow the war. We must begin the planning of the new world. We must have ready for a stricken humanity and for stricken creatures in every kingdom of nature a great world-wide Convalescent Home in which as far as may be to repair all injuries and to restore all health. And out of that Convalescent Home must slowly but surely emerge a world-wide Order of prosperity and peace, a World Order in which shall be recognized, as the *sine qua non* of an enduring Peace, the active and practical recognition of a Brotherhood of Nations, of Faiths, of human and sub-human Life.

Reconstruction for Peace must begin without delay while we are still in the midst of the innumerable experiences of the war. The more strenuously we work for a righteous Peace even now, the more will be fortified the forces which work for Righteousness against the hordes of evil.

Thus should every Theosophist, howsoever he may be situated, plan and help to plan for a post-war Peace in which all peoples shall freely participate.

That Mysterious Thing, "Culture"

C. JINARAJADASA

A GREAT deal is said and written about a mysterious something called "Culture." Many people have tried to define it, but the word apparently covers so many aspects of life that no one definition is satisfactory. But we all do mean something which is to be admired and imitated when we speak of a "cultured" man or woman.

I think we all take for granted that such a man or woman speaks correctly; that is, the language follows the rules of grammar. Of course, there are in ordinary speech many phrases which everybody uses, which do not seem exactly polished, in fact are of the nature of slang. But grammatically those phrases, often crisp or contracted, are correct. A cultured man is not bound to avoid common phrases. But he is bound to avoid ugly phrases—ugly in imagery and ugly in sound. It is interesting to note that one finds here and there peasants and other simple-minded folk, who are cultured to some extent, even if their phrases are not strictly grammatical. Why is it that a simple farmer is often really cultured and a college graduate is not?

Is it because Culture is not the result of a mental process alone, but requires elements of the heart as well? It seems to me that when we examine cultured people of many lands, who have different race traditions, the root of culture consists in an attitude of the heart, which then gives a direction to the mind.

One characteristic which predominates in this attitude of the heart, also of the mind, of a cultured man or woman, is the readiness to admire, rather than the readiness to condemn. A cultured man does not condone evil or shut his eyes to whatever is defective. But somehow, as if by instinct, his attention is held first by what is to be admired, and only afterwards his condemnation, his criticism, finds a place.

However, such is our competitive civilization today that our natural instinct is to present an attitude of depreciation towards things which are different from those to which we are ac-

customed. When something new—a new idea, a new object, or even a new person—is presented to us, our first remark to ourselves is, "How *curious!*" We may be outwardly polite to the new person, but inwardly the reaction is somewhat, "Who on earth are you?" There are very few of us who spring forward with cordiality to anything new or unknown.

The beginning of Culture is, both in a college graduate or an unlettered peasant, when the heart says in the presence of anything new, "How *beautiful!*" In just that recognition of a quality of beauty, however slight the beauty and however faint its recognition, lies the root of Culture. When "How beautiful!" and not, "How curious!" becomes a man's attitude towards all objects and events in life, then the sense of culture steadily grows from day to day. The mind can then attend the heart as an excellent aide-de-camp, that is, an "assistant-in-the-field of battle," to take orders and see that they are carried out.

The Greeks did not talk of "Culture." Their civilization was such that every boy and girl was so surrounded with beautiful phrases from the old poets (as in the old days English home life was with phrases from the Bible and Shakespeare), and with beautiful figures everywhere, especially statues (which was never the case anywhere else except in Greece) that Greek youth had an instinct for culture. So youth there sought in all things what they termed *Arété*—virtue, noble self-expression, honor, all these are implied in that one word; they did not plan to be "religious," but to be *just*. For Justice to the Greek was the expression in daily life of his realization of the Divine as the Good, the True, and the Beautiful. And the Greeks succeeded in their search, and the Hindus and Chinese in theirs, and the best men and women of every land in their search, because the first impression about a thing or person was, "How beautiful, how noble, how lovable."

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... It is not enough to study Theosophical literature. It is the old story of the dominance of the mind and the servitude of the individual to his mental body, which is so marked a characteristic of the world at the present time. We are mind-driven and mind-ridden, and we refer everything to the arbitration and decision of the reason. If our reason approves, then we approve, and when we think of our conscience, we think of it largely in terms of the reason.

Now the mind is a subordinate official in the hierarchy of the individual, and it is most important for us to realize this. A superordinate official is the will, and we pay on the whole comparatively little attention to the will, and so much attention all day long, and especially in our studies, to the mind...

From *Adventures in Theosophy*,
the President's latest book.

Depth, the Need

One of the evidences that as a people we are not yet truly cognizant of the war and all that it means and will mean to us, is the continued prevalence of the crude and the unimportant in our national and community lives. We still find relief and interest in the inconsequential, the unsatisfying, the unreal among values. By contrast note the following by Dorothy Thompson, writing on the place of the theatre in America in the magazine, *Tomorrow*:

"It is precisely in periods of pain and crisis that men feel a hunger to communicate with each other, through the sharing of a communicable experience. Jazz and swing have practically disappeared off the air in the course of the war in England. They became simply unbearable. They evoked a world that no longer exists, and seems inexplicably tawdry. But hideous as life is in England, there never was such a hunger for the loftiest music; and Beethoven, Brahms, Elgar, Sibelius, Bach, and Mozart are played continually."

Clearly, we haven't yet met our bit of pain and crisis. We haven't felt deeply our kinship with all the world and with the suffering peoples of other lands. We are as yet untouched, in a spiritual sense, by the war that has struck with such tremendous impact upon most of the nations of the world. We shall not be able to play our real part in the peace and reconstruction that will be no less important than the winning of the war itself unless we can sense in a truly spiritual way what the war means and share to the full, even though vicariously, the pains and the tortures through which a new world is being born. We *must* understand that new birth to come but it is a question whether we *can* understand unless we, too, are moved more by the lofty, the true and the permanent than by the crude, the false and the passing. There is need, crying need, for greater depth.

Incidentally, no one interested in America should miss this critique of the theatre by Dorothy Thompson.

Science Sees Man a God

Science has long been departing from its stand as to the mechanistic basis of the universe and its operation by inviolable mechanistic law. Gradually the results of experiment have forced upon scientific minds a recognition that there is a factor that is apparently not law that enters into and affects the results. Jeans has referred to a power element that can be considered only as akin to the mind of God. More recently with increasing exactitude of experiment and perfection of instrument, scientific men have had to postulate a power or a

quality that attributes variation where law alone would show uniformity.

In a recent address at the University of Chicago, Dr. Arthur H. Compton, Nobel Prize winner and distinguished scientist in the field of cosmic rays, made the following significant statement:

"Natural phenomena do not obey exact laws. This statement marks perhaps the most significant revolution in the history of scientific thought. For faith in the reliability of nature is the bedrock upon which the structure of science is built. It has nearly always been assumed that this reliability implies the exactness of nature's laws.

"Has science, with its continual searching for fundamentals, finally undermined its own foundation, or is it possible that under the new physics a more adequate picture of the world can be drawn, one in which purpose is effective and life again has human meaning?

"The new quantum mechanics, however, is not deterministic, in that it leaves open a range of possibilities within which the actual event may occur. This form of mechanics does not imply freedom; by itself, it implies, rather, chance.

"If true freedom is postulated we must suppose that the world had certain attributes which may be distinguished from physical attributes by the adjective 'psychic,' which are additional determining factors in the actions of living organisms.

"Man is now left by science in control of his own actions within the bounds set by natural law. Instead of removing the foundation of morality (as mechanistic science formerly did) science now presents new reasons why men should discipline their lives, and supplies new means whereby they can make their world more perfect.

"If, indeed, the creation of intelligent persons is a major objective of our creator, and if, as we have reason to guess, mankind is now His highest development in this direction, the opportunity and responsibility of working as God's partners in His great task are almost overwhelming.

"By endowing us with freedom He has, in truth, made us in a real sense children of God. This is the great human heritage. It is a heritage dearer to us than life, the freedom to make of our world the best we know."

From every angle it is borne in upon mankind that there is a God pervading the universe, but that human affairs are within human control; that man can achieve God-like results through the God within himself.

Manhattan Corroboration

It is interesting to find in a current magazine, and in an article about New York City, evidence supporting Theosophical concepts as to life after death and the existence of the etheric double and the astral "ghost." In the magazine, *Tomorrow*, (May) there is an article full of instances of spectres, ghosts and wraiths in and about New York City, associated with physical plane events of past times. Among these are some where children (as we know they can) have seen and had astral playmates, and for which there has been found concrete explanation.

The article purports to tell truthful instances (all placed on Manhattan Island). Theosophists will have no reason to doubt. These are but additions to the thousands of instances in less prosaic setting that substantiate portions of Theosophical science.

Truth Undisclosed

Our readers will remember the important part played in the Malvern Conference by Dr. Temple, now Archbishop of Canterbury and Primate of all England. Out of that Conference came a forward-looking statement suggesting a recognition on the part of English aristocracy of a broad responsibility socially and economically, and a world viewpoint, toward which the common people were leading the country.

The new Archbishop showed his courage in the Malvern Conference but he has an issue before him now that he appears to be unwilling to face for a committee whose appointment he approved to inquire into spiritualism has brought in a report substantiating its truth and the report has been suppressed. The question is being asked, will he dare to let it see the light and thereby give impetus to those less orthodox doctrines as to life after death, of which Theosophy presents the most comprehensive, the most scientific and the most heartening?

"Theosophy," wrote Madame Blavatsky, "is essentially the philosophy of those who suffer, and have lost all hope of being helped out of the mire of life by any other means."

Convention of 1942

SIDNEY A. COOK

I HAVE been hesitant in approaching this task of writing about Convention, feeling that it was really impossible to write on the subject while the program was still largely in the formative stage. But in the weeks that I have been thinking about Convention, and especially as the magazine dead-line drew near to compel the writing, I have realized that it is not the program but the Convention ideal and purpose that should be my real subject. The program can be but a part of the paraphernalia and the means of achieving that purpose.

The members who attend *are* the Convention. The spirit with which they work together determines the degree of achievement and the usefulness of Convention. The most thoughtfully prepared program can be of little avail, whatever its planned direction and purpose, unless it draws forth a wholehearted expression of ideas from many minds and their merging into a constructive plan of action through the mutual brotherliness of many hearts. It will not matter how different the points of view, how widely divergent the proffered plans, if the spirit of friendship, indeed of real affection permeates all contribution and effort. Divergent proposals there may well be, for the purpose of a Convention is that all may contribute to the welfare of the Society, that all ideas may be examined and the true and the usable given effect and impetus through common consent, enthusiasm and understanding. I have written a letter today, rejecting certain proposals because they are based upon an assumed lack of good faith and motive on the part of other individuals. I do not believe that in our relationships within the Society and in connection with its work we ever have real cause to question the genuineness and fair purpose of another. I proudly testify that in my personal experience I know that all have meant well. We may often rightly question the degree of study, the extent of pertinent knowledge, the accuracy of judgment, and consequently the practicability, of conclusions and proposals, but we cannot question the good will or suppose a lack of interest in the Society's welfare.

In these days of impending change we need to hold fast to our deeper allegiances and express our devotion to a great Cause in a realistic approach and a valiant facing of our new

responsibilities. But we need to understand what it means to be realistic. It would be realistic, in a sense, to say that The Theosophical Society should lead the world into a Theosophically envisioned future. Such a statement would be realistic in the sense that it is based upon a recognition that Theosophy sets forth the truths that must ultimately govern the world. But it is, of course, entirely unrealistic to attempt to remake the world when we have not been altogether successful in impressing our immediate communities and our cities with the spirit of Theosophy.

Dr. Arundale recently suggested that we should "resolve to be nice in 1942" and thus draw people to us. I would add, let us become practically wise about the conditions to which we would apply Theosophy so that when we offer a proposal based upon our Theosophical knowledge it is one that really fits the situation and takes full cognizance of the problems to be solved. While holding to our deeper allegiances and relinquishing nothing of our devotion to the cause of Theosophy as such, let us in 1942 learn how to apply Theosophy practically and acceptably to aid in the period of reconstruction with which we are so soon to be faced and to which the thoughtful and the great are already devoting much attention.

Our Convention of 1942 can well be the turning point toward a constructive view of our own potencies applied to the world's needs. Mr. Jinarajadasa has suggested that we consider what can be Theosophy's gift to our own nation, and he will undoubtedly bring us gifts of inspiration that we may convert into practically useful power. To enable us to do this the Convention program will combine periods of Theosophical study with periods of upliftment and others of instruction in practical service. Much of this will carry over into the Summer School, which in large degree will take the form of a Worker's Conference.

Advanced Theosophical study will be in the hands of Bishop Jose B. Acuna, of Costa Rica, and the new Successful Service development will be introduced to the Convention by Mr. E. Norman Pearson for its further development within the Summer School. Many others, including Mr. Perkins, Mr. Knudsen and Mr. Werth (we cannot mention them all) among

those known to us, and very possibly Mr. H. S. L. Polak, will make substantial contributions. There will be some new faces among the Board Members. All of these and many others will contribute to the establishment of the spirit and to the development of a program of constructive Theosophy.

All of this will take place within the inspiring influence of the Asala Festival, when the Lord Maitreya Himself gives to His closest associates His annual message, with which to help the world on its evolutionary way. That will be our Convention purpose, which we shall

carry out by learning more of Theosophy and better how to do our work as members. Asala is a rededication; that, too, will be our purpose, and throughout the four days of Convention and the week of Summer School, and under the delightful guidance of Mr. Jinarajadasa, who has risked Pacific travel in order to be with us, with the mutual friendship of members drawn together from far and near in a common desire to make Theosophy count for more, we can be sure that Convention of 1942 holds real joy and intriguing interest for all who attend and great practical value to the work.



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.

Successful Service

II

E. NORMAN PEARSON

CENTURIES ago, Lord Bacon wrote "Knowledge is power." Many years before, Solomon said "Whatsoever thy hand findeth to do, do it with all thy might." In these statements, made by two of the wisest men the world has ever known, we have a brief outline of the whole story of *successful service*.

The first requisite is knowledge; we must "know how." Then we must apply that knowledge with every power of heart and mind and body.

For those who have realized something of the greatness and the grandeur of Theosophy, and who have realized something of the urgent need for Theosophy in the world today, there can be no half measures. They want to work for Theosophy as for the greatest cause on earth.

Their object is to serve.

Knowledge added to effort will insure *successful service*.

Today The Theosophical Society faces a challenge such as it perhaps never has faced before. Today it faces difficulties, the like of which it probably never has faced before. Therefore it is that the call goes out to each member of the Society to work as he never has worked before—and to make that work efficient in order to make it more effective.

Inefficiency means energy expended which does not produce results. It means efforts made which are lost. It means good which might have been done but has not. Efficiency means that waste effort has been eliminated and that every ounce of energy expended has produced the maximum possible in results.

These facts are basic.

They are not dependent upon policy or principle. Whether the Society is democratic or autocratic—or both, or neither—it still is necessary that those whose duty it is to write letters *know how* to write letters and write those letters promptly, clearly and legibly; that those who sell books know something of the *art* of selling books—of display and salesmanship; that those in charge of libraries know how those libraries should be

operated to good and useful purpose; that treasurers know something about bookkeeping and of methods of gathering in the money necessary to keep the work progressing, without failure and without hard feelings; that lecturers shall have opportunities for training so that they may be good lecturers; that class leaders shall have opportunities to learn the essentials of good class work and to share in the experiences of those who have done such work successfully. For upon these things depends, in a very large measure, not only the effectiveness of lodge work, but, in an equal measure, the harmony-in-action of the lodge workers. We may *seem* to be dealing with small things at times; but these small items are of tremendous importance in the really practical side of our work—the side of "getting things done."

Take the matter of letters!

It is hardly possible to estimate the amount of time wasted—actually wasted—of plans almost wrecked at their inception, of unnecessary work performed, of misunderstanding, of difficulties added to already overburdened shoulders, through a neglect to answer letters from Headquarters (or from any other source) promptly and clearly.

Or dues!

How difficult is made the path of those who are responsible for the financial side of our work (a vitally important and yet a thankless task!) if dues are not paid when they should be, neglected, not intentionally, but through lack of thought.

In these small things lie the beginnings of our campaign for "successful service." CAN WE HOPE EVER TO DO THE BIG THINGS IF WE FAIL TO DO THE SMALL ONES?

To some is given one duty; to some another. One is chosen to lead and another to follow. In collective work each is equally important. But it is vitally necessary that each one should learn all he can about the post which he has been chosen to fill so that he may fill it with an effectiveness which is commensurate with its needs.

SUCCESSFUL SERVICE "Subject of the Month:" What words of advice could you give to a new president of a lodge? We invite YOUR contribution. Write to "Successful Service Bureau" care of National Headquarters. Help us to help others.

Our Field Staff

ONE of the signs of great promise for the welfare of the Society is that we continue to develop excellent Field Staff from within our ranks. That is the only way in which capable and dependable field workers can be created—namely, from those who in lesser capacity have proven their Theosophical worth.

We are fortunate that in these days there have come to the fore in field activity three such splendid workers as Mr. Perkins, Miss Snodgrass and Mr. Werth. Some of them are new to some lodges. That perhaps accounts for the fact that in a number of instances lodges have advised that if they had but known the excellence of the offering and the capacity of the worker they would have advertised more freely, or taken larger halls.

These workers are winning splendid acclaim throughout the Section. We present below recent spontaneous comments:

MR. JAMES S. PERKINS

"His lectures have a rare and beautiful quality that people feel, perhaps without being able to explain. We know that he has the power to awaken the intuition. . . ."

"Mr. Perkins' lectures were extremely inspiring, his language beautifully artistic, and should give his hearers a greater urge to *live* Theosophy more perfectly."

"We consider Mr. Perkins a very fine lecturer. We hope he will come again to our lodge, as all who heard him were impressed with his sincerity and his appreciation of beauty, as well as his profound knowledge and understanding of Theosophy."

"His lecture, *Tomorrow's World and Today*, was outstanding. We had more people this evening than we have had in three years. Mr. Perkins is truly a wonderful lecturer and a real Theosophist."

"Everyone was enthralled with the beauty and mastery with which Mr. Perkins handled his subject when he lectured on *Tomorrow's World and Today*. One stated: 'This man has touched me as no other ever has . . . The finest lecture I have ever heard on this platform.'"

"On all sides there was nothing but praise in the remarks which were voiced. We had him in our lodge room this time, but we plan for his next visit to rent a hall in a hotel."

MISS ETHA SNODGRASS

"The talk by Miss Snodgrass was beautifully conceived and beautifully given and we were all deeply impressed not only by the message, but by the beauty and worth of so valuable a member in the Society."

"Her members' talk brought inspiration and some new ideas clearly expressed for our future work. But I feel that her presence among us was an even greater message, which seemed to touch the members very deeply. Many expressed this. I believe the influence of her own deep inner convictions and realizations inspired us all toward a greater service to the world through Theosophy."

"All members present were very much impressed with Miss Snodgrass herself. We could have filled the hall had it been a public meeting."

"Miss Snodgrass delivered a splendid talk and the whole lodge is grateful for explanations and clarifications. She is a wonderful little torch bearer and our blessing and thoughts go with her."

"We of _____ Lodge feel that we have been encouraged, inspired and informed; and that we have gained spiritual impetus to go forward."

"In my opinion the talks should be labeled *lectures* instead of talks, because of the importance of what she had to say and the beautiful way in which she said it."

"We feel uplifted in many ways. Who would not, contacting one as modest and lovely as Miss Snodgrass? Personally, I feel I shall be a better member because she has been with us."

FREDERICK H. WERTH

"We have in that young man another Mr. Rogers, I hope. His first trip to _____ was very satisfactory. Everybody liked him just as they have always liked Mr. Rogers. His sincerity is his great outstanding quality."

"Talks and lectures well liked by those who attended. Members' talk was extra good, as was his advice for study class. We have nine prospective people for study group."

"Mr. Werth was very well liked by all who heard him. The public lectures have drawn old and new students of Theosophy together so that we are going to attempt a study class."

(Concluded on Page 131)

The Essence of Remembrance

SIDNEY A. COOK

SOMEONE has referred to the Masters as the "almost forgotten men" of The Theosophical Society. The statement has regard to the fact that less is said publicly about the Elder Brethren. It really means, I think, that the Masters are "less spoken about men." That statement is true. That They are "almost forgotten," I am sure is quite untrue, outer appearances to the contrary notwithstanding.

Most of us can remember the period when everyone most glibly referred to the Masters at the slightest opportunity, in and out of season. It became a matter of offense to many who had no knowledge of the Masters and of grave concern to some who had. No good purpose was served by making the names of the Masters household words to be brought into every Theosophical discussion and study, and often indeed into casual conversation. Organizations less understanding of the great place the Elder Brethren occupy in world government and of the immense heights of Their achievement in evolution, are often wholly irreverent. Even members who are not students, essentially fail to understand the nature and place of these Great Ones. Of course, none can really comprehend the majesty of Their attainment or the strength, the wisdom, the compassion and the beauty of Their service to our world. But it is for the Theosophist who through his study and contemplation has some measure of realization and for The Theosophical Society generally to speak only with dignity and with deepest reverence, and therefore seldom, of These supremely Great Personages of *Whom* it is our

privilege to know, but *about Whom* we can know but very little.

But we are not without evidence that They *are* remembered though less upon our tongues. To what shall we attribute the steadfastness of many workers in our ranks, who through criticism and discouragement pursue their appointed tasks, if not to the consciousness that the work is indeed that of the Elder Brethren? There are members of course, many of them, who would in any case devote their lives in some sphere of activity to the good and the beautiful and the true, but we may safely assume it is the association of the Society with the Masters of the Wisdom from the very founding, that inspires many of our workers and keeps them faithful to the work.

Those who work quietly, unostentatiously, uncomplainingly, are often more aware and therefore most reverent, saying less. The essence of remembrance is service to the utmost of our strength, as They serve also in the greatness of Theirs.

Nor is it necessary that the Masters be frequently on our lips. It is enough that we work as though They stand watching by our shoulder; that we have ever in our minds the intent to interpret all things as we can conceive that They would interpret them; that we have in our hearts an aspiration to serve and in due time to approach Them.

It is in these ways of service and of aspiration, not by talking of Them, that we may in due time have the sublime and inestimable privilege of saying, "My Master."

One of the Masters of the Wisdom has said: "You have a good deal of criticism among you, and you are always picking holes in things; do you know there is a kind of criticism which looks as eagerly for a pearl as your criticism looks for a flaw?" And that, remember, is what you must do. *Kritein* in Greek means to judge, and the word *critical* ought to mean exactly the same as judicial. Judicial is simply the Latin translation of the Greek word *critical*; but we have given it a different meaning, and it should not be so. Our business is to look for the good, to insist upon the good, and to see that is to help to strengthen the good. So we must find the best in everything and every man, and as far as possible we must try to meet people along their own line in order that we may be able to help them.

—C. W. LEADBEATER

Whole-Heartedness

GEORGE S. ARUNDALE

WHOLE-HEARTEDNESS has nothing to do with our political or other views.

Whole-heartedness means the giving of the whole of ourselves to Theosophy as we understand it—we are free to understand Theosophy as we will—and the giving of ourselves to our membership in The Theosophical Society as we understand we can best give ourselves.

Apart from the various ways in which we can know the Plan, remember that there are five avenues of approach to the knowledge of the Plan—*Revelation, Intuition, Study, Experience* and *Aspiration*. Some may be inclined more to one or another of the five ways. Each one of those illumines our way to a knowledge of the Plan, to a knowledge of our place, our worth in the Plan, and makes more quick our approach to the understanding of it.

Then as we travel towards an understanding of the Plan in that way, we begin to be able to perceive light in every department of life. Our immediate work in politics becomes clear to us. Not that we should all have the same work and understanding and be members of the same political party, but our way in every department of life becomes clear to us through these various processes of politics in the light of Theosophy, education in the light of Theosophy, religion in the light of Theosophy, industry in the light of Theosophy. We shall

find, of course, in our classic literature splendid declarations as to what is the nature of politics, education, religion or industry in the light of Theosophy as understood by our leaders. But you must know for yourself what your Theosophy has to say to politics, to religion, to education, to industry, as you understand them. To your own Self, as you understand that Self to be, if you are true, you cannot be false to Theosophy, you cannot be false to the Society, you cannot be false to the Masters, and therefore you cannot be false to yourself.

That is why we have no dogmas, doctrines, conventions or creeds in our Society. We are a free Society and each one contributes his own individual and unique work, and thereby enriches the whole of the Theosophical movement.

If we would contribute to life in the light of Theosophy, it is our business to learn to help people to understand life not as we may happen to understand it, but to help people where they are to understand the life that is around about them. As Ruskin so aptly put it, we must help people to do better the things they are doing, to understand life better than perhaps they are understanding it, so that where they are we help them to enlarge their horizons.

From *The Theosophical Worker*, February, 1942.

OUR FIELD STAFF

(Continued from Page 129)

"Mr. Werth certainly is a lecturer of merit! His conversational presentation, in such a simple, easy-to-understand way, makes his lectures to the uninformed the best possible introduction to Theosophy."

"He is a beautiful speaker. One man who has been very orthodox all his life has said he would drive 50 miles to hear Mr. Werth. We shall be glad to have him often."

"His visit has been of great benefit to us. His talk on 'America's Destiny' very timely and well received. A number of strangers came to hear him."

"His lectures were very fine and inspiring, and his ideas clearly presented. Especially his genuine friendliness and spirit of all-inclusiveness were items of special comment. We feel

that Fred has a bright future before him."

In the coming season the whole of the Section is to be very thoroughly covered. Many lodges will have a visit from each of these three fine workers; scarcely a lodge will have less than two, and with very few unavoidable exceptions the tours (of which details are now in the hands of lodge officers) have been planned so as to provide an adequate interval between engagements.

These, supplemented by a round of the principal lodges by Mr. Rogers, and the fine work which some others are doing within their federations, promise us a year of activity that we can make gloriously productive if we will. We can count on the members of our field staff to do their part!

The Theosophical Order of Service

Contributed by Esther Renshaw

On the Health Front!

Strange what fallacies some scientists continue to utter in regard to the vegetarian way of living! The following statement appeared in an article* in the April *Science Digest*. "To a physiologist, it seems very unwise for normal people to avoid such high grade and common foods as meats, eggs, milk, butter and cheese. Should a majority of our population ever refuse foods of animal origin, we would have to institute human birth control in earnest, liquidate preventative medicine, start eating grass, or pray for death control through pestilence and war, because without the animal conversion of the grasses on the land, and other vegetation in lakes and seas there would be shortage of food, even for the present human population on earth."

There is not one sound argument in favor of eating meat except that people of the western world are accustomed to it. How can meat actually be a high grade food when it is full of the poisons, of fright and putrefaction? It is not essential to health or life to eat dead and decaying flesh. Everyone should read *The Diseases of the Animal Kingdom* by Julius Gilbert White. It is a compilation of government statistics on the diseases prevalent in animals used for food and dairy products. These diseases have increased so alarmingly in recent years that even dairy products may become dangerous foods, though those are freely eaten by most vegetarians, and eggs are also freely eaten. It is estimated that some 17,000,000 people in the United States are infected with trichinosis as a result of eating pork so infected.

Many Bible students point to the fact that vegetarianism was in the original divine Plan. According to *The Secret Doctrine*, angels came down to teach infant man to till the soil and grow grain. The meat-eaters have absolutely not one argument in their favor except the false craving for a detrimental and inhuman food.

Reports from the recent T.O.S. survey show that more Order of Service workers are interested in health, natural living and healing than ever before.

—SADIE G. STAVE

**Facts and Fancies About Foods*, by A. J. Carlson
—Dept. of Physiology, University of Chicago.

Excerpts

Dr. Thos. A. Gonzalis, Chief Medical Examiner of New York City, in collaboration with Alexander Gettle, Toxicologist, made a study of 13,000 victims of highway death in which there was any suspicious alcoholism. Their reports in part, state: "There is more truth than poetry in the complaint that 'liquor goes to the head.' Alcohol does its befuddling job when it lands in the brain centers. The presence of alcohol in brain tissues is of varying degrees and the amount determines the degree of intoxication. Alcohol taken internally as a beverage is found by tests in the blood stream, brain tissues, lungs and breath, body fluids (urine, etc.) and spinal fluid! We can resolve: It is noble to live well for ones country—as well as to die for it."

"Dr. Albert C. Daniels, of San Rafael, California, speaking at the 1942 annual convention of the California Tuberculosis Association, denounced stethoscopic examinations as almost useless in diagnosing tuberculosis, and stated that early discovery of the disease is possible if the family physicians resort more generally to photographic X-Ray or fluoroscopic examinations. Let us remember our responsibilities to the children entrusted to us as parents for this incarnation."

Department of Animal Welfare

Names for the lists of servers in this department are respectfully solicited. Both members and non-members of The Theosophical Society may serve. Those engaged in local work of the departments may have their names entered on this list upon request. The only obligation is to keep in touch with the service and to lend a helpful hand. This service does not replace local work, but is designed as a help to all such work. Correspondence relative to this service is mailed only to servers on the list.

This work is voluntarily carried on and voluntarily financed. Two new activities of the department await necessary funds. One of these has to do with legislative means, and the other is along lines of education and publicity. Address Mr. Henry C. Samuels, (National Head Brother) Box 323, Seattle, Washington.

Spiritual A.R.P.

ADELTHA PETERSON, *Formerly a member of the Olcott Staff*

IN these days, from the Viceroy to the villager, we are thinking in terms of Air-Raid Precautions. And in so thinking we are in tune with the world at large from continent to continent.

But what of Spiritual Air—or, perhaps one might say, Aether-Raid Precautions? The Editor is emphasizing our vulnerability to this type of attack. What are some of the types of bombs against which we need to be prepared?

High Explosives

There are the T.N.T. bombs of Hate and Cruelty which, given a direct hit, demolish all they contact. Even where a hit is avoided, the outgoing and return blasts are utterly devastating to the surrounding community. Watch out, in this type of bomb, for the delayed-action variety labelled "desire for revenge," and another deadly one "cruelty for so-called worthy motives." These bombs sink to the very foundations of one's spiritual house before they blow it up from within and below.

Incendiary Bombs

There are several types of these bombs. There is the blinding-white, Violent-Anger-Electron type of bomb which cannot be put out by a jet attack of water from any ordinary pump. Only a gentle spray from the waters of goodwill will be effective, though *all bombs are amenable to sandbags of good commonsense and understanding*. You will recognize this type of bomb by the fact that it burns up the very casing in which it is contained and sends itself out in molten, burning fragments in all directions.

Then there is the Petrol Bomb of Love of Excitement. Water or emotion only gives it a river to ride along. Again commonsense sandbags are the quencher *par excellence*.

A strange type of incendiary is the one entitled "Indignation," often prefixed by the word "Righteous." That bomb is used at strategic points like canals and river-locks, because of its curious habit of feeding on the emotions that would quench other bombs, everything, even the waters of goodwill, being fuel to its flame.

Beware of the treacherous Phosphorous flames of the little pellets from the Gossip Bomb. You will think you have put them out, but

when your quenching-material has evaporated they start to burn again right merrily. Avoid touching these gossip pellets as you would a plague. They scar the spiritual tissue. Quench with the waters of appreciation, and bury in the earth of silence.

Gas Bombs

These are divided into the persistent and non-persistent types. Among the nonpersistent are the Tear Bombs and Suffocation Bombs of little worries, griefs and glooms. Here today and gone tomorrow, a tear or two in the passing, but do not be alarmed, for the effects will soon pass away and life will go on as usual. A bit harrassing, but only as a gentle type of spiritual exercise.

There are lethal gases of the deadlier vices but these are not expected in the present air-raids, as the world seems to have outgrown them somewhat. In any event each of these can be dealt with only by experts and are outside the scope of a small paper like the present one.

But what especially needs to be emphasized are those extremely persistent gases, highly destructive to all spiritual tissue, called "the Blister Gases of Jealousy and Pride." They contaminate everything they touch, and those contaminated often at first do not recognize the symptoms. The horrible blisters of the persecution complex, and other expressions of the contamination, wreck the spiritual organisms which have so become disfigured. Various methods are used to decontaminate—removal and destruction being necessary where the contamination is likely to affect others. One of the best ways is by sealing it in layers of silence, or if the field can be left to the action of the great healer—Mother Nature—her Sun, Wind, and Rain will eventually restore spiritual harmony.

But a primary spiritual air-raid precaution for all is:

For immediate operation keep always at hand: buckets filled with fresh and kindly goodwill, together with a good supply of sandbags weighted (but not too heavily) with commonsense and understanding.

AND, take a spiritual A.R.P. Wardens' Course, so that you can spread its gospel of COURAGE and LIGHTEARTEDNESS.

The Forum

Rights and Responsibilities

As I have read this section concerning our rights and responsibilities as members of The Theosophical Society, I have been tremendously challenged to discover a basic responsibility.

I am sure that we agree that the Society needs to be doing several kinds of work and so needs people of different and varying capacities. The majority of us are not accomplished organizers, writers, or lecturers. But all of us, because we have at least glimpsed the vision of Theosophy have a great responsibility to spread that knowledge and vision.

We have all heard and read that to really help another individual we must start where he is and go along with him. We have heard it often but we must realize what it means in practice. Theosophy might be thought of as the foundation of a building, the work of our leaders, lecturers, and writers as the framework, and the walls as composed of the bricks of work of each individual member. And when I say work, I mean creative work with other personalities. I am convinced that power to live the kind of life of service that Theosophy reveals to us grows only as we learn to understand the people with whom we live and work. Such understanding of our individual fellowmen will often require of those who see the greater

vision, a kind of limitation. We must be able to discipline ourselves to thinking, speaking and acting unoffensively to another's point of view. When we have learned to do that we will no longer be interested in imposing ideas from the outside, but we will be eager to discover with another the idea that will make life more meaningful to him and on the other hand make him more useful to himself and others. We have the love and patience, and most of all the vision. Having seen it, let us not be found adventuring less than we are capable.

—CAROLINE TESS

Shall We Do Better Work?

"I believe the lodges would be very much more successful if they would work in close co-operation with Headquarters. Have a good corresponding Secretary—too often a really good President in other ways insists upon keeping Headquarters correspondence as his own prerogative and no matter how efficient a lodge President may be in the local domain, if the channel with Headquarters is not kept open I feel a great deal of the lodge's hard work goes for naught . . . With a constructive attitude toward Headquarters I do not believe it is possible for a lodge to fail, if it has a few good workers."

—CALIFORNIA

Learn, Teach and Practice

Each member of the Society is charged with responsibility to "learn, teach and practice" Theosophy. These three are so closely related they cannot be separated. We must take the discipline of learning, but learning is not for its own sake alone; the Sufis say, "He who learns and learns, but acts not what he knows, is one who plows and plows and never sows." Teaching is in many forms: it may impose upon us the task of lecturing in public—this is one phase of the activities of the Society which must be carried on—but a far more important work of teaching is in person to person talks—your own quiet talks with persons who do not come near the Society, but who in some crisis of their lives find in your words a clue to the pattern which resolves their problems.

And no one can really teach unless the teachings are practiced in daily life. One cannot be selfish, egotistical, unjust, for six days of the week and be a Theosophist on the seventh. Theosophy is not an intellectual acquirement to be trotted out for Sundays and company; it is an upwelling from the heart—its ethics are more important than its body of knowledge.

The future of the Society depends upon those members who will learn, who will teach, and whose quiet persistent practice gradually but certainly transforms the personality into a sensitive, responsive vehicle of the immortal Ego which overshadows every human soul.

From *Toronto Theosophical News*, May, 1942.

Theosophical Questions Answered

A. F. KNUDSEN

Question: In a case of sudden death in battle, does the ego reincarnate quickly to live out its broken span of life?

Answer: All young people dying in a war are likely to be born again soon. By young is meant under 25 years. They have earned it by the courageous giving up of their life. The new life is a full span, often a very full and long life. There is no link with the previous short life to hinder a ripe old age and a peaceful one. Many men dying in battle before 1919 came back at once as women to avoid the war of 1939. A second test of sacrifice for humanity was not in their karma.

Question: When the etheric body is shattered as in an explosion, does the man (ego) have time to review this life's experiences?

Answer: Yes, but later. It is the dense body that is destroyed and killed. After a moment or two the ego recollects and carries on as if in any normal case.

Question: Does Theosophy teach that reincarnation finally leads to perpetual existence on this planet, exempt from mortal disintegration?

Answer: No. The planet will disintegrate in astronomical time. Speaking cosmically, that is, in astronomical terms, this earth will decompose very soon. Its life is already half spent; so it has only about two thousand million years yet to live. Even solar systems are not perpetual. The Thinker in his spiritual essence is immortal and rises far above planetary regions.

Question: Why should the Fifth Root Race, seemingly the most advanced there ever was, now prove to be the most destructive there ever was? Is it because so far it has had to make for individualism, for separateness?

Answer: The destructiveness of this century is appalling but it is only a temporary phase of Aryan race-development. The terrorism, the blood lust, the destruction and cruelty is not Aryan. It is a clear case of reversion due to fallacies in the minds of the leaders of many nations. It is truly the climax of the sense of separateness, the failure of the finer qualities to establish themselves in the minds of men. It is logic with false premises, intellect without any understanding of the future refinement of men's minds.

The new race type is just being developed. America will be the cradle of the sixth sub-race of this our Fifth Root Race. The sixth faculty of man is the new understanding, the direct grasping of truth. That faculty is called intuition. Seeking only the crude more obvious aspects of force and mind power, some nations are trying, en masse, the crude separate violence of the savage where each took what he could get. This is obviously leading to a complete failure, and out of the turmoil of war we can surely establish a new international economic, educational and political system that shall be the germ of a real civilization for the future. Then the whole human race will be willing, for individual safety, to provide a systematic social security for all God's people—even the most primitive—yes, even providing for the cultural stage of the little naked Bushman. Then those primitive egos will have a chance to catch up with the mass of mankind. It is only out of a complete and world-wide social security that the new Sixth Root Race type can develop into a new race of men on some convenient large island. The type is now amongst us. A race of altruistic and unselfish men, practicing a true solidarity of thought, word and deed, would then soon give the rest of the world a true example of what a Universal Brotherhood can achieve. God speed the day.

Question: What is marriage really for; what is its lesson?

Answer: Marriage is the blending of a man's life with a woman's life for the fulfillment of both characters and both lives. This reacts on all other lives on the five planes of egoic being or growth. As the Ego changes sex every five or six lives, each Ego has a fine chance to progress to its own completeness. A well managed life thus gives both Egos exercise in adjustment, cooperation and mutual support, as well as forbearance, tolerance and insight into its own greater possibilities. Every Ego grows by its own efforts and experiences. Marriage gives ample opportunity for growth, for parental links are also very close and very important tests for all parties concerned.

For Our Guidance—Experience in England

The National Council of The Theosophical Society in England has recently had a discussion, pursued through two meetings, that resulted in the following resolution which was recommended for the consideration of their lodges:

- (a) That not more than one lecture a month should be given to the public;
- (b) That other meetings held during the month should be for members of the Society only, to include talks to members by members, study classes and discussions;
- (c) That other meetings be held during the month for the public, including inquirers' classes, discussion and question meetings and social gatherings."

The General Secretary's comment on the discussion and the decision was as follows:

"In the discussion that preceded the above National Council resolution all shades of opinion were expressed on the subject of lectures and lecturing. The following few points, however, met with very general agreement and approval.

"Where a large lodge has established a good series of weekly lectures for the public, and is holding members' study meetings and an inquirers' or elementary study class as well, the above recommendation does not altogether apply. But the Council was agreed that in every instance it was better to omit a lecture than to give indifferent material to the public.

"The distinction between members and public needs to be far more clearly marked, and special meetings arranged for each group. The Theosophical Society was compared to the tip of a ploughshare with the newly turned soil flowing from the tip to the blade, and not in

the reverse direction. Hence, for 'public' lectures our speakers should visit other organizations (where the public is to be found) whenever an invitation can be secured. A large public attendance at lodge lectures was not to be expected. Lodge meetings should be very strictly reserved for lodge members only, exclusive of friends, and should be used for enhancing the members' understanding of the deeper side of our teachings, and increasing their appreciation of the life side of the movement and the duties, privileges, and responsibility of membership. In the members' meetings variety is needed: discussions, a short talk by each member leading to discussion, and the study of the various study-courses available from Headquarters should be undertaken with some regularity and seriousness. The social and friendly side of all members' meetings is important, as well as in our approach to the public. Members' meetings might well begin and/or close with a short meditation or dedication, but this was not considered as very useful, other than on exceptional occasions, in the case of meetings for the public.

"It was fully realized that financial reasons often encouraged the holding of weekly lectures for the public, but this was considered to be a most unsound excuse for holding any meeting, and to lead to an undesirable type of 'mixed grill' in lectures that left the public in considerable confusion as to what Theosophy really is."

The foregoing is so sound and so much in accord with our own experience and conclusions that we commend it to the earnest study of all our lodge officers.

From *Theosophical News and Notes*, (England), May, 1942.

We go to sleep in the Truth when we should be awake, active in it—I was almost going to say "aggressive in it." We should be spreading the truths we know. No truth is ever a truth for anyone unless and until he shares it with another. That which we know is not necessarily knowledge if we hug it to ourselves and are satisfied with it for ourselves. That is why some members of The Theosophical Society mark time. Some are inclined to think that membership is a personal convenience for them, is a *vade mecum* to help them more rapidly on their way. On the contrary, the true member uses his membership and all that membership is in order that he may be more effective in the outer world as a power for good, whatever his age and circumstances.

—G. S. ARUNDALE

Theosophy in the Field

Arundale Lodge (Santa Barbara) has concentrated on Straight Theosophy this past year, presenting public lectures every Sunday night, and using *Man; Whence, How and Whither* as a source of material for members' meetings. The members' meetings have been unique in that each member in turn has undertaken to present some chapter assigned to him, thus gaining valuable experience in practising the presentation of Theosophy.

"Aurora Lodge has had a splendid year. In addition to our public lectures we had the privilege of an excellent talk to members by Miss Etha Snodgrass. She inspired us to work harder and assured us that results were sure, even though we were unable to see them.

Besant Lodge (Cleveland) recently invited members and their friends to share a "Food for Soul and Body" program. A quiz was conducted first, testing the basic Theosophical information of the members, and then a member read from *The Masters and the Path* that portion concerning the Wesak Festival. Refreshments were served—cookies and a bowl of ginger ale and ice cream—to complete the evening.

Besant Lodge (Hollywood). White Lotus Day was celebrated on May 5 with talks about Madame Blavatsky by Miss Mary Fouraker and Mr. James Taylor and about Col. Olcott by Mr. and Mrs. Henry Hotchener. At other meetings during the month Dr. Shaw gave the second lecture in an excellent series of talks on man's physical body, using charts and diagrams, and Mr. Knudsen gave a talk on "Is Anything Inevitable?". Mrs. Dunrobin conducted an interesting discussion meeting, using articles in *The Theosophist*, Dr. Larry Holt talked on "The Mahatmas and H. P. Blavatsky," Mr. Sydney J. Taylor on "One Theosophist's View of the Future," and the Rt. Rev. Charles Hampton on "The Spiritual Ascent of Man."

Buffalo Lodge. "Mr. James S. Perkins' visit on May 2 and 3 was very successful. He gave a talk to members and also a public lecture, making a deep impression on all who heard him. His members' meeting was especially stimulating.

"At a recent meeting the Knights of the Round Table, under the direction of Mrs. Pauline Bair, presented the Knights' Rose Ceremony and a number of the parents of the children visited our Lodge for the first time."

Butte Lodge has an active group which meets each Saturday afternoon to do sewing for the Red Cross. Many fine garments have been made and the work is to be continued under the T.O.S. The Thursday evening class has enjoyed the "Art of Friendship" Course and also discussions based on articles in *THE AMERICAN THEOSOPHIST*. A suggestion was made at our last lodge meeting to introduce a get acquainted inter-lodge correspondence group. Any one interested please communicate with Mrs. Mary E. Lecklider, 420 S. Idaho Street, Butte, Montana.

Detroit Lodge has just completed a very successful class, conducted by Mr. E. Norman Pearson. The average attendance was 43 each night (seven nights), book sales were \$38 for the course, 63 books were borrowed from the library, and the free-will offering totaled more than \$9 per evening. That they were real students was evidenced by the books bought and borrowed. No collection basket was passed—it was just placed at the door and mentioned the first night.

"Fellowship Lodge (Chicago) has profited from programs suggestions of other Lodges, using the 'Quiz' and 'A Grain of Truth' ideas to good advantage. Perhaps our successful symposium on a recent *Readers' Digest* article, 'Mysteries That Puzzle Science,' may aid others. Our outstanding public lecture for May was 'War—and Man's Free Will,' by Mrs. Nedra T. Ruder."

"Lakeland Lodge still holds weekly meetings and gives the third meeting of each month to a summary and discussion of one of the world's great philosophers. On May 8 we had an impressive White Lotus Day program, at which the beautiful story of the mustard seed as given by Sir Edwin Arnold, as well as part of the *Bhagavad Gita*, were read."

Lightbringer Lodge (Washington, D. C.): "During the month of May the following talks were presented as public activities of our lodge: 'Disease—Its Occult Origin' and 'The Invisible Worlds,' by Lt. C. F. Stillman; 'The Laws of Reincarnation,' by Mr. J. H. Carnes; 'The Animal Group Soul and Its Evolution,' by Mrs. Ludavene Rauzi; and 'Man in Life and Death' by Mrs. D. M. W. Bean.

Madison Lodge celebrated White Lotus Day on May 6, with three members paying tribute to Madame Blavatsky, Colonel Olcott, Dr. Besant and Bishop Leadbeater. On May 13 the topic presented in the last issue of *THE AMERICAN THEOSOPHIST*, "Pseudo-Occultism," was discussed.

Maryland Lodge (Baltimore) has had a lecture every Sunday evening during the past months. We consider that we have been particularly fortunate in having had Mr. Perkins, Mr. Munro and Mr. Werth to speak before the public. Regular class work has been carried on every Wednesday evening, and the library is open every week day. About two hundred books have been donated. In addition to this, Mrs. DeHoff is organizing a shelf of books to be presented to the Public Library for the use of soldiers and sailors.

"Our rooms have been renovated and are most attractive. Ten new members have been admitted during the year."

Minneapolis Lodge has developed a "Theosophical Woman's Club." This group is, as the President writes, "to the lodge what a Church guild is to a Church." The Club sponsors dinners, smorgasbords, rummage sales, white elephant sales, etc., and each year contributes \$100 to the Building Fund of the lodge. "Before we had the property," writes the President, "they at times helped us in paying rent and in furnishing anything the lodge needed, such as the first piano, a rug for the floor, and many other useful things. They are indeed a most useful organization and a great help to The Theosophical Society in Minneapolis."

"Milwaukee Lodge. April was a gold star month for members of Milwaukee Lodge as it brought to us two representatives of Headquarters—Miss Etha Snodgrass and Mr. Fred Werth, who gave four excellent public lectures. The special members' meetings held were particularly valuable as our guests imparted to us the spirit of Headquarters, gave us a new stimulus to forge ahead, and helped us to realize our responsibility as Theosophists."

"Sacramento Lodge. Although Sacramento Lodge has presented no public lectures so far this year, we have been steadily carrying on our work with an active attendance. Our studies during the year have been profitably devoted to Dr. Besant's *Initiation*, and Mr. Jinarajadasa's *First Principles*. White Lotus Day was observed, together with Mother's Day, on May 10."

The Texas Federation

The Texas Federation of Theosophical Lodges met in Houston on April 25 and 26, with Besant Lodge as host. All lodges of the federation were represented and a jovial evening of games at the home of Misses Christine and Elsie Walter created a feeling of unity which permeated the business meeting and program the following Sunday morning.

New Federation Officers are the following: President: Dr. I. I. Nelson, Austin-Dharma Lodge; First Vice-President: Mrs. Jessie Lee Erwin, San Antonio Lodge; Second Vice-President: Miss Christine Walter, Besant Lodge (Houston); Secretary-Treasurer: Miss Cicely Goff, Austin-Dharma Lodge.

The Western New York Federation

On March 29 the Western New York Federation met at Buffalo for its third contact meeting. It was a most instructive and successful meeting, with a large number of members attending. The afternoon meeting opened with the singing of Mrs. Virginia Borchel's song, "America Awaken." Miss Bryans gave two splendid readings and Mrs. Kelsey delighted the members and guests with four piano selections. A group of pictures of animals and birds were used to illustrate what is being done on behalf of our friends of the animal and bird kingdoms. Mention should be made of the display of vases and candlesticks arranged by Mrs. W. W. Foggo and Mr. Henry Flacke. After the meeting the Buffalo members served refreshments.

Theosophical News and Notes

C. Jinarajadasa

Tentative Itinerary—June 16 to September 21

June 16 to 19—Krotona.
 June 20 to 23—Southern California Federation (Los Angeles).
 June 25 to 28—Northern California Federation (Bay Cities).
 June 30 to July 2—Portland.
 July 3 to 5—Northwest Federation (Seattle).
 July 7 to 9—Vancouver, B.C.
 July 11 to 13—Spokane.
 July 15 and 16—Billings.
 July 18 to 21—Twin Cities.
 July 22—August 6—Olcott (Convention and Summer School).
 August 7 to 11—Chicago Federation (Chicago).
 August 13 to 20—Ohio Federation (Cincinnati and Cleveland).
 August 22 to 25—Michigan Federation (Detroit).
 August 27 to 30—Western New York Federation (Buffalo).
 September 1 to 13—Northeast Federation (Albany, Boston, New York).
 September 14 to 21—Middle Atlantic Federation (Philadelphia, Baltimore).

Theosophical Thriller—Chapter V

The suspense continues, for although we have reason to believe that Mr. Jinarajadasa is at this very moment on his way to us, still there is no definite information as to exactly where and when he will arrive. It will probably be on the Pacific Coast, however, and perhaps late in June, and the itinerary above has been planned with that in mind.

One very exciting bit of information we have gained since last month is the fact that his public lecture title will be "God's View of Human Affairs," and in those places where a second lecture is possible his additional title will be, "Why Must we Die at All?" For members (and friends) his subject will be "Plato's Concept of Immortality."

Notice of the Fifty-sixth Convention

The Fifty-sixth Annual Convention of The Theosophical Society in America is hereby called to convene on Saturday, July 25, 1942, at 7:30 p. m., at the National Headquarters of the Society, Olcott, Wheaton, Illinois, for the transaction of such business as may properly come before it. This Annual Convention

will adjourn from time to time until its business is finished and may hold any of its subsequent meetings as it shall elect.

Under the By-Laws of the Society, every member is entitled to vote in all Conventions, either in person or by proxy.

Record Series for Lodges

The first of a series of talks by the National President is about to be released. It should be in the hands of the lodges that have requested the service about the time this magazine arrives.

If lodges that did not request the service now desire to share it they should immediately write to Headquarters in order that other lodges using the recordings in their area may be instructed to pass them on before returning them to Olcott.

Faith in China

From a letter of Madame Chiang Kai-shek to Mrs. Roosevelt:

"... the world of war and woe is but a passing thing, however necessary it may be, for over the edge of the horizon lies a path leading to universal harmony and world brotherhood."

Adyar News

Not all mail between Adyar and Olcott safely reaches its destination, and we are therefore grateful when members share their Adyar mail with us. Through a letter that Dr. Arundale wrote to Mr. and Mrs. Hotchener we learn that "under the authority of Government we have established an Air Raid Precautions group to insure as far as possible the safety of the residents, the villagers, and the animals. We shall send you some day a photograph of the wardens in their official regalia. We had to pass an examination conducted by the Government before we could be appointed in such capacity.

"But we are going on with our work as usual very happily, though we are sending away many residents and young people into the interior as a precautionary measure. Our Archives and Pictures and other precious documents are also being sent away so that we are taking every possible precaution. If necessary we shall transfer the Headquarters to some other part of India, and in that connection we are also sending away the list of members and all other documents dealing with the Society, so that nothing may fall into the hands of the enemy."

The above was written on February 25. We hope, and still believe, that Adyar is really not in danger, though precautions must, of course, be taken.

We need not be concerned for Adyar, but we can be protectively thoughtful for the welfare of our Headquarters and of its courageous personnel, the President and Mrs. Arundale and the Staff, to all of whom our affection goes out in these difficult days.

War Time Meetings

In some of our Coast cities black out regulations have compelled changes in meeting times. Adaptability is of the essence of survival throughout all nature, and so it is also with Theosophical lodges. They are finding a way to carry on, adapting themselves to the needs of new circumstances. Lodges deep within the country also find this adaptation necessary, and some have found that change from a long established routine has brought them better results: Saturday afternoon meetings, for example.

Dramatic Reviews

Will someone in contact with new stage and picture productions volunteer to write for this magazine brief reviews of those which may be considered to have special significance from a Theosophical standpoint?

Disconcerting

It not infrequently happens that members of our Field Staff arrive to give scheduled talks at meetings of members and discover at the last moment that non-members are present so that the talk prepared cannot be given without considerable modification. Two points arise for thought:

First, that a members' meeting is of itself important and when one is scheduled it should be for members only in order that a member's message may be given.

Secondly, that it is not very considerate of speakers to leave them uninformed and therefore unprepared for the work that is expected of them. Members of our Field Staff are very conscientious people. They devote a great deal of time and effort to consideration and preparation of their talks to make them appropriate for the occasions when they are to be given, and to accomplish certain specific desired results. The fullest and closest cooperation of lodge officers is needed to achieve these ends.

A New Theosophical Club

The To-Those-Who-Mourn Club has done excellent work. On a number of occasions it has been suggested that a birth reported in the news provides just as good an opportunity for a Theosophical communication as a death. We need appropriate literature—just the right Theosophical thing to say to new parents regarding their new responsibility to an ego placed in their care: something bright and happy with a touch of poetry. We invite manuscripts and Club Memberships, and a name for the club.

Thank you!

Headquarters is grateful to Dr. William L. Abt for his gracious gift of four "No Smoking" signs to be used in the building.

Orchids

To all those thoughtful members who remember to put their names in full and addresses on the letters they write to Headquarters! It often saves time and effort in searching the records for these vital statistics. Shall we do better work?

Recognition for Study Groups

At the forthcoming Convention the Board of Directors will submit for approval a change in the By-Laws of the Society designed to give official place and recognition to those groups of diligent members who, in contemplation of the time when they may develop into lodge status, have formed themselves into organized study groups. Small groups in cities where no lodge yet exists, though as yet unable to assume full lodge responsibility, can do excellent preparatory work as they make themselves ready for lodge organization and keep alive the ideal within the group and the community.

Such groups upon application to Headquarters may now receive a certificate of organization and become "Official Study Centers." The Board of Directors has been considering the matter for a considerable time and definite rules have been worked out by which these groups may assume official status and receive all of the services which are regularly made available to chartered lodges. The rules provide that application shall be made by not less than three nor by more than six members resident in a city where no lodge exists, to the National Secretary, accompanied by a certificate fee of \$1 and stating the name and address of the member who will be the secretary of the group and through whom all Headquarters communications will be sent.

The application has to be approved by the Board of Directors. It must state the area in which the Official Study Center will work and the specific nature of the work it proposes to do. Official Study Centers shall make their own rules patterned after a set prescribed by the National Board of Directors and approved by the National Judiciary Committee.

The arrangement as to dues is planned so that the group will gradually accumulate a fund which Headquarters would release to them at the time and for the purpose of forming a fully chartered lodge. It is anticipated that a number of groups already existent will wish to take advantage of this opportunity for specific organization and recognition. Leaders of study groups are invited to write for full particulars. This plan will also give encouragement to members in smaller cities to organize themselves into Official Study Centers and afford opportunity for small groups to commence work with the help of field staff, even when the necessary number for lodge establishment is not available.

Mr. Werth Speaks at High School

Mr. Frederick H. Werth, in reporting on some of his activities, recently wrote: "I spoke to 250 High School students on the subject, 'America's Destiny.' The instructor was so impressed with the lecture that he phoned the Principal when he got home that night with the result that I spoke to the students of the social science classes the next morning. Some of the teachers commented that they enjoyed the talk and the Principal said he was very much pleased with the presentation . . . It is also significant that the Principal introduced me as a 'Theosophical Lecturer' to the students."

Lodge Brightening Campaign

These are days for building morale; to be cheerful and to plan encouragingly for the future is the order of the day. We Theosophists should not be backward. Cheerfulness is not a matter of temperament alone. The quality can be induced by appropriate environment.

Why do Theosophists, who of all people have the most cause for certainty and hope and confidence as to the future—why do they meet in drab and hopeless-looking lodge rooms? Such surroundings inhibit good mental activity and sound emotional enjoyment of the work.

Which will be the first Theosophical morale building lodge, the first to contribute to the lodge brightening campaign? Which lodge will undertake to become colorful? Let's have our lodge faces lifted, with a little more rouge and new dresses (drapes)! Start next season's work with heightened morale and brighter lodge rooms. Where the landlord will not undertake the program, the members can.

We want to give recognition each month to a lodge that enters into this program; including, of course, those lodges that have recently gone through the process, if they will so report.

Have you Voted?

As we go to press, several weeks after the distribution of ballots, only about 900 members have sent in their votes. Voting closes on June 10. Ballots must be in the hands of the National Secretary by that date. Vote! *Vote now!* Vote thoughtfully. Follow directions exactly that your vote may count. Full directions page 104 of the May issue.

Honor for the President

The Shri Bharat Dharma Mahamandal of Benares has conferred upon Dr. Arundale the national honor of Vidya-Kalanidhi in recognition of his "extraordinary merits" and "excellent qualities." The Mahamandal is the only All-India representative organization of Sanatanist Hindus, and it has for more than half a century devoted its energies to the propagation of Sanatana Dharma. The Mahamandal is the equivalent of the All-India Sanskrit and Spiritual University, a well-organized institution under influential auspices both social and spiritual. It is working in many departments of research, and its university confers degrees. The title of Vidya-Kalanidhi bestowed upon the President means "storehouse of art and wisdom." The diploma is signed by His Highness the Maharajadhiraj of Darbhanga, the General President of the Mahamandal.

From *The Theosophical Worker*, February, 1942.

Good Karma

A recent number of *The Theosophical Worker* states:

"The generosity of the United States Section has been especially apparent in that they have paid the subscription of every member in occupied territories, so that at the end of the war every one of these will find themselves in good standing in The Theosophical Society.

"The President terms the American Section 'The Good Karma of the Society.'"

Guests at Olcott

Mr. and Mrs. E. Norman Pearson, of Detroit, spent a week-end at Olcott in May, as did also Corp. Frank Tezky, now stationed at Camp Barkeley, Texas, Miss Elizabeth Hancock, of Winnetka, Illinois, and Mr. and Mrs. William Fleischmann, of Chicago. Mrs. Flora Burckes, and son, Melvin, have been much appreciated guests for several weeks, and Miss Jean Glen-Walker has come back "home" for the summer. Among those who just "dropped in" from time to time were Mrs. Nedra Ruder, Mrs. Cordelia Reynolds, Mr. and Mrs. Cecil Boman, Mrs. Jessie Muhlig, Miss Kay Munson, Miss Joy Mills, Miss Caroline Tess and Mr. and Mrs. Robert Lowney.

From a New Member's Letter

"Theosophy has given the vista I've always needed. The First Study Course has taught me so very much, and I have much more to study regarding it. THE AMERICAN THEOSOPHIST is tops, too. Some of its articles are so very, very fine."

Wanted:

"The Theosophist" for May, 1941

Copies of *The Theosophist* for May, 1941 shipped to England were lost through enemy action at sea. The Adyar supply of this issue is exhausted and Mr. I. A. Hawliczek, Librarian of The Theosophical Society in England, would be very grateful for any copies of this particular issue which members of this Section might make available. If any member would like to contribute his copy of this May, 1941 issue to the Library in England, please send it to Olcott for forwarding.

T. O. S. Appointment

Miss Marie Mequillet, of Cleveland, Ohio, is the newly appointed National Head Brother of the T.O.S. Healing Department. Her address is 2344 Prospect Avenue, Cleveland.

Lodge Idea of the Month

Ideas are often contagious, and some of the ideas and procedures developed by lodges to make their work more effective are worth "catching." So hereafter the "Lodge Idea of the Month"—i.e., a program or practice discovered by a lodge to be of practical helpfulness in its work—will be sought out and emphasized by a box in the regular Lodge Activities Section of our magazine. See Page 138 for the June "Lodge Idea of the Month."

Will all lodges which have developed interesting ideas or programs and demonstrated their practical value please submit them for this column? Other lodges may get ideas from them.

A Signal Honor

Miss Joy Mills, Vice-President of the American Young Theosophists, was invited to read the scripture at morning worship Sunday, May 10, at the Rockefeller Memorial Chapel of the University of Chicago, where she is a graduate student. In University circles this is considered a very unusual honor, and we are glad that it was conferred upon one of our members.

When the old grandfather of a German family died his sorrowing relatives put the usual announcement in the local newspaper. It ran: "Ernest Muller has been called to a better world." The next day they were arrested for criticizing the Nazi regime.

Gold Star Lodges

In each of my last two Annual Reports I pointed out that our loss of members through inactivity showed an almost unvarying ratio of 13%, and showed that if we could get 500 new members every year we would steadily grow; that this would require two new members in a lodge of ten, three in a lodge of fifteen, etc. It is interesting to note that many lodges have obtained a fair proportion of new members. The following list with the percentage of new members shows this:

Augusta	25%
Aurora	11%
Besant (Boston)	27%
Besant (Hollywood)	10%
Boulder	14%
Braille	12%
Bremerton	19%
Buffalo	31%
Cincinnati	10%
Colorado (Denver)	19%
Colorado Springs	12%
Covington	55%
Dallas	18%
Decatur	44%
Detroit	13%
Georgia (Atlanta)	30%
Grand Rapids	18%
Hamilton	30%
Honolulu	20%
Houston	35%
Julius Slowacki (Chicago)	10%
Lakeland	12%
Longview	12%
Maryland (Baltimore)	10%
Memphis	40%
Milwaukee	10%
Mobile	16%
Mt. Clemens	71%
New Orleans	17%
Port Huron	24%
Progress (Omaha)	23%
Rainbow Group (Columbus)	19%
Spanish (New York)	14%
St. Paul	11%
St. Petersburg	10%
Syracuse	18%
Tacoma	14%

It is of further interest to note that almost without exception these lodges have gained more members than they have lost, and indeed fourteen of them have not lost a single one of the members with which they started the year, so that the gain in new members is a net gain. Many lodges other than those listed have gained members, but those shown are lodges with a

gain of 10% or higher. The list is significant as indicating how wide-spread is the growth and the life of the Society, as it is also significant as to the absence of some lodges from the list.

There is nothing in the list that indicates that the growth is in any particular type of lodge, or any class or type of community. If it tells us anything, it is that there can be life and growth anywhere, in any lodge, large or small. It provides us cause for congratulation to the lodges listed, and to all others a word of encouragement.

—S. A. C.

IMPORTANT

Whether or not you intend to be present, please

1. Sign the proxy on the form below, inserting therein the name of the person whom you appoint to act for you at said Convention.

2. Cut off the proxy and mail the same *immediately* to the National Secretary at Olcott, Wheaton, Illinois, with the word "Proxy" marked on the envelope. *Put the proxy alone in the envelope.*

3. Notify by letter the person whom you have chosen as proxy, of your action in so doing.

You are asked to comply with the above *immediately whether you expect to be present or not*. This will in no way prevent you from voting in person if you are present at the Convention, but will *insure the necessary quorum*.

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

PROXY

KNOW ALL MEN BY THESE PRESENTS, that I, the undersigned, a member in good standing of The Theosophical Society in America, hereby appoint

..... with full power of substitution in the premises, to be my proxy, to vote in my name in the Fifty-sixth Annual Convention of the said Society to be convened in the year 1942 and in any adjournment or adjournments thereof, and to act for me in said Convention as fully as I myself might do if personally present, hereby ratifying and confirming all that my said attorney and proxy may lawfully do by virtue hereof.

All previous proxies are hereby revoked.

Given under my hand and seal this..... day of, 1942.

..... (SEAL)
(Write Name Plainly)

Member of..... Lodge,
located at..... (or state if
National Member)

"The American Theosophist" Survey

We have recently sent to every member a survey form upon which to report his thoughts, suggestions, recommendations and opinions regarding THE AMERICAN THEOSOPHIST. A complete study of the responses is likely to bring about some revisions in the style and content of the magazine. If you have any ideas, therefore, please express them—for otherwise the thoughts of others will prevail.

Olcott Sunday

The "Olcott Day" lecture for April was given by Bishop Jose B. Acuna, author, lecturer, psychologist, of Costa Rica. His lecture, "Achieving Understanding Among Nations," was based on the conviction that a better understanding between men and nations is possible, and that universal brotherhood is an ideal capable of realization.

To-Those-Who-Mourn Club

Shipments of Booklets from April 16 to May 15:

Alaska	15
California	126
Connecticut	5
Florida	12
Illinois	257
Indiana	3
Michigan	205
Missouri	100
Montana	3
Nebraska	400
New York	402
Ohio	200
Oregon	200

Total.....1,928

"Try to intelligently comfort those who are bereaved. This is the time when every student should sincerely try to pay back to the universe some of the debts we all owe for participation in life and participating in knowledge."—**MANLY PALMER HALL.**

DO NOT FILL IN THIS SPACE**PROXY BY SUBSTITUTION**

(This side to be filled in by the holder of proxy only in case he has to be absent from Convention.)

I hereby appoint.....
to represent me in the 1942 Convention and to exercise this vote thereat with full power of substitution.

(Signed)
Original Proxy.

New Members for April

Applications for membership were received during the month of April from the following lodges: Austin-Dharma, Besant (Boston) two, Detroit (two), Hartford, Indianapolis, Houston (two), Lansing, Maryland (Baltimore) (three), Minneapolis, New York, Oak Park, Rainbow Group, Syracuse, Washington, and two National Members from Pensacola, Florida and Trinidad, Colorado.

Keep Smiling

A lady made her bow to Theosophy at a lecture given by Mrs. Nedra Ruder at Fellowship Lodge in Chicago. She was introduced to the speaker and to Mrs. Lattan, president of the lodge, following the talk, and she afterwards remarked: "If two people can smile like that there must be a lot to Theosophy." Moral to Theosophists: *Keep Smiling!*

—Contributed by A. Herbert Peron

Poem Incomplete

Two members have called our attention to the fact that the poem, "The Law," sent in to us with the notation "author unknown" and so published by us, was actually a partial and distorted rendering of a poem of nine stanzas by Ella Wheeler Wilcox, who wrote many other fine Theosophical poems. Our regrets and apologies.

Statistics

April 16 to May 15, 1942.

<i>American Theosophical Fund</i>		
Previously reported	\$2,088.38	
To May 15	81.31	\$2,169.69

<i>Building Fund</i>		
Previously reported		125.76

<i>War Relief Fund</i>		
Previously reported	1,110.49	
To May 15	141.26	1,251.75

<i>Adyar Art Project</i>		
Previously reported		86.35

Died

Miss Thekla Vogel, Chicago Lodge, April 19, 1942.
Miss Minnie Hamilton, Pacific Lodge, recently.
Mrs. Emma E. Hammon, Los Angeles Lodge, April 21, 1942.

Marriages

Dr. John J. Heitz, and Dr. Lorian Menzel—April 12, 1942, both of Orlando Lodge.
Mrs. Minnie Smith, Oak Park Lodge, and Mr. Harold Haugen, recently.

Convention is the most important date on your Theosophical Calendar.

Don't miss it!

Book Reviews

The "K. H." Letters to C. W. Leadbeater, by C. Jinarajadasa, M.A. The Theosophical Publishing House, Adyar. Price \$1.75.

This is an entrancing book. Read it as it stands, but do not forget to read it between the lines as well. The reader with discrimination will find it full of bright sidelights on the whole matter of Yoga. Some of the Master's sentences might well be added to any book of aphorisms on "the Way, the Truth and the Life."

The book has only 116 pages in all, but we have both the fine penetrating thought of the Master and the well-known author at his best, with the drama of The Theosophical Society as an unusual background. There are three letters to Mr. Leadbeater, but the Master's letter to Col. Olcott completes the setting and the plot. The time is from 1884 to 1888, when the bona fides of the two founders was so viciously attacked by the reactionaries who are always with us. Even now they ask, "Was not H.P.B. a fraud?" Or the deeper question, "Do the Masters really exist?"

On pages 12 to 46 the author gives us his commentary on the first and longest letter. The second letter is very short, and so also the third. In fact, the third is a mere comment of the Master K.H. written across a page of H.P.B.'s letter to Mr. Leadbeater who was then organizing the native schools in Ceylon. On page 94 is the facsimile of the tenth page of the letter from "K.H." to Col. Olcott in 1888.

The book closes with an interesting story by Capt. James W. Matley, telling of his contacts as a schoolboy in England, when C.W.L. was his teacher, up to his sudden departure for India.

This is a book to ponder over. It has some very deep hints for the serious students and practitioners of Yoga.

—A. F. K.

The Child, by Maria Montessori. The Theosophical Publishing House, Adyar, 1941. Price 25c.

A great deal is being written these days concerning the education of children, most of it, as it were, from an objective, outer point of view. But in this little book, Madame Montessori writes not only from the inner and therefore truer perspective, but also with an objective and practical understanding which in it-

self gives vital evidence that she really knows children.

Of particular interest is her "Key to all Pedagogy" which is built directly upon her understanding of the basic need of every child. She challenges all adults, but particularly teachers, to become more sensitive to the child's soul needs and the more wise in meeting those needs. Beyond this challenge Madame Montessori opens a new window of possible methods and so inspires us to make education more truly serve the child so that the delicate flame burning within his heart is not snuffed out through lack of understanding or through ignorance, but ever fanned to a stronger, brighter fire.

—C. T.

Real Education: In Questions and Answers by G. S. Arundale, The Theosophical Publishing House, Adyar. 40c.

Just arrived from Adyar is this small volume which defines real education as "active co-operation with the scheme and purpose of evolution," and so points a very definite finger in the direction of the education of the future. Dr. Arundale further clarifies his definition in these terms: "We mean that the supreme purpose of education in the human kingdom is to bring out as clearly and as strongly as possible in every human being the fact of the Universal Brotherhood of all Life, for this Universal Brotherhood is the Way of the evolutionary process as Divinity is its End."

Convincingly and beautifully presented in question and answer form, the solutions to the educational problem at the crux of the present world situation are enunciated with the same clarity and deep-sightedness that are so characteristic of other of Dr. Arundale's books. Many of the statements are reminiscent of *The Lotus Fire*, and indeed the spirit and inspiration of that monumental work are here given practical expression in his outline of the educative processes.

The latter section of the book is devoted to a charter for youth, correlating rights and duties, for "that which we have the right to receive we have the duty to share." The author has also added an appendix outlining the nature of creative education in relation to the temperamental types based on his earlier *Gods in the Becoming*. Teachers and parents especially will want to own this book, and all students of the Ancient Wisdom will benefit from its pages.

—J. M.

BOOKS *THAT* INSPIRE

New Publications from Adyar:

THE "K.H." LETTERS TO C. W. LEADBEATER

"Ten pages of the letters of the Master K.H. are reproduced photographically; as also six pages of a letter of H.P.B." With an explanatory commentary by C. Jinarajadasa.

\$1.75

THE SOUL'S GROWTH THROUGH REINCARNATION—

by C. W. Leadbeater

Lives of Erato and Spica. Edited by C. Jinarajadasa.

1.20

THE CHILD—

By Madame Maria Montessori

A challenge to educators. Written with an objective and practical understanding which gives evidence that the writer really knows children and their needs.

.25

REAL EDUCATION—

By George S. Arundale

A 70-page booklet of questions and answers concerning creative education. With an appendix, "A Study in Temperamental Types."

.40

Important Books by C. Jinarajadasa:

FIRST PRINCIPLES OF THEOSOPHY

A splendid introduction to the Divine Science. Fifth Edition, with new and comprehensive index. Attractive format.

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Twelve inspiring chapters—Ending of Desire, Transmutation, The Crucible of Immortality, the Point and the Circle, and others.

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An interesting account of investigations in the domain of Occultism.

(.85c to members)

1.25

Write for complete descriptive list of books by Mr. Jinarajadasa.

THE THEOSOPHICAL PRESS

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