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THE  
AMERICAN  
**THEOSOPHIST**

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Official Organ of THE THEOSOPHICAL SOCIETY in America

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# QUALITIES

## OF THE BAND OF SERVERS

"First, the docility of which we have just spoken. We must be willing to follow Him through all dangers and difficulties, eager to take any hint that He throws to us, always ready to put aside personal desires and feelings for the sake of the work that has to be done.

"Secondly, such comprehension of at least the broad outline of the work as will enable us to cooperate intelligently — what in the present age we call an interest in Theosophy.

"Thirdly, patience, for without that we shall assuredly fall out by the way in the long march of evolution, and become discouraged at the scantiness of the visible result from all our endeavors.

"Fourthly, industry, the inflowing of energy from behind that keeps us moving in spite of all hindrances — the fly-wheel that carries us over the dead-point of exhaustion and despondency.

"Fifthly, adaptability and comradeship, so that we may learn to work together as a whole, to trust one another and make allowances for one another."



# THE AMERICAN THEOSOPHIST

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## You Will Go Through Strange Doors

BY LILLIAN BOXELL

The Olcott Lecture for 1936

*(Editor's Note: This lecture was presented under the title "The Inner Life.")*

I LIKE TO THINK that once upon a time the mind of God entertained a doubt, and because of that doubt, Creation occurred — because of that doubt, we are here.

It may be sacrilege to suppose that God could doubt himself. But in human lives self-doubt is the Open Sesame to self-knowledge, the rare and potent magic of a momentary honesty which pierces through the thick wall of pretense. God, wrapped in the blinding mist of his glory, pierced through it with his doubt in an effort to know himself.

The doubt was this: whether all life did indeed belong to God. You will recognize it better by its many given names — Lucifer, Satan, the Dark Forces, the Evil One — whose existence has puzzled men throughout the ages with the seeming paradox that omnipotent God should permit evil and temptation in a universe avowedly his. In a characteristically human attempt to explain this paradox I have made up a fable of the creation of the universe, which must not be taken too seriously because it is only another of the many fables, the many attempted explanations. Though this story of mine is quite far from Miltonian in its interpretation, God's doubt may well be called by the name of Lucifer, with all the Miltonian implications of defiant pride.

Now this Lucifer, who was the embodiment of doubt, thought that he had life apart from God's life, and that God had no right to claim everything. God, recognizing heresy though he had had no previous experience of it, tried to make Lucifer see the fallacy of his point of view. God was not at that time a complex being, and he spoke with a simplicity which had all the irritating brusqueness of authority. He said, "It is impossible for two to live here. There cannot be separation. There must be unity."

Lucifer answered like a sullen child, "I have my own life to live."

God said, with even greater simplicity than before, "It is all My Life."

And the heart of God was torn as this strong bright part of himself that was Lucifer strained away from him with the awful strength of his doubt. God wanted to be considerate, but at the same time he could only say what was true, so he kept on saying, "It is all My Life," and the infinite patience of this only irritated Lucifer the more, and made him more desirous than ever of proving that God was wrong. And God saw there was no use in talking.

So He said, grieving and troubled, "Then you must go, since you will be convinced in no other way. But I am life, and the way of life, and even that which you call yours is also mine, and will find its way back to me. You are going to make life suffer with the doubt of Me, but in the end all will return, and you, too, my beloved wanderer. What you think freedom is slavery, what you think life is only a kind of death, for you have separated yourself from my all-seeing, you no longer know with my all-knowing. I grieve for you. It is a long way back." Then he looked into the future that Lucifer could not see, and the sadness of his gaze was changed by a thousand comprehensions, and he said in a different voice, touched with wonder like the plangent echo of his doubt, "You will go through strange doors. . . ."

Then he made no further effort to stay Lucifer, and there was a great rending apart. Perhaps the doctrine of original sin derives from this, for we are part of that proud, willful life that went from God, children of the restless spirit of the wanderer. Lucifer broke life into tiny particles and separated it in matter, to keep it from knowing its origin in God, its unity with him and with all other life. We are the heirs of that deception, the mantle of confusion has descended on our days from that first day of chaos when God was hidden.

But there was no way to go, except toward God



who had said, "I am life and the way of life." So, with tremendous effort, life began this long way back through the negation of matter, formless and impenetrable as doubt. The color and design in the mineral world are eloquent of that long journey's beginning. The form of plants, the grace and strength of animals, the power of men to shape the world they live in — all that we know as beauty in form and action is the footprint of that lost and hidden life on its inevitable return. Prisoned in matter, it freed itself in creating form, and form was meaning and beauty and affirmation, so that God uncreate became create in the seeking of himself to himself.

But it was a long way back. And the higher life climbed, the more powerful became the forces of separation and denial, until in human life we see the culmination of the struggle, the final testing place of God's great doubt. In us, life is freed with the power of individual action, but it is chained with the illusion of separateness which accompanies that freedom. We are all our lives oppressed with the loneliness of the single being — we are never quite able to step over our own walls. And still the life that seeks its own pulls through us to its ultimate goal, while all that we are in flesh, emotion, intellect, seems to deny the oneness of this life, and to stand with Lucifer, willfully alone. We are the sparks struck from resisting matter, we are the by-products of a conflict, we are the affirmation through negation, we are both Lucifer and God. As Lucifer, we tend to identify ourselves with everything which is separative — with personality, with feeling, with intellectual powers. We take a peculiar delight in our individual qualities, drawing our profiles in sharp relief against the background of the world. We accept even our faults with smugness because they have the virtue of differentiating us from others. Everything which increases the sense of self is pleasant and flattering — and separative.

There is a well-known modern painting called *Maya, the Mirror of Illusion*, representing a procession of figures passing before a mirror, each one turning lingeringly to gaze at his own reflection, Narcissine, enamored of the shadow of himself. The heightened consciousness of life that is experienced in the human kingdom is a double gift of wings and chains. Life has shaped our matter to such exquisite complexness of form and power that we grow enamored of the form, we are confused with power. We do not altogether realize that these personalities, these perceptions and intellects in which we manifest, are still obstructions in the way of the essential life; they are limitations as all matter is limitation. If we identify ourselves with them we are like the figures in the painting, held captive by the spell

of an illusion. But if we identify ourselves with the inner, essential life, there is no lingering enslavement, no stagnation of regret for that which always passes out of our grasp. There is, rather, the triumphant progression through form, which yields to greater expressiveness, breaks into freer beauty, as the bud changes in a flowing succession of forms to the open flower — open because it releases life. In the moment of its perfect beauty, the flower dies. We have a saying, too, that the good die young. But the inner life, the essential life which illusion seeks to obscure, is not only goodness. It is a conquering, transmuting force, seeking knowledge of all things to know again itself. It has risen through the senseless clay to our subtle flesh, freeing itself in form, creating so that it might pass through its creation, manifesting so that it might be freed in its manifestation. It is in all men, not a far cry but the nearest cry to what we are.

Strangely enough, it is most frequently known by a name which few of us recognize as related to the spiritual life of man. We call it the wanderlust, and our practical minds do not always approve of it. We say that a child is crying for the moon. It is the unsatiable crying to be sated, the empty crying to be filled. It is the urge of the spirit to go toward far, alien things, to see and feel and experience, until no door is left unopened, no honey left untasted in the flower. It is the desire that has compelled knowledge. It is life desiring more life.

But we do not always approve. Because, of course, it is dangerous to explore the unknown. It is not extremely profitable in the material sense. It brings sadness to those the wanderer leaves behind him. It was tears and heartache and death for Dido when faithless Aeneas set his sails again to the wind, and left her weeping on the shore. Poor, foolish Dido, to have loved a wanderer on the earth!

We made of love an illusion, the sweetest of all illusions, and therefore most compelling. It was meant to release the soul — it became the soul's prison; and for centuries men have bent beneath Dido's yoke of clinging love. They began to speak of resignation to the will of God while they laid up treasures on earth. They solemnly declared their faith in a heaven where all the evanescent pleasures would be found again. They did not know the sublimer faith of being one with the purposes of life. Virtue was humbled and domesticated like a goddess taken from her temple to be a handmaid in the houses of earth. The measure of a man was the extent of his possessions, and the energies that might have taken him to far-flung boundaries of the spirit staked out a narrow boundary on the earth that his feet pressed. Only the rebel souls looked with nostal-



gic vision toward a Golden Age.

And so, with all human concepts of beauty we find sadness inseparably linked, because it does not last, nothing is ever given us to keep. Only at times, beneath the accumulation of centuries of regret, we feel a stirring undercurrent of nameless gladness, as if a stream choked with dead leaves and frozen into silence felt within itself a possibility of movement, a dream of coursing wildly and freely toward a splendid, vast ocean. But I am not saying that we must throw off the shackles of ordinary living to wander. The strange, deep face of life is hidden behind a shallow mask of familiarity, and most of what we call living is a pitiful masquerade.

Why do people live dull, frightened lives when so much discovery and excitement is possible? What happens to all our zest to make us tired of living? Suddenly there is a satiety, a boredom with all we have known. The things we fought for seem useless; the things we most wanted to keep are taken away. How shall we be reconciled to what has somehow become the dreary business of living?

You all know how it is when you are young and unrepressed inside and perpetually misunderstood and repressed outside. Driven within yourself, you find an overwhelming conviction of your own worth. An irresistible prophecy whispers that life holds marvelous things for you — you are going to do great things, experience great things, all as vague as the adjective great is itself vague in meaning. But it's a wonderful feeling, lifting you up on wings to unlock the magic doors of imagination with the key of longing. You walk along a road in the early dusk of evening when Venus swings like a burning lily into the crimson pool of the sunset, Venus, the white incarnation of desire. You look at the star in the sunset and your feet are awkward on the road, but it doesn't matter. Something has touched you and brushed you upward, and midway between heaven and earth a god has bent to give you a fleeting touch of an accolade. You know that there is a mystic recognition between you and the great god — between you and all great things — between you and the star. It does not seem that life can ever hurt you, and perhaps you think this is an assurance that life will be kind to you. But you don't want that assurance. You are so strong, having no fear of anything that life can do to you, welcoming everything because you feel that you will conquer everything. You have been given the salute of recognition by the gods of life, and you are not afraid.

Arriving home, you seek the privacy of your room. You sit down, if anything can be called down in that exalted state, condescending to the

chair and the table whereon you write a terrible piece of rhyming triteness to tell yourself how you feel. I suppose everyone has written this first lyric cry of hunger for life, with the absurd and extravagant phrases, the exaggerated zest of appetite that belong to the very young. Mine began: "I will tramp the arid desert wastes beneath a burning sky." But I haven't done that, nor any of the strange adventures outlined in two long, creaking stanzas, till the poem ended of its own free will in a lovely motto that could be hung on the walls of every American home. Especially now, when there is nothing to be gained by following the precepts that used to grace our walls — the ones that said, "Hard work is the secret of success," the ones that said, "Laugh and the world laughs with you," the ones that said, "Don't spit." There's nothing to be gained by them; they're outmoded now. You can't work hard because there isn't enough work. You laugh, and the hungry world frowns on your heartless levity. And nobody cares if you spit.

But my motto is still good. The motto I tacked with youthful presumption to the end of my first poem could be hung on the walls of eternity, and it would not fade. It is its own gain, its own reward. It could be embroidered in a coat of arms with Beauty argent in the mouth of the Beast rampant, and the legend written in Latin because it sounds quite silly in English. Silly, and so young. In any other language one can utter simplicities that will sound beautiful and dignified, but English is a language of disconcerting honesty, compelling thought to stand on its own merit. Couched in portentous syllables of Latin or Greek, that childish conviction that I flung in the teeth of Fate would not sound quite as embarrassingly crude as this: "Great gladness and great sorrow, I shall count them both as gain!"

Why do we ever grow up? Why, after flinging that impudent challenge to life to be just as nasty as it pleases, since everything good or bad or sad is our gain — why do we so imprudently grow up? Why do we not fold our tents and retire from the field in the full flush of a theoretical triumph, before life takes up the challenge, and makes us eat those cocky words, "Great gladness and great sorrow, I shall count them both as gain!"

You grow up, and have inadequate little gladnesses and irritating little sorrows that accumulate like a trash heap, and sometimes you wonder if the motto on your banner has changed into a sign: "Pile all rubbish here." Life doesn't knock you over with a blow you can rise gallantly under, and it doesn't seem worth while to be gallant at the tin cans that are thrown at you. You are

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## "To Business"

*Written in reply to an article which appeared in THE AMERICAN THEOSOPHIST of December, 1936.*

There is a distinct timeliness to the editorial letter on Business in the December, 1936, issue of THE AMERICAN THEOSOPHIST. Both practically and spiritually a vital decision confronts the leaders of business, and upon the wisdom of their decision depends perhaps the whole future of our particular civilization.

Fortunately it can be shown — though to the prejudiced or superficial it is not entirely obvious — that enlightened self-interest and the long-term interests of society, demand the same answer.

If self-interest were in conflict with public interest, the readiness of our present day leaders to decide altruistically might well be questioned; this is no indictment of business, for there is much to be said for the age-old axiom that "self preservation is the first law of nature."

When each prospers and plays fair with all others, few will need help, yet it will be at hand if needed.

The American political ideal of social progress is individual prosperity and self-advancement, not only of the few but of the many. The only thinkable alternative to our present problems compels belief that the age of social conscience is truly bound to come, and that soon instead of conscientious action being based on *self-denial* — viewed as a virtue — it must be based on cooperative self-expression, an even greater virtue and one more deeply rooted in racial evolution — more promising for the racial future.

This seeming paradox can be resolved now for the first time in human experience. No previous known civilization has attained the economic potency for its resolution.

The machine has equipped us — its improper use can conceivably destroy us — its proper use cannot fail to launch an era of mutually interdependent prosperity and goodwill the like of which mankind has never even envisioned, let alone enjoyed.

Blinded by sectionalism or class prejudice, men and women do queer things sometimes. They have been known wilfully to destroy themselves and each other and in the name of virtue to pass on to posterity a tangle of hate and debt and destruction. Their future course cannot be predicted with certainty. However obvious the intelligent and wise solution of their problem, they may follow a course diametrically opposed to their own interest — herein lies the challenge to right-minded men and women of all faiths and occupations. We must see that our collective program is intelligent and wise — we must go forward — we shall not go backward.

No intelligent business man is insensitive to the potential market for his products, consumer-mindedness starts with making what some people want or need at prices a few will pay, and progresses by sound experience into the making of what many people want or need at prices the many will pay.

Mass production methods reduce the amount of human exertion necessary *per unit of production*, hence a high hourly wage *increases* the cost per unit of production much less than the modern machine method *lowers* the cost per unit. Therefore, for the first time in human history wages can go up while prices go down and total profits per year *increase*.

The lower the price, the larger the market and the higher the buying power of the wage earner. The larger the market, the larger the output, the larger the annual profit.

All together then, to fit our production to the needs of the many — to produce to the limit of the mass consumption power at minimum unit production cost, let none commit the crime of restricting the output per man day, rather let the machine multiply that output, but let the benefits of the machine age be directly dedicated to raising the standard of living of the many — the philosophy of the prosperity of the few at the cost of the many has been tried and found wanting — it has had its day.

From this day forth, inventors, engineers, designers, capital, labor, and management will prosper only to the extent that they pull together for lower prices and larger output. This means lower wages per piece but higher wages per year,

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## YOU WILL GO THROUGH STRANGE DOORS

(Continued from page 75)

waiting for great things to conquer.

"Life marches," the French say in their idiom with a beautiful, unconscious faith — but it doesn't seem to you, while you wait for the great things that don't happen, that life marches. Life dribbles. Life throws rubbish that chokes the small, singing current inside you till the current dribbles. Everything dribbles. Once you knew that somewhere there was a great rushing river of life and you thought you could find it, but you haven't found your way past the choking rubbish of your days, and all that is left of the wanderlust is a defeated dribble. You are stemmed up, choked up, dammed up, with little disillusionments, little grudges, little snags of self-pity that catch everything that comes along until soon they build a great dam of self-pity — and that is the only *great* thing in your life!

Then it seems that no one understands you, that the whole world is hostile, indifferent, incapable of approaching the complexities of your wounded spirit. You seem to walk always in a strange world, in a city of unknown people, and the dark is welcome because it hides you. You are hidden and erased from life; you are only a sound of footfalls on the concrete.

Sooner or later, something happens to you that is big enough to shake you and make you doubt yourself, and then, looking at yourself, you see a person that you don't know. It isn't the person you were going to be. It isn't the person you think you are. It isn't a person you could even like. It's a defeated person!

Then you come of age. Or maybe you go on being defeated and self-pitying, by sheer force of habit.

If you come of age, you do it consciously, and with the utmost cruelty to yourself. You hold a long, painful vigil on the bended knees of your spirit. You doubt yourself and torture yourself and laugh at yourself. You hunt what lies behind all your motives, even your best motives. You are so honest with yourself that it is painful to you and to all your friends, but you are finding out things of eternal consequence. You go back over your life with meticulous care to find the bits of rubbish that have choked the stream. It is not a pleasant voyage of discovery; it is more like a scavenging expedition.

Among other things, you inevitably discover this: that when somebody hurt you, you had no business to be hurt; that the anger you felt because the consequences of an unselfish action

were not what you expected was a futile anger, for the action was not in the ultimate sense unselfish, and the consequences were entirely what you deserved; that the love you entertained for a person who broke your heart was a selfish love, and it was a good thing to break your selfish heart. And it is with no dishonesty to yourself that you do this, it is not the weak martyrdom of the self-flagellant that must actuate you, but the strong desire for truth. And when you have found truth, you know that everything was your own fault. You don't forgive the world, because there is nothing to forgive. It was your own fault. You absolve the world. Standing in this bleak, lonely place of the soul, you cut the past away from the future, which now you recognize as your own responsibility.

Then the world is beautiful and significant in a new way because you are aware of it and yourself in a relationship that is utterly true. You feel as if you have been stripping yourself of ugly, tortuous layers, and underneath you are beautiful and new, and life is beautiful and new. You have neither false pride nor false humility — you are as clear as the sun, and you know what you are. You live so acutely that everything matters; everything is important; nothing can leave you untouched because you are naked and unafraid and eager for the touch of life. You are the lover of life and the partaker of her mysteries, and it is like a rhythm in the blood. Once again you feel that life cannot hurt you — not the essential you, with whom you have now identified yourself. You can be hurt again in the sadness and grief and pain in the lives of others, but not again in yourself because you have banished that self. You have put it away like a layer of clothing that kept you from feeling the warmth of the sun on your skin, and the cool of the shade. You never want to put it on again.

Now it does not occur to you that you want to help the world because it is good and noble to do this. You are not interested in being good and noble. That, too, is part of the clothing you have put away, and now you have no desire to be good and righteous and noble before men. But one day it happens that you see a man on the street car — a boy, really, not yet a man. He is sleeping, and his head droops and nods with the motion of the street car, and his hands are loosely folded over a tin bucket that carries his lunch. He wears a dusty cap on his tired boy's head, and his jacket is faded and grey with many washings. You pause beside him on your way to a seat on



the crowded street car, and tears press sharply against your eyes, and your heart is twisted with the pain of life, and that boy is for you the symbol of an eternal Crucifixion, and you the eternal Pieta, weeping. And all that ride is saddened for you, and you suffer because life suffers in this deadly bondage, and you cannot free yourself until all life is free.

Then your stop is called, and you go to the back of the street car, and there is the sky, grave and lovely, arching above you, and clouds streaming toward the wild, unknown glory of the sunset. You are caught up with the clouds, you are freed of the pain, and you want to run and shout with elation. But you don't because you are bound, too — because all life is bound in the unforgettable sadness of that boy and the life he symbolized. You have to ride on street cars. You are not a cloud that freely goes to the sunset. You have to free all life before you can be free.

You are sad for that boy because he doesn't know what life is. His life is only working to eat and eating to work, and all too much toil for so little gain. You want to give him something, but what can you give him? What will he understand if you tell him that life is rich and full and beautiful for those who know the secret. What is the secret? He would not understand if you told him!

Suddenly you are not certain that the secret you know is enough. You have only freed yourself of your own defeat.

When you were young, you received an accolade of faith in your life to be great and splendid, and that faith suffered a defeat in the triviality of your life. But with knowledge of yourself came the realization that it was you who were trivial, you had made your life the defeated thing it was. And that knowledge set you free. You emerged from your past, the cramped chrysalis in which you were bound.

But now again you must be defeated, and perhaps many times again, not in yourself alone but in the defeat of others — in the defeat of that boy on the street car, in the defeat of all the grey, unhappy people of the world. Loving life, you have identified yourself with them because they belong to life. And you welcome this defeat because through it you triumph in a larger victory, a larger liberation. You take not only the responsibility of your own life, but that of the whole world, upon your shoulders. The world is sad because it does not know how to love life; it has crucified life, not once, but many times. And all its suffering and defeat have resulted from this denial, this betrayal, this crucifixion of life.

Even in religion men have not loved life. They have sealed themselves up in monasteries, in

dogma and sanctity, turning their faces away from the possibility of evil, not knowing that they also shut out the possibility of good. Those who are really great in the history of men are the ones who believed and loved and fought for life — poets who freed our minds and hearts to live more richly, artists who made us see the inherent beauty of the commonplace, statesmen who lifted away the chains of bondage from oppressed races. And all those who deny life are the ones who cripple and kill it with wars, and put it in chains and stifle thought. You know that you are on the side of those who fight to free life, not because it is good and noble and righteous, but because wherever life is hurt you are hurt, its ugliness and its sorrow are yours. You are strong enough to accept this truth, because it is only the weak who must keep an illusion of separateness so that they will not be hurt. You have lost yourself so that you may find a world. You are the lover of life. You are life itself.

You know how we have a saying that love is blind because it does not see the defects in its beloved. That is the way that we love life at first, as the dream splendid and perfect. But he who really loves is the lover of everything in his beloved that is not himself — everything that is alien and new. He does not create an image of the beloved and worship that, as men dream of far countries, of magic shores that they will never reach. He is not content only to dream. He is like a person who stands before a veiled statue and sees the mysterious unveiling, the mysterious emergence, that he can never hope to see fully except by the patient, submissive endurance of love. He observes that the statue is beautiful in a way that he had not before comprehended. To another, the uncomprehended would be ugliness. To him it is a rarer beauty; it is something to be added to himself. He sees also that the statue is not finished, that it has imperfections and incompleteness, but it is not his to perfect or complete. Another artist is working on that statue.

So, to understand, one must remove the separating barrier of likes and dislikes, the defenses and justifications that make a barrier of self, and keep one from comprehension. It is the separative self which judges, condemns, chooses — and never sees life whole.

In the sculpture of ancient Greece there is an ideal beauty, that beauty that you saw in life when you were very young, before you had been touched with the world's defeat. It is the strong young dream that was yours when you walked beneath a star in the sunset, and were not afraid. It is a foreshadowing of perfection, a vision of the accomplished beauty of life. You look back to it at times with longing for that serene faith, that



marble calm, as men look back upon their youth and think how different life is from the dreams of youth.

Now, after long centuries, you see a strange, distorted sculpture; you see ugliness and defeat in the paintings that are hung in modern galleries, and you think that surely the artist has forgotten to love life, in the bitter commemoration of its ugliness. You who paused beside the boy on the street car, torturing yourself with all the pity and pathos of his life, limiting yourself in his limitations — do you really think that the artist has forgotten to love life because he, too, is unable to forget its agony?

If you could paint a picture of that boy on the street car so that all the world could see, as you saw, the sadness of his youth that is shackled in ugliness and the unleavened bread of his days, so that not only you but everyone who looked would be forced to feel the bondage of his life, and no one dared turn away because all saw in his face the face of the whole world, and themselves too — if you were so great an artist that you could do this you would have liberated that part of life, you would have raised the whole world with a mighty leaven.

Everything that has been significant in the world has been significant for one reason only, and that is liberation. Everything that we call great and good and splendid is so because it has lifted away another stone from the tomb in which life is imprisoned. How shall you be lifted up, unless the whole world is lifted with you?

It is no good to talk about duty and service and devotion. You would not want to be loved out of a sense of duty, or served out of a sense of devotion. These are intellectualities, ideas that we use to bolster up our failure to love life. Then we bolster the ideas themselves with authorities and commandments, till we are built upon the sand. It is nearer than that to you, really — nearer than breathing, closer than hands and feet. You cannot build on any authority that comes from outside yourself. It is only an outer garment that you put on over the old, and it never fits as long as you still wear the old garment of yourself. There must be the inner acquiescence before the outer. Honor and gentleness and goodness and generosity are words that we use in the outer world to describe qualities that exist in the inner, essential you. You can pretend these qualities, you can practise them assiduously, but unless you are acting with complete acquiescence the world will see that the garment is not whole. You can practise charity — it is not the same thing as *being* charitable. You can practise gentleness — it is not the same thing as *being* gentle. You would not want a deliberate love.

You have to know yourself, and know what

you want. You have to be broken with self-doubt, you have to die your little deaths, and it seems that many bright illusions die too. But you can't be sentimental about yourself. For whatever you dread most will probably happen to you, whatever torments you most will keep on tormenting you, wherever you set yourself up with a great conceit you will have the props knocked out under you. You will feel at times that there must be a deliberate malice in events, for every thrust strikes a vital spot — the "most unkindest cut" that could be given. It may be that the safest way is to detach yourself from so much living, cease to be vulnerable because you cease to care. But it is the way of negation and death — be stronger than you are! The courage to be tender is greater than the courage to be hard. No doubt you will find yourself at a disadvantage in a world of people who have grown thick-skinned to protect themselves; you will suffer more than you want to suffer. But it is of you the poet said:

"And the world's pity will stab him, and  
the world's sorrow,  
Beauty will strike him again and again  
and again.  
Yet shall he walk unfearing in heavenly  
places  
Who climbs and climbs, though the stripes  
on his soul be seven —  
But the gods said, weeping, weeping, hid-  
ing their faces,  
"We have not heard whether there be a  
heaven!"

It is the faith of the possible, attainable beauty, the heavenly places of life itself that we need, not the faith in an after-heaven. The whole of life is a mystic communion, wherein you eat of the body broken for you, and drink the wine of blood, the wine of life. And this is the philosophy of the *Rubaiyat* — to drink so that at the end you may turn down an empty glass.

Some of the most poignant passages of literature are those relating the last moments of men condemned to die. The knowledge that the world around them will vanish in a moment opens their eyes to its loveliness — the air has never smelled so sweet, the sun has never been so kind. A more piercing reproach than any unconfessed sin is the sense of the bitter unfulfillment, the wastedness, the inexpressiveness of life. If we could have this crowded awareness in every moment, perhaps we should really live, consciously, humanly, beautifully, instead of being blinded and lulled and stagnant with the hope of heaven. For we really do die to every moment. We die from childhood to adolescence, from adolescence to youth, from youth to ma-

(Concluded on page 88)



## THE VOICE OF THE MEMBERS

The chart that accompanied the magazine last month leaves no doubt that much more can be accomplished through the Easy Savings Plan when all members become thoughtful, and each asks himself, "*Do I want to cooperate?*" The success of the Plan depends entirely upon an honest answer to that question. Only a small percentage of our members would find themselves in the position of wanting to cooperate strongly and truly, and being entirely unable to do so. To some degree *nearly everyone can help a bit*. Gradually the Plan will win its way if those who have adopted it do not lose heart because so many have so far not cooperated, and if these will now fairly ask and honestly answer to themselves the question, "*Do I want to cooperate?*"

The following brief comments from various parts of the Section include some from those who have asked themselves that question:

"I have been awakened to my responsibility. You have my cooperation in the future. It is little to ask." Santa Monica, Calif.

"A very fine idea — that I should think of Them every time I partake of a meal. My wife joins me." Seattle, Wash.

"Think those who can't bother with envelopes should submit offer for lump sum." Hartford, Conn.

"It never captured my imagination before. I have always been opposed to saving that way. Now that I have opened my mind and thought about it, I can see many advantages. I am glad I am not too old to learn." Lincoln, Nebr.

"I will contribute one dollar monthly with all

my heart — only wish it could be a hundred!" Chicago.

"I think this a very fine idea." Rochester, N. Y.

"Don't let anyone throw cold water on it. Anyone can follow through a wee bit." Portland, Ore.

"I think the Plan fine, especially the return to the lodges of some percentage." Ventura, Calif.

"Most commendable idea." Denver, Colo.

"Believe it is a wonderful arrangement. Our secretary explained it to us." Santa Monica, Calif.

"I have tried it for several months and it works!" Syracuse, N. Y.

As all lodges know, they accumulate a credit at Headquarters for their use in public work in cooperation with official lecturers. Olcott Lodge, Wheaton, has conceived the idea of applying their accumulated credit to public work of another kind. Here is their report:

"Olcott-Wheaton Lodge is happy to report the manner of its use of its Easy Savings Plan credit. Theosophical books and subscriptions to *The Theosophist* have been offered to and gladly accepted by the public libraries of Wheaton, Glen Ellyn, West Chicago, and St. Charles, Illinois. So far, about twenty dollars has been used, and with the continued inflow of pennies we shall extend our radius of activity to other communities. It's all so EASY."

We have not yet begun to use the power we possess. The Easy Savings Plan provides the way. Each possesses some little power. Cooperation makes it strong and usable.

*Ready for the question?*



## Summer Sessions

Summer School — July 31 to August 6

Convention — August 7 to 11

Those of us who are working up the plans for the Convention of 1937 are looking forward to a gathering of unusual beauty, expressed not only in the surroundings in which we shall gather but in good feeling and fellowship. There is every promise of a particularly joyful gathering of deep-seated unity when we come together this summer. Olcott presents still greater attractions in itself. Physically, delightful and substantial improvements in the grounds are in progress, including a group of pools with trickling water and appropriate background and surroundings, considerably extending the grove — the gift of a member. Another in prospect will probably take the form of a planting of trees and shrubbery to form an almost enclosed "outdoor living room" in which our garden party will find a most appropriate setting. This also is a gift. Further announcements regarding these will appear later. Spiritually, Olcott grows from year to year.

The Convention itself might almost be thought of as a reunion, for we are happy to announce that Mr. Rogers will be an active contributor, after a period of rest. We missed him last Convention.

The return of Miss Mary K. Neff also presents an element of reunion, for she has had intimate connections with Headquarters, having been on our staff for a short time before Dr. Besant called her back to Adyar. Miss Neff will take an important part in the work of the Summer School. In all of the proceedings of the summer gatherings

we shall of course have Dr. Roest, Miss Henkel, and a number of members among whom are some who have not previously appeared on our Headquarters platform.

Business will be dispensed with as far as is possible, without neglecting the essentials and the need to give members an opportunity to express their views. While Convention is the annual meeting of members for business purposes, most members attend for the inspiration of the gathering, the making and remaking of Theosophical friendships, and to take a deeper draught of Theosophy with which to return to renewed activity in their own lodges.

The essence of the program will be understanding, keying the activities to the Campaign for Understanding, in which all our lodges will take part when the season opens in the fall. Beauty in its several artistic presentations will be given special emphasis — beauty of surroundings, beauty of procedure, beauty of relationships, beauty that is becoming more accentuated in all our work everywhere.

Summer School and Convention, in the planning, are most enticing, and the summer at Olcott will be more than ever one of those occasions that those who fail to attend will be sorry to have missed. It is not too early to register; to do so will make your own plans more definite and will greatly help Headquarters staff.

### Rates for Olcott Sessions

#### Types of Accommodation

Type A Cots in Headquarters rooms — sharing room and private bath.

Type B Cots in Headquarters dormitory — sharing general showers.

Type C Room in village (board at Headquarters).

#### Registration, Board and Accommodation as Above

	A	B	C
Summer School Only			
July 31 to August 6 . . .	\$25.00	\$18.00	\$22.50
(6 to 7 days)			

#### Summer School and Convention

July 31 to August 11. . .	42.00	30.00	35.00
(11 to 12 days)			

#### Convention Only

August 7 to 11 . . . . .	18.00	13.00	13.00
(4 to 5 days)			

#### Registration Only

For any period . . . . .	\$2.00
(Young Theosophists — under thirty) . . . . .	1.00

#### Meals Only

Breakfast, 35c; Lunch, 50c; Dinner, 65c.	
(With Type C accommodation, garage if required, 25c per night additional.)	



# Understanding Our Work

BY ADELAIDE GARDNER

**I**N ENGLAND today we are confronted with a curious situation, for although the public is obviously interested in and indeed craving for our teachings, yet it eschews our meetings and occasionally casts slurs upon the organization. "The fault, dear Brutus, lies not in our stars but in ourselves that we are underlings." What is it that we need to do to ourselves and to our work to attract to our movement those who really are akin to its life and purpose?

First, I am sure we ourselves must see it more clearly. It is not a very easy movement to understand, and the leading spirits in any lodge can very easily draw life from one or other of its component teachings and make a main issue out of a subsidiary theme. This is confusing and needs continual challenge.

While the Ancient Wisdom has the most profound psychological teaching to be found anywhere, our Society does not exist primarily, and was not in 1875 flung out into the world, for the sake of saving individual souls—or, in the modern jargon, for the sake of bringing increased self-awareness to this or that individual member.

True spiritual growth in an individual takes place not directly by pursuit, but indirectly. Many great inner changes follow this law; they are the by-product of other and less self-interested activity.

Our Society was founded to study and to promulgate certain ancient teachings about the nature of man and the evolution of life and form, and more particularly to re-emphasize the unity of life behind the diversity of forms. It is the recognition of the one unifying life that is the essential preliminary today to a reorientation of society to its true and spiritual basis, too long forgotten in the West.

To bring about the wider recognition of unity in the world, members must live a life that is expressive of unity, of actual human brotherhood. Theories are not enough. Today is a period when personal experience counts more than anything else in bringing conviction to others. Theories untested by experience are suspect. Hence if we are to be effective as exponents of Theosophy we must put our teachings to the test of life at every point. Lectures based purely on books read or the authority of others—whether Madame Blavatsky or Bishop Leadbeater does not matter—should be challenged by us. We should not

wait for others to do it. Where lecturers of the necessary quality do not exist, discussion groups should be organized so that students may humbly and patiently work out among themselves what is really vital and immediate in our teachings, what it is that we need to apprehend in them in order to alter our own lives and so affect the world around us.

In our teachings there are indeed stated the great principles that govern world evolution, yet we are completely incapable of making people listen unless our members and our organization show their living imprint. Madame Blavatsky and the Masters who wrote to the early students through her never ceased to expound the fact that only by living the life can one know the real meaning of the teaching, and so be able to expound it.

And what is this Theosophical life? First: a conscious acceptance of the living unity of all men, without distinction. This means an increasing awareness of one's separative and personal idiosyncrasies, a relentless challenge of both lazy self-interest and aggressive self-assertion; harmlessness; goodwill; a real growth in insight into one's own and other people's difficulties. Such growth also involves becoming aware of social relationships and all problems of human betterment that are involved in daily living.

The real Theosophist gives a quick response to the needs of others, learning ultimately to see them as equally important to his own. This attitude becomes true not only in regard to members of one's own group, but also in regard to the needs of those groups which are not of us or for us, which have indeed very dissimilar problems and needs to be met. Such an attitude is particularly important just now, for what is most needed today is a strong and well-informed middle party in every field to see the points that are valid in the platforms of all the extremists, and to bring into being some common platform that will enable them, divergent as they may be, to live in amity within their nations and continents.

This Society has done wonders in the past in helping to bring about a recognition of the common basis of the religious teachings of the world. Now we are faced with the more difficult task of evoking the perception of the actual basic brotherhood of all nations. We need now to develop political tolerance and fellowship, a willingness to



hold to our own methods of government and social organization without hating or fearing those who differ, or attempting to force opinions and methods upon them. The same method as that used in the past for religious differences must be applied afresh to this new problem. We must show the good and useful principle underlying all forms of government, and we must ourselves learn to live at peace with all men.

And then in the Theosophical life there is a constant lifting of the heart and a spreading of the mind to the ideal. This is the root practice taught by both eastern and western mysticism, but today overclouded by the misuse of the method itself as well as by the too shallow judgment of western psychologists. To affirm that one possesses a quality, being without it, distorts truth and opens the way to self-deception. To love an ideal, brood over it, contemplate it, feed upon it, will to be like it, until it becomes ingested in one's character and thereby alters the whole orientation of one's inner life, is a basic pattern of spiritual growth. If we love truth enough we become aware of our own falsities, and the love of truth gives us the most potent stimulus to outgrow them. If we revere unity sufficiently to ponder over its mysteries, the separative barriers built by habit between us and our neighbors — or our "enemies" — are worn down and disintegrate. But to do this we have to be keenly conscious of the beauty of truth and unity and to be aware of their working in daily life.

Our teachings and our movement have yet one more great stimulus for living the life which we use far too little. It is our inestimable treasure to possess in our literature the record of the nature and work of the Elder Brethren, Their teachings and writings. As a humble member studies these

vast conceptions, envisages Their lives and dimly glimpses the future of the human race, his values alter, his concepts change. If he can devote even a small portion of his day to the study of these great Brethren and Their work in the world, he lights up his inner consciousness and finds increasing joy through serving our movement, and in attempting to express its root principle of brotherhood — in short, in living the life. And then the real magic of our teachings begins to be demonstrated, as it is continually demonstrated in members over all the world. The light from within becomes greater than the individual's own light. As he touches the One Life he becomes therefore greater, more serene, more courageous, more competent, for that life brings both peace and understanding.

The inner purpose of our movement is manifold, and curiously enough is often hid from members until they begin to devote themselves to its service. Then as the life of the devotee flows along with the life of the Society the two blend; that of the worker becomes enhanced and suddenly he "sees" in a new way that to which he has committed himself. "The laborer is worthy of his hire" and "he that doeth the work shall know the doctrine."

If we had workers of this nature in numbers instead of the scattered few, what could we not do in the world today? We need the all-round person — worker, student, idealist. Our contact with our teachings is too small, too self-interested, too shallow. If members will take the plunge and commit themselves to challenge their relationship to the movement and its effect upon them, the spirit of the world toward us will change. These are adventurous times. Let us live our Theosophy adventurously.

*From Theosophical News and Notes, England, January-February, 1937.*

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Where the mind is without fear and the head is  
held high;  
Where knowledge is free;  
Where the world is not broken up into frag-  
ments by narrow domestic walls;  
Where words come out from the depth of truth;  
Where tireless striving stretches its arms to-  
wards perfection;  
Where the clear stream of reason has not lost  
its way in the dreary desert sand of dead  
habit;  
Where the mind is led forward by Thee into  
ever-widening thought and action —  
Into that heaven of freedom, my Father, let my  
country awake.

— RABINDRANATH TAGORE



# Flowers and Gardens

BY C. JINARAJADASA

*(The following article is the first chapter of that exquisite little book by Mr. Jinarajadasa, Flowers and Gardens. The book is described as a dream structure. It was first published in 1913, and is dedicated "to the Master Koot Hoomi, Who sent the dream.")*

## Chapter I — FLOWERS

I HAVE just had a vivid dream, and though I am now thoroughly awake, I am living in that dream still. It was the dream of a strange place and people. I seemed to be part of both as one of its residents, and as I write this now I seem less to be drawing upon my imagination than to be describing what I live myself.

First and foremost certain ideas hover in the air and seem almost tangible. I have been many times in an electric power-house where everywhere motion was the insistent thought and feeling and yet my eye saw not a thing revolve. So in this dream place certain ideas are like the atmospheric pressure round us, invisible and intangible, and yet they seem to pulsate in all that lives. Of these ideas, two stand out preeminently; they are — the Children, and the Aged.

Wherever you go, every man and woman seems as though obsessed with the idea that the state exists for the sake of the children. Neither thoughts of business nor of pleasure are prominent in their minds; the one topic they find fascinating is: How shall we make the children happier than they are now? Every other interest gives way to this; as we look at the paper each morning seeking news of business or of pleasure, of politics, literature or art, according to whichever of these has the greatest attraction for us, so in this state each morning men and women begin the day with an eager search for whatever new ideas there are in the world for the welfare of the children.

These people do not consider themselves as the state; the thought uppermost in their minds is that the state is made up of the children. All their daily occupations are magnetized by this central thought, all their nation's affairs are directed to this end — the welfare of the children. That the children should be joyous and happy, not intermittently but every moment of time — this is to them the Law and the Prophets. Their idea of virtue is whatsoever contributes to a child's welfare. As we think of our country and our people as the "fatherland," so in exactly contrary fashion these people think of their state as the "children's land"; as to us patriotism — "father-service" — sums up the duties and virtues of a citizen towards his state, with these people similar

virtues are described in their phrase "child-service."

If the elders are thinking continually of the children, equally strange is the thought of the children, who are continually thinking of the aged. The children are taught that there is something mysterious and awe-inspiring in a man or woman past a certain age, when his or her physical powers are declining; they are taught to think of the aged as we might today think of our national heroes, with pride and veneration. It seems almost as if the children looked upon each utterance of the aged as a pearl of wisdom; certainly the privilege of service to the aged is considered the greatest honor a child can have. Naturally the children love more keenly those of their own generation, or those of the generation above them like their parents and uncles and aunts; and yet it is strange that instinctively they think more of serving those of two or more generations older than themselves.

Of course there is practically little or no physical hardship in this state. After a certain age, all men and women retire from active occupations, for the state thenceforward guarantees to them a life of ease as a reward for their services to it as industrious citizens during their prime of life. But it is not this physical ease of the aged that attracts one's notice; it is the respect shown to them by the children. As children grow to man's estate, many of them grow to be far cleverer than any in the older generations, and such children cannot help knowing it; but in spite of this knowledge of theirs there is no intellectual pride that makes them look down on the aged for being less clever. The training as children persists when they grow up in a grave courtesy to the aged and a devotion to their welfare. Each citizen considers as next to the duty to the children his duty to the aged and infirm.

They have a religion but the thought-images are so novel that it is not easy readily to expound it. Continually the thought of flowers permeates their ideas of what is noble and good. They think of each individual as having a flower within him which is slowly opening. As we speak of the soul of man, they speak of "the flower in man." When a person does what is serviceable, they say,



"His flower is opening"; when he dies they say, "He has seen his flower." They believe in a Supreme Intelligence guiding all things, but they call Him "The Flower of Flowers."

The flowers in nature have for them a significance that they have not for us in this world. Each flower is to them a mirror of some virtue. They think of three great modes in which "the flower in man" opens, by power, or by wisdom, or by love. Each of these three modes includes within itself hundreds of virtues, and each virtue is mirrored in some flower. Whenever a man, woman, or child sees a flower, each senses a meaning in that flower; with one flower it is renunciation, with another it is humility, with a third it is joyful sacrifice. They feel that the flowers in nature are calling upon the flowers in themselves to open, and they surround themselves with flowers.

All the names for their flowers remind them of phases of life. As we have names like Love-in-amist, Love-lies-bleeding, Heart's-ease, so these people have phrases which are the names of their flowers. Kiss-and-be-friends is one of their flowers; Whispers-sweet is another. Baby's-smile is a third, and corresponding to our Forget-me-not they have one which is the favorite of sweethearts which they call Seeking-the-Light. The flower of love is a wild-rose, but they call it Everybody-You; lovers plight their troth by exchanging this flower. Their sacred flower is a cultivated variety of this Everybody-You; it is called Heart's-Flower, and is offered on their altars to the Flower of Flowers.

In a mysterious way they identify childhood with flowers. Grown-up men and women dig and plant the seeds and train the plants and creepers and do what manual work is needed in gardening; but they look upon the children as the real gardeners, whose directions must be implicitly followed in all that concerns flowers. The arrangement of the various colors in the flower beds, the designs in which they are to be planted, what flowers are planted next to what, all these the children direct; the elders feel that the flowers speak more audibly to the children than to themselves, and so always consult the

children about flowers.

Children and flowers play a principal part in the imagination of the people. As flowers hint to them of virtues, so they believe that each child represents more particularly some one virtue. They are as glad to see a child as we are when we find a flower in the field in springtime after a long dreary winter.

When the course of true love runs smooth and sweethearts marry, it is with a prayer in the heart that many children may be born to them to bless them by surrounding them with virtues. The parents consider that a child coming to them brings with it two great privileges, one of them contemplating a virtue represented by the child, and the other of blossoming in a virtue evoked by its presence among them. One child they say reflects innocence, another candor; a third is the embodiment of delight in life, and a fourth of the priceless gift of leadership. Humor is with them one of the virtues, for they consider nothing humorous unless while they smile they feel pity too; here and there they find a child that with its quaint and bright remarks makes them keenly see and feel life in a deeply humorous way, and they note and observe that child and its ways as we might study some budding genius.

Their children, as the best of children will, have their moods, and then it is that the parents feel they must manifest those virtues they are called upon to grow. When a child is fractious, "We must grow in patience" is the thought the parents have; even when they fail to be patient, they never blame the child for the irritability they feel. If a child is disobedient, they say to themselves, "How little we ourselves know of the privilege of obedience; since we have not learnt how to renounce our desires, of course we cannot work on the wills of others through their desires." And so on with every manifestation, pleasant and unpleasant of the children's natures. In the good they see the virtues reflected; in the bad they hear a call to shine out in virtue.

*(Other chapters of this beautiful little book will follow, but the book itself can be purchased from The Theosophical Press, Cloth, \$ .50.)*

## Out of the Heart of a Child

### *A True Story*

A little boy of seven observed his mother's beautiful new fur coat and asked her, "Mother, what kind of fur is it?"

She replied that it was made of squirrel skins. In response he looked shocked and grieved, and asked, "Did you have them kill all those little squirrels just to make you a coat? Why didn't

you have them shoot just one big deer, or (considering this idea, which he didn't like either) why didn't you use the outside of a big tree? (Still more thoughtfully) — not a *live* tree of course, but some big dead one?"

Truly a child knows the law of compassion and harmlessness.



# Peace

BY LAWRENCE V. MOTT

(Talk Given to Colorado Lodge, Denver)

**E**IGHTEEN years ago upon the rumor of the Armistice, the world, and the United States in particular, indulged in a great emotional outburst. Since it was so purely emotional I doubt if any of us have the faintest idea of what our thoughts were at the time. However, I venture the opinion that we had an indefinite notion concerning peace forever more. Since the "war to end war" was over, the problem of peace, as we saw it then, was settled.

Today, we who remember the Armistice find the question of peace still claiming a large portion of the headlines and the attention of most thoughtful people; we find many observers frankly predicting war and a courageous few of the lovers of peace stating that it cannot be avoided. So it seems an opportune time to examine our conceptions of peace and to determine why the 1918 foundations have proven to be so much sand.

Socrates used to provoke arguments which were anything but peaceful by demanding definition of the terms used. While I don't want to start anything but a discussion, still it is an excellent suggestion. Consulting Webster's Dictionary, I have selected three definitions which, to my mind, divide the term "peace" into three aspects. The first definition is probably the most widely accepted and is usually the sense in which we use it when discussing world affairs. It is: "Exemption from, or cessation of, war with public enemies; freedom from international hostilities." This is the sense in which most diplomats, politicians, and peace organizations use the term.

Then there is a definition which narrows the scope to a communal or possibly a national aspect. It is: "Harmony or concord between individuals; freedom from personal strife or quarrels; amicable personal relations." Possibly you may object to the way I have stretched the definition to cover a nation, but the important point to note is that this definition involves more than one individual—the relations of two or more. I think there are few nations, cities, or family groups where this aspect of peace isn't disturbed at one time or another.

Now we come to the definition which I consider the most vital aspect and yet so totally ignored and forgotten that it is well to concentrate our attention upon it. It is: "Exemption from, or *subjection* of, agitating passions, fears, etc.; tran-

quillity of mind or *conscience*." I interpret this definition to mean peace as concerns the individual, the way the personality reacts to outward environment and to the dictates of the higher man, but in any event a peace wholly within one's self.

This personal peace is the foundation for *true* national and international peace. It is the degree of development, or, in most cases, the *lack* of development of personal peace, which explains why the promise of the Armistice has proven such a hollow delusion. It explains why the League of Nations, disarmament conferences, treaties, and peace movements have failed to halt the inevitable slipping of the nations toward war. These are sweeping statements. I would hesitate to make them before a group other than Theosophists. But we are in a position to understand why personal peace is such a large factor in world peace and yet has almost no place in the understanding of the average man.

We know that each of us is equipped with two broadcasting stations, both in operation every waking moment. One is sending out messages on the kilocycles of emotion. In the average man this station is by far the most powerful, particularly so when there is little personal peace in the individual. The other station broadcasts on the thought waves and with most of humanity its power is decidedly less than the emotional station. We also understand that these individual waves of emotion and thought have the faculty of strengthening waves of a similar nature broadcast by others until a mighty force in the realm of feeling or intellect is built up. As we further know, such a built-up force has a tremendous influence on the feelings and ideas of individuals or nations with similar inclinations. And so the individual force acts upon the whole and the augmented whole upon the individual. It is true there are higher forces acting upon humanity, but the individual still plays a most important part in the immediate cause for war or peace, since the waves from his broadcasting stations can counteract the nobler influences.

No thinking person will say war is inevitable, yet as long as these tremendous forces such as hate and greed can be unwittingly generated, we must remember that once set in motion they must expend the stored-up energy. So right now, no matter how ardently we may wish for peace, the



past actions of humanity raise the old, ominous clouds on the horizon.

We can have the paradox of wanting peace and helping to generate war at the same time. The situation in Europe illustrates this. To reduce the circumstances to simple terms, suppose you imagine yourself in a large field holding a gun in your hands. A hundred yards away is a neighbor of yours and he is loading a gun. The question immediately arises as to how you and your neighbor happen to have guns. Well, in the past there have been numerous occasions of unpleasantness between you two, in fact, you have exchanged pot-shots — pot-shots that reached the respective targets. The last time, when you got out of the hospital in 1918, you swore, "No more guns for me!" Yet whenever the old wounds throbbed and ached, you didn't think very kindly of the one who caused them. Then, there was the time he caught you looking over the line fence at his trees loaded with apples. You thought you knew the look in his eyes, so the next time you had to go out on a dark night you toted your gun. A few more times and it got to be a habit — particularly when your neighbor started to do likewise.

Here you are, both with guns. You may remember what happened before — the unpleasant shock of stopping a slug, the weary days in the hospital. All this may make you exude peace and goodwill toward your neighbor and you may wish to avoid trouble, yet one portion of your mind will be frantically busy deciding what you will do if that so-and-so points the gun at you. As the suspense heightens, it is safe to say you will concentrate on the gun while those thoughts of goodwill fade into the background.

War and armaments are outward manifestations of an inward cause. To concentrate on them alone in a peace drive is as futile as disinfecting the discharge from a wound without giving any attention to the wound itself. I would not have you conclude that existing organizations and agitations about armaments, treaties, and so on are of no use and to be ignored entirely. They have their use and place in the scheme of things, but it does seem as though the attitude of the individual is much more fundamental. How can anything be gained if we sign a peace petition and then turn around to react to some situation in a way directly encouraging war?

There is no need to enumerate the many daily circumstances which may provide the spark for a wave of ill will, depending of course on the individual and the amount of personal peace he has developed. In the aggregate the explosions must build up considerable forces which certainly do not aid the national or international temper. Perhaps you may feel that I am drawing a pretty

fine line when I indicate apparently trivial episodes as an aid in bringing war upon us. If so, let's take instances close to war and peace. Hitler, for example, has been the target of much publicity — some of it decidedly derogatory. There are many who burn with resentment over his acts. Such feelings, particularly on the emotional level, are promoters of war. We have the other side of it in the article from *The Theosophist*, which suggests that Hitler has done certain things of benefit to his country and thereby to humanity; most of this is ignored because it doesn't make sensational headlines. Which way have our feelings inclined the most — toward war or toward peace?

When the Japanese attacked Shanghai there was much indignation in this country and considerable talk about the boycott of Japanese goods. I am among those who thought ill of the Japanese. And yet, within the last six months I have stumbled upon an excellent and most informative book on China. The author was present at the Shanghai affair. When he points out all the things the correspondents failed to mention, I feel forced to revise my ideas. The Japanese evidently had provocation and the Chinese 19th Route Army loses some of its luster as the heroic defenders. In any event, has our attitude during this episode aided peace and understanding?

The question of war debts causes considerable indignation in this country, particularly so when we stand by and see the money spent in increased armaments. I wonder if we know the whole story and if we know enough of the truth to give vent to our wrath. Cold economic facts make poor headlines, you know. No matter what the truth may be, are we, in the meantime, giving true aid to the cause of peace? Now let me make it perfectly plain that there is no need to condone the harmful acts of Hitler, the Japanese, or the debtor nations. We must remember that if a man or a nation displays repulsive traits, it is not necessarily a sign that they cannot play an important part in the evolution of humanity. In any event, we can safely leave the judgment and punishment up to the Lords of Karma.

Nor is it necessary to avoid taking a positive position on controversial questions. At our stage of evolution it is not indicated that we should be "wishy-washy." A sincere conviction honestly arrived at is *not* a force against peace if we recall our definition of peace in its personal aspect, that is, "Exemption from, or subjection of, agitating passions, fears, etc.; tranquillity of mind or conscience." In forming our opinions, I suggest we remember this verse:

"In men whom men condemn as ill  
I find so much of goodness still,  
In men whom men pronounce divine



I find so much of sin and blot,  
I do not dare to draw a line  
Between the two, where God has not."

When we form our opinions, just where do we get the information we need? Usually it comes from the written or spoken word. Not long after the Armistice we began to realize how information could and did fool us — we called it propaganda. Even at that time there was nothing new about propaganda, but the propagandists were just beginning to realize the enormous force of thought and feeling which could be generated. The lesson has never been forgotten, and as a consequence this personal peace has been bombarded on all sides with cleverly disguised propaganda. The crying need today, as an aid to achieving personal peace, is the ability to weigh, sift, and evaluate what we hear and read.

In the final analysis, just as we have to achieve personal peace from within, in the same manner, no person can tell us what to accept and reject. But it is our duty to provide educational facilities which will aid in attaining discrimination. With the tools at hand, the individual must work for himself. As yet, I think the tools are imperfect and not fitted to carve the truth from the rapidly growing forests of propaganda.

There is not time to delve deeply into another important point which is bound up with the individual, as well as with war and peace; I refer to economics. It is a factor modern thinkers have come to recognize as a prime disturber of the peace in all ages. Here again, personal peace looms as an important item. To equalize world income, standards of living, and to alleviate world distress will require personal sacrifices on the part of the individual. Are we prepared to make them with "tranquillity of mind and conscience"? If so, then we are a long way on the road to permanent international peace.

Throughout the discussion I have considered peace mostly from the way the individual affects it — first, by his reaction to everyday happenings; second, by his reaction to world affairs; third, by his reaction to what he hears and reads; and finally, by his reaction to economic cooperation of the world. This is by no means the whole story of peace. It is the most unromantic and least spectacular chapter and therefore the most easily ignored and forgotten. Is there not significance in the exact words of the phrase Dr. Besant used at the end of her books? It was *not*, "Peace to the world"; it was *not*, "Peace to the nations"; the exact words were, "Peace to *All Beings*."

## YOU WILL GO THROUGH STRANGE DOORS

(Continued from page 79)

turity. And what we call the tragedy of human life is written in the language of this illusion. Art which is faithful to life cannot choose but reiterate the theme of impermanence. But the tragedy of human life is not inherent in this theme. For to the inner life, change and death are gateways of release. If we identify ourselves with it, we are no longer afraid; the wind of its going is the breath of our lips.

And the whole value, perhaps, of knowing sadness, the whole meaning of all our love and loss and pain, is to stir us with a great longing for that completeness in which everything is expressed, nothing is lost. And this is only

possible when we have passed through the strange doors of the spirit into the intimate comprehension of life. The inner life is not a retreat from experience, though experience is clothed in illusion. It is not in any sense a refusal of life. The flowers do not stop blooming in this transient beauty, the leaves do not cease to dance with every springtime their small, secret dance. There is no withdrawal, but a more complete yielding, a more complete participation, for beyond the mask of illusion, with all its frightening aspects of change and death, you have seen the face of life, deep and strange, and Beauty is content in the arms of the Beast.

## "TO BUSINESS"

(Continued from page 76)

lower overhead per piece but better profit per year, lower sales price per piece but a vast increase in annual income.

The same wage will buy more, but higher wage will so extend the markets for mass consumption

products that as good merchants we must all help raise the buying power of our employees — if we do it for humanitarian reasons well and good — but if we do it only as a means to common prosperity and individual profit the effect on the general welfare will still be benign. — S. P. W.



# Choosing Building Materials

BY DOROTHY ROOD, Ph. D.

ANYONE whose eyes are opened to the subject of nutrition can look around in any group of people and see large numbers of malnourished men, women, and children. In addition to these there are many more suffering from disorders of one sort or another now known to be due to some deficiency in the diet. So much has been written on the subject that the average reader is confused by apparent contradictions. One thing seems to stand out in all the research and that is that the flesh of animals is not necessary to an adequate diet. It is a costly source of even such food elements as it is known to contain. While some animal products may seem to be exceptions to these statements no one of them is irreplaceable.

Medical science tells us that many of the obscure illnesses to which mankind is subject are due to absence or insufficiency of certain necessary food elements. Deficiency may be present for a long time before any easily recognizable symptoms appear. For example, Dr. Sherman tells us that probably 50% of the population of the United States is deficient in calcium. Iron is another mineral in which the diet is frequently deficient. Lack of vitality, shortness of breath, and irritability may be early symptoms of this lack in persons otherwise apparently well. The other minerals necessary to health are likely to be found in the usual diet in sufficient quantities to meet the body's needs.

Another set of food elements necessary to health have been discovered in the last twenty years. They have been known only empirically until very recently. No one knew their nature beyond the fact that the absence from the diet of any one of them caused a definite, constant set of symptoms. Some investigators thought they might be amino acids (the substances of which proteins are composed) and since they are vital to life they were called vitamins. Their nature being unknown they were designated by the letters of the alphabet — A, B, C, D, E, F, and G. Very recently one or two of them have been isolated and found to be chemical compounds. Some of them are very unstable and are easily destroyed. Cooking destroys some of them. Adding soda to the water in which vegetables are to be cooked to preserve the green color destroys others. Sulfur used in drying fruits destroys vitamins B and G, while it preserves A and C. Therefore if a person eats whole grain

cereals and has little fresh fruit he had better eat sulfur dried fruits. Sulfur is a necessary food element so what remains in the fruit is not harmful. On the other hand if he prefers white bread to brown but eats plenty of fresh fruit he had better choose sun dried fruits.

Vitamin A is soluble in fat but is found only in animal fats. Butter is a fair source as are also egg yolks. The richest known sources are fish oils. This is one of the reasons physicians prescribe cod liver oil. However, the fishes build their vitamins from vegetable sources and so can we. For this purpose we need carotene, a substance associated with yellow color. Carrots and other yellow vegetables, oranges, tomatoes, and dark green leaves are all rich sources.

The other reason for the wide use of cod liver oil is its vitamin D. This is called the sunshine vitamin and we build this for our own use by exposing our bodies to sunshine. If we have to live in smoky cities we may supplement our sunshine by artificial sun lamps. There are so many dangers in connection with these lamps and so many useless products on the market that it would be better never to try this method of treatment except under the guidance of a physician or well-trained physiotherapist. One danger is common to lamps and sunshine, too, so it is well to give a word of warning. Sunlight, real or artificial, applied in excess amounts may cause severe burns or even death. Pigment in the skin may be formed as a result of exposure to light. Its presence protects from the ill effects of sunlight in direct proportion to the depth of color, the black negro being best able to work in the sun for long hours, the fair northern races being able to stand least sunlight. Exposure to sunshine should begin for a short time, only, each day. Five minutes once or twice a day for babies is about the right amount. It may be increased by five minutes each day. There should not be more redness caused than will fade by the next application. It should be remembered that redness may increase after coming out of the sun.

This may seem far afield from the subject of nutrition but it is not, for vitamin D, built up in our bodies by sunshine, is responsible for our ability to utilize calcium in our food. Its deficiency causes the disease known as rickets which is characterized by bow legs and other bone deformities in infants. Negro babies in our northern cities are very prone to have rickets because their



dark skin makes them need much more sunshine than can filter through our smoke-filled air and the thick clothing demanded by the cold climate. Sixth race babies are not immune to this disease.

Incidentally, it might be mentioned that ordinary window glass which contains lead filters out most of the antirachitic rays of the sun.

The first vitamin discovered was that now known as B or B<sub>1</sub>, the absence of which causes beri-beri, or polyneuritis, a disease common in the orient where "polished" rice is a large part of the diet. The vitamin is found in the outer casing of the grains or the bran which is discarded when rice is "polished." Shortage of the vitamin causes some forms of neuritis and nervousness.

What was first called vitamin B is now known to be a complex of many, at least seven of which have been more or less perfectly separated or identified. They are known as B<sub>1</sub>, B<sub>2</sub>, B<sub>3</sub>, B<sub>4</sub>, B<sub>5</sub>, B<sub>6</sub>, and G or Pellagra Preventive. Pellagra is a disease prevalent in the southern states of the United States, among people whose diet is largely composed of *white* corn meal and fat pork which have no vitamin G. What vegetables they have are parboiled and the water discarded before cooking. By this process of parboiling they throw away their vitamin G. Many minerals and vitamins are drawn out into the water in which vegetables are cooked, hence they should always be cooked in small quantities of water and any remaining should be served with the vegetable or used to make soups, to moisten nut loaves or in other ways in the diet. Vitamin G is plentiful in the white of egg, in tomatoes (fresh or canned), and in yeast, particularly brewers yeast.

Another dietary factor of special concern to the vegetarian is protein. Proteins are the organic chemical compounds of which living protoplasm is composed. The proteins differ chiefly in the various amino acids they contain. Those which contain all the amino acids needed for human beings to build up their own physical bodies are called complete proteins. Only a very few vegetable proteins are complete. Soy beans and brazil nuts are two of these. The latter is so rich in fat that it is indigestible in sufficient quantities to fill the body needs. Soy beans are the best choice, but they are not served in restaurants, and it is impossible to maintain adequate nutrition without milk and eggs if one is not living at home where the diet can be properly planned.

A quart of milk a day is needed by children from infancy until the bones are completely formed at about twenty-one or twenty-two years of age. Pregnant women and nursing mothers should also have a quart a day. This will safe-

guard them as to protein and calcium. Other adults may reduce the amount to a pint a day and supplement the protein by eggs, cheese, beans, peas, and nuts. It should be remembered that while soy beans can be substituted for milk as far as the protein is concerned, they are deficient in calcium. Cottage cheese loses about eight-ninths of its calcium in the whey. Cheeses which are curdled by pepsin are nine times as rich in calcium as cottage cheese which is curdled by lactic acid. Pepsin can be obtained from vegetable sources but such quantities are available in the slaughter houses that it comes commercially from that source. Only a very minute quantity is used in the manufacture of a pound of cheese.

Now to make this practical and helpful I will try to translate this into a form which will make it easy to choose a day's menu. There should be a pint to a quart of milk not necessarily taken as a beverage but may be included in milk soups, sauces, bread stuffs or cake or in any desired way. Canned milk is as good as fresh for furnishing protein and calcium. It is considerably cheaper. It may have lost some of its vitamins but this loss can be made up by fruit and vegetables. It is decidedly preferable to milk whose source is unknown or of doubtful cleanliness.

There should be at least two servings of fruit a day, one of which should be a citrus fruit or tomatoes, the latter may be fresh, cooked, or canned. There should be a minimum of one pint of orange or lemon juice a week. If grapefruit juice is substituted half again as much is needed or if tomato juice is used a quart a week is needed. All three may be used in a week in any proportion desired. Each person should have five to nine pounds of vegetables a week. These should be assorted so as to include potatoes, other root vegetables, and leafy or green vegetables. This means at least two good sized servings of vegetables a day, one of them leafy or green.

There should be some raw food every day either fruit or vegetable and at least one should be of yellow color. The diet should include some grains which may be in the form of bread, cake, breakfast cereals, macaroni, or any of their many variants. At least half of these cereal foods should be of the dark or whole grain variety.

It can be seen that special vegetarian dishes are not necessary. The chief thing to remember is that we should have variety. We do not yet know everything to be known concerning nutrition and the only way to be sure that we are not omitting some necessary item is to have this wide selection. At the same time we should be sure we do have the things that are known to be necessary.



# Theosophy in the Field

## Lodge Activities

*Akbar Lodge* (Chicago) is presenting an interesting program of Saturday afternoon lectures during March and April. The lecture titles include "Signs of the Times," "Angelic Incarnations," "Art Is Language," and others equally as intriguing. Study classes in *The Secret Doctrine* and the Fundamentals of Theosophy are conducted on alternate Saturdays preceding the public lectures.

*Cincinnati Lodge*: As a new experiment this year, the lodge has been giving a "Library Tea" in its attractive new rooms on the last Sunday of each month, the object being to introduce friends and inquirers to Theosophy and interest them in the library. Dr. Thomas Stewart has presented to the lodge an autographed picture of H. P. Blavatsky and Colonel Olcott. In January Mr. John E. Weis, noted portrait painter, read a humorous and entertaining paper on art, telling of his experiences during a winter spent in southern France. In February the lodge was fortunate in having Dr. Gustav Eckstein, well-known author of *Noguchi, Lives, Canaries*, and other books, who gave a fascinating account of the habits and peculiarities of some of the birds he knows so well.

*Detroit Lodge* writes: "We have had the privilege of another visit from Miss Henkel. Her public lecture was well attended and enjoyed, and her talk to the members was very enlightening. In celebration of Adyar Day a public program was given on Sunday, February 14, showing films of Adyar and Olcott, accompanied by a talk by Miss Gwendolyn Garnsey. On Tuesday, February 16, there was an Adyar Day program for the members, at which Mr. Pearson gave an illustrated talk entitled 'White Lights in Tibet.' Mr. Felix Schmidt has started a class in Theosophy for the German-speaking people."

*Genesee Lodge* (Rochester) is appreciative of the fine new hangings and table and bookcase scarfs presented to the lodge by the chairman of the decorations committee, Miss Anne Cummins. The beauty of the lodge room is greatly enhanced by these new gifts. On Saturday evening, January 16, the lodge gave a very enjoyable tureen supper at the home of Mrs. Tuttle. *The Beginnings of the Sixth Root Race* is being studied at the closed lodge meetings.

*Kansas City Lodge* reports: "About a dozen of our books have been placed in a downtown lending library at the request of the owner of the book shop. This is a very popular book shop

and affords us the opportunity of getting more of our books in circulation."

*Lansing Lodge*: Members of the lodge and of the public classes met together at the country home of Mrs. Adelaide Northam, where a very fine Adyar Day program was carried out in memory of the Founders. An enjoyable feature of the evening was a Bohemian dinner. Miss Henkel's recent visit was most helpful to the lodge, and her two public lectures were well received.

*Maryland Lodge* (Baltimore) has dedicated the March issue of its bulletin to Olcott. Interesting features of this bulletin include quotations from the writings of Henry Steele Olcott, the first American Theosophist. Of him his Master has written: "Casting about we found in America the man to stand as leader—a man of great moral courage, unselfish and having other good qualities. He was far from being the best, but—he was the best one available. With him we associated a woman of most exceptional and wonderful endowments . . . For six and one-half years they have been struggling against such odds as would have driven off any one who was not working with the desperation of one who stakes life and all he prizes on some desperate supreme effort."—*Mahatma Letters*. The bulletin continues with this thought: "His spirit lives again at Wheaton. And so, in the years that followed, no more fitting name could be found for the permanent headquarters of the American Section at Wheaton than—Olcott." The lodge program of public lectures for March and April includes such well-known lecturers as Captain Sidney Ransom, Mr. and Mrs. Fritz Kunz, and Mr. Hugh F. Munro.

*Milwaukee Lodge* writes: "The Theosophical Order of Service, Animal Welfare Department, recently organized a social in order to aid the Red Star relief for animals in the flooded areas. The proceeds were sent to the Red Star Animal Relief, Albany, N. Y."

*New York Lodge*. A very attractive program of lectures and classes is announced in the recent lodge bulletin. Fritz Kunz continued his series of Friday evening lectures into March. Captain Ransom, who will be in New York from April 21 to 23, will speak to the members on April 21 and will deliver on April 23 a public lecture entitled "Giants of the Spiritual World." Dora van Gelder speaks on "The Evolution of the Aura," with illustrations, on Friday evening, April 30. An interesting program has been arranged for the



Wednesday evening members' meeting — three talks by Fritz Kunz, and four meetings devoted to a study of *The Voice of the Silence*, the series to be divided into two talks, a symposium, and a discussion. The following quotation from the bulletin may be of interest to other lodges: "Another recent innovation has been the 'Introduction to Theosophy' class. There is something about a 'Beginners Class' that sets people off — nobody likes to be called a beginner — and who knows, perhaps one made a beginning several thousand years ago anyway. To be 'introduced' is much nicer; people frequently are introduced by chance to what they have met before. The way the class has been handled has been very happy; no formality, no textbooks, but lots of discussion and questions, and best of all, a variety of teachers so that there has been no one point of view presented exclusively."

*Pacific Lodge* (San Francisco) commenced its work for the new year (continuing with the lodge study course "There Is a Plan") with a very interesting and stimulating talk by Mr. Alexander Horne on "Character Building Through Art." The study course is proving quite successful and more and more members are attending. The lodge received much inspiration from the visit of Dr. Roest, who gave three public lectures in February.

*Palo Alto Lodge* writes: "The lodge is laying the foundation for a strong future center. Fortunately located near San Francisco, we are privileged to welcome prominent representatives of the Society. Last November Captain Ransom, with his inspirational breadth of vision and geniality, added new strength to our foundation. February 21 brought us Dr. Roest, whose vibrant philosophy of joyousness and depth of understanding won a place in the hearts of all who heard him. Our members continue to derive benefit from the study course 'There Is a Plan.' We try to have public lectures once or twice each month."

*Panama Lodge* presents an attractive program of Sunday evening lectures for the public, and a monthly radio program is broadcast on the first Sunday of each month. Adyar Day was celebrated on February 14 with an inspiring address and illustrations.

*Sacramento Lodge* reports: "We were fortunate to have the benefit of a five days' visit from Dr. Roest early in February. In addition to the usual members' meetings he delivered three enthusiastically received public lectures, through which our lodge was able to make new and helpful contacts. We are grateful to Headquarters for making available such outstanding services as Dr. Roest is capable of rendering to our centers."

*St. Louis Lodge*: Beginning the first of March a new series of lectures dealing with Biblical

inconsistencies will be given by Mr. Charles E. Luntz. The groundwork will be laid in the first lecture under the title "Conflicts in the Bible, Their Meaning and Purpose." The Theo Arts Club, sponsored by the lodge, will have a Shakespearean program on Thursday evening, March 25, the subject of the lecture to be "The Spiritual Side of Shakespeare." Madam Thoms' pupils will render a number of Shakespearean songs before and after the lecture.

*Syracuse Lodge* is trying out a new plan for its closed meetings. Every other week the president appoints a chairman to take charge of the program for the evening. This is to familiarize the members with the duties as well as the difficulties of that important office. Thursday evening, February 4, Professor Wm. R. Yerrington, of Syracuse University, gave a talk on "The Mysticism in Poetry" to a small but very attentive audience. A class in public speaking has been organized and will meet in the lodge room on Monday evening of each week.

### Florida Federation

(From the Florida Federation News Bulletin.)

*Gainesville Lodge* announces that Captain Ransom will be heard in a fifteen-minute radio address on March 11. He will be the featured speaker on the "University Educational Hour" and his subject will be "Worlds, Visible and Invisible."

*Jacksonville Lodge* reports: "Captain Ransom visited us on Saturday, February 13, and presented an inspiring public lecture to an audience which overflowed our hall. Six persons signed up for the elementary class. *The Ancient Wisdom* will be the subject of the course of study for the coming year. Our president hopes to make the lodge meetings more interesting by encouraging each member to participate in the programs. Following the study period a ten-minute talk will be given by one of the members."

*Miami Lodge*: Two public lectures were given by Captain Ransom in the Halcyon Hotel on February 24 and 25, respectively, and they were enthusiastically received.

*Orlando Lodge* presented a varied and interesting program during the month of February. Mrs. Mary R. Paine spoke on "The Plan For the Animal Kingdom," assisted by Mr. Hartwig Achenbach, who gave a review of activities and ways in which the members can cooperate locally in animal welfare work. Other speakers were Dr. Gustav W. Mentz, Mrs. Maud S. Pressly, and Dr. John J. Heitz, who presented a very instructive talk, using lantern illustrations. The culmination of the month's activities was Captain Ransom's visit. A social gathering took place at the home of Dr. and Mrs. Heitz on Saturday night, February 27.

(Concluded on page 96)



# Theosophical News and Notes

## Olcott Lecture

Already entries are coming in. The committee has been appointed. The closing date for the receipt of lectures is June 20. Those who intend to send in manuscripts should do so as early as possible. It is better for the judging committee if they do not have to crowd their reading and appraisal of these lectures into the last few weeks.

## Camp Registration

Summer Camp registrations are coming in in goodly number, but a few vacancies remain. There should not be any further delay on the part of those who desire to attend, for it will soon be necessary to make a definite statement to the camp owners as to the extent to which the camp facilities will be needed. This is not an activity exclusively for members, and perhaps those who have registered would like to ask interested friends to join them. Please do not longer delay your registration.

## Steamship Agency at Headquarters

We again remind our members that a steamship ticket agency is maintained at Headquarters, and we urge them to remember this when arranging an ocean voyage, so that the commissions may thus find their way to the treasury of the Society.

Up-to-date information on all sailings is always available at Headquarters. Write to the National Secretary.

## Janitor, Man or Woman

Headquarters will shortly need the services of a janitor or cleaning woman. A suitable couple might find employment at Olcott. The position is likely to be a permanent one. Applications should give full particulars—experience, age, responsibilities. Freedom and readiness to serve should be the motivation of those who apply, rather than a need for home or income. While Olcott furnishes these also, the spirit of community service is an essential to full enjoyment of residence amid the beauties of Headquarters.

## Gratitude

"Your books have saved my sanity, I truly believe, and I would not be without any one of them, having read each one dozens of times, at home, before I go to sleep, and between times at my work. What a debt of gratitude I owe to Olcott, and how firmly it is established in my heart and mind." Dayton, Ohio.

## Doctor Arundale

News from Adyar indicates that the President's health is mending and that he is again able to attend to some of the responsibilities of the presidential office. Activities involving exertion are still forbidden, and traveling is by doctor's orders barred for some time to come, but we are glad to learn that the President is no longer confined to his bed.

## The Besant Bust

After two years the bust of Dr. Besant by the noted Indian sculptor, D. R. Chowdhury, cast in bronze in Italy, has reached its destined place at Olcott. It is a most excellent likeness of heroic size, and amply fulfills the expectation of those who were familiar with the enthusiastic expressions resulting from display of the original work at Adyar over two years ago. The bust in green bronze now stands on the beautiful green Italian marble pedestal, presented by Mrs. Shillard Smith, in the entrance foyer at Headquarters. We are indebted to many members the Section over for contributions that made the purchase possible. So lifelike is this wonderful piece of art that stands prominently in its place at Olcott that it seems to distinctly add something more of the presence of Dr. Besant.

*Though the bust was admitted without duty, the fund for its purchase is still short \$92.59. Contributions toward the elimination of this deficit will be appreciated from those who are lovers of Dr. Besant and would like to be associated with this memorial of her.*

## Co-Masonry During Convention

Many members of The Theosophical Society are also members of the Co-Masonic Order, and some have friends who are interested but are not located where Co-Masonic activities are carried on. For members attending Convention and also for their friends who desire to join, Lodge St. Germain of Chicago will hold a special communication on Saturday afternoon, August 7, at two o'clock. Inquiries and applications should be addressed to the secretary, Miss Ila Fain, 542 Arlington Place, Chicago.

## Curious Coincidences

Dr. Gerald B. Bryan has just issued the fourth of his series of booklets presenting a critical analysis of some of the statements contained in the "I Am" teachings. Astounding revelations they may be to some.

Theosophical Press, 35 cents.



## Audited Accounts

The Convention of 1936 was held so early in July that the balance sheet then presented could be but hurriedly prepared. Final entries have since been made upon the books, the accounts audited as authorized by the Board of Directors, and the final audited and certified balance sheet appears below.

### BALANCE SHEET

#### ASSETS

Net Depreciated Building Fund....	
Assets.....	\$231,019.74
Other Furniture and Equipment....	12,567.14
Oakdale Avenue Property.....	
(Sales Contract Equity).....	9,200.00
Invested Assets (Gifts not yet.....	
converted into cash).....	1,700.00
Net Worth of the Theosophical Press	22,965.87
Cash, Securities and Current.....	
Receivables.....	16,141.41
Deferred Charges.....	2,957.00
	<hr/>
	296,551.16

#### LIABILITIES

5% Gold Debenture Bonds,	
outstanding.....	58,000.00
Special Purpose Funds, unexpended	4,467.30
Deferred Income.....	6,501.22
Current Liabilities.....	2,448.92
	<hr/>
	71,417.44

#### NET WORTH

Theosophical Press \$22,965.87	
Wheaton Building	
Fund.....	223,478.70
General Investment	225,133.72
Account.....	21,310.85
	<hr/>
	296,551.16

*I have examined the books, records, and statements of The Theosophical Society in America for the period from July 1, 1935, to June 30, 1936, and certify that the attached Balance Sheet is a conservative statement of the financial condition of the Society on June 30, 1936, and the accompanying statements of Income and Expense set forth the results of operations and activities for the period of one year ending on that date.*

(Signed) BURT ERICKSON

## Buddhist Extension Service

For FREE literature and information write

Western Women's Buddhist Bureau

Apartment Four ... 715 McAllister Street  
San Francisco, California

## International Notes

*The Theosophical World* for February presents the high lights of the President's address at Benares. The two sections of the Society in South Africa have now amalgamated to become one Section. The European Federation of Sections is becoming a strong organization. Summer School in Copenhagen will be attended by members from all over Europe, Professor J. E. Marcault in charge. The President makes a strong appeal for *The Theosophist* and *The Theosophical World*, and asks the members to do all in their power to buy and induce others to buy our books. Mr. Gokhale, General Secretary of India, proved himself a splendid organizer in the Benares arrangements. Mrs. Arundale, as President of the Federation of Young Theosophists, under a recent revision of rules, now has a seat on the Society's General Council. Mrs. Ransom has been elected a member of the Executive Committee. Keep in touch with world news. Read *The Theosophical World*.

## Adyar Fund

On behalf of the committee I wish to thank the American Section for its generous response to the Adyar Fund. In replying to inquiries from lodges and individual members I might say that donations may be sent in as late as the fifteenth of April. The amount received will be announced in *THE AMERICAN THEOSOPHIST* for the month of May.

W. HOWARD SCHWEIZER,  
Treasurer, Adyar Fund

## Congratulations to Dr. Willson

An excellent piece of work is being accomplished by Dr. Sara Chase Willson, the president of the lodge in Port Huron, Michigan.

By means of a small advertisement run week by week in the local paper Dr. Willson has gained the attention of a number of people in her community whom she has gathered into a most interested and happy group of students of Theosophy. Although the class is not a very large one yet, it is representative and indicates the fine results to be obtained from steadfast and wise guidance. The class has been using the Correspondence Course in Elementary Theosophy prepared by Mrs. Simons, and the group is enjoying the work greatly under Dr. Willson's leadership.

What is worth having is worth paying something for, and of all we possess, Theosophy is most worth having.



## Doctor DeHoff

Members everywhere will be happy to learn that Doctor DeHoff is recovering satisfactorily from his recent very serious illness. The DeHoff family expresses its gratitude to those who, knowing of the Doctor's illness, extended the loyal friendship and brotherly devotion that undoubtedly aided greatly in his recovery.

## Correspondence

The Editor,  
THE AMERICAN THEOSOPHIST,  
Wheaton, Illinois.

Dear Editor:

I note with interest Mr. Sidney Ransom's letter re-interpreting Professor Labberton's statement in the November issue. It would be much more satisfactory, I am sure, to have such a re-interpretation from the pen of Professor Labberton himself.

It would be highly desirable, I believe, to have from some physician-Theosophist a calm, objective, and purely scientific discussion of the whole subject of vivisection, inoculation, vaccination, serums, etc. Unfortunately, most of the pamphlets and magazine articles one comes across, excellent as they may be from the ethical and occult standpoint, fall down from the scientific viewpoint—that is, from the standpoint of scientific objectivity, untrammelled by emotional or ethical pre-suppositions. Many of us are so many-sided in our interests and sympathies that, after we have been satisfied from the subjective standpoint, we have to be satisfied from the objective standpoint also—or consider the case “not proven.” Those who have the cause of vivisection at heart would do well to consider this need for objectivity in their discussions.

Sincerely,  
ALEXANDER HORNE

## Sacrifice

“I am enclosing three dollars to reinstate my membership until next July when I hope to be able to pay the amount due then. I will not attempt to disguise the fact that this entails a sacrifice on my part, as my semi-invalid husband, my bed-ridden mother—in her eighty-seventh year—and I are all on relief. All the same, I am glad to make that sacrifice and I have felt better both bodily and mentally since making out that postal order yesterday. The work must go on and every little helps.” Salt Lake City, Utah.

Will and heart together always find a way.

## The Theosophist

The Theosophical Press has recently sent to every member an announcement that it has taken over the handling of all subscriptions to *The Theosophist* in the United States. We desire to increase the number of subscriptions among our members, and already new subscriptions are coming in. The magazine becomes more and more interesting. In the March number the eight pages, “On the Watch Tower,” relate what the editors saw and heard of interest at the recent Benares Convention, which is proclaimed by all who attended as one of the greatest friendship and understanding. The spirit of brotherhood is very much alive in our midst. Mrs. Arundale contributes an article on “The Art of Living Eternally,” and Mr. Rogers one on the “Ghosts in Shakespeare.” Dr. Cousins writes the first of two articles on “The Emergence of Art in the Theosophical Movement.” Mrs. Ransom presents “A Simple Approach to The Secret Doctrine.” Mr. Jamshed Nusserwanji, for twelve years mayor of Karachi, deals in a most interesting article with some of the great mantras and prayers, and then expounds the real and constructive application of that great invocation of Dr. Besant's, beginning “O Hidden Life, vibrant in every atom.” Articles on science, healing, Christianity, Tennyson, and many other subjects, contribute to make our international magazine one of growing interest to readers in many fields.

## Splendid Activity of Lotus Lodge, Philadelphia

A new method of work under the title “Theosophical Forum” is being conducted on Sunday afternoons under the direction of Lotus Lodge. This Forum is being carried on with the whole-hearted and enthusiastic cooperation of a group of students under the leadership of a Philadelphia minister and consulting psychologist, Dr. Hart. He with his group attend the Theosophical Forums and give them keen zest by their questions and eager discussion.

The activity is going forward splendidly, with the result that both Theosophists and their guests are discovering the glory as well as the fascination of the limitless Ancient Wisdom. We congratulate Lotus Lodge, and also those who are working with them in this friendly study of Theosophy.

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**You are a Theosophist. Have you  
subscribed for *The Theosophist*?**



**Itineraries**

**Captain Sidney Ransom**, International Lecturer  
 March 26-April 6, Baltimore, Md.  
 April 7-11, Philadelphia, Pa.  
 April 12-19, New England Federation.  
 April 21-23, New York City.  
 April 24-25, Albany, N. Y.  
 April 27-30, Syracuse, N. Y.

**Dr. Pieter K. Roest**, National Lecturer

April 1-6, Vancouver, B. C.  
 April 9-11, Spokane, Wash.  
 April 12, Wallace, Idaho.  
 April 15-16, Helena, Mont.  
 April 17-19, Butte, Mont.  
 April 21-22, Billings, Mont.  
 April 23-24, Sheridan, Wyo.  
 April 25-27, Casper, Wyo.  
 April 29, Laramie, Wyo.  
 April 30-May 3, Denver, Colo.

**Statistics**

*American Theosophical Fund*

Previously reported.....	\$3,655.09	
To March 15 .....	6.00	\$3,661.09

*Building Fund*

Previously reported.....	491.94	
To March 15.....	85.06	577.00

*Founders' Day Fund*

Previously reported.....	126.32	
To March 15.....	7.50	133.82

*Greater America Plan Fund*

Previously reported.....	1,702.00	
To March 15.....	62.43	1,764.43

*Easy Savings Plan Fund*

Previously reported.....	2,781.49	
To March 15.....	378.96	3,160.45

*Olcott Tree Fund*

To March 15.....		125.00
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*Helping Hand Fund*

To March 15.....	53.00
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*Flood Relief Fund*

Total (sent to Flood Relief Headquarters).....	100.00
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*New Members for January and February*

Applications for membership during the above period were received from the following lodges: Birmingham, Hartford, Oakland, Saginaw, San Buenaventura (Ventura), Seattle, Miami, Richmond, Portland, Annie Besant (San Diego), Besant (Cleveland), Houston, Hermes (Philadelphia), New York, Lotus (Philadelphia), Augusta, Akbar (Chicago), Chicago, Cincinnati, Maryland (Baltimore), St. Louis, Arundale (Santa Barbara), Besant (Tulsa), Detroit, Minneapolis, Oak Park, Oklahoma City, Paducah; and National members: Chicago, Ill.; Baltimore, Md.

*Deaths*

Mrs. Bertha V. Beers, Besant Lodge of Cleveland, February, 1937.

Mrs. Ellen N. Cross, Gainesville Lodge, February 25, 1937.

Mr. Peter Hall, Lansing Lodge, January 20, 1937.

Mr. Arthur Salter, Colorado Lodge, March 4, 1937.

Miss Edna I. Schmidt, Besant Lodge of Cleveland, March 7, 1937.

Mrs. Wealtha Seaver, Long Beach Lodge, recently.

Mr. Charles L. Swaim, Genesee Lodge, March 2, 1937.

**Arthur Salter**

Mr. Arthur Salter, a member of Colorado Lodge in Denver, passed away on March 4, 1937. He was an ardent propagandist for Theosophy, carrying with him at all times pamphlets and booklets which he presented to anyone showing the slightest interest. He was a student of economics and advocated many reforms for the betterment of society. With Mr. Salter's passing the lodge lost one of its old and dependable members who was always ready to help in any way possible.

**THEOSOPHY IN THE FIELD**

(Continued from page 92)

*St. Petersburg Lodge* writes: "We have been fortunate in having Mr. and Mrs. L. B. Cassell of Decatur, Illinois, with us at our meetings. Mr. Cassell was the principal speaker at our Adyar Day celebration on February 17, and since he has spent several years at Adyar, our program was filled with much first-hand information about Adyar. A supper and a social followed."

*Tampa Lodge* reports: "We were very happy to have as our Adyar Day speaker Mrs. Amy Cleaves, who has been a member of the Society for many years. She gave us a most inspiring talk on Adyar and its purpose. Our regular

monthly 'Open House' on February 25 was well attended."

*West Palm Beach (Study Group)*: A happy occasion during Captain Ransom's visit was a picnic at Bethesda Park. In the beautiful George Washington Hotel Captain Ransom spoke to seventy interested persons, his subject being "Giants of the Spiritual World." The following night forty-two came back to hear him speak to the members of the Study Group, and it is hoped that many will continue to attend the course of lesson-lectures which is being conducted every Sunday evening by Mr. Gerald Smith of Miami.



## Book Reviews

*With Mystics and Magicians in Tibet*, by Alexandra David-Neel. John Lane Company, London, England. Paper 35 cents.

This remarkable work is of fascinating interest, full of evidently reliable information about a land of mystery, whose inhabitants have a reputation for possessing knowledge far removed from the material science of the Occident. The authoress spent fourteen consecutive years in Tibet, speaks the various languages fluently and is a professed Buddhist. All this enables her to speak with authority about the manners and customs of that strange country, as well as to write understandingly and sympathetically about the religious views of the people. In reading the work one has an odd feeling of being in touch with the people of some other planet, so foreign to our everyday Western life is that of the Tibetan Lamas.

— W. G. GREENLEAF.

*Self-Realisation Through Yoga and Mysticism*, by Josephine Ransom. The Theosophical Publishing House, London, England. Paper 60 cents.

This booklet conforms to brevity, yet conveys a comprehensive statement of the seven main schools of Yoga: Hatha, Mantra, Laya, Karma, Bhakti, Jnana, and Raja.

Yoga of the East is contrasted with Mysticism of the West, including four stages of prayer: 1. Simple Prayer (natural stage); 2. Prayer of

Quiet-Pure Contemplation (supernatural stage); 3. Prayer of Union — Perfect Contemplation; 4. Prayer of Rapture or Ecstasy. Aside from its intrinsic worth, this booklet's chief value lies in its condensed material, made easily accessible through titles and sub-titles within its sixty-three pages.

— WARREN WATTERS.

*Lancer at Large*, by F. Yeats Brown. The Viking Press, New York, N. Y. Cloth \$2.75.

An account of the author's return to India after a lapse of years. His vivid descriptions at times give the impression of a moving picture passing before one's eyes. But his account of his search for something deeper and more satisfying than the material things of life, is somewhat marred by his long and detailed chapter on pigsticking.

The book, however, gives many side lights on India, her people and customs, while the chapter "An Indian Utopia," telling of his visit to the Radhasoamis, is a happy touch in a present day material world.

— A. F. B.

*The Source of the Ballard Writings*, by Gerald B. Bryan. The "I Am" Series, Volume 4. Published by the Author, Los Angeles, California, Paper 35 cents.

**THE PATH TO THE MASTERS.** A collection of ethical precepts culled from the writings of Annie Besant and arranged so as to form a manual for meditation. Cloth \$ .75

**THE MASTERS.** By Annie Besant. A description of the four initiations, with chapters on the Masters as facts and ideals. Paper \$ .40

**MOUNT EVEREST.** Its Spiritual Attainment. By George S. Arundale. A vivid and tremendously inspiring outline of the dynamic powers within man. It challenges man's subjection to sense-slavery and helps the student to surmount the obstacles which ever confront him on "The Path." Cloth \$1.75

**THE FIRE OF CREATION.** By J. J. Van der Leeuw. There has been much written in the Orient about God, the Father; and in the Occident about God, the Son, but this is the beginning of the occult study of God, the Holy Ghost. Illustrated. Cloth \$2.00

**MY BOOKS.** By H. P. Blavatsky. Adyar Pamphlet No. 77. Paper \$ .10

**MADAME BLAVATSKY AS OCCULTIST.** By Josephine Ransom. The author has made a deep and thorough study of H.P.B. and her work which admirably qualifies her to write on the subject. Cloth \$1.25

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*The Bhagavad-Gita* or *The Lord's Song*. Among the priceless teachings that may be found in the great Hindu poem of the *Mahabharata*, there is none so rare as this. This translation preserves the deeply devotional tone of the original while at the same time reflecting the strength and the terseness of the Sanskrit.

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## THE STANZAS OF DZYAN

Reprinted from *The Secret Doctrine* by H. P. Blavatsky. None knows how old the original work is, but it is said that the earlier part of it (consisting of the first six stanzas) has an origin altogether anterior to this world, and even that it is not a history, but a series of directions — rather a formula for creation than an account of it. Described very graphically in *The Secret Doctrine*.

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## The "BROTHERS" OF MADAME BLAVATSKY

MARY K. NEFF

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