

---

---

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

---

---



*Official Organ of THE THEOSOPHICAL SOCIETY in America*

---

---

IN THIS ISSUE

Summer Sessions of 1942

BERTHA WILLIAMS

Convention Business

The Forum

Ordeal of Fire

GEORGE S. ARUNDALE



SEPTEMBER ★ 1942

---

---

*Under the Auspices of THE THEOSOPHICAL SOCIETY ADYAR*

---

---





WHEREAS, The United States of America is now engaged in a war to preserve the Four Freedoms promulgated by the President of the United States and the Prime Minister of Great Britain and later accepted by the Allied Nations, and

WHEREAS, The Theosophical Society in America by its First Object is committed to form a nucleus of Universal Brotherhood which embraces the principles of the Four Freedoms,

BE IT RESOLVED That this fifty-sixth Annual Convention call to the attention of the members throughout the Section the important responsibilities which devolve upon every member of the Society in this crisis.

—1942 Convention Resolution.





# THE AMERICAN THEOSOPHIST

OFFICIAL ORGAN OF  
THE THEOSOPHICAL SOCIETY IN AMERICA

Vol. XXX

SEPTEMBER, 1942

No. 9

## Summer Sessions of 1942

BERTHA WILLIAMS

### Convention

DOWN along Main Street, in front of Olcott, the great ever-singing poplars shone in the sunlight. Under the exquisite Bragdon arch, up the curving drive, came group after group of those more than three hundred delegates who made the Summer Sessions of 1942 one of the friendliest conclaves on record. Thus opened the Fifty-Sixth Annual Convention of the Theosophical Society in America.

At 10:30 a. m. on Saturday was held the Meeting of the National Board of Directors. All throughout the day, registrations were in process—old friends were reuniting and new friends being recognized.

At 8 p. m., in festive attire, guests assembled in the white Convention tent—out at the left of the Headquarters Building, beyond the oaks and maples. For here was to be enacted "Freedom and Unity," a dramatic episode arranged and produced by James S. Perkins, Chairman of the Adyar Art Committee. On the stage of the tent was hung a backdrop of rich blue velour, with potted palms at either side. The program began with music by Ingeborg Pearson, who also furnished brief melodic interludes between the talks by Torre Perkins, Ray Whorf, and Joy Mills.

Then when the traverse-curtain was drawn, there was disclosed at center-stage, against illuminated ruby velvet, a fine piece of sculpture, "The Spirit of America." This art-gift, depicting in symbol Lincoln's freeing of the slaves, was created by Mr. Richmond Barthé, and is destined for a place at Adyar. At the conclusion of the Unveiling, Mr. Sidney A. Cook told briefly the history and purpose of the bronze art-piece, which was later put on display in the reception-hall at Headquarters.

Delegates now gathered on the spacious lawn, or at the welcoming stone piazza where refreshments were served and myriad greetings exchanged.

ON SUNDAY, July 26, at 2 p. m., Convention was officially opened. After group singing of "The Star Spangled Banner" and "God Save the King," the National President welcomed the members, affirming the law of Brotherhood and giving promise of future Conventions, despite world-chaos, because of "the strong international flame of the Theosophical spirit."

Mr. Jinarajadasa, reiterated how Convention is a valuable channel for occult force, and offered a message from Dr. Arundale. Greetings were brought, too, from England, Australia, Costa Rica, Panama, etc., followed by tidings from innumerable individuals and lodges.

At this point Mr. Theo Bondy, who for many years has provided the art-lettering on T. S. diplomas and charters, received a word of appreciation.

Committees were next appointed for the work of Convention and then all adjourned for intermission, during which the Y. T. ice-cream tent was well visited—or those who were nature-minded wandered about among the sylvan half-dozen, feeling the presence of the Olcott Deva under the three great silver poplars, and under the three fine willows. In perfect Olcott weather, cumulus clouds piled high in the sunlight, and all nature smiled.

Music reopened the period, and following the necessary announcements, Mr. Perkins gave an interesting address. He spoke of creative art as being "a gateway back to inspiration." He spoke, too, of creative will, and named the present hour as a period of flux in which Theosophists must "forethink" in practical ideas for the new age.

Mr. Cook, in addressing the delegates, extolled what he called "the shining quality of the lesser folk." He affirmed his faith in the Society, and suggested that each member study to realize in more detail both the Divine Plan and the Masters who lead it. He recommended, also, that each member try to become aware of his own part in the pattern.

The annual Convention Photograph was posed at 6:30 p.m. After this, with music, was introduced Mr. Jinarajadasa's lecture, "The Theosophist as the Ideal Citizen in War and in Peace." (This talk is now obtainable in pamphlet form, a ten-cent edition published post-haste by the Theosophical Press, which also brought out, during the Summer Sessions, a new edition of the cook-book, "From Hand to Mouth.") And just how appetizing may this type of diet become was demonstrated fully at Olcott, where art and sunlight have invaded the kitchen, under the charming management of Mrs. Kathrine Perkins.

MONDAY MORNING began with group meditation—a class led daily by Miss Marie Poutz, on the theme of "Sacrifice." Community singing was in the nimble hands of Miss Elizabeth Hancock. Then came the Business Sessions, which included reports of the Credentials Committee (the fact of 441 valid proxies was now recorded) and of the National President.

A second statement was made, to the effect that Mr. L. W. Rogers desired to renounce what remained of the pension allowed him . . . since he had accepted this only for the expansion of Theosophical territory—a project found impractical in these days of war. A resolution was passed, however, upon recommendation of the Board of Directors, that the sum be paid for the personal use of Mr. Rogers, whose fine efforts were gratefully acknowledged.

Words of appreciation were next afforded the National President for his excellent and tireless work in the role of chief administrator.

The lecture of the morning, "Plato's Conception of Immortality" was given at 10:30 by Mr. Jinarajadasa, who designated Theosophy as "a quick form of thinking." He reminded how Greece, as well as India, had furnished a source of the Divine Wisdom; and he advocated the practice of "high memories," as well as repeated awareness of those archetypal designs wherein all generalities pre-exist.

In the afternoon (simultaneously with a Meeting of the Board) an erudite address on "The Ancient Law of Brotherhood" was granted by Mr. H. S. L. Polak, who valiantly persisted

despite the prankish nature-spirits, as they staged a sudden and exhilarating storm, wind and rain lashing at the tent in great gusts of sound.

After the weather subsided came a Round Table program, under the direction of Mrs. Elise Staggs, Chief Knight. This demonstration included a Flower Ceremony, conducted by James Wycherley, and performed by children of the Order. Many of the participants were in regalia, and the picture was colorful.

Evening brought music once again, now followed by the initial meeting of the "Successful Service Series," as guided by Mr. E. Norman Pearson. Mimeographed study-sheets were distributed; and various problems of lodge management were stated.

*Yet all this detail tells little of the Spirit pervading Olcott, of the tangible warmth and harmony of purpose flowing through the channel of the great Theosophical body; of happy Olcott friendships, renewed and ever-deepening.*

ON TUESDAY, after Meditation, there was welcomed in Community Singing a gay little tune called "Waltzing Matilda," brought by Mr. Jinarajadasa from Australia. Then, after a business session—the report of the Resolutions Committee being offered and discussed—at 10:30 a. m. were announced the Olcott Foundation Awards. Mrs. Idel LeMarquand was cited for her poem, "Allegro to Ariel," and Miss Marian Pearce for her radio script, "Take the Helm." Miss Joy Mills then presented to a responsive audience her Olcott Lecture, "The School of Tomorrow."

During the afternoon session, members of Detroit Lodge held a round-table discussion; their topic, "The Evolution of Mankind." Speakers included Mr. Edwin N. Lord, Mr. Floyd Merrick, Mr. Claire Swain and Mrs. Winifred Shefferly. Mrs. Donna Sherry acted as coordinator.

Another feature of the afternoon was a fine lecture by Mr. Polak, who gave (and this time without interruption) a comprehensive view of India's relation to the scheme of things.

In the evening was presented a dramatic\* episode sponsored by the T. O. S., Miss Esther Renshaw acting as chairman. The stage, which symbolized a temple scene, had been effectively set and lighted under the efforts of Miss Winifred Boye; and the text, assembled largely from

\*This episode was created, arranged and skillfully directed by Miss Bertha Williams. Ed.



Theosophical literature, was enacted by a cast of eighteen Theosophists. Delightful music was included in the production, thanks to Dr. and Mrs. Frank Steiner who contributed piano and violin interludes, and to Mr. Charles Fouser, who offered original piano arrangements.

ON WEDNESDAY, the Young Theosophists took the platform; their topic "Youth and Tomorrow." Miss Caroline Tess spoke on "Education for Brotherhood." Miss Torre Perkins talked on "The Role of the Arts in the New World." "Living Cooperatively" was discussed by Miss Julia White, and "The Government of the Free" by Miss Kay Munson. Miss Joy Mills acted as moderator.

"What Kind of a Devachan Are You Planning For?" was Brother Raja's question of the morning. In this intimate and illuminating talk, Mr. Jinarajadasa blended fact and dream, much to the delight of his audience. He circulated, too, the outline-pattern of his own intended Devachan. At the conclusion of the program there was the tribute of silence, since to numerous Theosophists—and particularly to our guest from India—hand-clapping seemed incongruous with real appreciation.

On Wednesday afternoon, Mr. Cook, by means of a platform chart, pointed out a few steps in the procedure of "Headquarters at

Work," in the hope that lodges and members might cooperate more understandingly with Olcott.

Also, during Convention, contributions were reported in new amounts, for the "Adyar Art Fund" and our Theosophical "School of Tomorrow."

Supper on the lawn was followed by the closing of Convention, "A Look Ahead" being offered by Mr. Cook, and "A Final Word" being said by Mr. Jinarajadasa.

Thus ended a five-day period harmonious, vibrant, and altogether inspiring!

*Yet all this detail says little of the simultaneous Convention of the Butterflies; of the trees in their vibrant peace; of the wondrous, ever-changing expanse of Illinois skylight. It says nothing of the quiet of Olcott's roof under stars, old memories and anecdotes having their fragrant moment. It says little of the tranquil gardens, of the lily-pools and the gold-fish; of Olcott honey from Olcott honey-bees.*

*It says nothing of Pre-Convention, with the Staff working long into the shadows that Convention might come to blossom, like some luminous flower.*

*To know Olcott, to know Convention, you must come, yourself, to Headquarters . . . and despite the chimes of the Olcott clock, lose yourself for a little moment, into eternity.*

## Summer School

On the evening of Thursday, July 30, Summer School opened, with words by Mr. Cook, and by Mr. Jinarajadasa. Greetings were also given by a few of the delegates, in explanation of their respective courses.

ON FRIDAY, at 9:15 a. m., Mr. Werth began his classes in "Platform Technique"—the first half hour being planned for beginners and the second for speakers of previous experience. To facilitate audience response, slips for mimeographed analysis, were distributed on which the advanced speakers were to be graded. The basic principles underlying the instruction were stated as: Communication, not exhibition; Being, as source; Free bodily action.

At 10:30 a. m., Mr. Jinarajadasa took as his subject, "The Reshaping of American Civilization." In this talk he clarified the weaknesses of the present, indicating as well the mission of the future.

Afternoon brought the first meeting of the "Life Expression Course" conducted by Miss Bertha Williams. Expression was described as radiating naturally from a spiritual center; and

preparation of the living vehicles was discussed and attempted.

The Young Theosophists next held sway, staging a Quiz Program, with appropriate awards for correct answers. One of the special prizes was a copy of *Ventures in Verse*, the booklet of Theosophical poems compiled as a Y. T. project by Helen Palmer Owen.

"The Evolution of Man as an Individual" was the subject of Dr. José B. Acuna's evening lecture, a masterly presentation of an engrossing study.

AFTER MORNING meditation on August first, there was held another class in "Successful Service." At this time there was discussion of the Lodge President and His Duties. A power to integrate all phases of the work was listed as a most important qualification. The members attending were alert, and keen interest was displayed.

10:30 a. m. brought a second class in "Life Expression," with emphasis on repose as a source of inspiration. Short periods of complete quietness were held, for group thinking

(Continued on page 202)

# THE AMERICAN THEOSOPHIST

Published monthly by  
THE THEOSOPHICAL SOCIETY  
IN AMERICA

National President.....SIDNEY A. COOK  
National Secretary.....ANN WERTH  
Publication Office, Olcott, Wheaton, Illinois  
Editorial Office, Olcott, Wheaton, Illinois  
Subscription Price.....\$1.00 a Year  
Foreign Subscriptions .....\$1.25

Entered as second-class matter at the post office at Wheaton, Illinois, under the Act of March 8, 1879.

Acceptance for mailing at special rate of postage provided for in Section 412, Act of February 28, 1925, authorized December 13, 1927.

Second class mail is not forwarded. Therefore changes of address should be sent promptly to *The American Theosophist*, Wheaton, Illinois.

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

There is a spiritual dynasty whose throne is never vacant, whose splendor never fails; its members form a golden chain whose links can never be torn asunder, for they draw back the world to God from Whom it came. To that you all belong; its labors and its luster you must share. Many and great shall be your difficulties and trials, yet greater still shall be your reward. For many thousands of years you must toil in preparation for the task that few can undertake, but when it is achieved, you shall shine as the stars in heaven, for yours is the blessing of those who turn many to righteousness.

Happy are you among men, my brothers of the glorious mystery, for through you the light shall shine. More and more shall the hidden light become manifest; more and more shall the hidden work be done openly and be understood by men; and yours shall be the hands that raise the veil, yours the voices that shall proclaim the glad tidings to the world.

—THE MAHAGURU

(From *The Lives of Alcyone*)

## Death in Battle

The following statement by C. W. Leadbeater was made during the last war. It presents a point of view not generally recognized, but well known to Theosophists and one which the world needs to understand in these days when men are making, and must continue to make, the supreme sacrifice to preserve all the ethical and moral values that have been so laboriously created through the centuries of civilization's development:

"Such a death is karmically of very high value, and means more, in the way of evolutionary advancement, than many lives spent in the ordinary way. For while, for us who are Theosophists, death has no terrors, and many other things are more important than the preservation of physical life, that is by no means the point of view of these young men. To them life is the greatest of all gifts, yet they have offered it without hesitation, when their country called them, knowing nothing of the high reward their sacrifice would bring them. The value lies in the unselfishness of the action; that they are fighting not in self-defense, nor for personal gain, but to uphold the honor of the English name and to protect the weaker States of the world from a crushing tyranny."

These, too, are days of realization that there are considerations infinitely more precious than the mere preservation of the temporary physical vesture, for Life flows eternally on, taking to itself new vestures in which to function. It is in order that the conditions for such functioning may constantly improve, that the sacrifice of the moment must be made. Through such sacrifice the future is created and the real values preserved.

The ideal life is in our blood and never will be still. Sad will be the day for any man when he becomes contented with the thoughts he is thinking and the deeds he is doing—where there is not forever beating at the doors of his soul some great desire to do something larger, which he knows that he was meant and made to do.

—Phillips Brooks

# Ordeal of Fire

## New Horizons

GEORGE S. ARUNDALE

*Broadcast Over the All-India Radio*

THE general title for these talks is Ordeal of Fire, and it could not be bettered, for fire is one of the great purifiers of life. Even physical fire purifies as it destroys. But there are the inner fires—the fires of tribulation, of sorrow, of defeat, of shame, of unhappiness—which purify still more. Today, in the world, both the outer and inner fires assail us. The very physical world itself is crumbling into ruins. Physical devastation is abroad, especially in Europe and China. But also is there that fire of the universal war which afflicts the souls of men no less than their bodies.

The whole world is passing through a long tunnel of utter darkness, in the middle of which there seems to be no light at all. We all are in the middle of that tunnel, and most of us are wondering if the darkness will ever come to an end. Many doubt. Many hope. Some have faith that the darkness will come to an end. Some, just a few, have an inborn certainty. But all are for the time being in the midst of the darkness, and the way out into the light is hard to find.

But these talks tell us that while the dross of the world is in part being burned away by the Ordeal of Fire, also are there, by very reason of the burning, vistas of light called "New Horizons." In other words, we are told to contemplate and endure the darkness with courage and equanimity because in due course our passage through the tunnel will end, and we shall see a Light we have never seen before.

From one point of view I feel that this is profoundly true. The old world is dying in the darkness of the tunnel, and it is reincarnating at the tunnel's end. It is dying to universal suspicion and distrust and separative pride. It is reincarnating to Universal Brotherhood. The Ordeal of Fire is bringing this about. In other words, the ordeal of *suffering* is bringing this about. Suffering is fiery in its purificatory power, in its strengthening, and in its magic release out of the dross of selfishness of the gold of brotherly understanding. The war is helping to do this, even though it seems to be spreading cruelty and tyranny and misery far and wide. Through suffering of the most terrible kind the world is learning to live otherwise than it has so far lived. I do not think we

can doubt this, for everywhere there are signs that when the war is over every land shall become a brotherhood it has never been before, and shall participate in an international comradeship the world has never known before.

But from another point of view I must demur to the words "*new horizons*," for the horizons upon which we are now beginning to gaze have ever been the horizons of all life from the beginning of this evolutionary age. If these new horizons depict the Universal Brotherhood of faiths, of races, of nations, of individuals, with its essential characteristics of peace and freedom and prosperity for all without exception—to each his due needs, to each his due opportunities—then I say that these horizons have ever been the world's horizons. But the world has been blind to them, or has only seen them now and then, reverting again and again to blindness.

### The Irresistible Magnet

Such horizons have ever been before the world. They have ever been proclaimed by the great Saviors and Masters of the world. And there have ever been the few who have seen them and have incarnated in them. But the world as a whole has been blind, so blind that we seem now to be constrained to call them "*new horizons*" as if they had never existed before but have somehow or other come into existence as phenomena of a new order altogether.

True, the world has never revered them, paid homage to them, as it is to be profoundly hoped it will reverence them and pay homage to them in the near future. But they have always been horizons, and blind to them though the world may have so far been, even in its blindness it has been and is moving slowly but surely in their direction, for they are as irresistible to the world as a magnet is to a piece of iron.

These "*new horizons*" have to be reached and the war is helping us to reach them. The war is helping us to perceive that mutual understanding and appreciation, mutual goodwill and helpfulness, in every department of life are vital to happiness, to peace and to prosperity. Without these there can be no lasting peace in the world, no enduring happiness or prosperity.

Hatred, suspicion, distrust, selfishness, grasping pride, all sense of superiority, all race or national or religious prejudice, all competition for the sake of the advantage of the few over the many or over any other few—all these must go from every land. If they do, and if the age-old horizons are clearly perceived, then will the Armageddon have been worth enduring, even with all its horrors and devastations. The end of the tunnel will have been reached, and the darkness will have given way to light.

But as I am addressing members of universities I may surely say that all education is to the real end of perceiving this mighty horizon of mutual righteousness, this age-old horizon of all true human living and endeavor. Education is not to help us to be more successful than those around us, to enable us to be victors over others in the struggle for existence. It is to help us the more truly to perceive the high and noble purposes of individual living, of national living, of religious living, of international living—to acknowledge the Fatherhood of God and the Universal Brotherhood of man, and indeed of all living creatures. It is sad that modern education so little educates God's children to know the nature of their Father and therefore of their inescapable, because Divine, heredity. Education does not educate kindness, compassion, reverence, brotherliness, understanding. The subjects with which it concerns itself are not treated so as to stir in His children these mighty virtues of the Father. And it is because of this that we are constrained to call the old horizons "new." They are only "new" because we have forgotten them, have been blind to them, because they have so far been playing little if any part in our lives.

But the war shakes us to pieces. It burns away the dross of blindness and releases the gold of perception. Now at least, because of the war, we are beginning to know what life really means. We ought to have learned this lesson in the last war. But the dross was so thick and impermeable that it remained. And a new war was needed to dig again still more terribly.

The Ordeal of Fire once more. Shall the "new horizons" be visible to us at last, and, being visible, compel us to advance towards them with no uncertain steps? We have not yet made these "new horizons" ours. I have not yet made them mine. Have you yet made them yours in the sense of recognizing the urgent need of fealty to them and of beginning to make them little by little parts of your being? Are these "new horizons" *your* horizons?—If so, somehow you have passed through the Or-

deal of Fire—perhaps not just now, nor yesterday, but sometime, perhaps in this or in another life.

### *Together Differently*

If these "new horizons" are indeed yours, then you can do wonders for yourself, for your Motherland, for your faith, for international comradeship. You will be set fair for happiness and will become one of the real builders of the world that is to be reborn. But never forget that there are no colors in the horizon to match the dark and gloomy hues of hatred, of greed, of lust, of cruelty, of selfish pride, be it of power or of any other form. All these belong to the old world in which they have flourished into the savage war we are now experiencing. *They must go.* Or at least they must diminish beyond all possibility of recrudescence into dominance as they still dominate today.

Perhaps we cannot expect humanity to become humane and civilized in the twinkling of an eye, in the brief passage of a war however tremendous. There will still be, even in the new world, much of that which has so terribly disfigured the old. But the sense of public opinion will gradually set itself against the savagery which has brought about the worst barbarisms from which the world has ever suffered. Such savagery will be intolerable to it. But you and I must help actively to create such public opinion. To what other end have we been really educated? For what other purpose is a school or a university in very *truth*, though, alas! not in *fact*? If the world is to be reborn we must rise above our present forms and methods of education. We must become children of God, equal members of His universal family, regarding ourselves as humble but ever-open channels for His mighty love for all. The very distinctions which separate us must help us to become more serviceable to all. We must make the faith to which we belong a means to finer comradeship with all. We must make our nationality a means to finer comradeship with all. We must make our individual selves with all their various distinctivenesses a means to finer helpfulness to those around us, so that, because each one of us is different from all others, therefore is he able to reach a higher quality of comradeship even with those who differ from him. I say again, as I have so often said: *Together Differently.*

So shall we triumphantly pass through the Ordeal of Fire and see face to face with exulting ardor the "new horizons" which are so old and so eternal.



## Convention Business

### *Summary of the Official Proceedings of the Board of Directors Meetings Held July 25, 27 and 28, 1942.*

Confirmation of the following matters dealt with by mail during the course of the year:

1. Consideration of Dr. Kuhn's request of August 15 for recognition as a National Lecturer.
2. Analysis of responses from Inactive Members.
3. Changing the intervals in the steps of the Electoral Procedure Calendar.
4. Report of newspaper advertising.
5. Appointment of Mrs. Ann Werth to the office of National Secretary.
6. Decision regarding a Workers' Conference at Christmas time.
7. Favoring a proposal to give official recognition to Study Groups.
8. Decision against publication of a professed article.
9. Instructing strict observation of the Nation By-Law relative to the official mailing list.
10. Approving new signatures on the Society's checks.
11. Approving the appointment of auditors.
12. Decision against change in the appointment of committees of tellers.
13. Decision as to treatment of Mr. Rogers unpaid pension installments.
14. Decision to invite a statement from Dr. Kuhn.
15. Declining to contribute to the pension fund of another Section.
16. Approving the development of the Successful Service Course.
17. Consideration of the distribution of Theosophical Leaflets to men in the Services.
18. Decision against a proposed usage of the mailing list.
19. Approval of Convention dates.
20. Appointment of a new Staff member.
21. Decision against admitting babies to Headquarters rooms during Summer Sessions.
22. Consideration of the distribution of the Field Staff for the ensuing year.
23. Declining to merge the Society with certain other groups.
24. Adoption of By-Laws dealing with Official Study Centers.
25. Granting of Charters to Lodges in Mt. Vernon and Meridian.
26. Withdrawing Charters from Knoxville and Paducah.

27. Decision as to the use of the magazine for promoting private enterprises.

28. Approving war risk insurance on Headquarters building and contents.

*During the course of the year the Board dealt with many other matters of essential business and policy important in their bearing upon the Society's welfare, but not of individual import sufficient for record here.*

### NEW MATTERS

1. Granting to Mr. Rogers \$400 of unpaid pension.
2. Approving capital expenditures.
3. Appropriating \$350 for additional recordings (same series) to make "Dear Mr. Cheer" programs available directly to radio stations and camps.
4. Eliminating Section 5a of By-Law IX of the National By-Laws.
5. Decision to consult the members of the Braille Lodge relative to certain difficulties.
6. Continuing tour organization assistance to Miss Glen-Walker.
7. Eliminating the requirement in By-Law IX, Section 1 of the National By-Laws as to endorsement of applications by two members of the Society. (See page 201.)
8. Reappointment of Mr. J. Harry Carnes to the Judiciary Committee.
9. Formally confirming signatures to the Society's checks.
10. Considering further the matter of pamphlets for soldiers.
11. Considering National Library policy and resolving to submit the matter to Lodge Librarians.
12. Resolution to defend the court action against Board Members threatened by Dr. Kuhn.
13. Postponing consideration of certain proposals pending further elaboration.
14. Appropriating \$300 to reinstate the pension of \$25 monthly to Mr. L. W. Rogers.
15. Appropriating \$300 for assistance of old workers.
16. Appropriating \$300 for The Theosophical Book Association for the Blind.
17. Consideration of the rate of Staff compensation in relation to increased living costs.
18. Considering results of a questionnaire circulated by Mr. Kyle.
19. Noting the general acceptance of the proposal for a School at Olcott and consideration of the project.

20. Authorizing the National President to employ a Certified Public Accountant for the Society's audit.

### *Resolutions of the Convention of 1941*

1. Sending affectionate greetings to the President and pledging continued loyalty, support and effort.

2. Expressing deep appreciation and affection to Mr. Jinarajadasa.

3. Sending affection, best wishes, and greetings to Mrs. Arundale.

4. Extending greetings and appreciation to the Staff and workers at Adyar.

5. Expressing appreciation to the National Officers, the Headquarters Staff and workers of The Theosophical Society and allied activities.

6. (See Inside Front Cover.)

7. Amending the National By-Laws by adding Section 7 of By-Law X. (See page 201.)

8. Amending the National By-Laws by the removal of Section 5(a) of By-Law IX.

9. Amending Section 1 of By-Law IX of the National By-Laws (see page 201).

10. Ratifying amendments to Sections 6 and 7 of By-Law VI of the National By-Laws (see page 278 of the December, 1941 issue).

11. Ratifying and approving the official acts of the Board of Directors and Officers.

12. RESOLVED that the unpaid balance of \$400 relinquished by Mr. Rogers from the pension of \$1,100 voted him by the Board at its meeting in 1941 and approved by the Convention for the period August 1941 to June 1942 be paid to Mr. Rogers (in a lump sum or monthly as he desires) as a mark of the appreciation of the Society he has so long and faithfully served.

13. WHEREAS The Round Table started a Fund for the support of "The Besant Theosophical School" at Adyar in 1939

BE IT RESOLVED, that this 56th Annual Convention of The Theosophical Society in America call the attention of the members to this worthy cause and suggest their sympathy and support.

14. Extending sincere sympathy to members and others living amidst the devastations of war and aggression through denial of the principles of brotherhood.

15. RESOLVED, That The Theosophical Society in America in Convention assembled, at its 56th Annual Convention, sends greetings and best wishes to the President and Vice-President of the United States of America and pledges to them and to our country continued and unswerving loyalty and service during the present crisis.

16. Authorizing the raising of funds for the purpose of alleviating suffering in other countries.

### *Greetings*

Greetings were received by cable, telegram, letter, or were given in person, from the following:

Dr. George S. Arundale.

The Theosophical Society in England.

The Australian Congress.

The Theosophical Society in Central America.

The Theosophical Society in Austria.

The Theosophical Society in Wales, Scotland and Ireland.

The Theosophical Society in India.

Members in Panama and the Canal Zone.

The Canadian Federation.

The Young Theosophists of America.

Wolver-Hampton Lodge (England).

Toronto Lodge.

Vancouver Lodge.

Tonawanda Lodge.

Krotona.

Pumpkin Hollow Farm.

The Southwest Electoral District.

The Northeast Federation.

The Ohio Federation.

The Florida Federation.

The Middle-Atlantic Federation.

The Southern California Federation.

The Michigan Federation.

The Western New York Federation.

The Texas Federation.

The following lodges: Honolulu, Columbus, Besant (Hollywood), Atlanta, Georgia (Atlanta), Oklahoma City, Augusta, Wheaton, Aurora, Alhambra, Besant (Houston), Joliet, Albany, Pacific, Washington, Ojai Valley, Ft. Lauderdale, Portland, Service (Austin), Buffalo, Syracuse, Maryland (Baltimore), Minneapolis, Tulsa, Genesee (Rochester), Cincinnati, St. Louis Branch, Milwaukee, Akbar (Chicago), Lotus, (Philadelphia), Pioneer (Chicago), Memphis, Brotherhood (New Orleans), Covington, Fellowship (Chicago), Olcott (Wheaton), Pittsburgh, Sacramento, Glendive, Indianapolis, Bremerton, Chicago, Sampo (Detroit), Rainbow Group (Columbus), Herakles (Chicago), St. Paul, Lansing, Detroit, Fargo, Los Angeles, Besant (Boston), Besant (Cleveland), Dayton, Oak Park, Progress (Omaha), Copernicus (Chicago), Julius Slowacki (Chicago), Grand Rapids, Glendale, San Buenaventura, and Arundale (Santa Barbara).

The following Study Groups: Pass Christian and Springfield.



And the following individuals: Mr. L. W. Rogers, Mrs. Edith Lee Ruggles, Miss Mary K. Neff, Mr. Robert R. Logan, Mrs. Edna Dunrobin, Mr. and Mrs. Henry Hotchner, Col. Myron S. Crissy, Mr. Henry C. Samuels, Lieut. Col. Martin H. Burckes, Lieut. Wm. H. Pitkin, Mrs. Ruth McMyler, Mr. and

Mrs. C. M. White, Mrs. Idel LeMarquand, Dr. and Mrs. H. Douglas Wild, Mrs. Muriel G. King, Mr. and Mrs. Ray Goudey, Mr. Phillip Charles, Miss Bessie Simon, Mr. and Mrs. Fritz Kunz and Johnnie, and Lieut. Col. Frank E. Noyes.

## Amendments to the National By-Laws

By-Law IX, Section 1, to read:

*Admission to Membership.* Any person in sympathy with the objects of the Society and willing to abide by its rules may make application on the printed form provided by the Board of Directors, and obtainable from either the National Secretary or lodge officials. This shall be signed by the applicant and accompanied by the fees provided in Section 2 of this By-Law. The Secretary is empowered to accept or reject the application subject to the approval of the National President.

By-Law IX, Section 5a eliminated.

By-Law X, Section 7, to read:

*Official Study Centers:* Any group of members of The Theosophical Society in America resident in a place where no lodge exists, three or more in number, but less than the seven required to form a lodge, may make application to the National Secretary to form an Official Study Center. This application must be in writing on the form provided by the Board of Directors and be accompanied by a Certificate Fee of \$1.

The application shall state:

1. The name and address of the proposed secretary, who must be a member of The Theosophical Society in America.
2. The area in which it is proposed that the Official Study Center shall work.
3. The nature of the work the Official Study Center proposes to do.

Permission to form an Official Study Center is in the discretion of the National President, subject to the approval of the Board of Directors.

Changes of secretaries must be approved by the National President.

Centers shall conduct their own affairs, but in May of each year the Official Study Center shall make a report to the National President, who upon receipt thereof shall review with the Board of Directors the desirability of continuing the Center. The Secretary shall be the contact between the Official Study Center and the National Headquarters, but the Official Study Center may appoint other of its members without official title to various responsibilities in the conduct of its work.

Official Study Centers shall pattern their rules after the standard rules prescribed by the National Board of Directors, and before receiving their certificates shall send a copy of their proposed rules to the National Secretary for approval by the National Judiciary Committee.

Centers may dissolve themselves, and if in the opinion of the Board of Directors a center has ceased to serve the purpose for which it was formed it may be dissolved by the Board. Certificates of dissolved Centers must be returned to the National Secretary. All property of Centers which are dissolved shall automatically become the property of The Theosophical Society in America, to whom such property must be sent by the Secretary of the Center last in office.

Members of Official Study Centers shall pay the dues prescribed for National Members, but the amount of such payment in excess of the sum prescribed for Lodge Members shall be credited to an account in the name of the Center and shall be available for its use upon its assuming the full status of a Lodge.

### DAYS TO REMEMBER

October 1—Dr. Besant's Birthday.

October 4—World Day for Animals.



## SUMMER SESSIONS OF 1942

(Continued from page 195)

and release. Pantomime, voice and words were analyzed, as three dramatic languages.

"Platform Technique" in the afternoon brought more and more shy ones to the platform—"to get their shells cracked." The bravery of the members in combating their stage-fright was made even more acceptable by light touches of humor and spontaneity.

The day closed with Mr. A. F. Knudsen's lecture, "The Scheme of Salvation"—a talk as much appreciated as the periods of informal story-telling for which Mr. Knudsen is invariably sought after.

*Yet all this detail tells nothing of Mr. Knudsen sitting in the garden, serenely posing for his portrait . . . the final master-strokes being applied by Miss Laura Brey, while some camera enthusiast snaps the scene. All these statistics give no hint of the baby crab-apple trees, with their first red offering; or stories of the wonder-grove loved into being at amazing speed as though planted years earlier. All this says so little of the Olcott Deva, whose aura is said to be of great dimension, and growing in wondrous fashion, for those who have eyes to see.*

ON SUNDAY, August 2, to an audience of more than 500, Mr. C. Jinarajadasa gave his public lecture, "God's View of Human Affairs." As always during Brother Raja's speech, there were periods of intensified bird-song, as background music for the melody of the text. This Sunday lecture outlined an entire sphere of living, with its problems of evolution in accordance with the Law. Man's responsibility to the lower kingdoms was made apparent; and Mr. Jinarajadasa foretold "that larger dream of God" in which all Theosophists must play an active part.

An unexpected entertainment was arranged for 7 p. m. This consisted of music from McDowell, played by Mrs. Eleanor Sterling, with humorous and dramatic readings contributed by Miss Bertha Williams.

In his class on Monday morning Mr. Werth summarized the suggestions previously covered as to "Platform Technique," and impressed upon his hearers the necessity for actual rehearsal in the matter of voice and action.

Dr. Acuna's student-talk, which followed at 10:30, concerned "The Evolution of the Human Races" and offered a bouquet of mental food.

The afternoon meeting of "Successful Service" considered the qualifications and duties of Lodge Secretary and Treasurer. A festive note was inserted with the "Happy Birthday" jingle sung for Miss Winifred Boye and Miss Alice Dupee.

At 3:15 p. m., the period was assigned, by request, to an extra meeting of the "Life Expression" Course. This hour was given largely to Expression technique as related to lodge needs. Erect posture, full breathing, and quietness were named essential for initial platform poise.

Mr. Jinarajadasa, on Monday evening, outlined "The World as Idea." He recalled the Noble Eightfold Path of Buddhism, and spoke of Art as a means of detachment, whereby we can achieve clear vision, untroubled by the personal equation.

TUESDAY MORNING brought another "Successful Service" hour, during which books were valued, and methods of library procedure investigated. The psychology of book-sales was also entered into.

At the conclusion of this meeting, Mr. Jinarajadasa gave a second phase of his triple lecture, viewing "The World as Emotion." He stated the need for "upward" emotions, rather than lack of astral color. He dwelt upon the various forms and manifestations of love—asserting how each had its place in Beauty, however misunderstood by the masses. He credited emotion as creative substance out of which Art can fashion realms of loveliness.

The lecture "Tomorrow's Women," presented by Mrs. Ava Boman, forecast the complete world of tomorrow, with a real man and woman partnership, in contrast to the man's world of yesterday. This talk was designed to take Theosophical principles into women's clubs, without intrusive label.

The 3:15 period was given over to advancement of ideas as to the Theosophical School.

of Tomorrow. Mr. Cook mentioned the necessity of avoiding such pitfalls as had occurred elsewhere with similar ventures. Many delegates came to the microphone on the topic.

The program might have continued indefinitely, except that the Y. T.'s were scheduled to meet "Under the Willows," with Mr. Jinarajadasa as guest-speaker, and the entire assembly as guest-audience. During that beautiful outdoor meeting, Brother Raja sketched the influence of the Hierarchy, noting that under Their plan every Ego is "card-indexed" according to his possible use.

The day ended with a superb lecture, by Dr. Acuna. His title was "The Super-human Evolution," and he discussed both philosophy and mysticism, speaking with great gentleness and clarity.

A post-script activity was offered in the Headquarters Library where color-pictures were flashed on a screen; Olcott and various delegates being shown at many beauty-spots of Olcott lawn and garden.

THE FINAL DAY of Summer School was upon us all too quickly. It began with the last installment of the "Successful Service Series," opened in this instance by a "True or False" quiz. Approval of the course was voiced for the audience by Mr. Wix, of Glendale Lodge.

At 10:30 a. m., Mr. Jinarajadasa concluded his group of lectures with a lovely climax, "The

World as Will." He showed how Nature works ever toward the development of a type, though careless of the individual. He explained the inner meaning of sacrifice, and the technique of approaching truth, each artist as medium for a higher artist, and all the world being Will, at work toward perfection.

In the afternoon Forum, "Your Ideas for Next Year's Summer School" a variety of suggestions were made. Words came thick and fast from an audience so responsive that none was left in any doubt as to the enthusiasm already abroad concerning next year's Sessions.

The afternoon program concluded with a private meeting of the League of American Womanhood, Mr. Jinarajadasa speaking informally to the group. After this, certain members attended a Healing Meeting demonstrated in the Shrine Room.

At 7:00 p.m. came the Closing of Summer School. Mr. Perkins, as chairman, spoke many words of gratitude, calling members of the group to the platform for recognition. Mrs. Ann Werth, National Secretary, was commended for her excellent work. And each who was called upon gave a brief message of good will. The program was brought to a golden close by the kindly words of Mr. Cook, and the blessing of Mr. Jinarajadasa.

So ended the Summer Sessions of 1942. All hail the Summer Sessions of 1943!

## To C. J.

(Summer School, 1942)

I could not stretch my soul enough to grasp  
 All that you were and did and said;  
 I must have missed so much for every thread  
 I caught, so much for all I tried to clasp  
 And hold in memory; So much—and yet,  
 There is a shining in me, like when leaves  
 Are newly washed by rain, or yellow sheaves  
 Catch gold against the sun. If I forget  
 Some point you made, or if I missed some theme  
 Too deep or high, I shall not mind too much  
 For I have found the faith to see and touch  
 The hem of one white garment of your dream . . .

And where you walked have seen the flowers bend  
 To recognize a Fellow and a Friend.

—HELEN PALMER OWEN

# Successful Service Series

## IV. Preliminary Data Sheets

E. NORMAN PEARSON

EVERY member attending the Annual Convention and Summer School was given a copy of the "Preliminary Data Sheets" issued by the "Successful Service" Bureau.

These sheets are a compilation of material gathered to date on the subjects presented. The subjects are:

1. The Lodge.
2. The President.
3. The Secretary.
4. The Treasurer.
5. The Librarian.
6. The Book Sales Agent.
7. The Publicity Agent.
8. The Hostess.
9. The Chairman.
10. The Usher.

Outline suggestions for businesslike and efficient conduct in these offices are made.

Let it be stressed, however, that these represent only a small beginning and that help in the development of the work is urgently solicited. Let it be equally stressed that such matter as is therein contained is offered by way of suggestion only. No printed page can ever cover fully all requirements of all lodges, for conditions vary and needs are amazingly diverse. All that we ask for these sheets—but this we *do* ask—is that each lodge president and each lodge officer will carefully study the thoughts that are offered in this preliminary attempt and will endeavor to incorporate into the lodge work such ideas as may be found helpful, rejecting any that are not.

But, for the development of this program, the help of many minds and many ideas is necessary. Therefore the "Successful Service" Bureau appeals for assistance from every member in the Section. What have YOU, what has your LODGE, what has your FEDERATION to offer which will help? The Bureau would like to

hear from every individual in the Section who has any idea or ideas that would help. It would like to hear that every Lodge has held at least one meeting to study the "Preliminary Data Sheets" and would like its comments and its constructive ideas. It would like to hear that every Federation has given time for a discussion on this subject. The Michigan Federation is devoting a whole morning session to "Successful Service" at its next gathering, and it is hoped that others will follow.

Additional subjects will follow the present list, e.g.

11. The Lodge Member.
12. The Business Meeting.
13. The Lodge Meeting.
14. The Class Leader.
15. The Lecturer.
16. The Program Chairman.

Looking over this wide variety of subjects it should be realized what a difficult task is that of successfully navigating a lodge through a maze of possible errors. So much knowledge is necessary to avoid costly mistakes, and so much more knowledge to turn a negative avoidance of failure into a dynamic accomplishment of success.

With your help, one by one the simple sheets distributed at Olcott will each be developed into a booklet teeming with invaluable information, that success may crown our efforts and itself urge us forward to greater efforts than before.

As this effort goes on, and in accordance with plans which have previously been announced and were discussed at Convention, "Successful Service Week-ends" at Olcott will shortly be inaugurated. There, in the delightful atmosphere of National Headquarters, it will be possible for members to take an intensive and practical course of training in the essentials of successful lodge work.

---

I belong to the Great Church which holds the world within its starlit aisles; that claims the great and good of every race and clime; that finds with joy the grain of gold in every creed and floods with light and love the germs of good in every soul.

—ROBERT G. INGERSOLL



# Under the Willows

Annual Convention of the Young Theosophists

JOY MILLS

WE should have met under the willows that first day of Convention, but the wet weather brought the Young Theosophists indoors to open their business sessions. Nevertheless the spirit of the willows was with us—that easy and natural camaraderie that always seems to pervade the meetings of youth.

Since our president, Mrs. Rosamond Gumpert, was unable to attend this year, I, as vice-president, called the convention to order and read the year's report. This was necessarily short, as our activities are mainly those which all members of The Theosophical Society are engaged in. As I stated it then: "Our members are first of all members of The Theosophical Society and as such owe their first allegiance to it. They are Young Theosophists by virtue of age only, and not because of any difference in belief or policy. We happen to be young in body (though the age of the soul cannot be measured); we do not happen to be Theosophists—we are Theosophists because of what we believe and what we know. Our youthfulness of body will pass with time; our Theosophical principles will remain with us always. This point must be clearly understood, in surveying the activities of the past year, for if it is not, the seeming smallness of these activities will discourage rather than challenge us, will become a barrier rather than a pathway to ever more work for The Theosophical Society."

And yet there were many things we could point to as having been accomplished: the publication of *The American Young Theosophist*, so ably edited by Helen Palmer Owen; the printing of membership cards; the contacting of many new Young Theosophists through the cooperation of lodge presidents throughout the section; and the publication of *Ventures in Verse*, an anthology of verse by Theosophists. These things we had done, but we had also dreamed, and that is a vital part, too, of our growth.

The second day it was beautiful under the willows, and by the time we gathered for the meeting, both new and old visitors to Convention and to Olcott were united in the one purpose of spurring our work on. The elec-

tion of new officers was the business of the day and the following took over the reigns: Joy Mills as president; Caroline Tess, vice-president; Marjorie Hurd, secretary; Torre Perkins, treasurer; and Kay Munson as board member.

Unanimously we voted to support the idea of The School of Tomorrow at Olcott, and as evidence appropriated \$25 to begin the fund for the founding of the school. Being young, we were fired with a sense of our responsibility for the education of those younger than ourselves.

The next day brought the Convention to a close, and these words from the first day's report serve to show our spirit in closing: "We are endowed with a glorious heritage and a tremendous responsibility. Wherever we may work in this time of world need, into whatever places we may carry the torch of Theosophy, let us be sure that we work always with vision. For vision is needed more than ever today and in the days following this war in which the world must be rebuilt. And we can only have vision if burning within our hearts is the flame of the Ancient Wisdom. Throughout all the years to come, as in the years that have passed, it is our sacred right and our sacred responsibility to keep this flame aglow."

To more clearly understand the basis of this vision of ours was the purpose of our summer sessions to which all the young in heart were invited. What grand sessions we had under the willows applying our Theosophy to our work-a-day lives! Working in an Awareness of Evolution, Reincarnation; How do you see the People you Meet?, You Can't Run Away from Karma!, and Creative Living in Seven Worlds were our topics on four of the days and they brought forth an abundance of material for thought and discussion. The remaining period of the sessions was given to Mr. Jinarajadasa who spoke on The Influence of the Inner Government of the World. There are not words to describe that session, but those who sat under the willows with him will long remember it, and we who will meet there again next year will know we walk on holy ground.

## War Precautions at Adyar

*(Members will be grateful for a direct account of the war preparations at Adyar. The following was written in April. The Japanese fleet was in the Bay of Bengal. The immediate danger has for the time subsided.)*

AS you are, of course, aware from a perusal of the press, the war has come very much nearer to India, and Adyar is quite definitely within the immediate danger zone. One Alarm has already been sounded, and no lights are allowed anywhere at night. We have been compelled, therefore, to send away into safety all the Society's archives and other precious documents, including our card index of membership from the very beginning of our Society's existence. Furthermore, we have to send into safety most of our residents, retaining only those who are essential to the conduct of urgent business.

But all residents at Adyar may be required to evacuate with a minimum of delay and we have to make provision for this.

I shall myself, with a few of our principal workers, remain at Headquarters until the last possible moment. But the time may come when I also may be ordered to leave.

As far as may be, we shall deal with the Society's business as usual. But I request you to carry on the work in your Section with as little reference to us here as possible. Correspondence is greatly delayed, even within India itself, and it is certain to be months before your correspondence will reach us or ours you. And in any case if reference is necessary to previous correspondence I am afraid we shall be unable to reply as our files have also had to be removed to safety.

However, wherever I may be, I shall take care to keep in touch with you and shall func-

tion as President to the very best of my ability. I hope we may be able to carry on *The Theosophist* and the *Worker* even away from Adyar and from our invaluable Vasanta Press.

I am writing this in case the eventualities I have mentioned actually materialize. Quite possibly they will not. But we are bound to take all precautions for the safety of the Society's records and archives and precious objects. Most of our residents have enrolled themselves in the Air Raid Precautions Service which is under Government direction—some of us as Wardens and some of us as first-aid workers. Those of us who are thus enrolled will remain as long as we are allowed.

I may add that all the most precious manuscripts in the Adyar Library have been removed to safety, and all other measures have been taken by the Director of the Library to insure as far as is humanly possible the safety of the books.

All this involves a tremendous amount of work and I know you will excuse me if any replies which I may send to your letters are very brief, or if I find it impossible for the time being to send any reply.

We are all very happy and joyous, and, needless to say, calm. We are thankful to be at Adyar at such a time as this, to help to guard her under the constant Blessing of the Elder Brethren whose Home in the outer world Adyar surely is.

—GEORGE S. ARUNDALE



There shall never be one lost good! What was, shall live as before;  
The evil is null, is naught, is silence implying sound;  
What was good shall be good, with for evil so much good more;  
On the earth the broken arcs; in the heaven a perfect round.

—ROBERT BROWNING



# The Forum

## Gerald Bole:

One of the great faults of THE AMERICAN THEOSOPHIST is that it has not made clear to the members that there is a Theosophical problem that is just as real and crucial as the world problem of the present day.

The problem has several parts:

1. The using of methods that are pathetically behind the times, and which are isolating the Society from the outer world, and reducing it to impotence and mediocrity.

2. The waste of talent and ability due to the conflict between Headquarters and the key-workers.

3. The centralization of authority in the President to the extent that he is carrying out functions (the educational program, for instance) for which he is not fitted instead of putting them in the hands of experienced and creative specialists.

The contradiction between what the magazine makes out the situation to be—explicitly or implicitly—and what the members find the situation to be, is paralyzing the mind of the Society. Psychologists have found that an organism goes to pieces when it cannot resolve a conflict—when it cannot discriminate and choose. The Society is in the grip of such a conflict: the conflict between what it is told and what it sees.

But only half the story is told. Even if the problem were to rear its head, where are the members to perceive it? The people in the Society are still so dominated by a dying order that they are either unable or unwilling to face the problems attending a changing order. They still want to follow when it is time to lead.

Two types of mentality emerge out of this group. The first advocates that the members do nothing, dignifying their attitude with the catch-phrase, "Let us work together in unity and brotherhood, without dissension." The second advocates that the President do everything, dignifying their attitude with the catch-phrase, "Let us get one hundred per cent behind the President." The two view-points really amount to the same thing: sit back and let somebody else do all the work.

These two classes of people are evidently determined to have their in-turned heaven world existence now, or else drift through Theosophical evolution in the passive state that H.P.B. speaks about in *The Secret Doctrine* as being due to an absence of desire (direction) and to an unawakened mind (method).

Those who automatically accept any policy or practice emanating from Headquarters have defied the leaders and renounced their own independence of thought—even democratic sovereignty, if you like. Those who are afraid that differences of opinion will destroy the Society are inadvertently admitting that the Society itself is lifeless and is being held together by artificial means. No movement that is so brittle that differences shatter it, is integrated, or even healthy.

Realism—the ability to brush aside the "all's well" veneer, look the awful truth in the face, and find solutions to problems—is the vitamin deficiency in the Society today. To restore this to the movement, the members must take their heads out of the proverbial sand and see what is going on about them.

The President is tied hand and foot because the members are unable to stand on their own feet. The members are unable to stand on their own feet because they are still under the spell of the passing sheep-era (a necessary phase) of the Society. The members are still under this spell because those who do see the new and try to express it are feared and suppressed. They are feared and suppressed because the President is unable to give direction to the Society. And the President is unable to give direction to the Society because the people are not awake to give *him* direction as their new role demands. Truly a vicious circle.

The President can do much to restore the sanity of the Society by resolving the conflict between the apparent and the actual. Let him give a non-defensive explanation of the three points listed above, and draw up a plan of action based on realistic solutions to the problem.

By non-defensive, I mean an explanation devoid of the following defense-mechanisms:

1. Proving that policies must be right because the majority of the voting-members voted for you.

2. Stating that if the members knew all the facts they would take a different attitude toward the matter. This is always an assumption. And besides it has been used so much that it is beginning to backfire.

3. Avoiding the issue (in this case the three points): misconstruing the question, questioning the motives of the questioner, or relapsing into truisms.

4. Tear-jerking: martyrdom, being misunderstood, being attacked, being blamed for everything, etc.



The Society is at a cross-roads. The future of the movement is now in the hands of the people. The gods are leaving us; and we must find our own way. That means we must open our eyes to the conditions around us, and begin to solve our own problems. Three tools we have to build our new order: independence of thought, self-direction, and experimentation. Let us take these implements in hand now that we might gain skill in their use.

### Sadie G. Stave:

May I challenge Lt. Col. Frank E. Noyes, whose engagingly frank confessions appeared in the August issue?

Mr. Noyes states, "A Theosophist doesn't have to be a vegetarian." In the first place, a distinction must be made between a student of Theosophy, a member of The Theosophical Society and a *Theosophist*. A student of Theosophy may be motivated solely by intellectual curiosity. He may be reading many books and may be gaining much information. Until Theosophy is more than a study with him, he is not a Theosophist. A member of The Theosophical Society has to accept only one principle—Brotherhood. The Founders of our Society generously opened the doors to all who are ready to accept that one principle. To have made an effort to rise above religious and racial prejudice and social snobbery is indeed a step forward. This one step, however, does not turn a member into a Theosophist. It is true that he is a member of The Theosophical Society and a student of Theosophy, but even a little knowledge of the Ancient Wisdom will reveal conclusively the fact that the genuinely Theosophical life includes very much more.

Vegetarianism is not merely a diet fad. It is a spiritual principle. It is included in its broader aspects in the first Object of our Society—Brotherhood. Brotherhood means not only of the nations of the world, but also of the human and sub-human kingdoms. As Theosophists we should have developed to the point where we no longer desire to eat our younger brothers in evolution.

Goodwill to all that lives means the vegetarian way of living. Goodwill to all that lives means *compassion* for all that suffer and *reverence* for the weak and helpless and *love* for all of God's creatures. How can one express sincere compassion, reverence, and love if one must eat the living creatures of the air, the sea and the woodland, that have capacity for suffering and joy, that are for the most part utterly helpless and dependent on our mercy? It is impossible to be a Theosophist and not a vegetarian.

There is no compulsion exerted within the Society. No one is forced to give up meat. At the same time, any student of the Ancient Wisdom who is not ready to give up flesh food may not call himself a Theosophist. He may be a most devoted worker. He may have developed wonderfully in many ways; but in one respect he has not developed—in recognizing his kinship with the animal world.

What is really necessary to manage one's physical life properly may be found in pamphlets that may be perused in an hour's time.

The same thing holds true of drinking cocktails and smoking. Our constitution does not forbid these indulgences. No one will force a member to give them up. It does not take much study, however, to realize the deleterious effects of drinking and smoking upon both the physical and higher vehicles. If a student has not outgrown these vices, how can he be a genuine Theosophist? Are we regarding the body as a Temple of the living God within, are we rendering it a fit channel for the use of the angels of healing, or for the Masters, if we indulge in smoking and drinking?

Let us not look for excuses to lower our standards. Let us strive ever to raise our standards. If we feel that we cannot give up the so-called social vices, let us admit frankly that we are compromising. Let us bear in mind that the requirements of the Path are much more exacting.

### Dr. Frank Steiner:

Taking up the thoughts expressed by Mr. Samuel H. Wylie in his article "Electoral Procedures Again" (pp 110-111, May 1942) I would like to voice some related ideas.

Mr. Wylie stresses the necessity that the "Common men" share the responsibility of our Society and help determine the course we are to take; he also points out that it is hard for the Board Member to know about the various needs in his region and to represent them satisfactorily.

But the new electoral procedure opens to the Board Member a much better chance to meet his task of actually representing the membership than the old system. Not only will he find much more eagerness to share the responsibility among the members of the Society, but in representing and voting he will have to be concerned about a much smaller portion of the membership than before, when each Board Member had to represent the entire Section. Even more so his task most definitely will have to be to find out, to inquire and to be on the alert.

The Board Member, in order to be a real representative of his Electoral District, should ask each federation, lodge, study group and national member (if they take active interest) within his region to present to him their ideas and suggestions on subjects that will be discussed in the next Board Meeting, and also to bring up new problems which should be called to the attention of the Board, so that he may represent them to the Board.

This, of course, does not mean that the Board Members should be obliged to bring every local lodge problem to the knowledge of the entire Section. As they, for their interest and ability, are chosen to represent a large part of the membership in questions of nationwide importance, they also can be expected to use discrimination in what to present to the Board.

Neither does this mean that the representatives should be totally dependent in every decision on instructions from "back home." Their voters expect them to take a reasonable stand in questions of administration and in formalities, without special instruction. But in deciding questions of policy the various parts of the membership should have their say, too, as they will be the ones to feel the consequences of these decisions in years to come.

If the Board Members actually undertake to be representatives in the best sense of the word, the system of regional representation, as it is set up now, doubtless will satisfy a great number of members, who do not want to be led—or disregarded. From personal contact with various groups of the membership I know that many members would hail an opportunity to submit ideas to the directing body of the Society in this Section, and to take their share of the responsibility that goes with sincere and eager membership.

#### Lieut. Comdr. C. F. Stillman:

It would seem as though it were proper that the Navy take up the gauntlet that Lt. Col. Noyes has thrown down in the Forum of the August issue of THE AMERICAN THEOSOPHIST and keep the controversy within the armed forces. I should like to annotate or amend the Colonel's remarks because as they stand they may give a false impression of the "Theosophical Militarist."

He has a *right* to believe as he wishes, study as he wishes, and do as he pleases, *provided he hurts no one else in so doing.*

He not only has a *right* to be an officer in the Army, but a *duty*; no one needs to apologize for being in the armed services *these* days. (In the piping times of peace taxpayers have felt that we professional soldiers and sailors were a mighty expensive insurance policy!) It's *Theosophical* to fight for a good cause, annihilating as many of the enemy as possible, provided one does it in an impersonal, non-emotional manner.

He has a *right* to be a vegetarian or to eat meat, *provided he hurts no one in so doing.* I understand that the vegetable feels a certain displeasure at being uprooted, but that the saying of a grace or a proper appreciation of the sustenance it brings counterbalances the faint pain it experienced and helps it onward in its evolution. I know of no animal that feels no pain—physical or astral—if put to death, and one is violating the law of love if he considers meat-eating under those circumstances to be a "right."

He has a *right* to use astrology, *rightly.* But he must take care not to use it—or palmistry or clairvoyance—selfishly, else the Lords of Karma make entries in his ledger in red ink.

He has a *duty* to belong to any church he pleases, if he feels religiously inclined, provided that church is on the "right hand path."

He has a *right* to smoke and to drink all the liquor he pleases, provided he doesn't hurt his body (God's temple on loan to him), or hurt anyone else through his emanations, actions, or the unpleasant astral company that such habits invite. This would reduce his drinking to beverages having zero alcoholic or narcotic content, and his smoking to even less than corn silk—as the paper in which the ersatz-tobacco would be rolled gives off poisons more harmful *physically* than nicotine, though the latter affects *both* the physical and astral bodies and as such is the more deadly.

*I have a duty* to send this letter to THE AMERICAN THEOSOPHIST in order that such assertions as Lt. Col. Noyes made as "rights" not go unchallenged!

---

Blessed are they who have the gift of making friends, for it is one of God's best gifts. It involves many things, but above all, the power of going out of one's self and appreciating whatever is noble and loving in another.

—THOMAS HUGHES.

# The Animals' War-Council

ADELTHA PETERSON

THE animals met in solemn conclave. "We are gathered here today," proclaimed the kingly Lion, "to consider the draft of a petition to The All-Merciful setting forth the grievous wrongs inflicted upon ourselves and those we represent by Man and his children. Though our own sufferings are many, as the skins that adorn the walls of many a Maharaja's palace will testify; though we who are of royal blood are kept in ignoble captivity in western lands and forced for Man's perverted sense of amusement through whip and lash to do childish tricks unworthy of our dignity; still the recital of our sufferings can wait, for they are of a minor nature as compared with those of our fellows. Let our Brother the Dog tell of his unspeakable woes!"

The dog approached, and bowing low before His Majesty, humbly said:

"I would rather not speak. I have always loved Man and have been regarded as his most faithful companion. How can I betray him now?"

The Wolf sprang to his paws. "I am the head of our household and if my Son will not, I needs must speak for him. How can I tell you, my Brothers, of the depths of agony suffered by my Son the Dog. It is true we wolves are cruelly trapped for our beautiful fur. We suffer maiming and horrible mangling. But at least we know our enemy is Man, we hate his dread scent, and often we can escape the pitfalls he places in our way. But my Son, the Dog, is most bitterly betrayed. He has grown so to love Man that he will permit Man's approach, he will even follow him, thinking no evil. Through his friendly contact with Man—and, strangely enough, there are good men—his defences have been lowered and he is completely at the mercy of Man whom he serves so devotedly.

"My Son, the Dog, is captured and sent to a hell of which even Dante could not have dreamed. Truly it is written over the doors of the vivisectionist's operating room: *Abandon hope all ye who enter here!* Listen, my Brothers, to some of the tortures that have been meted out to Man's most devoted servant: No part of his body is considered sacred against the horrid knife, the electric current, or other instruments of dark-age torture. How can we describe the agony of one puppy whose skin

was slitted and lumps of flaming phosphorus inserted in the wounds? Or that of the Mother Dog who, heavy with her young, was forced to run a treadmill to see how long she could endure it . . . "

"Stop, stop," cried the Dog. "Tell no more. I will hear nothing evil of my God, Man."

The Lion gravely shook his majestic mane. "All you have told us, Brother Wolf, applies equally to my Daughter, the Cat. She also is a helpless victim in the toils of one whom she has grown to love and trust."

"What about us?" piped a low voice as a rabbit timidly came forward. "We are killed by the millions for our fur and for food. But that is not enough. In these hells you have told about, we have had a quarter of our shaved skin covered with burns from a red-hot flat-iron; we have had sulphuric acid dropped in our eyes. We and others of our smaller brothers are so cruelly starved that we turn cannibal. Have you ever seen the misery that attends Man's so-called 'routine tests' for vitamins? What right has Man to gain his knowledge at the cost of our agony?"

Then arose a moaning murmur of wounded creatures everywhere, a refrain of dire affliction from the hunted ones: "*What right has Man to kill, to torture us, his younger Brothers?*"

Swelling in volume the Cry threatened to deafen the ears of The All-Merciful, of whom it is written that not a sparrow falleth to the ground but the Father knoweth of it.

"My Children, Furred and Feathered, your cries have not at any time gone unheeded. Your groans of agony have called forth the avenging Angels of War, Pestilence, and Catastrophe. Even today Man writhes under tortures similar to those he has inflicted upon you. He who has been the hunter has become the hunted, and will continue so to be hunted until he learns the lesson of Mercy and Justice."

"O Lord Most Merciful," grovelled the Dog. "Do not hurt Man. I would gladly suffer untold agony rather than that one hair of his head be injured."

The quiet voice of the Mother Cow lowed musically: "I, too, would save Man whom I have nourished from the milk of my bosom. All-Merciful, spare him."

Sorrowfully the Majestic Voice answered: "Round each man at birth I give a protective



covering which will guard him from the misery of the world. But an act of cruelty pierces its walls and even I am helpless to save these children of Mine who have themselves broken down their safeguards . . . ”

» « » «

I awoke with a start, the unforgettable picture, still before my eyes, of the Dog, the most cruelly treated of all man's younger brothers, licking the fingers of those who are his torturers, and interceding for them at the Throne of the Most Merciful.

—From *Conscience*, Mar. 6, 1942



## From The National President's Correspondence

TO MISS DOROTHY THOMPSON

I have been a frequent admirer of your views as expressed in your column and by radio. As a business man vigorously supporting President Roosevelt, I have consistently fought the Administration battle in the midst of out and out Republican business friends and associates, and I have often been glad to have you on my side.

I am not only in business. I am the President of The Theosophical Society in America, an organization of which I have been a member for over 25 years. My attention was called some time ago to the following statement in your column (in March):

"The woes of India have afforded the Hitlerites some of their most remarkable propaganda material. They even have penetrated into theosophical societies and Indian occult groups from which to conduct anti-British propaganda . . ."

Today I have a letter quoting from your column in a morning paper of the second instant:

"For that purpose the German-American Bund was organized; contacts were established with native fascist groups; vast amounts of literature were put out through native fascist papers; contact was established with radical anti-British Irish groups; even theosophists and astrologers have been used."

These passages both contain references to The Theosophical Society or to Theosophists. Now I am quite willing to admit that Dr.

Besant was a vigorous campaigner for the freedom of India *within the British commonwealth*, and Dr. George S. Arundale, her successor in the Presidency of the Society, is similarly working for that same end. Both Dr. Besant and Dr. Arundale were briefly interned by the British government in India during the first world war for their stand on behalf of India's freedom, but Dr. Besant stood then, and Dr. Arundale stands now, squarely with Britain against Germany. I believe, therefore, that there could be no foundation for the suggestion in the first quoted passage that The Theosophical Society in India is in any way the instrument of the Hitlerites.

In the second quoted passage you refer to the German-American Bund and therefore leave the inference that Theosophists are, or The Theosophical Society in America is, in some way connected with Bund activities. I know that so far as The Theosophical Society in America is concerned that inference is without foundation. The contrary is entirely true, for so far as I have been able to do so as the head of an organization of a non-political nature I have written and spoken in support of the President's position and for the United Nations. Nothing to the contrary has occurred.

If you have any evidence whatever of the truth of the statements and inferences contained in your column relative to The Theosophical Society, will you please be good enough to give me some indication of their nature? Otherwise, I am sure that you will be willing to make some corrective statement.

Is life so dear or peace so sweet as to be purchased at the price of chains? I know not what course others may take, but, as for me, give me liberty or give me death!

—PATRICK HENRY

# The Theosophical Order Of Service

Convention Report Contributed by Esther C. Renshaw

**T**HERE are so many things to report! Foremost in importance is the conference Mr. Wix and I had with Mr. Jinarajadasa (Presidential Agent) and Mr. Polak of India and England, who was Chairman of the Committee appointed by Dr. Arundale in 1940 for the re-organization of the International Order of Service, and whose committee formulated the new Constitution. A copy of this new Constitution has been ordered from England and shortly we hope to make it available to all. The new principle established approved by Dr. Arundale, Mr. Jinarajadasa informed us, is there should be a definite linking of the Order of Service with the Section. Mr. Jinarajadasa and Mr. Polak rendered the T.O.S. in America a great service and we are grateful to them.

Major George N. Ragan has resigned his office as Chief Brother, "due to all out Army activity." The appointment of a new Chief Brother lies with Dr. Arundale. A panel of names of the three nominees for that post which have been selected by the Departmental and Federation Heads, will be presented to him, by cablegram, with a recommendation from Mr. Cook.

The newly edited and assembled Order of Service Manuals (a splendid service rendered by the T.O.S. in Cincinnati) were displayed and sold for ten cents each. Some pertinent literature relative to the work of the Order and many pamphlets, blotters, magazines and cards were made available for free distribution. We have drawn up and mimeographed the new Directory. Including the two Deputy Chief Brothers, there are twenty-three National and Federation Head Brothers in America. Mr. Polak was surprised at the large number of workers we have in this Section!

Books containing reports from various lodges and Federations etc., were placed on display tables for reference. There were no formal reports given before the Convention this year. Four periods were devoted to general discussion of ways and means and notes made of the high points in each session.

The Healing Department held two ritual demonstrations and explanations of its work, and questions were answered by Miss Mequillet and Mr. Greenwood. Mr. Jinarajadasa has the present ritual under consideration. These meetings were very well attended, the second being "by request."

The Peace and Reconstruction Department

took up the work of sending Theosophists in the army especially autographed copies of Mr. Fred Werth's booklet, *America's Destiny* "In appreciation—to the men serving the destiny of our country." Copies will also be placed in the U.S.O. reading and recreational centers. Although quite a few members volunteered to help with this project we are in need of additional assistance. This department also held a daily meditation in the Shrine Room during which the group joined hands, forming a circle of friendship and goodwill, while reciting in unison the mantram *O Powers of Love*.

The reports show that very fine work was done in the Animal Welfare Department under the leadership of Mr. Henry C. Samuels, and in the department of Social Service under Mrs. Edith Lee Ruggles, who has so efficiently carried on the work for many years, in addition to her work as Deputy Chief Brother for the West. The Arts and Crafts Department, under Mrs. Idel LeMarquand, has a splendid program outlined for the coming year, and collaborated on the T.O.S. play.

The play "In Dedication" was given as a dramatic presentation of the work of the T.O.S. and is the joint effort of Mrs. LeMarquand and Miss Bertha Williams. The latter ably coached and directed the players. The cast was assembled from all over the Section and despite sketchy rehearsals during the two busy days of Convention, the play was beautifully done and reverently received—enthusiastically, too, as was shown by the full-up collection basket! Our sincere thanks are due all who in any way helped to make it such a success. A great deal of credit is due the engineering abilities of Mr. Perkins, Mr. Greenwood and Miss Winifred Boye, who planned and executed the framework, stage, curtains and lighting effects. It was Mrs. Alyce Christensen who wielded that superb make-up brush, and the nimble needles of the Mistresses Burckes, Saville and Mercer that turned out the fine draperies, etc. The unseen musicians were none other than Mr. Fouser and Dr. Steiner, pianists, and Mrs. Steiner the violinists. The various "voices" were: that of Dr. Besant, Joy Mills; the Angel, Bertha Williams; and the Master, Mr. Edwin Lord.

Having caught the vision of our work, renewed our enthusiasm and really become acquainted one with the other, let us determine to further carry on our work, Their Work for the world!



# Theosophical News and Notes

## *New Board Members Take Office*

When the National Board of Directors met immediately preceding the opening of Convention the newly elected Board Members, Mr. Ralph B. Kyle and Mr. John A. Sellon, were present by invitation and shared in the review of the proceedings of the Board for the past year, thereafter taking their places on the Board. The National President extended to them a welcome to participation in new responsibilities as representatives of their respective Electoral Districts and of the interest of the Society as a whole.

## *Thanks!*

Headquarters is very deeply indebted to Miss Caroline Tess, Miss Bertha Williams and Mr. Charles Hull for their fine and efficient assistance as "extra-helpers" during the very busy summer season. We don't know how we could have gotten along without them!

## *Successful Publicity*

It is perhaps significant of the times and of widening interest and deepening thought of the American people, to whom the press responds, that a number of our lodges have been able to obtain quite effective publicity in connection with Mr. Jinarajadasa's visits and lectures. The fact that efforts in this direction have not always been successful in the past should not be discouraging in these days.

## *Mr. H. S. L. Polak Available*

Mr. H. S. L. Polak, active Theosophist of many years standing and former Treasurer of The Theosophical Society in England, who has been giving such excellent and informative lectures on India throughout the country, including one at our recent Convention, is staying in the country for a few additional months, during which he expects to travel in the East, Middle-west and South. Some of our lodges have made very successful engagements with and for Mr. Polak. One lecture in a Chicago suburb called forth an audience of over six hundred.

Most of Mr. Polak's lectures are being given under private auspices, but our lodges should not miss an opportunity of engaging him. Arrangements can be made through The Speaker's Bureau (Miss Barbara Hayes), British Library of Information, 30 Rockefeller Plaza, New York City, New York.

## *Summer Sessions Proceedings*

Convention talks and discussions are not reproduced in this magazine for the reason that they will be published in full in book form. Members who did not attend and who wish to share the occasion fully in the next best way through this volume (probably \$1) should send their subscriptions to The Theosophical Press.

## *The School of Tomorrow*

The above is the title of the Olcott Lecture in our last issue. It is also the name of a school in the becoming, for the lecture produced such an enthusiastic response that a large committee and sub-committees were immediately organized and approximately \$3,000 promptly pledged for the further development of the idea.

The respective committees will shortly be at work for it was realized that this must be a project for the whole of the membership. So great a degree of enthusiasm was demonstrated in the Convention that it was resolved that in all parts of the Section the matter of the School should become a subject of live consideration. Here is a project for the future. Read again the Olcott Lecture (August issue) and lend your enthusiastic help.

## *The Stand of the Young Theosophists*

Among the matters introduced into Convention and received with great appreciation was the following resolution adopted by the Young Theosophists:

"The Young Theosophists of America assembled in their Ninth Annual Convention, formally and unanimously renew their loyalty to The Theosophical Society in America and their faith in its leaders, rededicating themselves to their second object, which is 'To support and strengthen in all possible ways The Theosophical Society.'"

Among the satisfactions and encouragements of Convention time is the fact that each year brings an increasing number of younger members.

## *Convention Weather*

The Devas and the Nature Spirits made their contribution to a beautiful Convention. The weather was perfect—bright sunshine with cooling breezes, and sufficient rain for freshness

and the lush green of spring. Olcott has again proven a perfect Convention setting.

### *Success to "Mr. Cheer"*

The "Dear Mr. Cheer" series of recordings that a number of our lodges utilized a year ago and for which most of them got free time on their local radio stations, have since been offered directly to a number of stations and been adopted to the extent of over \$2,000 worth of free time. The following stations are now utilizing the program weekly:

WMJM—Cordele, Georgia  
WBLJ—Dalton, Georgia  
KVCV—Redding, California  
KGLU—Safford, Arizona  
WBRY—New Haven, Connecticut  
WMGA—Moultrie, Georgia  
WTAL—Tallahassee, Florida  
WAYX—Waycross, Georgia  
KFFA—Helena, Arkansas

In view of this response the Board of Directors has authorized an increase in the number of sets available for distribution and many hundreds of additional stations will be given the opportunity of using the service during the coming year.

This acceptance by direct approach to stations should encourage those lodges who did not avail themselves of the opportunity to place the programs with their local radio stations. They may still do this, and for information should write to Mr. Carle Christensen in care of Headquarters.

Army camps are also showing interest in these recordings as a matter of entertainment for men of the service. Entertaining the programs were designed to be, as well as instructive in the vital principles of living.

### *Request from Adyar*

The Peace and Reconstruction Department hopes that some member may feel stirred to donate to the Library at Adyar the nine volumes of the public papers and addresses of Franklin D. Roosevelt. If any member has these on hand and would be willing to release them for use at Adyar please communicate with Headquarters (Olcott). If any member wishes to purchase them for the Adyar Library arrangements should be made through the Theosophical Press.

### *Unveiling at Olcott*

A Committee (Mr. James S. Perkins, Mr. Robert R. Logan and Dr. H. Douglas Wild) appointed in 1936 to select an art work repre-

sentative of the Spirit of America to be presented for permanent exhibition at Adyar, successfully brought its work to a conclusion at the Convention of 1942.

On the opening night of Convention in a pageant entitled "Freedom and Unity," the fine bronze of Mr. Richmond Barthé, depicting the freed slave and the emancipating Lincoln was unveiled and accepted. The piece thus became the official and representative gift of the Society to Adyar.

Nearly \$300 additional was subscribed to the fund for the purchase of this magnificent bronze, but several hundred remains yet to be paid. It was the judgment of Convention that many members unable to be present to see this fine work would wish to be represented in its presentation to Adyar. We hope, therefore, for many additional subscriptions, although a few larger ones would indeed be acceptable. This is to be the gift of the American Section and the contributions should be as wide as possible so that it is truly the gift of many.

### *Itineraries*

#### C. JINARA JADASA

September	1-3—Cleveland
"	5-8—Detroit
"	10-13—Buffalo
"	15-17—Albany
"	19-22—Boston
"	24-27—New York City
"	29-
October	-1—Washington
October	2-5—Baltimore

#### JAMES S. PERKINS

September	20-24—St. Louis
"	27-30—Tulsa
October	2-16—Texas Federation

#### L. W. ROGERS

September	24-25—Oakland
"	27-28—Portland
"	29-30—Seattle
October	2-3—Spokane
"	5-6—Butte
"	7—Billings
"	9-10—St. Paul
"	11-12—Minneapolis
"	13-14—Milwaukee

#### FREDERICK WERTH

September	16-30—Minneapolis
October	2-5—Glendive
"	6-9—Billings
"	10-13—Butte



### *Convention Attendance*

In the past twelve years Convention attendance of 1942 has been equalled but twice and exceeded twice, two of these occasions being those when Dr. and Mrs. Arundale were our guests and Convention was held at a hotel in Chicago. The over-all registration for Convention and Summer School was 337.

### *Staff Changes*

Mr. James Wycherley, who for the past three years has been responsible for the prompt shipment of books in The Theosophical Press, left Headquarters on August 25 to do his part in the winning of the war. His departure after such efficient handling of Theosophical Press filing, shipping and chauffering is a real loss to Headquarters, but a gain, we are sure, to "Uncle Sam."

Mr. Ralph Epstein, of Memphis, Tennessee, joined the Headquarters Staff recently, replacing Mr. John Snell in the department of Building Maintenance. Mr. Snell is now serving in the Shipping Department.

### *News of Miss Neff*

The very many friends of Miss Mary K. Neff will be interested to know that she is carrying on as usual at the Manor in Sydney, Australia. She recently gave a series of lectures sponsored by the Blavatsky Lodge there on such intriguing subjects as "You and I—Whence and Whither?" "The New Pacific Race Types—Austral-American," "Create your Own Destiny," etc. She has also written a "War Pamphlet" (the first of a series, since the "Win the War Congress" has put her in charge of its issue of such material), and a radio play which she wrote some time ago called "Do We Come Back" is being produced by the Young Theosophists.

### *Miss Alice Rice*

On July 31 Miss Alice Rice, veteran Theosophical worker in Hawaii, discarded her physical body and went on her way to a Devachan earned by many years of devoted service. She joined Honolulu Lodge in 1896 and served as President from 1936 to 1941. Her adopted son, in reporting her passing to Headquarters, pays to her the most enviable of tributes: "She lived up to the principles of Theosophy."

### *Mrs. Dorothy Greenlee-Crotty*

Mrs. Dorothy Greenlee-Crotty, of Houston Lodge, died in Miami on July 17, where memorial services were conducted for her by the Miami Lodge. Mrs. Greenlee-Crotty was a teacher of Astrology and spent some time at Adyar in the mid-1920's.

### *Theosophical Service Roll*

Since the July issue went to press the following Theosophists enlisted in the service of our country have been added to the roll:

Basil Andrews, Besant Lodge (Hollywood), Air Corps.

Alfred L. Carew, Ojai Valley Lodge, U. S. Navy.

Bernard Gay, Meridian Lodge, U. S. Army.

Geoffrey Hirsch, Atlanta Lodge, Army Air Corps.

Willard Hamilton, Augusta Lodge, Air Corps.

Eugene M. Nickerson, Glendale Lodge, U. S. Navy.

Mark I. Ray, National Member, U. S. Navy.

Neal Ruder, Service Lodge (Austin), U. S. Navy.

Voyle Stewart, Olcott Lodge, U. S. Army.

James Wycherley, Olcott Lodge, U. S. Army.

### *Public Interest in Theosophy*

The public response to well publicized Theosophical activities has been fully demonstrated in recent weeks. Over 500 attended the public lecture at Headquarters during the Summer School. Public audiences in Chicago since the closing of Summer School have exceeded 400 and there is ample evidence that wherever the problem of public work is courageously attacked there is commensurate response.

This is written for the encouragement of those who have yet to complete arrangements for visits by Mr. Jinarajadasa.

### *News of Mr. Kruisheer*

We learn from a letter from Mr. J. Kruisheer, who was exiled from his own country by reason of being in England at the time of the invasion of Holland, that he will shortly be leaving Adyar to take up a proffered lecture engagement tour in South Africa. His intention was to go to Java from India, but that country, too, has fallen into Axis hands. Our South African brethren, however, will profit through Mr. Kruisheer's visit and we hope the time will not be too long delayed before he can return to his family and his own country.

### *Lodge Reports*

The National President is grateful to those lodge presidents who have drawn up such clear and interesting summaries of the lodge activities of the past year and presented them in the form of reports to their lodges. This is the procedure that all lodge officers should follow, and probably most officers do so, but it is helpful when such reports are well drawn and there is great appreciation when a copy is filed at Headquarters.

### Adyar Comment

*Olcott Manuals, 1—9, The Theosophical Society, Olcott, Wheaton, Illinois, U. S. A. Price 25 cents each.*

The libraries of the National Sections should place these books on their shelves ready for reference in preparing propaganda lectures, leaflets for enquirers, when extracts should be translated into different languages. The series opens and closes with reprints from Dr. Besant's writings, on *Theosophy and Christianity*, and *True, Semi- and Pseudo-Occultism*. The remainder, written by L. W. Rogers, are fine examples of the work of this practical veteran. How well he knows his way through the minds of men! *Reincarnation* is presented in the book with that title, and elsewhere, as in *Gods in the Making*, as both wide inspiration and a cogent and reasoned philosophy of life. The puzzles that beset the one who begins to think over ideas of the origin of the soul, and immortality, are so clearly visioned and then explored, that the swiftness with which the ground is covered may cause the inquirer to go more slowly, and read again and again, to master them as a whole. This is very good, and so attractive to the seeker.

The symbolical cover-design may prove rather "heavy" for some tastes, but the pages are clear, with good print and wide margins, and are thus very readable in the technical sense. In any future edition it would be well to consider the addition of sub-headings, which would help possible readers as indications of the material used, and the student as an index. In No. 8 of the series, *Self-Development and Power*, this purpose is served. For at the head of the pages there are good analysis-phrases giving the contents.

The series does not attempt to cover the plan of evolution in any technical Theosophical sense; yet, in giving the resolutions of man's many thought-difficulties, it follows a well-argued scheme. The strong emphasis as shown in the manuals, *Gods in the Making*, and *Soul Powers and Possibilities*, on man's responsibilities for his own position and his ability to make his own world anew, leading to the idea of the glory of the progress from ignorance to knowledge by his own power, is a mark both thoughtful and helpful and greatly needed in world ideas at this moment. The call of Theosophy is constant, as here, to the awakening of man to the great work of his own self-government.

### New Members for July

During the month of July applications for membership were received from the following Lodges: Besant (Cleveland), Besant (Hollywood), Colorado (Denver), Daytona Beach, Detroit, Espana (Los Angeles), Georgia (Atlanta), Atlanta, Lansing, Maryland (Baltimore), Oakland, New Orleans, Sampo (Detroit), Seattle, Wheaton; and National Members from Aliquippa, Penna., New Hampshire, Ohio, Dubuque, Iowa, Astoria, Oregon, Wilkes-Barre, Penna., Chicago and Milwaukee.

### To-Those-Who-Mourn Club

Shipments of booklets from July 16 to August 15:

Florida .....	12
Illinois .....	100
Louisiana .....	25
New York .....	300
Ohio .....	30
Oklahoma .....	12
Oregon .....	400
Texas .....	33

Total 922

*He therefore looks upon the things he has as borrowed, and believes he is neither wise nor self-controlled until he can release things to others with the same joy with which he secured them.*

—MANLY P. HALL.

### Statistics

July 16 to August 15, 1942

#### American Theosophical Fund

Previously reported .....	\$9,179.00
To August 15 .....	70.75
	<hr/> \$9,249.75

#### Building Fund

To August 15 .....	10.00
--------------------	-------

#### War Relief Fund

To August 15 .....	25.00
--------------------	-------

#### Adyar Art Project

To August 15 .....	204.00
--------------------	--------

#### Olcott School Fund

To August 15 .....	245.00
--------------------	--------

### Marriages

Miss Juanita Anderson, Oak Park Lodge, and Mr. J. Frank Welsh, May 23, 1942.  
Miss Nedra Elizabeth Ruder, Service Lodge, and Lt. Leslie Ernest Reece, National Member, August 4, 1942.

### Deaths

Mr. Morris Aron, Butte Lodge, Recently.  
Mrs. Dorothy Greenlee-Crotty, Besant-Houston Lodge, Recently.  
Mrs. Esther E. Harvey, Portland Lodge, July 17, 1942.  
Miss Annie S. Hazeldine, Los Angeles Lodge, May 11, 1942.  
Miss Alice Rice, Honolulu Lodge, July 31, 1942.  
Mr. Claude L. Watson, National Member, July 27, 1942.  
Miss Anna A. Westlund, Brooklyn Lodge, July 14, 1942.

### Birth

Born to Mrs. Annabel Uteg McCracken, Oak Park Lodge, and Frank McCracken, a daughter, Catherine Frances McCracken, July 28, 1942.

## Book Reviews

*Stellar Dietetics*, by Elbert Benjamine. The Aries Press. Chicago. Price \$2.00.

The president of "The Church of Light," to whom astrology is indebted for much valuable research on the influence of the recently discovered planet Pluto, here presents a technical work in which even advanced students will probably take only an academic interest.

Its rationale is that when a planet is afflicted the endocrine glands which respond to it are placed under great strain and the vitamin, mineral, or other food constituents they require must be supplied.

In this age of experimentation one has only to read this apparently simple statement and all its far-reaching complications immediately jump to the eye.

—A. A.

*America Was Promises*, Archibald MacLeish: Duell, Sloan and Pearce, Inc., New York. Price 75c.

*America was Promises* is a very brief, but stirring history of America—a history replete with promises fulfilled for those who fulfilled them; a plea for America's recognition of the great fulfillment within her grasp. MacLeish at his poetic best.

—S. A. C.

*The Daily Use of the Ephemeris: New and Revised Edition*, by Elizabeth Aldrich. David McKay Company, Philadelphia. Price \$1.00.

This text—for more than a decade a classic—has been completely rewritten and brought up to date by the author, a former president of the Astrologers' Guild, and is invaluable for the student of astrology.

On the inside of the book jacket it is stated that the detail is made so clear that any non-astrologer may understand it, but let not such an one be misled by this claim. The practical use of the ephemeris as applied to the individual horoscope is possible only to the experienced student and for the layman to attempt such

application is not only useless but in some cases may lead to much perplexity and distress.

—A. A.

*Vocational Guidance by Astrology*, by Charles E. Luntz. David McKay, Philadelphia. Price \$2.00.

Although many large firms now include at least one competent astrologer among their personnel directors, the paramount importance of this science for vocational guidance is as yet but little understood.

The author of this volume is not only a practical executive but is also outstanding in the field of astrology, and his book—unexcelled as to content and format—is by all means the most comprehensive yet published on this subject.

The astrological cliché, "The stars incline but do not compel," has now become a platitude but none-the-less it remains a great truth, and in this text fatalistic astrology, with all its will-weakening implications, is vigorously attacked and disproved.

—A. A.

*Astrology: its History and Influence in the Western World*, by Ellen McCaffery. Charles Scribner's Sons, New York. Price \$3.00.

Here an internationally respected authority has recorded the history of Astrology, its origins and predictions from ancient Babylonian times to the second world war.

Evangeline Adams has said of this writer: "In her presentation the technicalities become incidental to the unfolding of a Cosmic plan, a plan at once inspiring and illuminating in its applications to the problems of daily living."

The author's peculiar "feel" for history, the sense of relativity, of universal interdependence, are put forth in such a friendly and informal manner that the reader is apt to lose sight of the fact that here is a remarkable achievement covering a vast field of research.

—A. A.



# THEOSOPHY AND THE WAR

---

## WE RECOMMEND

---

### *George S. Arundale:*

- THE NIGHT BELL.** Cases from the Case-Book of an Invisible Helper ..... 90c
- PEACE AND WAR.** Extracts from writings and addresses by George S. Arundale..... (paper) 35c

### *Annie Besant:*

- THE HIGH PURPOSE OF WAR.** A collection of important declarations of our great departed leader on War, general and particular..... (paper) 35c
- DEATH AND AFTER.** This book makes life easier to understand and death easier to face..... (paper) 50c

### *C. Jinarajadasa:*

- THE NEW HUMANITY OF INTUITION.** Information on this faculty of the future and on the destiny of humanity..... \$1.50
- THE WAR—AND AFTER.** A survey of the present and a practical plan for the future..... (paper) 25c
- THE THEOSOPHIST AS IDEAL CITIZEN IN WAR AND IN PEACE.** A lecture presented at the 1942 Convention.... 10c

### *C. W. Leadbeater:*

- THE OTHER SIDE OF DEATH.** What is the meaning of death? The author challenges the religious misconceptions concerning death, giving evidence for a continued life from first-hand experience recorded over many years..... \$3.00

---

**THE THEOSOPHICAL PRESS**  
OLCOTT, WHEATON, ILLINOIS