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THE  
AMERICAN  
THEOSOPHIST

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*Official Organ of THE THEOSOPHICAL SOCIETY in America*

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SUCCESSFUL SERVICE ISSUE

Articles by

E. NORMAN PEARSON

SIDNEY A. COOK

JAMES S. PERKINS

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DONNA SHERRY

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JOY MILLS



MAY ★ 1943

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*Under the Auspices of* THE THEOSOPHICAL SOCIETY ADYAR

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. . . But in order that we may be able to effect this working on behalf of our common cause, we have to sink all private differences. Many are the energetic members of The Theosophical Society who wish to work and work hard. But the price of their assistance is that all the work must be done in their way and not in any one else's way. And if this is not carried out they sink back into apathy or leave the Society entirely, loudly declaring that they are the only true Theosophists. Or, if they remain, they endeavor to exalt their own method of working at the expense of other earnest workers. This is fact, but it is not Theosophy. There can be no other end to it than that the growth of the Society will soon be split up into various sects, as many as there are leaders, and as hopelessly fatuous as the 350 odd Christian sects which exist in England alone at the present time. Is this prospect one to look forward to for The Theosophical Society? Is this "Separateness" consonant with the united Altruism of Universal Brotherhood? Is this the teaching of our noble Masters? Brothers and Sisters in America: It is in your hands to decide whether it shall be realized or not. You work and work hard. But to work properly in our Great Cause it is necessary to forget all personal differences of opinion as to how the work is to be carried on. Let each of us work in his own way and not endeavor to force our ideas of work upon our neighbors . . .

—H. P. Blavatsky

(From her Message to the American  
Convention of April, 1889.)



# THE AMERICAN THEOSOPHIST

OFFICIAL ORGAN OF  
THE THEOSOPHICAL SOCIETY IN AMERICA

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## Seek Out the Way--to Success!

E. NORMAN PEARSON

"SEEK out the way. Seek the way by retreating within. Seek the way by advancing boldly without." Thus Mabel Collins has written in her immortal epic, *Light on the Path*.

So true are these words that it is doubtful if any circumstance may be found to which they do not apply. With the simplest question in daily life, as with the most profound problem in metaphysics, we must seek the way of attainment by probing the depths of the inner and spiritual and by mastering the principles which guide and govern its outer application.

Most profoundly does this apply to the work of The Theosophical Society.

It lies at the very root of successful service.

Every one who would serve, and would serve so that such service will really count, must seek out the way of service by retreating within, by entering the silence and communing with his own Soul, and also by training himself in methods of working which will make his work effective and will crown his effort with success. Retreating within, he will gain a glorified vision of Theosophy. He will see it as the greatest need of the world today. He will know that to him has been given the great privilege, the great opportunity, of bringing to mankind the Truth that will set men free. Advancing boldly without, he will study and master those methods of action which will insure efficiency and effectiveness.

To all who have studied something of the Plan of God, the world today presents a fascinating picture. Such a student knows something of rounds and races, of manvantaras and pralayas, of cycles and cycles within cycles. He knows that the ever changing kaleidoscope of human events which passes before him is not

a series of fortuitous events, but has been planned in the Divine Mind and is being executed by a host of His agents. And as we look upon the world in these days, full of portent and possibility as they are, we see the Divine Artificer has heated His metal to the point of flux and is now beginning to fashion it into a newer shape. A new day is dawning. A new era is upon us and we are witnessing its birth. An old cycle is at the point of completion and a new one is beginning. For these greater things to be a new Life must be spread abroad and there must be a new understanding of Truth.

Therein lies our supreme opportunity.

Today the Theosophist finds himself confronted by a situation in which the work he can do may actually have a decisive effect upon the whole future course of the human race. But his voice must be heard and his words must be such that the world can understand and can apply.

So "dedication" is one essential to success. "Efficiency" is another.

But because we must work in groups and the work of many must be integrated for greater effectiveness, there is a third—and an equally necessary—requirement. It is "harmony." Thus we arrive at the very fundamentals of "successful service":—

1. Dedication.
2. Harmony.
3. Efficiency.

The first of these is a personal problem. Each individual member of the Society must work it out for himself. Either he does, or he does not, truly dedicate himself to the work. Either it comes first, or it does not come first.



Either he realizes the greatness of the work, or he has failed to understand. Surely there could be no greater work than that of bringing the light of Theosophy to the world. Could we but realize, even inadequately, the kind of place this world would be if people knew of and lived Theosophy, surely no effort would be too great to bring about that end. Theosophy provides the key to every problem which faces mankind today. Properly understood and applied, it would alleviate the many ills of mankind. It would banish forever all poverty, all crime, all wars. It would bring nations together in friendship and would set the feet of all men upon the ancient and narrow Path of Progress. The Light of Theosophy is so bright that, strange to say, one of our greatest dangers is that we may become dazzled with its splendor and we may lose our sense of balance in ecstatic contemplation. But such personal enjoyment is not enough. We must turn to action, for "Inaction in a deed of mercy is action in a deadly crime."

And when—collectively—we turn to action, then we find the need for harmony, for, though we may attain the highest illumination, if we would work together in the outer world, our work must be adequately coordinated through proper organization. If it is not, then not only will dissipation of effort cause it to be considerably less in value, but also the inner harmony may become tested beyond the limits of its strength and disharmony result among otherwise splendid workers.

It is impossible to over-estimate the need for harmony, or to over-emphasize the fact that harmony rests largely upon good organization for the preservation of order in all that is said and done. Let it be clearly understood, however, that the preservation of harmony does not imply a placid agreement by all with everything that is said and done. To be harmonious does not call for the surrender of the right to think. It does mean frankness and friendliness. It does mean that the worker shall offer all that he has and that the leader shall do all in his power to weave the proffered services into one

coordinated plan. It does mean a giving and a taking—and a sweet reasonableness in all things. "A house divided against itself cannot stand." A lodge which has not solved the problem of harmony—healthy, vigorous, intelligent harmony—cannot long endure.

And then—"efficiency."

Is there one plausible argument to support the expenditure of effort which does not produce results? If it be said (and it has been said!) that *all* efforts must produce results, the answer is "Yes; they must." But *what* results? The result of a letter badly written with ideas poorly expressed, may be the loss of a golden opportunity to place Theosophy before some who need it. The result of a letter, well-written, clear, legible and understandable, may be an opportunity gained and a noble piece of work performed. True: every effort will produce results; but let us produce results which we want. A Treasurer's accounts badly kept, with inadequate records and improper (or no) receipts, may cause a veritable flood of ill-feeling within a lodge, with a consequent deterioration in the quality and the quantity of its work—for all as yet are human. Conversely, a Treasurer's work well done will go far toward the preservation of good feeling among the group. And his efficiency will mean money on hand to take care of necessary expenses.

Such, then, are some of the hopes and ideals which lie behind the movement for "successful service." Brothers, let us ponder deeply on these things. Let us knock upon the inner sanctuary of our hearts and listen to the "still small voice" which surely will be heard therein. Let us be big enough to blend our work willingly with the work of others in comradeship and harmony. Let us study all manner of means whereby we may more effectively organize, or write letters, or keep records, or sell books, or circulate literature, or conduct classes, or give lectures, or anything else we may be called upon to do. So shall we forge a mighty instrument for Their work, and daily become the stronger to serve.



In matters philosophic  
I confess I'm rather fine.  
I always see both points of view—  
The one that's wrong; and mine.

—anon



# Successful Service

SIDNEY A. COOK

THE very word "success" conveys to us an indication of the way to proceed in our service. It literally means that which comes after; consequence, issue or result, hence the outcome of effort. It has come to mean favorable or prosperous outcome of effort, but in its original sense "success" was merely that which followed action and the word implies that success is the result of effort or of work.

Sometimes factors intervene between effort and result so that that which follows is not successful, but it is more likely to be true than otherwise that where the result is not commensurate with the work done something has been lacking in the planning or direction or coordination of the effort. It is natural to look for these intervening factors to account for our lack of success. It is better to analyze and examine the work and the effort to see whether more careful study of the job to be done, better planning to achieve it, greater coordination in its various parts, might not have overcome the barriers to success.

Mr. Jinarajadasa once reminded us that we can be successful on the physical plane only if we have previously built soundly on the mental and emotional levels. Hence the need, when work is to be done, that it be preceded for as long a period as possible by the thoughtful planning and consideration of all the members who hope to make a success of the venture. That does not mean consideration by the officers or by a small committee only, but by all the members of a lodge whose combined thoughtfulness and enthusiasm can generate a great deal of power and productivity on the level of the physical plane.

Success means work and planning toward

an end, and there must be a vision of what that end is to be. If it is a vision of results half successful, half success only will be achieved. If it is a vision of great response to effort, well thought out, planned and coordinated, a great response is likely to ensue. But from the very inception of an enterprise there must be a vision of what is to be achieved and all the intermediate work must be planned to that attainment.

In a very real sense, cause and effect are one. If we look at effort or power put into a project, we know that it will be followed by results, and by an understanding of the degree of the effort we can forecast those results. Similarly if we see the results we can, to a large extent and with fair accuracy tell the measure of the effort and the judgment by which those results were brought into being.

There is still another point of importance in connection with the success of our service. Each one who participates is a unit in a system of work, a point in a work succession. Theosophists work not to achieve personal results, but to make their work successful. They recognize each piece of work in which they are engaged as distinctly their own responsibility, but the results belong to the Society. They know that the result of their individual work is but the starting point for the work of someone else. They see their achievement not as an end in itself, but as a little progress providing a new starting point from which further progress can be made in a succession of stages whereby one may follow another and find the work easier for those who preceded them.

Successful Service in the Theosophical sense is work not alone, but together.

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## Service Supreme

A POVERTY stricken woman, dressed in rags, was passing along a street in a French town, holding her little son by the hand. Suddenly she stooped to pick up an object from the ground, tucking it within the folds of her ragged garment.

A policeman standing near by was attracted

to the woman and his suspicions were aroused. He demanded that she produce the object she had concealed. Whereupon with downcast eyes she revealed a jagged fragment of broken glass.

"I was thinking only of the barefoot children," she said.

*From "The Rotarian"*



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Once grasp the idea that universal causation is not merely present, but past, present and future, and every action on our present plane falls naturally and easily into its true place, and is seen in its true relation to ourselves and to others. Every mean and selfish action sends us backward and not forward, while every noble thought and every unselfish deed are stepping stones to the higher and more glorious planes of being.

—H. P. BLAVATSKY

## White Lotus Day

It is doubtful if H. P. Blavatsky will be appreciated at her real worth in our own or any near future time. She was too far ahead of the world. It has too far yet to go to catch up with her. The more distant future will be hers, and in the meantime the world has been profoundly affected by The Theosophical Society

that she and her great comrade founded, and by the teachings that they and the Society have made available to all men and all nations. Not that the world or men or nations recognize the influence of H.P.B. in the tremendous changes that have taken place since her time. It is too early to evaluate that influence. Yet the changes in human thinking since the days of narrow and rigid dogmatism and materialism mark the potency of that influence.

Through generations yet to come H.P.B. may have to wait for world recognition. But that is strong reason for the continued loyalty and affection of those who are members of The Theosophical Society, for they as the vanguard already know that which the world has yet to learn—the place and the purpose, the value and the wonder of H.P.B.'s work and message.

She did not seek recognition. The more should it be accorded her. She did not seek affection, but those near her in her lifetime loved her. Not even her difficult and untamed personality stood in the way, for those who worked with her and were privileged to be near her saw beyond the person and sensed the great soul.

In the intervening years much has been written to interpret the personality of H.P.B. that made such an impression so immediately and so sensationally. The depths of H.P.B. are for the present made known and cherished through her great works, *The Secret Doctrine* and *The Theosophical Society*, both of them still too far ahead of the world for the world to share that cherishing. That time will come, and for that time The Theosophical Society, her Society, will continue to work, holding her memory ever in highest regard. To be associated with her work now through the years when relatively few stand by her, is a privilege no less than that accorded those who shared the trials in her own time. In standing by, through such trials, we shall share with her the work of the future.

—S. A. C.

... Poor is that Theosophic culture which fails to transform simply a "good citizen" of his own native country into a "good citizen" of the world. A True Theosophist must be a cosmopolitan in his heart. He must embrace mankind, the whole of humanity, in his philanthropic feelings.

—H. P. BLAVATSKY



# "Mr. Chairman, and Friends . . ."

JAMES S. PERKINS

THIS is a time when we might profitably freshen our thoughts regarding the public lecture. Successful service may be thought of as efficient sharing, or *reaching the largest number of people with the greatest good*. Turn this idea around and it gives still more meaning: reaching, with the greatest good, the largest number. Applied to the public lecture it throws light on the problem. It removes the false idea that what is wanted is merely larger audiences. It helps us to realize that the public lecture on Theosophy must approach being a work of Art. It becomes such when numbers of people communing together are lifted by the expanding atmosphere into larger horizons of themselves. It reaches sublime Art when a Dr. Besant with her infinite skill, wisdom and power exalts thousands to glimpse the All-highest within, and to resolve greatly.

Returning to the theme of service, doubtless all of us experience times when its deeper significance fades. We need fresh light in order to revivify our regard for it. This can be done by substituting a similar idea. I think of *sharing*. The task of members of The Theosophical Society is to wisely share the treasures of Theosophy which they have been able to garner. Most of us have learned, sadly, that Theosophy cannot be just thrown willy-nilly at people. It must be shared in the measure in which it can be received. Sometimes this requires just a kindly word or generous gesture. More often it takes the quietness of an understanding heart with a gentle touch of Theosophy. Each one of us has his friends and acquaintances, plus a field of possible contacts. Each member should be exploring and widening this field of people who may be interested in some phase of Theosophy. Out of this resource the most receptive part of the audience is drawn when the opportunity arrives for a public lecture. The lecture offers one of the best seasons for sharing because it is a creative act participated in by many people. That is one of its greater values. It must be not only a collaboration of lodge officers and their committees. It must include the efforts of all the members who are reaching out through their various channels and contacts to make the lecture as useful as possible. It likewise includes the positive thought and meditation of

all who are seeking to elevate and strengthen this organization of energy.

A public lecture on Theosophy is really triple-natured. Its first nature is the atmosphere created by this initial effort of lodge officers and committees performing their tasks of organization and advertising, and of the faithful and sacrificial effort of the members who are eager to leave no stone unturned that may possibly help someone to be present who should be there. This is the effort of sharing. When it is prompted by that noblest of motives, a love for humanity and all life, it is consecrated effort. When it meets opposition cheerfully and happily it is performing some of the task of lifting the heavy karma of the world. For when the knowledge of the Plan inches forward, that burden is lightened. The emotional and thought forms built in inner worlds by a unified audience thinking upon the concepts of Theosophy must be helpful indeed in this cycle of Kali Yuga when every impulse toward the Light must be immeasurably precious. I am sure that if we could behold with inner clarity the inexorable workings of karma we would be fired with a tremendous joy and zeal as we saw before our eyes the potential blessings to mankind—and to ourselves—of all righteous effort in this present hour in human history. This atmosphere, then, that the lodge creates is made of many ingredients and is sustained by the Theosophical integrity of every member. A chalice is provided into which the lecturer steps. He knows when it is there. It pervades the hall. The very air seems to be charged with color and music. Principally he knows it by the appearance, usually, of the *second part* of the lecture's nature. That second part is the flow of life that makes the lecture an expansive experience for all those present who are attuned—an important element for a lecture on Theosophy. One always looks anxiously for it, and marvels humbly if it appears.

The third part is, of course, the lecturer and his words. All I may say regarding him is that I think he is most successful when he is mindful of the other two parts of this triple-natured creation.

Now when all three of these parts merge harmoniously we have the maximum use of



the lecturer. Sometimes we are inclined to think that this maximum use means that one or two lodge officers will arrange all sorts of extra-curricular contacts such as appearances before broadcasting microphones, men's luncheon clubs and sundry college campuses. I am not saying that these things are without their usefulness. But they are not a maximum use of the lecturer's energies because they are too lop-sided. They are not bringing into powerful use the energies of the whole lodge; therefore it is a definitely limited use of the lecturer's possibilities.

In illustration of what I think of as his best use, I recall the lodge president who, during this past year, informed me months ahead of time that the lodge was looking forward with great interest to my coming visit. Even then they were planning ways and means for making the lectures a successful event. By the time of my arrival all arrangements had been organized. But on the day of my first lecture it was snowing hard, and as the lecture hour approached, the storm, if anything, was increasing in intensity. Despite these and other discouraging conditions, the large hall was filled. It was a memorable experience in my peregrinations, because I noticed to an unusual degree the atmosphere of which I have spoken, and that, during the lecture, there was a flow of life which seemed to give wings to the uttered words. The lodge effort had combined with the lecturer effort to produce the maximum effect possible. I felt "used."

I have visited other lodges where the atmosphere could be described in one word—routine—just a routine event in the lodge's annual course of proceedings. The peculiar fact about a routine lecture is that I do not feel used. Two factors of creation are missing: the lodge

effort, and the *flow of life*. The experience is not exalting. It is here that I believe we have an example of lost opportunity for the Society, the lodge and the individual members. It has nothing to do with the size of the lodge. It has to do with its intent. We may recall the words of the Adept who reminded us that as long as there were three members of the Society worthy of our Lord's blessing The Theosophical Society could not die. As long as there are members in any lodge motivated by the power of love who intend to use to the fullest every opportunity to serve humanity and the world, that lodge is alive, and its service is successful service.

As students of Theosophy we are searching for the wisdom which will illumine our lives unto fulfillment. From knowledge are born good resolutions, and out of these action. Through Theosophy we reach good resolutions, but it is The Theosophical Society that brings us the opportunity of carrying those resolutions into wise action. Within the Society we find ourselves being inspired, cajoled and even enticed into an outer expression of our inner nobility of spirit. Thus despite our lethargies and indolences we are encouraged to action setting the wheels of karma in motion which will carry us individually on to future triumphs of spirit. For this we are grateful, I am sure. There are none of us who do not realize the world's need for Theosophy. We intend to do our best to serve that need. As restrictions and limitations arrive, let us resolve to come together with an all-out effort to do more efficiently the fewer jobs of public contact that may be possible, and I am sure that The Theosophical Society will go on growing in its truly great service to the world. To encourage this is part of the purpose of the Successful Service campaign.



### All I Require

All I require on earth is simple food,  
Adequate clothing, and a place to rest  
At nightfall after I have done my best  
To serve the True, the Beautiful, the Good.

I would not ask for more even if I could  
So long as there is cradled on Earth's breast  
A single child of her's, poor and oppressed,  
Denied these basic rights of Brotherhood.

How could I feast while others go in need,  
Or live in health, heedless of their disease?  
How could I bear to hear my Brothers plead  
And stand erect, while they were on their knees?

—I must and do accept as my own deed  
All that my world does to the least of these!

—IAN MACK



# Fifty-Seventh Annual Convention and Summer School

July 16 to 20; July 21 to 27

TO many Theosophists Convention is home-coming. In these days when we may encounter unusual obstacles to achieving what we have planned and tried to do in our Theosophical lives and lodges, perhaps there could be nothing more appropriate and encouraging than a home-coming. Returning home can be reassurance, reinspiration, renewal in all those qualities that see us through difficult times.

And this year we are planning a Convention not only to restore and strengthen our ideals, but to survey the possibilities of making them more immediately and practicably applic-

able to the present need of a world at war and to its rebuilding. Convention will be planned to meet individual needs and to aid those who are seeking through Theosophy to serve the world around them.

As I have said on previous occasions: "Theosophists distinguish themselves from the world at large by the diversity with which they come together, the unity in which they part. To come to Convention is to see a miniature universe at work."

Convention at Olcott is also home-coming.

—S. A. C.

## Rates for Olcott Summer Sessions *Registration, Board and Accommodation*

Convention only	A*	B <sup>a</sup>	C <sup>§</sup>
July 16 (p.m.) to July 20 (including breakfast July 21) .....	\$21.00	\$16.00	\$16.00
Summer School only			
July 21 (p.m.) to July 27 (including breakfast July 28) .....	\$28.50	\$21.00	\$25.00
Convention and Summer School			
July 16 to July 27 .....	\$47.00	\$35.00	\$40.00
Registration only			
Convention (any period) .....			\$2.00
Young Theosophists (under thirty) .....			\$1.00
Summer School: For Period.....	\$10.00;	Per Day.....	\$1.50

### Meals only

Breakfast 35c      Lunch 50c      Dinner 65c

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

<sup>a</sup>Type B—Cots in Headquarters dormitory, sharing general showers (available to women only).

<sup>§</sup>Type C—Room in village (board at Headquarters).

The above rates are unchanged except that \$1 has been added to the cost of meals for each period as a contribution toward the increased cost of food. Rental of cots and bedding has doubled and this adds one additional dollar.

Deposits are appreciated in whatever amount and it is hoped that those who can do so will make complete payment in advance, since it relieves the congestion of the final day. However, there is no fixed requirement and each is free to make payments according to his own convenience.

**Please bring your ration books.**



# A Successful Lecture Engagement

MARCELLA SCHMITT

IN November we were advised that Mr. James S. Perkins would be available to lecture in Milwaukee on January 15 and 16, under the auspices of the Illinois-Wisconsin Federation. The first step in preparing for him was to call a meeting of the Executive Board to discuss ways and means of presenting Mr. Perkins to a representative audience.

Our public activities had been at a very low ebb, so that some of our members were convinced that *now* was the time for Theosophy to take a step forward in our community. This was our opportunity! The titles, "The Hidden Side of Victory," and "You Cannot Die," were attractive, timely, and appealing. The speaker, Mr. Perkins, was one capable of presenting Theosophy through the channels of art and science. Our problem? To secure a good audience! How? *Good Publicity* was the only answer! Yes, we must concentrate our efforts on extensive publicity.

These ideas were presented to the Executive Board, and their pros and cons evaluated: Can a project of this kind be carried out successfully in these days of transportation restrictions and long working hours? Where will the money be obtained to finance the lectures? Do we have enough workers? This being Mr. Perkins' first appearance in our city as a lecturer, can we attract an audience? These questions, and many others, were quickly resolved, and the Board was ready for *Action*. Three \$5 donations were immediately offered. The project was definitely under way. Policies were formulated and expenses estimated.

In an effort to secure the active interest and support of the entire membership, the general chairman sent to each lodge member a special communication outlining the proposed program and its corresponding needs. Committees were appointed. Meetings were held. For six weeks the "workers," fired with enthusiasm, centered attention on the work to be done.

Following a survey of hall rentals, the Ballroom of one of our leading hotels was obtained for the reasonable sum of \$15 per evening. This unusually attractive room, with sufficient space and good ventilation would lend an air of beauty and dignity to the occasion.

Realizing that work on publicity was of primary importance, we were determined to

reach the public through all possible avenues of contact. What we could not accomplish by lavish expenditure might be done by united well-planned and wisely selected means and endeavor.

1. We decided to experiment with street car and bus advertising. The cost was investigated and found to be within our means—2 cents per day per poster (11 x 21) for a minimum of thirty days for a front end space, or 60 cents per car. The display cost amounted to \$9 for fifteen posters, plus \$4 for printing. These cards, printed in red, white and blue, were placed in street cars and busses to cover all sections of the city.

2. The same kind of poster was displayed in prominent places such as Y.W.C.A., Y.M.C.A., U.S.O., Railroad stations, Book Stores, Department Stores, members' automobile windows, etc.

3. Printed postcard size announcements, duplicate of the street car poster, were sent to parents of men in the Service (addresses taken from newspapers), women's clubs, religious and civic groups, etc.; also, placed in stores, hotel lobbies, etc.

4. A large poster with Mr. Perkins' picture attached was placed in the hotel lobby five days prior to the lecture.

5. To our regular mailing list was sent the Perkins folder, including a mimeographed flyer describing the lectures.

6. Through personal contact with the City Editors of our two leading newspapers we attempted to introduce the place of The Theosophical Society in our community and to secure free publicity for these lectures.

7. A paid advertisement was placed in the two papers, and announcements in two smaller publications.

8. Announcements were sent to two prominent local radio stations which present daily broadcasts of activities of public interest.

Since our efforts secured for us the benefit of all these various methods of advertising, it was difficult to determine which was the most effective. All contributed to the success of the undertaking. In sending announcements to parents of the men in Service, we attempted to contact a group to whom the lecture titles might be of special interest. This policy we



will follow in the future when lecture titles have a particular appeal to a special group.

The announcement made each evening of the new series of classes to commence the following week, together with the distribution of forms for the names and addresses of those who were interested in future lectures and in the study of Theosophy, brought favorable results. To those who indicated this interest a friendly reminder was mailed several days later, giving the subject, date, time and place of the classes. Only two of those who signed for classes did not appear. Attendance of non-members has ranged from six to twelve, with an average of ten.

## The Olcott Foundation--A Contribution to Successful Service

EDWIN N. LORD

THE Olcott Foundation, it seems to me, has a very definite place in the movement for "Successful Service" which is being fostered within the Society. True, it does not concern itself with methods of lodge work or with plans for improving the effectiveness of co-operative activities, but it does concern itself with the development of methods of giving expression to those things which lie—so often unexpressed—deep within the sanctuary of our inner being. The Foundation exists to encourage members to discover, and to give expression to, newer and more effective methods of presenting Theosophy to their fellow members and to the world.

The Foundation recognizes that Theosophy may be presented through many channels and that many are the types within the Society who could give voice to those things which they feel to be true. The lecture, the drama, the written word in prose or verse, the arts of color, or form, or sound—all these are afforded opportunity for expression within the scope of the Foundation, which welcomes the efforts of every member within the Section.

At the present time, it seems probable that the Olcott Lecture is the most popular of the Divisions or Departments of the Foundation. It has become one of the high lights on the program of the National Convention. Every year, those who attend look forward with eagerness to a new speaker and a new message. It can be said without exaggeration that the Olcott Lectures which have thus far been presented have been of such a standard that they reflect

A public lecture since held in our lodge room showed an increase of 100% over the attendance prior to our all-out effort.

From our experience, we conclude that war conditions do not make successful lecture programs impossible if determined effort is put forth; that Theosophy presented to the public on a large scale and in the most effective manner awakens public interest and provides splendid opportunities for further Theosophical activities, that *a good audience will be the result of enthusiastic and early and thorough preparation, with good publicity for a good speaker and a good title.*

considerable credit to the Society.

The division of poetry, too, has brought to light contributions of high caliber.

With such good work already accomplished, the Foundation comes before the membership with confidence (and not without some pride) once more to remind all of the opportunities it presents. In so doing, it feels that it has a rightful place in an issue of the National Magazine largely devoted to the cause of "Successful Service."

To inform, or to remind, a list of the Divisions is given below:—

1. Public Lecture
2. Short Story
3. Poetry
4. Drama
5. Symbolic or Mystical Painting
6. Musical Composition
7. Radio Script

Mr. President, or Madame Secretary, will you please read this to your lodge and urge each member to make the effort to contribute of his best to this enterprise? And you, good member, will you not enter into the spirit of this work? Ask your Lodge President or write to The Olcott Foundation at National Headquarters for full particulars. The rules of the Foundation were printed in full in the April number of THE AMERICAN THEOSOPHIST. We must all learn more and more to give expression to those deeper things within us. The Olcott Foundation will help.

Send in your entry promptly, before June 1st.



# Learn How to Do It

C. W. LEADBEATER

YOU know that, in helping to spread Theosophy, you are striking at the root of all the evils of the world, because all come, as I have said, through ignorance and selfishness. The one thing, of course, which a member of The Theosophical Society must not do is to be idle, to do nothing, to sit down and say "Because I cannot yet speak, therefore there is nothing I can do." Create work for yourself which will help Theosophy. There are plenty of ways if you will find them out. The officers of the Section exist for the purpose of finding work for all who are willing to work. It is a noble work to be working for the Master in however humble a capacity. He says here:

*If you know, it is your duty to help others to know. However wise you may be already, on this Path you have much to learn; so much that here also there must be discrimination . . . Study then, but study first that which will most help you to help others.*

You see how He advises study, but He tells you to choose, so far as you can, what will help you to help others. Now what will that be? Education you must have, you know, in order to help others tactfully, in order to enable you to present truths properly and wisely. I know very well that there are many in the Society who find themselves, for various reasons, uneducated, but who are yet very earnest and devoted. Such people say, "Why should we bother about the details of education? We want to get at the realities of the thing, and present the truths somehow." Yes, but remember that the uneducated man is likely to present them in a very unacceptable form, in a form that would at once repel and estrange the educated and the cultured man, and assuredly we want to reach such people as these. We do not want it to be said that our presentation of Theosophy is such as to make it unacceptable to these people. No, it is distinctly and emphatically our duty to make our presentation

as nearly perfect as we can make it. I know that people say that an intuitional man, who hears the thing badly put, will rise above the form to the truth that lies behind; but you will remember that most men are not intuitional and that you have no right, for the sake of any laziness of your own, to put an additional obstacle in the way of anyone who might otherwise be induced to take an interest in the thing . . .

We do not wish that Theosophy should be spoken ill of because of our personal defects or disabilities. If you are set to do work for the Society and do not do it satisfactorily, then go to work and learn to do it satisfactorily. If you are asked to read something and cannot do it, learn how to do it properly. If you cannot lecture—presently, when you know enough and take the trouble to prepare, you will learn how to do that. It is our duty as Theosophists to master the correct grammar and the correct expression which will enable us to put these things acceptably before the people that we wish to reach. Any truth, however glorious, may be eclipsed, if clumsily and wrongly put. It is our duty to do our best in this matter. We must be educated if we are to present these truths properly, and as He says here:

*Work patiently at your studies, not that men may think you wise, not even that you may have the happiness of being wise, but because only the wise man can be wisely helpful. However much you may wish to help, if you are ignorant you may do more harm than good.*

You know that is so, because you know that history has taught us that quantities of good people, with the best of intentions, have blundered in the most terrible manner and have injured their cause, whatever it might have been, far more than any outside attack could injure it. We must learn to be as perfect as we can in our presentation so that we may not lower Theosophical truths in the public estimation, a very important point.

*From "Talks on At the Feet of the Master"*

## Days to Remember

White Lotus Day.....	May 8
Good Will Day.....	May 18
Wesak (Full Moon at 4:20 p.m., CWT) ....	May 19



# Meditation for May

DONNA SHERRY

*Men seek God in various ways, but as our Masters are on the line of active love each who wishes to follow Them must use the powers of his own special type in active service for love of God and man.*

—C. W. LEADBEATER  
*in Talks on At the Feet of the Master.*

## To be understood and put into practice during May—SERVICE

WHILE it is the intention here to present a quality or virtue each month for individual exploration and application, together with a meditation designed to deepen understanding of the quality, it may prove interesting and constructive if, for one month, an exception is made and attention given to a word which is constantly on the tongue of Theosophists: SERVICE.

In the quotation for this month, qualities are implied which are inherent in service, and one of those qualities is devotion. Service and devotion seem to be so closely related as almost to be synonymous. Certainly it is impossible to think of one apart from the other.

Devotion which does not result in service can scarcely be dignified by the name. And wherever there is service, devotion is the motivating influence behind it and determines the direction toward which service is pointed. They seem to be inseparable.

Devotion is "of the essence" when an ideal, an idea, or an individual is served.

But, while devotion is the motivating influence behind service and points the direction it should take, it does not alone determine the quality of the service performed.

It seems, rather, that the quality of the service rendered depends upon *knowledge* of that

which is to be served: What is needed; why needed; when and where needed.

And, in the case of service to an individual, it seems that the quality of the service rendered would be better if there were knowledge of the nature of the individual, of what he is like, of his capacities and his aims, and something of his dharma. If this is true of service to an individual, then certainly the same thing applies to groups of individuals — national, religious, racial.

Certainly it must be true also as regards service given to the Masters. To become acquainted with Them through what has been written about Them; through Their letters, Their instructions, Their admonitions, to become acquainted with Them through such mediums, and to learn Their intentions and desires as regards The Theosophical Society and its function from what They have said about these things—all of this must surely have the effect of improving the quality of the service we offer Them. To become steeped in Their atmosphere, to come to know something of Their nature through meditation—this too should make our service bear richer fruit for Them.

These two factors of devotion and knowledge are inherent in any type of service. They make all of the difference between action and service. They transmute action into service.



To greet the God in the act of loving or worshiping—and what true love is not also true worship?—is both infinite splendor and infinite tragedy. It is a Crucifixion and an Ascension at the same time. So long as man remains man, even though he comes to the stage of the Perfected Man, a crown of thorns rests on his head. Yet at the same time he knows that he lives in Heaven.

—From "Is and Is-To-Be"



# It's Easy to Sell Books!

GEORGINA HALSTEAD

IT'S easy to sell books!

During the month of March my assistants and I sold a total of \$148 worth of Theosophical books. These were not special orders. They were sold directly from our stock of books, displayed at public or members' meetings—at least all but a very small number of them were. During February our sales amounted to \$84 and during January, \$140. During the year 1942 our sales totaled \$1,040.

These figures, I am sure everyone will understand, are not quoted in any boastful vein; but merely to show that people *will* buy books if people *see* books, can handle them and can glance through them and know that they are what they want. No doubt other lodges have equaled or exceeded these figures. But that only strengthens my case that books will sell if books are displayed for sale.

Every lodge should have a Book Sales Department. It is only necessary to start with a few books and to keep on buying more as the stock is sold. No lodge should be content to just order books from Olcott as they are wanted. Only a few people will go to the trouble of ordering. But many people will buy a book if it is right at hand.

We use no system of high power salesmanship. But we do put our whole heart and soul into the job.

We display our books at public lectures. We pick the books for display which we think will sell. Always some of the cheaper books for the new student—the manuals, the primers, and similar books for beginners. We choose books for special display which have a bearing on the subject of the evening's lecture. We do not make ourselves a nuisance to people who look over our display, but we do quietly speak to them and offer our help when it appears wise to do so. We try to talk to the prospective purchaser and find out in what direction his interests lie—whether religion, philosophy or science—and then, perhaps, we

may suggest some other books which are not on display.

Some people are interested in a particular subject; some in a particular writer. If they are, frequently they will purchase all the books they can secure on that particular subject, or by that particular writer. Of course, while it is highly undesirable for a Book Sales Agent to be too aggressive, very often a sale can be made by politely showing a volume to a member or visitor, when it is known that that person is likely to be interested. And frequently not only is a sale made, but the purchaser is more than delighted to own the book and is grateful for having had it brought to his attention. It is rarely necessary to make a powerful sales talk—the books do that for themselves when they are given the opportunity of being heard!

Books are wonderful workers, and it is difficult to estimate the value in Theosophical publicity when a sale is made. As a Book Sales Agent, I feel a genuine thrill every time a book leaves the display case or table and really begins its mission in life. I feel that mine is indeed a great privilege and that few avenues of work are more productive of good.

So to you, my fellow Theosophists throughout the Section, I send these words: If your lodge does not have a properly established and active Book Sales Department, with stocks on hand and proper provision for displays, won't you do your part to see that it does? We need "successful service" in book sales too. See that a stock of books is collected as rapidly as possible, and sales will increase by leaps and bounds.

Yes; it's easy to sell books—when there are books to sell!

*NOTE to Lodge Officers: If your lodge does not have an active book sales department, write to me for information on how to get started. Capital not essential.*

SIDNEY A. COOK, *National President.*

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If all dog lovers knew what was going on in this country there would be a civil war.

—DAISY MILLER, *Radio Announcer*



# Youth Asks to Serve

JOY MILLS

IN each of the three objects of the Young Theosophists of America, the ideal of service is emphasized. "To bring. . .", "to support and strengthen. . .", "to promote. . .": with these words Young Theosophists pledge themselves to bring Theosophy to the youth of the world, to support and strengthen The Theosophical Society, and to promote brotherhood, national and international. These are modes of service; in how far they imply *successful* service depends upon two factors in their application.

There are two elements that need to be considered in Successful Service as it applies to the place of the Young Theosophists in lodge work. The first of these deals with the very tangible, the group of young people that are either in or should be in a lodge; the other, with the very intangible, the spirit of youth that is either in or should be in the work of the lodge. I make what I consider a necessary distinction between the two, for one is a quantitative, the other a qualitative measure. The one is a time designation, the other is comprised of spiritual attributes necessary for successful and efficient service. A coalition of the two is one of the most powerful combines for effective work that can be consummated. Let us analyze the two a little more closely to discover their unique function, separate and combined, in our work.

The presence of an active group of young people is, for most of our lodges, an ideal state to be hoped for in the future, (a most indefinite time to which many ideal states have been allocated). Rarely has it been considered a possibility for the present, or even a problem which faces us needing some kind of solution. We may safely assume, I think, that since Theosophy has appealed to some people, it is likely

to appeal to many more, and since it has become a central interest in the lives of some young people, it may become a central interest in the lives of many more young people. Long before modern education outlined methodology for the world, it was recognized that the youthful ages were particularly appropriate times for implanting ideals and training in the hearts and minds of future adults. Part of our successful service, then, is to discover new ways of bringing Theosophy to young people and consequently aiding them to find their place and work in the Society and in the lodges.

The second factor, that of the spirit of youth which must permeate our service if it is to be successful service, is much less tangible to define or determine. Every lodge may remain young, though all its members be octogenarians, if in their veins runs still the spirit of youthfulness. If they have the courage to stand firm, the quiet enthusiasm which comes from deep within, the imagination to discover new modes of service, the self-confidence engendered by faith and knowledge in the right, the understanding that builds bridges between all differences, then they are still young and the brilliant flame of that lodge will bring others to join in the work and to make it ever more effective. These qualities are the wings of the soul, and with them we may soar high indeed towards our goal of *successful* service.

Youth asks to serve. Whether it be quantitative, as measured by years, or qualitative, as found in the souls of the members, let it be put to use in making our work effective, strong, beautiful and inspiring. Youth is a hard worker, and a loyal server; let it fulfill its part in the great Plan . . . to bring . . . to support and strengthen . . . and to promote.

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I had a heartache which I wrapped  
In fragile, fragile lace,  
Put it away quite tenderly—  
And then forgot the place!

The other day—'twas just by chance—  
I came across the thing.  
I looked, and looked, but strange to say,  
I could not find the sting!

—anon



# The Purpose of War--III

C. R. McDERMOTT

*(Continued from April)*

WE now come to the part played in war by the Law of Karma. "Whatsoever a man soweth, that shall he also reap" is as true of nations as it is of individuals. When war comes to a nation it does so in accordance with this Law of Karma, as the result of its actions in the past, and it comes at the time best conducive to the country's development. An individual born into a land with war-karma has war-karma of his own to reap, and it will aid his soul growth to reap it while many others are doing likewise. If war can do him no good, that individual will simply not be born at that time and place. The birth and life of every man, of every nation, are arranged under the best and most beneficial conditions.

From 1898 to 1948 is one of the severe Karmic Periods of human history: the grand debt-paying Jubilee of 5,000 years. Probably not since the final sinking of Atlantis in 9,564 B.C. have so many human beings simultaneously reaped so much bad karma. It is by riding the crest of this unhappy deluge that the Nazis have gained their temporary successes. When humanity has had enough, the sun of good karma will shine again and the totalitarian triumphs melt away utterly.

I used to wonder how a stream of karma, once set going, could ever end. For example, the Aztec Indians made human sacrifices to their war-god, thereby sowing the karma of cruelty which brought the Spanish invaders in 1520. The Spaniards thereby sowed the bad karma that burst upon Spain a few years ago in the terrible Civil War. The Italians, and others, took part in devastating Spain, and by so doing generated the karma that will bring pillage and bombs and bloodshed to Italy. Those who bring such war to Italy will themselves know war's fury as a consequence—and so on and on and on. It seems that the chain of sowing-and-reaping can never end, and that war must go on forever.

But that is not how it works. The object of the Law of Karma is the evolution, not the punishment, of mankind. The Law is not quite so mechanical as the situation just described would indicate. A stream of such sowing-and-reaping can end in a number of ways—earthquakes, floods, epidemics, etc. For instance, the

accumulated iniquities of Atlantis did not bring a final all-destroying war (that would have created bad karma for the invaders); instead, there came earthquakes and tidal waves of such a terrific nature that sixty million people are said to have perished in twenty-four hours—and no war has ever been THAT destructive.

The stream of karma that began in Mexico as human sacrifices might end in Italy as the bloody revolution of 1943 or 1944. We need not worry about the Law of Karma perpetuating war; God's love and the pressure of evolution will dispose of that. When war is no longer useful to men, war-karma will work itself out in some other manner.

No discussion of the purposes of war would be complete without attempting to list the purposes of this present global war. The phrase "this war" includes not only the time of military action, but also the unsettled period of readjustment afterwards; the two phases must be considered as one.

The purpose of this war is to clear away old customs, old institutions, old attitudes of mind and emotion, old conceptions of life and of nations, and to prepare us for the new order of ages, and for the millennium builded of faith and ideals, and for the epoch of the recognition of the spiritual side of things.

The purpose of this war is to emancipate mankind from its over-emphasis on the material side of things. The Nazis have carried materialistic attitudes to their logical, hideous extreme, and as a result of the recoil we must realize that it is time we were remembering the human spirit.

The purpose of this war is to teach us to appreciate Freedom, to understand it, and to learn to use it. Freedom is a spiritual thing, and should not be squandered on trifles, pleasures and purely physical things.

A purpose of this war is to establish a United States of Europe. I also expect the even more difficult thing—the unification of India. There will also arise an Anglo-American union.

A purpose of this war is to prepare the world for the Federation of Nations. Before that can be attained the various nationalities must gain the consciousness of national unity,



self-respect and the dignity of nationhood. We cannot have a true and free federation with some of the members feeling subservient to others. The Republic of the Philippines must free itself from the sense of Uncle Sam's paternalism, and the countries of southern Asia must lose their awe of the British Raj, and so on.

A purpose of this war is to clear the world's psychic atmosphere of much of its bad karma. You can appraise the grievous nature of that karma merely by contemplating the suffering of humanity today.

A purpose of this war is to teach us to live simply, basically, and to get away from the superficial. We Americans, in particular, have been living only on the surface of things. We must find the soul of our nation before we can realize its greatness. Our task we must assume. The work of the Gods must be done. The Great

Plan must be fulfilled, and the bright soul of America must realize and perform its responsibilities to the world.

Today we are at one of the stages where mankind is about to take a step in a new direction. That cannot be done while the weight of the past is heavy upon the world. Great heaps of karma are being disposed of in these troublous days, numerous streams of karma which may have otherwise taken centuries to work out are now being fulfilled in a few years. We cannot have a glorious tomorrow until the tears of yesterday are shed in the woes of today; we cannot have a millennium until the very soul of the world is washed clean by this global war; we cannot be a brotherhood of happy mortals until we have suffered together. Watered by the tears of the sorrowing, enriched by the blood of sacrifice, sanctified by the glory of ideals—all hail to that wondrous age of peace into which we shall be reborn!

## From the National President's Correspondence

EDITOR OF THE COLUMBUS LODGE BULLETIN:

You graciously asked me to choose a subject and write briefly for your Bulletin. Uppermost in my mind at the moment is the problem of world reconstruction—a problem of unimaginable complexity with which only the great and experienced minds in international affairs are capable of dealing—how to solve the problems of the Jews and the Arabs in Palestine; the Hindus and the Mussulmen and the British in India; the Japanese in Korea; what shall ultimately become of Abyssinia; the relation of Germany to France and each to Alsace-Lorraine. These and a myriad other much more complicated problems are beyond the comprehension of most of us. Only those who have studied these problems in their intimate detail and who know the human problems behind the political, can answer them.

Two things Theosophists can do. The first is to work constantly for the supremacy of the liberal, generous-minded, human point of view that sees the human side of problems and conditions before the monetary or the economic or the political. All things must be brought to serve humanity and only those who would serve humanity in all things are worthy of the commendation and the support of Theosophists. Reactionaries against progress in the fulfillment of human needs (with the always necessary safeguards against abuse) are the danger spots to successful world reconstruction.

Secondly, there is the need for recognition that the present world condition has been brought about through centuries of wrong thinking and wrong doing. It cannot be put right overnight. Infinite patience will be needed and, if there is one thing more than another that Theosophists can do by way of contribution, it is to impress upon all that the work of reconstruction must be patiently done over a period of many years. We as a nation have grown and progressed with remarkable speed. We are an impatient nation. We present our ideas and we want immediate acceptance and action, but in this work of reconstruction we shall have to work with great patience through many years, staying everlastingly on the job without discouragement, aiding in the constant adjustment and readjustment of human forces as human natures gradually change from fear to friendship—from the protection of guns to the protection of good will. The greatest need is that men shall work as God works, patiently as men evolve.

There is every evidence that the nations united in the defense of freedom will be strongly united in reconstruction. The beginning of the regeneration of the world is imminent if we as a nation, and our representatives, too, will apply our unquestioned good will with the infinite patience that we have yet to acquire.

—SIDNEY A. COOK



# From the National Secretary's Correspondence

I FEEL certain that no one who has ever been given a position of responsibility has found the way to the full accomplishment of his task free from obstacles. Indeed, one usually finds that at times it seems that all of one's energies are directed to clearing the path rather than to taking any steps on it. Of course, that is an illusion, for each obstacle is of our own making, and is a fetter which must be removed before any further step in the accomplishment of the task can be taken.

In our work for the Society, it seems that the obstacles most frequently encountered are personality differences. I don't know why this is so, but I *believe* it is because we have committed ourselves to "form a nucleus of Universal Brotherhood of Humanity" and before such a nucleus can be formed, those who are going to be a part of the nucleus must be brothers, and it follows that a part of that brotherliness is the unity which is created in the process of working together. A nucleus is a magnetic center—a core—a unit—and we may be sure that as we strive to form the nucleus for which this Society is organized, we must meet every obstacle which we have placed in the way of the accomplishment of the task, and overcome it.

We can look at the obstacles in our way and determine to have nothing to do with them. We can become distressed about their presence and insist that someone remove them from our path. We can look at the scene for what it is—a condition we have brought upon ourselves—and endeavor to learn how the obstacles got there in the first place, and just what is the most effective way of removing them so that they cannot possibly roll back on the path to delay us at some other point.

The differences of personality, which seem to be so prevalent among the people who are earnestly carrying on the work of the Society in groups throughout the world, are very distressing at times, and far too often they become sources of greater antagonisms—future obstacles to be met—rather than being overcome for all time. The reason is that it is difficult for us to see the problems for what they are. We usually approach them as though we believe that they are being *imposed* upon us and as though we had nothing whatever to do with their creation, whereas just the oppo-

site view should be taken. For they are of our own creation, and they bind us, hand and foot, until we resolve them. Just so long as we look at another person and assert or believe that he is standing in the way of our progress, we are deluding ourselves. No one is standing in our pathway. Our own creations are the barriers, and the *forms* those creations assume have no importance in the matter whatever.

So, I think that the first step in the solution of the problem you have brought to my attention is to acquire a true perspective. When you can see the whole thing not as a dispute between yourself and another, with several others either agreeing or disagreeing with you—that is, when you can lift yourself out of the whirlpool of personalities—you will see for yourself what is your responsibility in the matter and how you can best discharge it.

The president of the lodge must understand better than anyone else the material he has to work with and make the best possible use of that material—always to the end that the *work* shall be done as effectively as it can be. That material will be defective in many respects so long as humanity remains imperfect, and the president himself will often be handicapped by insufficient wisdom and knowledge. But none of this should be cause for discouragement on the part of the president or the other members of the group, but, rather, it should be a challenge to be met by the whole group working together.

I know of nothing in our work that can be more trying than personality differences such as the kind you are now facing, but from my own experience I can assure you that so long as you center your attention on the *person* who seems to be the cause of it, you will never find the solution to the problem. (Neither will you solve anything if one, or both of you, resigns from office. That would only be an escape—an unwillingness to face the issue.) Nor will you accomplish anything by both insisting that one is right and the other wrong, for in that case each is attributing motives to the other, and that is a most unfair device and creates only greater misunderstanding in a situation which requires real understanding above all else.

—ANN WERTH



# The Theosophical Order of Service

## Our Inter-Relations

**Y**ES, indeed! The Successful Service Series is applicable to the T.O.S. In *deed*, for successful service is essentially our work. As Theosophists become more efficient and successful in living Theosophical lives, so will the T.O.S. flourish. As we actively translate our priceless philosophy into deep social world-consciousness, then will we become true representatives of Theosophy. The T.S. and the T.O.S. are not competitive organizations, but exist solely to work cooperatively and harmoniously in expressing the keynote of all Theosophical teaching: SERVICE. The success of the T.O.S. depends upon The Theosophical Society, its lodges and members. They are inter-dependent. The Order was founded to encourage practical Theosophical activity in the outer world. It is our job to make the T.O.S. more effective and a better channel for practical Theosophical expression. Through the aid offered by the Successful Service Series we may all become more business-like and efficient in doing so, if we will. Shall we do better work? The responsibility rests with you, and you, and me. We shall study, work, build friendships and be active in good works. How? Well, for one thing, we can work with the International Correspondence League, helping to celebrate GOODWILL DAY on May 18th.

Men of good will are bridge builders who pave the way for understanding and greater nation appreciation. One essential service for the post-war era will be to soften national animosities. Our duty now is to study and understand our Allied Nations. Wise understanding is a universal responsibility. It will overcome the barriers of ignorance and separateness among nations and races. Understanding, which is wisdom and constancy of tolerance, must be for truer friendship, freedom of peoples, and furthering of wise good will. Essential for world reconstruction are Vision, Courage, Faith and *Goodwill*.

ESTHER C. RENSHAW, *Chief Brother*

## The International Correspondence League

The T.O.S. has bestowed upon me a privilege and a trust by appointing me Head of the International Correspondence League in the U. S.A. The privilege implies a responsibility, the

responsibility to serve well. I accept the trust because I have full confidence in the cooperation of my fellow-members of The Theosophical Society everywhere, particularly those active in service.

As I am a South American, I thought at first that the countries of Spanish America would be my field of official activity. Our Chief Brother wrote in reply, "No, indeed, the whole world is your field for correspondence and contacts . . ." The privilege and the trust are still greater.

To understand the importance of South America as a field of Theosophical activity, suffice it to say that there are Theosophical Sections in Argentina, Brazil, Uruguay, Cuba, Puerto Rico, Chile, Central America and Mexico, and Presidential Agents in Peru and Paraguay. Bolivia is well on the way to becoming a Section; she has five lodges. About six magazines are published regularly. As our literature, for the most part is written in English, we can serve our Latin American brothers by sending them translations of suitable material. This service has been in progress for the past three years, in a small measure. It can be increased if contributions are made by those who would see our movement grow faster.

The I.C.L. has already sent a circular to South American Sections, lodges and magazines, inviting our brothers there to write to their brothers in the United States, especially if they require information upon educational, social problems, vegetarianism, child welfare, animal welfare, capital punishment, prison reform, etc., in the certainty that there will be a brother or a sister in the U.S.A. happy to answer and send the needed material. Conversely, the I.C.L. will seek information and correspondents from the Latin American brothers.

This exchange of correspondence may not be limited to Spanish America only, but extended to any part of the world, wherever Theosophists are willing to answer and exchange ideological viewpoints, or establish friendly and fraternal relationships. The Russian War Relief Inc. is sponsoring a "Write to Russia" campaign, seeking a million letters from the U.S.A. "to further understanding and friendship between

(Concluded on page 116)



# Theosophical Questions Answered

A. F. KNUDSEN

*Question: What is the Aryan Race? I see in the press an assertion that there is no such race. What does the name signify? And how is it used?*

**Answer:** Webster says: "Aryan . . . Indo-European;" or "Aryan . . . an Aryan speaking individual of the Caucasian race."

The word Aryan is Sanskrit and means *noble*. It signifies the race that considers the quality of nobility as of highest value and worthy of cultivation. It is a race that has been very carefully traced to its origin in Central Asia by our scientists. The most ancient stock is the Indo-Aryan in India. This is a mental, moral and physical civilization of very high value, but even in India it is still surrounded by peoples of a more ancient stock who have not been able to improve, though they have copied the Aryan way of life. This Indo-Aryan sub-race is the darkest brown of any branch of the Aryan Root Race. The Arabs are the best of the second branch, and the Persians are representative of the third. The fourth branch of the Aryan stock is the Keltic or Latin Race. They are in Southern Europe, along the Black Sea and the Coasts of the Mediterranean. Greece and Rome are the great civilizations of this Branch. Rumania, Greece, Italy, Spain, France and South Ireland represent this branch today.

The fifth sub-race is in northern Europe and is generally called the Teutonic. The fourth and fifth branches are mixed in Ireland, Scotland, Wales and in Belgium. The more constant physical type is the blond. Scandinavians, Russians, Germans, English, Dutch, Swiss, Austrians, Czechs, Poles are the chief nations showing the fifth branch type. A new race is now developing out of the Aryan stock in North America and Australia. It will grow into a very different type—a sixth sub-race of the Aryan. South America will slowly grow and change. In the far future, it will build a grand civilization, yet still of the intellectual type as shown by the rational mentality of all these branches. Out of these, when enough egos make the grade, will grow in the future a Sixth Root Race. Few Egos are ready for

that now; they are the idealists of our present democracies. A start for the Sixth Root Race, the truly intuitive mental type, is prophesied to develop in about 800 years.

*Question: Is there any occult or religious argument in favor of democracy? Should not the best people of a nation rule?*

**Answer:** In occultism and in Theosophy, the reasons for democracy are given. Man is a Mind—an intelligence, growing slowly, by many steps, "to the stature of the perfect man." Now, having advanced from most primitive organisms through the animal kingdom and lowest human races, man begins to be a decent citizen. From the Chinese who conform to the ethics of Confucius, up through Aryan India, through the whole of Europe, the traveler finds the proletariat of the cities and the peasant of the countryside a very decent, friendly and intelligent man. What then gives such a citizen the moral courage, self-reliance and mental acumen to grow, by experience, into a moral force? It is the sense of responsibility for the state of his own community. In these countries there is everywhere the village council, the town meeting. As the Aryan Race advances, the responsibility must rest on everybody. If anyone criticizes a social condition, he must know that even he is responsible for it. Therefore, he must cure or improve the condition. The social duty thus forces each citizen to an act of moral effort both for himself and for his fellow-men. The final growth to the ultimate splendor of mankind can only come by way of this moral effort and self-government combined in each ego. It is summed up in our phrase, "the greatest good for the greatest number." H. P. Blavatsky defined the government of heaven as "a democracy of consciences." For it is our consciousness on earth that shows our real moral worth to our fellow men. It is in this connection that the ancient Roman philosopher said: "*Vox populi, vox Dei*"—"The voice of the people is the voice of God." And the "*Pax Romanorum*" gave Europe fifteen centuries of peace and progress at a very critical time. America can do that again for our coming millenium.

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Our finest service as Theosophists can be our effort to hold aloft the vision when after-war inertia settles upon the people.

—J. S. P.



# Theosophy in the Field

**ARUNDALE LODGE** (Santa Barbara) writes: "The C. Jinarajadasa Anniversary Number of THE AMERICAN THEOSOPHIST arrived in time for us to use it as a basis of a program for one of our meetings in March. We invited each member to choose and read an article contained in this number and the result was a delightfully interesting and instructive evening."

**ATLANTA LODGE** gives the first three Wednesdays of each month to study, the fourth being open to the public, and when there is a fifth Wednesday the members have a party. The Secretary writes that the visit of Miss Etha Snodgrass in January was most instructive and constructive.

**BESANT LODGE** (Boston) writes that Service has been the key-note of its efforts during the past year, and that the program has been kept as flexible as possible. Activities include classes in *The Secret Doctrine*, Elementary Theosophy, and Exoteric and Esoteric Astrology, and each Sunday afternoon a public lecture by one of the Lodge members. "Romeo and Juliet" was recently presented, and suppers, luncheons and teas have replenished the treasury from time to time.

The Librarian reports: "The Library has played a very unique and distinct part in our work. The books have been used not only in research work by our members, but also by people in work similar to ours. We have donated books to Service men, and occasionally to small rural libraries."

**BESANT LODGE** (Cleveland): "A charming play was presented by Mrs. Anne Climo and her niece, Sheila Ashley, explaining Reincarnation through an excursion back into the Memory of Nature. The lives which were interpreted were adapted by Mrs. Maude Brumm and her Program Committee from *Mary Ellen Through the Ages*, a book for children. It was delightful to have a lovely child upon our platform who entered into the stories with such zest and understanding."

**BROTHERHOOD LODGE** (New Orleans) recently concluded a successful series of talks by Miss Jean Glen-Walker, in the sponsorship of which New Orleans Lodge shared. The President writes: "She seemed to bring us closer to our International Headquarters and

gave us a feeling of the unity which binds us all together in our common effort to be of service."

**"BUFFALO LODGE** has followed a valuable and instructive course of study this year, designed to give a resume of the basic truths for which Theosophy stands. Mr. James S. Perkins gave two public lectures in March to capacity audiences, and an inspiring members' talk, which was much appreciated."

**COVINGTON LODGE** varied its study of "The Masters and Discipleship" with a round table discussion of "The Ego and the Personality" on March 7. Two outstanding open meetings held recently were the review of A. Conan Doyle's *Phinias Speaks*, by Miss Olga Kauffman, and a talk, "The Value of Character," by Mr. Claude Corey.

**"DETROIT LODGE** reports that during three Sunday evenings in March a successful series of reviews of Paul Brunton's books were given by Mr. Joseph N. Hadjisky. The attendance averaged fifty, and the Book Sales Department sold a large number of books."

**GAINESVILLE LODGE** was instrumental in getting an article on kindness to animals published in the *Jacksonville Journal*, and also in having material on this subject broadcast over radio stations WRUF in Gainesville and WJAX in Jacksonville. Mr. Harry McAllister, of Miami Lodge, who is studying at the University of Florida, recently reported on a youth conference on Post-War Aims which he attended in Tallahassee, much to the enjoyment of the members.

**MILWAUKEE LODGE** writes that the Membership Bulletins issued by Miss Poutz are bases of some very clarifying discussions in the lodge, and that the public lectures recently given by Mrs. Cecil Boman, of Oak Park, and Mr. Dudley C. Brooks were timely and well attended.

**NEW YORK LODGE** has presented during the past year a series of lectures by representatives of such organizations as The Ethical Culture Society, The Urban League, The India Society, The Pan-American Women's League, etc. "We thought it would bring about a closer understanding among us all," the president writes, "and I think it made these movements aware of our existence." Mrs. H. Douglas Wild has



just finished a series of Sunday afternoon talks, which were highly appreciated and well attended. Other activities include a study of the History of The Theosophical Society "in order to find out the purpose of the founding of the Society and apply it today," at the members' meetings, a meditation class and a class in *The Secret Doctrine*.

**PASADENA LODGE** found that questions were accumulating in the minds of class members as a result of their study of *The Causal Body* and *Talks on the Path of Occultism*, and invited the Rt. Rev. Charles Hampton to conduct a question and answer discussion. "The result," writes Mrs. Elizabeth W. Ballard, "was a general and spirited discussion from all, including new-comers, and no one wanted the meeting to end."

**ST. LOUIS BRANCH** celebrated Mr. Jinarajadasa's fifty years of membership in The Theosophical Society with a unique program conducted by its president, Mrs. Alice B. Connelly. A lecture entitled "Final Liberation," by Mr. Charles Brugnone, was well received during the month of March.

**WASHINGTON LODGE** presented Mr. Colby Dorr Dam, former President of Schenectady Lodge, on April 4 in a lecture entitled "The Evolution of the Personality." On April 11 Mr. Hugh F. Munro, of Philadelphia, gave a fine illustrated lecture on "Super-mind in Nature," followed on April 12 by "Science and Religion." Swami Prëmananda spoke on "Bud-

dha, the Light of Asia," on April 18, and the Easter message was given by Miss Fluerette Joffrie—"The Power of Life," a message in song.

### The Michigan Federation

The Michigan Federation met at Lansing on April 4, with a total attendance of thirty-eight, representing all but one of the lodges. The program consisted of an Open Forum (discussion of questions of vital interest to the lodges) under the direction of Mrs. Clara White. Major Leroy Gardner discussed his work as National Peace Brother of the T.O.S. and plans for "Peace and Reconstruction." Mr. Charles M. White, President of Lansing Lodge, acted as Chairman for the Successful Service Program.

The following officers were elected:

*President*—Mr. Edwin N. Lord, of Detroit Lodge.

*First Vice-President*—Mrs. Maude Sells, of Grand Rapids Lodge.

*Second Vice-President*—Dr. B. Jiminez, of Ann Arbor Lodge.

*Treasurer*—Mrs. Grace Winchester, of Lansing Lodge.

The retiring President, Mrs. Golda Stretch, centered her address on our intellectual and spiritual service to the Society, the tremendous need for channels for the Masters' use in this transition period and the consecration of our lives to Them. The assembly expressed appreciation of her untiring devotion and service as Federation President for five years.



## THE THEOSOPHICAL ORDER OF SERVICE

(Continued from page 113)

the American and Soviet peoples." The I.C.L. exists to serve both members of The Theosophical Society and non-members in their search for friendly contacts, and authentic information, and Truth. There is much good work to be done. Will you undertake to help?

A Directory of Servers is being compiled, and the I.C.L. cordially invites you to send in your name, address, field of interest, and language aptitude for future use.

Membership in the I.C.L. entails no financial obligation; yet, this Office will appreciate and welcome any financial assistance.

We can make the entreaty of our President-Founder a living and dynamic reality. He said: "Hands across the sea and around the world, Brothers! For in union is our hope and our power to do good."

RUPERT AMAYA, National Director I.C.L.  
31-57 Thirty-fourth St., Astoria, N. Y.



# Theosophical News and Notes

## The Adyar Fund

Members in America will be interested to learn that contributions to the Adyar Fund have made it possible for the Committee to cable to Dr. Arundale the sum of \$8,200 to support the work of the Society during the current year. In view of the drain upon the finances of the average member, due to increased taxation and rising costs, the sum reflects the steady increase of national feeling of responsibility toward Adyar.

Donations are still coming in, but the Committee decided to cable the amount received to date. Another cable, comprising the later contributions, will be sent late in May, up to which time further gifts will be gratefully received.

The Committee wishes most sincerely to thank the American Section for the truly splendid cooperation of members and lodges during the entire campaign. Their heartening response promises well for the loyal support of Adyar in the uncertain years ahead.

W. HOWARD SCHWEIZER, *Treasurer*  
THOMAS W. POND, *Chairman*  
*Adyar Fund Committee*

## The President's Thanks

As we go to press, and without having time to report to the Chairman and Treasurer of the Adyar Day Fund, we have received the following cabled acknowledgment from the President:

"Grateful thanks magnificent donation Adyar Day Fund."

## Summer Sessions Proceedings

This book, after a great deal of preparatory work, is now printed and in the hands of a bindery, and should shortly be distributed to all pre-publication subscribers.

The remainder of the issue is now on sale; price \$1.50. The volume contains almost three hundred pages, over one-half of it giving in full those fine lectures by Mr. Jinarajadasa and Dr. José B. Acuña. These alone are worth more than the price, but the remaining half of the book is full of contributions in lecture, forum, and instruction by other Convention participants. A valuable production.

## To The Theosophical Society Only

Our members would help the Society and help themselves, too, if they would but follow the simple rule of addressing *to the Society* all

mail that is not entirely personal. We have often requested this. Correspondence needing attention often follows our Staff members around the country on their tours and vacations before it can be returned to Headquarters for proper attention.

PLEASE address all mail to The Theosophical Society. Such mail is immediately opened and at once reaches the proper person or department.

## Florida Shows Us How

A little time back Florida cancelled a lecture tour because of gasoline restrictions. The Orlando and Lakeland Lodges, however, have shown the way to fruitful gatherings, despite such limitations. Orlando members pooled their gasoline ration and traveled to Lakeland for a joint meeting. Mr. Gerald L. Smith, the President of Orlando Lodge, gave an address on "The Message of Easter" and Mr. Frank Coover, President of the Federation, spoke on its present objects and future activities. Music and social activities were a part of the occasion.

Where there is a will—and *cooperative good will*—there is a way. Florida has found it.

## "Through Gates of Gold"

Our contemporary, *The Canadian Theosophist*, chides us for our efforts to collect a few copies of Mabel Collins' *Through Gates of Gold*, stating that this book was reprinted in that magazine a number of years ago.

Our notice appeared by request of a Canadian member in Toronto, who stated that he had had several requests and was unable to supply copies.

## Please Note

The official organ of The Theosophical Society is *The Theosophist*, and is published at Adyar. The official organ of The Theosophical Society in America is THE AMERICAN THEOSOPHIST, and is published at Wheaton. When requests for back-numbers of *The Theosophist* are published in THE AMERICAN THEOSOPHIST it is *The Theosophist* which is wanted, not THE AMERICAN THEOSOPHIST. There are always some generous and helpful members who fail to distinguish between these two journals, and thus needlessly sacrifice their copies of THE AMERICAN THEOSOPHIST.



### Dr. Arundale Acknowledges

The Convention of 1942 passed a Resolution (see September, 1942), pledging to the President "loyalty, support and constant effort until the fight for freedom has been won," which was sent to him beautifully illuminated and bound by Mr. A. Theo Bondy.

The mails these days are slow, but the President's response has just been received:

"DEAR COLLEAGUE,

"What a beautiful present you have all sent to me. I can assure you it is very rarely that I have ever cherished a gift as much as I have cherished yours. Not only is it supremely beautiful in its form, but it is supremely encouraging in its life, and while I can of course, and do, carry on the Masters' work to the best of my ability and understanding, and shall continue to do so whether I receive praise or blame, nevertheless such a generous declaration of comradeship with me is priceless, especially at the present moment.

"You must thank Mr. Theo Bondy for what I regard as a work of veritable genius. How fortunate the Society and your Section is to have such an artist.

Cordially,

GEORGE S. ARUNDALE  
*President*"

We are glad that our gift has given the President so much happiness. Our members will feel anew the happiness which was their's when they gave expression to their comradeship and loyalty.

### Mr. Jinarajadasa Also

Mr. Jinarajadasa sends the following cable:

"Will you express my cordial, affectionate thanks to all friends sending greetings my Jubilee? March number took me completely by surprise."

Clearly Mr. Jinarajadasa was not only taken by surprise, but was happy with America's remembrance of him. We but extended to him an honor richly deserved.

### Opportunity Seized

Taking advantage of the topical subject of meat rationing, a member in Tacoma wrote a letter to a local paper on vegetarian recipes and on well-balanced substitutes for meat. The letter mentioned The Theosophical Press, named the book *From Hand to Mouth*, and quoted the price. Thus not only did this live-wire member set forth some principles of well being, but orders for the book have reached the Press. Live wires always find at hand useful ways of work.

### Sending Money Abroad

Remittances from the United States to England, should be by International Money Order or by Draft purchased at an American bank, but payable at an English bank. The money thus becomes available in England immediately upon receipt there of the money order or draft. When ordinary checks drawn on American banks are sent abroad they cannot be paid until they are returned to this country for collection, and many months go by before the money becomes available abroad.

Furthermore, there is the risk of loss, the necessity of notification and the issue of a duplicate check, all involving further time. Mr. Jinarajadasa calls our attention to such losses and complications which he has experienced since leaving this country.

Buy money orders or bank drafts payable abroad. Keep a record of their numbers until you know they have been received. If amounts are substantial they can be inexpensively cabled, and there can be no loss or delay.

If in doubt consult Headquarters about foreign remittances, or use our transmission service.

### Service Book Fund

This fund was opened some time ago with contributions for the purpose of placing Theosophical books in the libraries of the camps and other places where recreation is provided for our soldiers. Through the generosity of members many books have heretofore been placed on naval vessels and in the permanent barracks of the army, but this fund is to provide for books to be available in the more temporary quarters, through which there is a constant flow of our soldiers in training.

Contributions are needed for this fund.

### Home Available

Spokane Lodge owns its lodge home. It was dedicated by Dr. Besant. Faithful members have lived on the premises since 1926, contributing a nominal rental and their services as care-takers. Their removal creates an opportunity for a couple to serve in a similar capacity, taking an active interest in the lodge and the welfare of its home.

Besides living quarters, there is a lodge hall, seating fifty, with kitchen and appurtenances. A church worker would be welcome. Co-Masonry is well established. These opportunities, together with two bed rooms, sun room, living room, etc., should attract one or more earnest Theosophists.



### More Help Wanted

Headquarters would like to receive applications from members who are eager to serve the Society and to work at Olcott. Vacancies will soon exist in the kitchen and shipping departments. A man is preferred for the latter, but the work is not too arduous for a sturdy woman.

No work is unimportant; all work at Olcott is service. If you can fill either of these vacancies, or have other capacities, write to Headquarters.

### Annual Report of The Theosophical Book Association for the Blind

The Annual Reports of the President, Mr. F. A. Baker, and the Secretary, Mrs. Flavia B. Snyder, have just been received. The Association is in the course of being incorporated. The Officers and Directors were re-elected, with the addition of Mr. Roy C. Snyder.

Resolutions provided for changing the *Braille Star Theosophist* to a quarterly during the period of labor and material shortages, and that one member of the Board shall at all times be a blind member of the Society.

The President reports 1,800 copies of the magazine circulated among the blind. This and some other publications total 75,000 pages of embossed material, not including the hand copied work of voluntary transcribers, of which there were thirty-eight volumes. Seven hundred and twenty-five Braille volumes were loaned to the blind in the course of the year.

The faithful few who carry on and support this Theosophical work for the blind surely are deserving of our approbation.

### Service Roll

Recently added to the roll of Theosophists in the Service are:

Bettie Douglas, Buffalo Lodge, WAACS.

Katherine V. Dixon, Gainesville Lodge, WAVES.

Norbert R. Orszula, Copernicus Lodge, U.S. Army.

Henri Paul St. Charles, Memphis Lodge, U.S. Army.

### White Lotus Day

On May 8 lodges and members all over the world will observe "White Lotus Day" in memory of H. P. Blavatsky who on that day in 1891 went out of incarnation. Suggestions for appropriate programs for this occasion will be found on pages D-10, D-11 and D-12, of the *Lodge Handbook*.

It has been customary for many years for lodges to take a special collection on this day, which is sent to Olcott as a contribution toward the work of Headquarters.

### Olcott Sundays—February and March

The Olcott Sunday Lecture for February was given by Mrs. Wayne R. White on February 28. Her subject, "The Order of our Going," sketched the place of our particular world in the scheme of Evolution and drew a most fascinating profile of the overwhelming vastness of the Logioic Plan.

Mr. James S. Perkins, National Vice-President, gave the Olcott Sunday Lecture on March 28, taking as his title "The Hidden Side of Victory." This lecture, which has been received with enthusiasm throughout the Section, will presently be published in pamphlet form and made available through The Theosophical Press for those who would like to own a copy.

### Form of Bequest

Those desiring that the Society shall benefit under the terms of their Will, will find the following clause suitable to express their wishes:

"I give, devise, and bequeath to The Theosophical Society in America, a corporation with its principal place of business in the City of Wheaton, State of Illinois, the sum of.....

dollars (\$.....) (or the following described property): .....

.....  
.....  
.....  
.....  
....."

The above is not a form of Will, but a clause to be included in such a document.

Cash contributions made within the taxable year to The Theosophical Society in America not exceeding (including other deductible "contributions") 15% of the taxpayer's net income are allowable as deductions in computing net income under the Federal Revenue Acts and Regulations.

Endowments may be made to the Society with the provision that an annuity be paid to the patron for life.



## Visitors at Olcott

Among those who visited Olcott recently were Miss Edith F. Armour, Mr. Charles Brugnone, Mrs. Grace Doult, Mr. and Mrs. William Fleischmann, Pvt. Stanley Goral, Mr. James S. Perkins, Pfc. Voyle Stewart, Miss Etha Snodgrass, Mr. Victor Russell, Lt. and Mrs. Frank Tezky, Miss Caroline Tess, Mrs. Elizabeth Wagner, Raymond Whorf, PhM 2/c, and Mr. James Wycherley.

## To-Those-Who-Mourn Club

Shipment of booklets from March 15 to April 15, 1943:

California .....	24	Missouri .....	25
Florida .....	200	New Jersey .....	600
Georgia .....	200	New York .....	55
Louisiana .....	50	Ohio .....	125
Maryland .....	300	Pennsylvania .....	400
Michigan .....	100	Texas .....	9
		Total	2,088

## "Dear Mr. Cheer"

The following additional stations are carrying the Theosophical program, "Dear Mr. Cheer":

KVOX Moorhead, Minnesota  
 KFNF Shenandoah, Iowa  
 WSOO Sault Ste. Marie, Michigan  
 WOCB West Yarmouth, Massachusetts  
 WSLB Ogdensburg, New York

Several score of other stations have been contacted, and a dozen or more have requested sample records. Thus does the message of Theosophy find its way over the air and thus does our original experiment in radio continue its work.

## New Members for March

Applications for Membership totaling twenty-nine were received in March from the following Lodges: Annie Besant (San Diego), Besant (Boston), Besant (Hollywood), Buffalo, Brooklyn, Cincinnati, Detroit, Hartford, Houston, Maryland (Baltimore), Medford, New Orleans, Orlando, Paterson, San Francisco, Washington, and National Members from Rutland, Vermont, Dundalk, Maryland, Wichita Falls, Texas, and Winona, Minnesota.

## Statistics

March 16 to April 15, 1943

### American Theosophical Fund

Previously reported .....	\$10,760.17	
To April 15 .....	5,076.52	\$15,836.69

### Building Fund

Previously reported .....	225.00	
To April 15 .....	25.00	250.00

### War Relief Fund

Previously reported .....	51.00	
To April 15 .....	10.00	61.00

### School of Tomorrow

Previously reported .....	1,428.00	
To April 15 .....	105.00	1,533.00

### Service Book Fund

Previously received .....	12.00	
To April 15 .....	50.00	62.00

### Marriages

Miss Virginia Ivey Hall and Staff Sgt. Charles H. Derby, Genesee Lodge, March 16, 1943.

### Births

To Mr. and Mrs. William S. Pfeiffer, a son, William Gaines, March 31. Mrs. Pfeiffer (nee Frances Grace) was formerly of Cincinnati Lodge.  
 To Mr. and Mrs. Harold G. Swarthout, a son, April 11. Mrs. Swarthout is a member of Tulsa Lodge.

### Deaths

Dr. Victor G. Rocine, Portland Lodge, February 25, 1943.  
 Harry R. Thompson, Annie Besant Lodge, San Diego, March 25, 1943.

## Joy in Service

A POOR, lame man worked twelve hours daily in a close, hot room, as a saddler's apprentice. He had heard a minister say that the humblest work could be performed to one's honor, but he had never understood the meaning of these words.

One day the saddler looked out of his window and saw a runaway horse, drawing a small wagon, on which sat a pale, frightened woman and her child. A man across the street ran to the horse, caught it by its bridle and compelled it to stop.

The saddler soliloquized: "What if the bridle on that horse had not been well sewed, or poor thread had been used? The bridle might have broken and the mother and child might have been killed! What if it had been I who had sewed that bridle!"

Filled with these thoughts, the saddler ever afterwards performed his work with more faithfulness and satisfaction.

He had found the secret of joy in service.

*From "Highways of Happiness"*



## Book Reviews

*The Pulse of Life*, by Dane Rudhyar, David McKay, \$1.00.

This book is a rare presentation of the symbolism of the Zodiac. In philosophical concepts harmonized with the energetic view-point of modern science and psychology, Dane Rudhyar offers a dynamic interpretation of the base of the ancient science of integration—astrology.

While it holds a wealth of detail for the student of astrology, it offers much to the average reader. It will prove rich in suggestion and creative significance to those who seek the principle of continuity in change, of order in chaos. For to understand and to participate in the rhythms of Universal Life is to transform blind happening into Destiny.

—G. A. O.

*The Faith that gives Meaning to Victory*, by Dane Rudhyar, Lucis Publishing Co., \$1.00.

In *The Faith That Gives Meaning to Victory* Dane Rudhyar approaches the question of peace from a viewpoint which is seldom voiced—the psychological. In the past, military and economic advantage have dictated the peace treaties. Here he proposes as the foundation of peace the fact of our common Root—the generic, evolutionary principle—Man. This alone is broad enough to include all races and cultures. Only in a world-society in which creative individuals and collectivities mutually vivify and nourish each other can the evolution of the human species proceed unhampered. He calls this society "organic democracy."

This little book gives to the reader a wider, graver frame of reference within which to view the ways and means of peace, and the problems of the post-war world. It is for those who seek that unifying principle, whose incorporation in diverse political, economic and social forms would build a true world-civilization. Here is faith, rooted in reason, in the Cause of Man.

—G. A. O.

*The Wisdom of China and India*, edited by Lin Yutang. Random House. \$3.95.

This book is a very timely addition to the spate of books now on the market, touching on Asia and her place in the World of Men, and of Human Evolution. It is an anthology of all literature, and covers each great country separately; yet it is all in one book, for the story is all of one piece. This is Asia—the permanence of Asia and the stability of the Asiatic view of Life.

The book is complete. We have here a cross-section of Sacred Lore, History, Art, Culture, and civilized daily life, as it is lived by more than half of mankind. The book gives a view of each stage from earliest Vedic or Taoist tradition to modern life; it gives the history of human aspiration, inspiration and effort down the ages. Here you have the moral basis, the religious hope and plan; here is the romance of Life. By the fable, the proverb, by holy scripture, by Rig Veda and Upanishad, but also by the daily life, you get Asia.

The collection shows the splendid wide scope of the mind of the author, a typical gentleman of China.

—A. F. K.

*The Soul's Growth Through Reincarnation. Lives of Erato and Spica*, by C. W. Leadbeater. Edited by C. Jinarajadasa. T.P.H. Adyar. \$1.20.

To the believer in reincarnation, whether his conviction arises from intuition or is the result of a process of reasoning which finds in this theory alone a logical explanation of life, the stories of a series of past lives of two prominent members of The Theosophical Society, which Mr. Jinarajadasa has reprinted in this attractive little book, offer much food for reflection. We owe to the remarkable gifts and tireless patience of Bishop Leadbeater this lifting of the veil which normally hides from the Personality of today the stages through which he has built up his character and capacities. As we follow "Erato" and "Spica" down the centuries, through many races, living now a life of hardship and then one of ease and luxury, in all these changes we are forced to the conclusion that a purpose is being achieved, the unfoldment of latent Divinity. Of the many interesting side lights thrown on the problem we may notice that a vivid dream was the immediate cause of the investigations. It is significant that an Ego once awake to beauty seeks occasion in all future incarnations to express his creative power through one art or another. Very striking also are the recurrent groupings of the same Egos in varying relationships, a notable example being that of our President, who reappears frequently in the relation of son, or adopted son (as in the present incarnation) to the Ego called "Spica."

As ever, we are indebted to Mr. Jinarajadasa for calling our attention to some of the treasures buried in our literature.  
E.M.W. (From *Theosophical News & Notes*.)



# IN HONOR OF "H. P. B."

## A White Lotus Day Special Offer

### *During May 1943 Only*

THE COMPLETE SET OF OLD DIARY LEAVES—SIX VOLUMES—FOR  
\$12.00

(Regular price \$2.50 each, the set \$15.00)

The fascinating record of the founding and world-wide growth of The Theosophical Society, written in Colonel Olcott's inimitable flowing style.

*Just a glimpse at some of the contents:*

- Vol. I: 1875 to 1878—Meeting of H.P.B. and H.S.O.—The Founding—Early days of the Society—Phenomena—The first cremation in America—Character sketch of H.P.B., etc. 492 pp.
- Vol. II: 1878 to 1883—Transfer of Headquarters to India—"The Theosophist" started—Ceylon—Yoga—Buddhism—Healing phenomena, etc. 476 pp.
- Vol. III: 1883 to 1887—Meetings with Adepts—Progress of work in India—Burma—Europe—The Coulombs—Buddhist missions, etc. 446 pp.
- Vol. IV: 1887 to 1892—Scientific and otherwise—World-wide expansion—First convention in Europe—H.P.B. founds "Lucifer,"—H.P.B.'s passing, etc. 558 pp.
- Vol. V: 1893 to 1895—Introducing Mrs. Besant—Australasian Section—The Judge affair—The Society in its early twenties—Max Müller—W. T. Stead, etc. 534 pp.
- Vol. VI: 1896 to 1898—Historical retrospect—Prophecies—Magic, black and white—Final shaping of the Constitution. 424 pp.

Each volume contains a comprehensive index.

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A UNIQUE OPPORTUNITY—Six volumes for less than the price of five—  
USE IT!

■ ■ ■ ■

#### OTHER WRITINGS CONCERNING H.P.B.:

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