
THE
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Under the Auspices of THE THEOSOPHICAL SOCIETY ADYAR

WE are here to help the Inner Government, not by expressing our views, our own particular panaceas, but by submitting our will to Theirs with reverence. We must have a sense of our dignity as Theosophists, of our power and capacity for leadership. Do not say: "What can I do?" Even if you are limited, in capacity or in anything else, even if so restricted that you cannot move from your room, you can still help. . . . The Heaven of the Elder Brethren draws very close to earth at such times as these. If only we will be Theosophists, we can come close to Them . . . we must carry on "business as usual, but must let all petty differences drop."

DR. GEORGE S. ARUNDALE



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The Way Of Beauty

BY JAMES S. PERKINS

The way of beauty illumined by Theosophy becomes a yoga of life.

MY purpose is to advance three inter-related ideas regarding the nature and significance of Beauty. First, that Beauty is a path to Reality; second, that Art reveals the way; and third, that Theosophy clarifies, defines, and illumines that revelation.

The First Idea

Proceeding at once with the first idea, I submit that the word "Beauty" is a symbol for a range of spiritual experience, which rising in an awakened sensuous awareness, passes at full tide through the emotional and thought world into a sense of "beyondness" — a stretching across the frontiers of our familiar horizons of consciousness toward a greater reality, and that the passage of this experience marks indeed a pathway to Reality as truly as does the search for Truth, and the Path of Devotion and Service. The Way of Beauty, when cultivated in a search for, and an appreciation of, the beautiful, creates in subtle manners those changes in human attitudes and understanding which mark the cultural progress of mankind. The fact that the consciousness of Beauty has its roots in the lower sense awareness, and flowers in a mystical "beyondness" — an unexplored Reality — having run the gamut of feeling and emotion, renders it suspect to all who critically examine it, while but tentatively approaching it. The way has ever been posted with danger signals, of thorns beneath the roses, to hasten our passage through its phase of sense-intoxication. Perhaps it is the awareness of its dangers that has prompted religionists, especially of the West, to regard a too candid appreciation of Beauty as a form of paganism, to be warily circumscribed and restricted.

Some thinkers today regard the examination of Beauty as a proper field for psychologists, who, shielded, no doubt, in their clinical approach to the potent subject, might deal with it in sufficient detachment. Psychologists, however, have relegated the matter to Philosophy, and Philosophy

has treated it superficially. Ancient philosophers, recognizing the importance of a proper and noble attention to the subject, discovered and revealed its universal aspects, defining Beauty reverently as the vision of the *one life* shining through the diverse forms of matter. This golden key to the proper appreciation of Beauty has been lost in modern times, and I wonder if it would not be a profitable task to study the orderly, or chaotic, progress of civilization in the light of its understanding of the word "Beauty."

From the inner and realistic approach of the Greeks, the appreciation of Beauty has moved steadily outward in the hands of philosophers. During the "Period of Enlightenment" in Europe the definition was advanced that "the test of Beauty is the sense of immediate satisfaction."¹ Santayana, one of our modern philosophers, has said that "Beauty is pleasure objectified."² And in Bertrand Russell's book, *Philosophy*, I cannot find that he speaks of the subject at all. Philosophers have scrutinized and classified much testimony, relating it to a rather tentative direct experience, producing a *science of Beauty* named "Esthetics" — a frightful word implying a fixing of standards and measurements of Beauty.

Obviously, the *Way of Beauty* may be authoritatively proclaimed by its rightful champions alone — those of direct experience, who are artists in life, and artists with life. By this I mean those whose lives are devoted to the expression of Beauty through some form of art; and second, those who live their daily lives beautifully, as though they were conscious artists in the living. I should like to illustrate each with an example, starting with the latter first.

We all know Beauty through many forms — the flowers, the skies, the grace of an animal, beautiful womanhood, manhood, childhood. The experience of Beauty is unique, varying, unorthodox; outer standards are not lasting, and can

1. Encyclopedia Britannica.

2. Durant, *Mansions of Philosophy*, page 287.

never be fixed. The Ubangi tribesman gazes enchantedly upon those of his brethren whose lips forced by distortion reach furthest toward the horizon. Beauty is perceived, at times, flickering like some mystic aurora-borealis in the background of sordid forms. Again it is hidden, overshadowed by the shimmering allurements of a lovely landscape. Always Beauty perceived in its outer, transient form is but the beginning, and we must not pause here too long. Our flight, like some rocket mounting the sky, should not falter till the illuminating touch of Reality, ever-fresh and revitalizing, charges our heaven with its glory. This passage to Reality, sometimes swift, again unfolds its way slowly and hesitatingly. This is true of my first example, which is, strangely, that of the universal experience of *marriage*.

For example, a young man and maiden, in their first awakening to love, behold heaven's perfection in each other's eyes. All else has little importance, and friends and acquaintances stare in pique and wonder. The dream of Beauty is fresh, vivid, and vital, resting in the outer forms. It lasts through a longer or shorter period until it reaches the stage usually described as disillusionment. Here the gateway to the beyond first opens. It is easy to pause, to turn aside, or to turn back. The stage ahead does not appear particularly entrancing to the thinking person who is thinking of himself. Nor to the play-minded individual who would cling to love's excitements. Such people are persuaded that they can recapture love's dream of beauty in new experiences. Allurements and excuses are not wanting, especially in our age, and it is a popular device to rationalize causes for divorce. The unhappy individual who will not meet the challenge for change, for opening a wider vision, for going beyond familiar horizons — extra-perimeter stretching, so to speak — finds his life thwarted by the experience. The more pliable person, on the other hand, meets the demands undaunted, and the years are lived, the years of vicissitude, of mutual sacrifice, of loyal service, of growing together into a Beyond. Thus consciousness which had become aware of Beauty in outward forms in youth's dream of love, has moved step by step through trials of selfless love, of devotion, loyalty, and courage into a silent and indescribable experience of Reality shedding its adult qualities of steadiness, endurance, and graciousness upon such lives.

My second example of this passage of Beauty to Reality is the more swift one of the artist. We will find again and again, upon examination, that the artist epitomizes in his acts of creation, and in his attitude human capacities and qualities universally known, and perhaps suggesting those to be unfolded as the race progresses. In this

second example let us imagine an artist who is long trained and skilled in the practice of meditation. In its daily practice he has experienced an awareness of the reality of the One Life. Let us suppose him to attempt a period of meditation amidst the glories of Nature on some spring morning. As an artist he has cultivated an appreciation of Beauty in the outer forms, and has become adept in arrangement, using their seductive qualities in ordered and artistic patterns. His task now is to pass consciousness through the allurements of these outer aspects of Beauty and to penetrate along its path to Reality. This requires concentration and skill, for the problem is not simply to ignore the beauty in Nature. Even though the eyes be closed, there is yet the sense of smell, and the caress of the breeze, and the harmony of sound. If our artist be skilled in using with light touch the energies aroused by the inspiration of the beauty in Nature as a kind of spring-board from which to leap, he will wing his way all the more swiftly and effectively into a consciousness of the Eternal, beyond the clutch and paralysis of sensation. From such height he is master of his moods and of the sustained flow of inspiration, and it is from these heights that creative work receives, consciously or unconsciously, that embodiment of eternal truth that renders it a work of art.

Thus have I indicated in these two experiences, one a slow moving and common experience, and the other a swift and extraordinary experience, that Beauty beheld in its outer form is but the opening of the way that should ever lead to direct and individual realization of Eternal Beauty, the pursuit of which has been the cultural and artistic endeavor of all ages. We shall perceive profounder aspects of this first idea as we move through the second and third ideas.

The Second Idea

Let us now turn to the second idea, that of the importance of art as indicating the Way of Beauty. An enlightened and popular appreciation of art and artists is a matter of importance. It may be admitted upon examination that a devotion to Beauty is ever productive of order, unity, peace, and a sense of immortal life. The world today, largely given to disorder, isolation, war, and death, is obviously devoting a preponderance of its energy to the pursuit of the ugly. Wherever civilization has lost touch with a reverence for Nature it tends to unreality, given to degrading spectacles, to coarsening its citizenry, to brutalizing its childhood, to warring with, and exploiting, its younger brothers of the lower kingdoms. Nations and individuals, giving too great an attention to the pursuit of the frivolous — to the pursuit of sensation instead of idea — to the

pursuit of idea, instead of ideal — to the pursuit of ideal, instead of realization — in short, nations given to the pursuit of the ugly, contribute, as such nations and individuals always have contributed, to the destruction of ordered living. Ruskin called our attention to the close connection between the decay of art (which is to say a loss of appreciation of the Eternal Beauty shining through the outer forms) with a faulty and ugly social order.³

No nation or individual can come to greatness where the sense of death reigns supreme. All greatness of the past, all greatness of art, all hope of greatness, lies in the sense of immortality. Greece was immortal in her thought, and that spirit still lives. Ancient Greece, and America today, have an affinity which should be cemented in our understanding. For they demonstrate a strange truth, the truth that the *perception of Beauty and the living of Brotherhood* are the twin pillars upon which the arch of an enduring civilization may be reared. Greece gave itself to Beauty, allowing slavery to exist. America a great laboratory of Brotherhood, has yet to perceive the significance of Beauty in many important ways. Greece is gone, but America, if it is to endure, must become increasingly aware of the reality of Beauty through all the forms of its business world, its political life, its cultural, scientific, and religious life. For the approximation of Beauty in action is unity, order, efficiency, equilibrium, creative release, cooperation, and a timeless, joyous sense of the immortal.

It is the department of art to awaken the sense of Beauty. Art should indicate it, lead us to it, suggest it, create its effect in us and *arouse the will to search for it*. Art is the propaganda of the Eternal, hence its universal importance. Art, then, speaking especially for painting and sculpture, is not something which rich, leisurely people are to collect. It is not something by means of which talented people are to grow rich and famous. It is the treasure of every man. It is the gift of the individual creator to collective mankind, upon which no price can be set. It is the flowering of civilization and culture, the doorway to the essential unity of life. Regarding this point I should like your permission to advance a personal experience for illustration.

It is our custom to collect paintings and works of art in museums and galleries, which we visit periodically with a view to the cultivation of, and appreciation for, Beauty and art. In America, in our youthful exuberance, we measure importance very often in terms of number rather than quality but by attention to numerous experiences, overtaxing the mark, we risk failure to achieve touch with Reality latent in the individual experience. It is habitual for us to feel that there must be more

virtue, say, in viewing thirty Rembrandts, than in contemplating one Corot. Recently, in a small gallery, I was leisurely preoccupied with the few canvasses that really interested me, and paused to study a landscape whose tranquil and serene mood particularly affected me. Trees in the foreground stood beside a peaceful river; distant fields and sky glowed with the light of the setting sun; and cows grazing along the river bank were softly bathed in the rising mist. The mood of the picture quickly captured me, reawakening the experience of an afternoon's walk over wooded hillsides last autumn. Amidst the silence and stillness it had suddenly seemed irreverent to move. Quietly I stood, the stillness and silence possessing me. Like a creature of the forest I stood rooted to the hillside. The motherliness of earth rose in me; the brotherliness of trees and plants communed with me, and I knew momentarily through them my own tree nature — of standing through decades and centuries; of drawing the coursing life up from earth; of reaching downward with my roots, and skyward with my greeting to the winds and to the silent dawn. I recalled that as if in answer, the whispering breeze had come. Far down the hillside I heard it coming. Soon it was about me, the branches waving and their few dead leaves crackling gaily as though gladly welcoming me into their brotherhood. And there rose in me a devotion to serve these creatures — so far behind me in evolution, yet my brothers — a devotion to serve the kingdom of the trees. As I continued to gaze upon the painting, whose colors stirred me emotionally, and whose skilled brushwork aroused the energies of the will, an increasing tide of cultural experience gathered in my consciousness, as though of music that belonged to Nature, of poetry and of meditation and memories all blending in a joyous rush heavenward, and once again I knew that immeasurable happiness of Eternal Beauty pouring its blessing over a world filled with sorrow and despair. Art, the redeemer and ennobler of life releases the accumulated power of many cultural experiences, and we may pass from the contemplation of a work of art with a larger wonder and awareness of those mysterious and sublime depths within all human beings, and with an eager will to plumb those depths. Such then is the importance of discovering in the unique experience that profound Reality missed in the surfeit of repetition of many experiences. It is not, therefore, necessary to embrace all art to receive the message of art. There is always good art; that is to say, art that has a message for us. At all levels artists are creating work that belongs to each level of appreciation.

3. *The Two Paths*, Lecture 1.

(Continued on page 5)

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Change: The Method of the Plan

Human progress has been likened to the climbing of an incline with an occasional plateau at which progress seems to halt. Some of these halting places present larger areas than others, but always they are utilized only to gain fresh strength for another climb ahead. Human inertia seemingly delays progress at times, but behind the scenes, in inner worlds, the spirit of man, knowing no inertia, pleads for progress to continue. Ofttimes the outward signs are those of discontent with the hitherto accepted conditions that, on the plateau, have so clearly shown forth the iniquities, the injustices, the unhappinesses that are the symbols of the incompleteness of the stage.

Probably the men of each age think that never before have such changes been seen. Probably they are right, for evolution gathers speed. Probably the changes of today, great as they seem to be, are but a prelude to a vaster change to come. The present plateau can be but a little resting place. So much in the world must change.

Dictatorships, democracies — all must meet the challenge of the unhappiness of people, and in so far as their systems — social, economic, and political — fail to meet that challenge, those systems will be changed. It is as inevitable as the return of the morning sun; for change to increase the happiness of mankind is no less a part of the Great Plan than is the spinning planet itself.

Great are the changes yet to come. To know that they are within a plan is to meet them unafraid. To see old landmarks topple, old systems fall, to view seeming chaos knowing that it is but the clearing of the way — that is the special and tremendous privilege of the Theosophist. The unique quality of his knowledge makes him a trustee of that saving serenity which can be found only in those who have the eternal knowledge of the Plan. It is for such changes that The Theosophical Society exists, that there may be some who, through the knowledge that Theosophy gives them, can at all times be centers of a serene peace. Caring not that they, with the rest of the world, must submit to outer changes, they maintain an inner quiet; centers where the deeply troubled may gather to carry through until, breaking camp on the plateau, humanity moves upward again. Inevitable change, but amid the inevitable fear, the inevitable peace that grows in Theosophists' hearts and minds through their knowledge that there is a Plan.

The Theosophical Society must build for that time of greater change. The Theosophist will live in preparation, for on him and on the Society much of the future depends. The understanding of the inevitability of change, but also of the inevitability of life through change, was the purpose of its founding. We are trustees of the serenity of the future.

1939

What a blessed thing is a calendar! It marks the passage of time whether spent for good or ill. There is nothing so impersonal; a calendar plays no favorites. To each the same amount of time; opportunities to use it, to lose them is none of its concern. It returns the past in anniversaries that their joys or sorrows may be lived again, but year by year makes the experience less impressive.

One day in each year, however, loses nothing of its keen value. Each new year day is a new beginning. To old and young the New Year brings courage to make a fresh attempt, faith to carry on, confidence that the future can be better than the past.

Each new year is a year of hope. May 1939 see many hopes fulfilled as it brings us time for labor, time for thought, time to live more nobly than before.



The Sun of Theosophy must shine for all, not for a part. There is more of this movement than you have yet had an inkling of, and the work of The Theosophical Society is linked with similar work that is secretly going on in all parts of the world.

THE WAY OF BEAUTY

(Continued from page 3)

We may question the highly experimental and strange movements of art in the last few decades, but they need not confuse us. Observing the work of the Sur-Realists, and other modernistic trends, we are inclined to feel that civilization has here given us an example of artists gone astray when left to their own devices through lack of a widespread appreciation. Civilization has been primarily concerned with machinery and materialism. Artists have reflected this in their methods and forms of composing, and I believe that the resulting confusions have their source, partly, in a certain fact toward which I should like to draw your attention. It is this: Modernists, left to their own experiments, have shown an innate and instinctive trend towards *direct creation*. They are restive under the practice of "copying a copy" as Plato described the copying of Nature. Modernists have tried — are trying — to eliminate that stage and attune themselves to living rhythms in direct creation. Added to this, many of them have had fragmentary, clairvoyant impressions and visions, or at least a strong awareness of the occult, which they have tried to translate in terms of modern materialistic thought, resulting in the weird and grotesque in many instances. The effort to achieve spontaneity is another indication of this urge toward direct creation in abstract forms: a raindrop — a thought-form — a wave of sheer delight. All of this appears to be a movement on the part of artists to return to Nature, but at a higher level than the mere visual meeting on the physical plane. This movement is in its elementary and primitive stage, preceding, perhaps a glorious era. The artist of today lacks a working — or even a theoretical — knowledge of the superphysical realms where his consciousness is already at work. Spontaneous, direct creation is possible, but we cannot approach the fiery heart of the sun without a shield. The requirements are an austere selflessness, an utter purity, an understanding reverence for all forms of life, whether upon physical or super-physical planes, a compassionate tenderness — these qualities as a foundation upon which to rear the structure of Truth, a knowledge that maps the supermundane worlds, a *divine wisdom*! Falling too far short of these requirements in our search for freedom from imitation, we sink beneath lower impulses, betrayed into the ineffective, the inane and the frivolous. Art must soon break with, and no longer be swayed by, materialistic philosophy.

It needs today a confident recognition of its own realm philosophically. Perceiving this we may better understand what Ruskin meant when he said, "If noble work is to be produced we must have higher knowledge first and descend to lower service."⁴ The content of our message is to proclaim that such higher knowledge is even now obtainable. Theosophy has introduced into the world's thought at least seven key ideas that are proclamations universally true upon the highest as well as the lowest plane of matter, with much knowledge about each. These ideas are a treasure house for the artist who is courageously ready for an approach to knowledge.

Before proceeding to the climax and the heart of what has to be said here, I wish to pause in contemplation of the artist's attitude, which contains significant lessons to all of us. This attitude, indicating seven stages through which the artist passes as he creates, is related directly to seven universal truths, or principles, or laws of life, advanced by Theosophy, and represents in the seven stages these laws in operation. This is especially interesting to students of Theosophy who propose to become artists in living.

Let us dramatize our illustration: If for some reason it should become necessary for any one of you who are untrained in drawing or painting to be called upon this platform and given a blank canvas upon which you were asked to paint the picture of this hall with its audience, you would quite rightly be appalled with the task. Unable to know in what manner to proceed, you would doubtless follow the line of least resistance, starting with the person on the end seat in the first row, hopefully intent upon arriving ultimately at the last person in the back row. (Such a patient audience could only exist in the imagination!) Almost immediately you would be involved in detail, and as you groaned with the travail of depicting the first lady's coiffure, or gentleman's buttoned coat, you might well despair of the whole stupendous task.

Yet if a trained artist confronted the problem it would be possible for him to look upon it not only with interest, but with a certain eager confidence and enthusiasm, with a sense of mastery. *What is the difference between your point of view and that of such an artist?* The difference is not, as you might be hurriedly inclined to say, one of training in technical facility. The difference is to be found in that most fundamental thing in

4. *The Two Paths*, page 278.

human nature: *a difference in attitude*. For the artist has trained himself to look for essentials alone. With a remorseless will he eliminates the unimportant. In a few, simple great ways he looks upon his problem. Let us examine those ways. First, he perceives the unity of the whole; secondly, its vast, simple plan and perspective; thirdly, the great planes of mass and form; seeking, fourthly, their rhythm of patterned color, light and shadow; fifthly, he balances his areas and elements, and gradually, sixthly, there emerges the invisible message into the visible form; and only at the last does he select such detail in each plane and portion as enhances his message, with that craftsmanship — that quality of perfection — which spells mastery, the seventh quality. It is a stern discipline in discrimination, detachment, and *Will* dominating a whole creative effort. Such an orderly attitude appears to me to epitomize a realistic approach to the great Problem of Life when its fundamental laws are recognized.

The Third Idea

And now, all that I have said, the ideas which I have brought forward; first, that there is an Eternal Reality, an Eternal Beauty within the outer forms of Beauty the perception of which is our true goal of search; and secondly, that art points the Way of Beauty but wants a knowledge and philosophy of its own; and thirdly, that the attitude of the artist is significant in his seven steps of creation — all of these ideas have led to a climax which is the establishment of the third part of my purpose — stated in the introduction as the idea that Theosophy clarifies, defines, and illumines the Way that art reveals — which I now propose to do by suggesting the existence of a relationship between *the key ideas of Theosophy and the fundamental principles of art*.

These principles of art may be named as (1) *Unity*, (2) *Order*, or *Plan*, (3) *Rhythm*, (4) *Balance*, (5) *Harmony*, (6) *The Relationship Between Visible Form and Invisible Message*, (7) *Mastery* — the quality of *Perfection*. I shall take these up in turn, relating them to Theosophy.

First, *Unity*. Of all the requirements of a work of art, the primary essential without which all expression is non-existent, falling into chaos, is the quality of unity. However diverse the elements, however elaborate the surfaces and embellishments, pervading all will be this unseen, mysterious, but palpable manifestation of unity.

In the study of Theosophy attention is brought at once to the central theme upon which all else must rest, that life everywhere is *one life*, and that nothing exists in the universe — or *can exist* — but the *one life* which pervades all space, emerging into manifestation on different planes through

the media or garment of matter. Life has *descended* into matter, evolving through it. This is, as you see, the reverse of the position held by modern thinkers — that life has sprung more or less accidentally from a fortuitous juxtaposition of forms or matter. Advanced thought today is admittedly abandoning this position due to experimental knowledge of the illusion of material forms. The new position being established, however, remains in the worlds of isolation, for it is that the universe is in some manner a universe of *thought*. Art must not be submerged by even this advanced thinking. For artists work from a level superior to that of mere reasoned thinking. They may portray and create only when it is possible to sense the unity of their being with that of their subject. The source of their genius lies in their power of intuitive at-one-ment, which is a mode of consciousness supernal to the purely mental — a mode of *being*. The central theme for the philosophy of art, as for Theosophy, must rest in the *unity of life*. A study of Theosophy will educe observable facts upon which this key idea is solidly based.

Secondly, a work of art releases its message through an ordered *plan*, or composition. However esoteric the plan of a cubist painting may be, if it is intelligible at all, a plan of some kind has been necessary to organize the canvas. Similarly, Theosophy states that the message of life — *life itself* — is liberated through an ordered *plan* of unfoldment innate in every form throughout the universe, and known as the *plan of evolution*. This *plan* may be examined, then, as the second fundamental relationship between Theosophy and art. It implies that all forms are unfolding *from something to something else*, and to intuit, to perceive, to interpret, to envision and assist that unfoldment is to *create!* — to cooperate with Nature.

Thirdly, perception of this *plan* is awareness of movement, which is to say *rhythm*, manifest everywhere. All works of art are but captured portions of life's rhythmic movement, and depend for their vitality upon a rhythm of line, form, and color innate in their design. Theosophy advances a third idea, buttressed with knowledge, of the eternal, cyclic, recurrent movement of life into, and out of, the forms. In lower kingdoms it may be seen in returning seasons, in rebirth of life. In the human kingdom it may be studied as a law of reincarnation, the significance of which is the realization — so necessary to a realistic attitude towards life — the realization of our *immortality*.

This principle of *rhythm* merges immediately with the fourth idea, for with *movement* must co-exist *equilibrium*. In art it is perceived as *balance*. In Theosophy, as law of *cause and effect*, recog-

nized as the law of karma, an idea proclaiming that *law* operates on all levels throughout the universe with the precise exactitude with which we may observe it on the physical plane. An awareness of, and reverence for, *law* is a primary essential for creation.

This advances us to the fifth relationship of ideas, that of *harmony*. Harmony is a blissful consciousness resulting from an intelligent obedience of law. Colors may be arranged on canvas, or tones juxtaposed in music, but, unless they be related in some scheme, under some true, natural law of arrangement, the happy state of *harmony* will not prevail, and the effectiveness of the whole will be lost. This perception of *law* and its obedience results in the experience we recognize as *harmony*. Theosophy viewing throughout Nature this orderly operation of *law* — of seasons following seasons, of wheat seeds producing wheat, and not oats, of a universal persistency to release the *will of life* — has proclaimed it as *intelligent manipulation of law*, and has proceeded to investigate the graded *orders of intelligence*. These agencies of *law* are discovered to be in unbroken hierarchical arrangement, from the very source out of which life proceeds into manifestation, exteriorly, to its furthest frontier, the physical world. This idea and its implications may be regarded as extremely important in our disordered world, for a *harmony of living* can only come through an understanding unity with the Will of Life which depends in turn upon a knowledge of, and cooperation with, the agencies of *law*.

Sixth, we observe that revealed in every work of art is its message which, invisible and primordial, exists as archetypal idea and is expressed to external perception successfully in accordance with the degree of the artist's obedience to Truth, which is to say, to Universal Law. A relationship between the visible and the invisible is established. From ideal there has been a descent to idea, to emotion, to fact; and from fact, in a work of art, we may be moved to emotion, to idea, to ideal, or archetype. This descent from an archetypal world — from the plane of unity — to an outward world of physical fact, and its enticement in the beholder's consciousness back to the archetypal world is *the miracle of art*. It is the *Way of Beauty*! It establishes art and Beauty as the swift way to eternal consciousness, and definitely places art as superior to plodding science in its swift approach to Truth. Yet art cannot interpret its truth without science, and materialistic science failing it, that support must be discovered in Theosophy. Regarding this strange relationship between the visible and the invisible in art, Theosophy reveals a science of the *planes of matter*, visible and invisible, seven in number that reflect

the above in the below, and reveal in the below an understanding of the above. All outward forms in the universe have their invisible counterparts upon these inward planes, which in complex, human forms become *Man, the knowable* as consciousness, becoming aware of its various principles, and vehicles, ascends and descends through the planes of matter, from the invisible to the visible. The cosmos is reflected in man's being, and the cry, "Know thyself!" is the challenge to know all!

Lastly, Time shall never recognize as a work of art a form that fails to reveal the quality of *perfection* — of mastery. This quality exists at any level as a reflection of its archetypal splendor above, as a flower may be a perfect symbol of the universe, and the foaming crest of an ocean wave of life's liberation. A work of art may be as large as a mural painting, or as small as a miniature, yet, however large or small, it embodies this quality of *perfection*.

Similar is the seventh idea which may be perceived in Theosophy. For out of the preceding six which have been named, when embodied in living forms, the quality of *perfection* — of mastery — is attained. Of all the noble and gracious ideas proclaimed in Theosophy, the noblest is that for the human kingdom, also, *there is perfection*. That indeed at the very peak of that hierarchical, intelligent embodiment of Law advanced in our fifth idea — the idea of *harmony* — there exists a Brotherhood of Perfected Men Who have not drawn beyond the memory of Their pilgrimage, and Who in some instances return to the world to teach again and again the Path of Perfection, the path of inward treading, from fact, to emotion, to idea, to ideal — archetypal world of splendor! — into the *beyond*, the world of *reality*, nameless, and indescribable, to be revealed only in symbol.

So friends, I have attempted to show that the goal of life — its creative bliss — lies in a liberation of consciousness into an awareness of *reality*, and that the appreciation of Beauty offers a universal, swift passage of consciousness to this *reality*. Hence the significance of our truly understanding the meaning of the term *Beauty*. I have indicated that this may come through an enlightened appreciation of art, and lastly, I have attempted to draw an illuminating relationship between art and Theosophy which must indeed be fertile to both. And in conclusion may I point to the realization that art, in its supreme definition, is *the creative fire of the Holy Spirit in action*, which, when illumined by the Divine Wisdom of Theosophy — mother of all wisdom — becomes the *Way of Beauty to reality* — a Yoga of Life!

An Open Letter

Dear and Anxious Member:

I know the great number of your anxieties. You, too, are truly a dear member because your anxieties are in some instances an evidence of your devotion and your interest in the Great Work. I say in some instances, because there are some anxieties that have no such lofty association. Let us ponder for a moment on those more justifiable anxieties that arise from your genuine interest and concern for The Theosophical Society and its work. Can you conceive that those very qualities that make you a dear, though anxious, member can destroy your effectiveness in the work? Yet so it is when anxieties become a paramount expression.

Are you so anxious as to the way your lodge president plans and leads the work that he finds in you a hindrance instead of a strong support? Are you so afraid that some group within the lodge will become dominant, that they find your attitude unfriendly? Are you so concerned, so anxious about some part of the work that you extend little sympathy to that of others in the lodge; so wrapped up in, so anxious about your own ideas and your contribution (I would not say, "in yourself") that you make it difficult for others to share and help your work for fear they might add an idea which your plan of work does not include?

Such fine anxieties these, if anxiety can be fine. At least they arise through interest in the

work and are less destructive than the anxiety of those who fear only loss of prestige for themselves or their friends. I know a group of old members in a lodge so anxious lest the new members supplant them in the control of activities.

But all anxiety, all fear is destructive. It is negative no matter how high the ideal behind it. Cooperation and anxiety do not travel hand in hand. Anxiety in the mind tends to unfriendliness in the heart; it is almost impossible to extend confidence to those of whose actions we have fear.

Cooperation, friendliness, confidence are the qualities that build. Anxiety only destroys. Joy in the honest effort of another, happiness in his devotion, gladness in association with him, though he has thoughts and methods unlike your own — these are the constructive way.

Do we not believe in the unique quality of the Society's founding, in its assured progress? True, each must do his best to aid the fulfillment of its purpose, but each has his own contribution to make and it can only be lessened by his over-anxiety regarding the contribution of another.

Let us be confident and let us be happy, friendly, and cooperative and thus insure the success of all and therefore of the work.

SIDNEY A. COOK

National President

What Is Straight Theosophy?

(Contribution to a Lodge Discussion of this Subject.)

THEOSOPHY means the Wisdom of God. This of course, is all-embracing. But, as is true of all Divine manifestations, this flows in two streams — the life side, and the form side.

On the form side, we find the great laws — reincarnation, karma, man's bodies and the planes on which they operate, thought-power, and all those others which interest what we are pleased to call "the intellect."

On the life side are those teachings which will show the way, if faithfully practiced, through humanity and on to the Super-man. These develop the heart qualities as the study of the form side develops mental qualities.

The three objects of The Theosophical Society, as we all know, are first, to promote brotherhood; second, to study Nature's unexplained laws, and third, the study of the religions of the world.

The first, and only compulsory tenet of our faith, is to promote brotherhood. This obviously is on the life, or heart side. The second — study of Nature's laws — is equally obviously on the form, or mind, side. The third is a combination of the first two. The mental qualities are developed by the study of these religions, but the purpose of the study is that we may understand the underlying unity of them all — which brings us back to our first object, recognition of the one life, regardless of form.

So to my mind, Straight Theosophy is the study of those things which give a better understanding of all manifestations of life and form. But it must also include the development of love, kindliness, and consideration for others — in other words, brotherliness, else we will not ourselves be "Straight Theosophists." — MARION FINCH POWELL.

The Election

The Vice-Presidency as Seen by the National President —

Endorses Mr. Perkins

It is with my whole-hearted acquiescence that a group of members have put in nomination for the Vice-Presidency the name of Mr. James S. Perkins, and it is with no disregard of the fine service and splendid qualities of Mr. E. Norman Pearson that I endorse Mr. Perkins as a candidate. Mr. Pearson has been a stalwart support both before and since his election to office. He is a good lecturer, has been outstanding in his development of class activities, and has had much experience as president of an important lodge and Federation. The work he has started has been well founded so that others have been able to successfully carry it on. I admit no greater appreciation of Mr. Pearson than my own.

In an emergency the Vice-President is required to step into the National President's office, though the By-Laws are now so drawn that a national election to fill that office must be held within six months. I personally proposed the amendment to the By-Laws that thus limits the term in which the Vice-President serves as President, in order that there might be a wider choice of Vice-Presidential candidates. Until this change was made few felt themselves able to accept the office of Vice-President, knowing that they might have to fill the Presidential office for a considerable period.

Although three years ago I supported the nomination of Mr. Pearson, I now support Mr. Perkins' candidacy, for I see a responsibility to the Society to make more than one fine worker known through the Vice-Presidency. I believe that were an emergency to arise, the guidance of the Society, until a National President could be elected, would be well cared for in the hands of Mr. Perkins and that he, too, should share the honor and the experience and become more widely known through the Vice-Presidential office.

Fortunately, Mr. Perkins is a free-lance in his profession, not tied to any particular city, and he, too, would be free in an emergency to fill for a time the Presidential office. Like Mr. Pearson, he has given loyal support to the administration and to the Society. A good lecturer, an artist by profession, Mr. Perkins has a keen perception of the practical, combined with a sensitivity to what is real behind a problem. As president of Cincinnati Lodge and also of the Ohio Federation, he has shown an adaptability and an intuitive appreciation of

people that has proven a harmonizing influence among the members. He has been a real acquisition to the Board of Directors, and for the reasons given and for his own personal qualifications, I commend him to the membership for the Vice-Presidential nomination.

Mr. Pearson is also a candidate. No matter which of them wins the Vice-Presidency, I trust that the other will also be elected to the Board of Directors at the election for that body which follows in May.

SIDNEY A. COOK

To the Editor of "The American Theosophist"

Dear Sir:

Since the election of our National Officers will soon be held, some of us would like to take this opportunity to express to our National President, Mr. Sidney A. Cook, our appreciation for the selfless service which he has lavished on our Section these past eight years. Saturdays and Sundays and evenings far into the night he has given of his best that our work for the Masters may be well done. We cannot find a better officer, and we are sure that all those members who have visited Olcott and know what he has done will agree with us. With sincere gratitude, we voice our hope that he will again be our President.

For the Vice-Presidency, we suggest Mr. James S. Perkins, president of the Ohio Federation. He is well known as a gifted speaker to Summer School audiences, and his writings appearing in this journal from time to time are always enthusiastically received. To those who do not know him, we would like to say that he combines rare personal charm and talents with a fervent devotion to the welfare of his fellow-men. We heartily endorse his nomination and urge his election.

Signed: E. HANCOCK

IRA N. DOAK, President
Theosophical Federation of
Northern California.

PEARLE B. DEHOFF, President
Middle Atlantic Theosophical
Federation.

HENRY A. SMITH, President,
Chicago Theosophical Federation

DR. MAURICE J. SCHWARTZ, President,
Southwest Federation

MR. ROBERT DREW-BEAR, President
Northeast Federation

Mr. Pearson a Candidate

December 17, 1938

The Editor,
THE AMERICAN THEOSOPHIST
Olcott,
Wheaton, Illinois

Dear Sir:

During the last few days I have received a number of requests urging that I publicly state my position regarding re-election to the office of National Vice-President.

In response, may I say that I should be happy to serve for a second term, if the freely cast ballots of the membership indicate their desire that I retain office.

Fraternally yours,
E. NORMAN PEARSON
National Vice-President
The Theosophical Society in America

Here Is Your Ballot

Mail at once to
The Theosophical Society, Wheaton, Ill.
OFFICIAL NOMINATING BALLOT

FOR

**National President and
National Vice-President**
of

The Theosophical Society in America

*I Nominate*FOR **National President**

.....
FOR **National Vice-President**

.....
(Do not sign your name to the ballot!)

.....
(Cut off here.)

Mailing Directions

1. Place your marked ballot in a plain envelope.
2. Seal it and mark on the outside the one word — "Ballot."
3. Enclose the sealed "Ballot" envelope in another envelope for mailing.
4. IMPORTANT — Place your own name and address and name of your lodge (or "National Member") in the corner or on the back of the mailing envelope.
5. Address and mail to The Theosophical Society, Wheaton, Illinois.

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

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

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

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

Thus the secrecy of the ballot is preserved.

Duplicate Ballot Blanks

A duplicate of this ballot blank appears in the supplement to this issue for the benefit of those who dislike to mutilate the magazine. This will also serve in those cases where the magazine is shared by two members.

To all departments of life every Theosophist should be able to bring a virile, dynamic, uncommon sense, all the keener, all the more true, because into its composition enter many elements to which the world as a whole is at present blind. The light of his uncommon sense should reveal the dark places in the common sense of the day. —

DR. GEORGE S. ARUNDALE

Have you learned lessons only from those who admired you, and were tender with you, and stood aside from you?

Have you not learned great lessons from those who reject you, and brace themselves against you, or treat you with contempt, or dispute the passage with you? — WALT WHITMAN.

Psychism and Occultism in the Light of Biological Evolution

BY DR. TH. BROSSE and PROF. E. MARCAULT

(Besant Hall, Huizen, December 29, 1937.)

Prof. Marcault spoke as follows:

I SUPPOSE that many of you, reading this title, have thought that occultism in the light of biological evolution was rather a misnomer, as to a Theosophical audience the light of biological evolution would rather seem to be the darkness of biological evolution. The idea of materialism is generally associated in our minds with that of biology. And yet I think it will do our Theosophical understanding a great deal of good if we study what we call psychic and occult powers in the light of biological evolution.

If you think of what we usually have in mind when we speak of psychic faculties, you will realize that we almost never think of them in connection with biological evolution at all. By psychic faculties one generally means the possibility of reaching some higher planes, the astral and the mental planes, to which these psychic faculties belong. Because so few of us can rise to these planes consciously, we think that psychic faculties belong to the human consciousness that still remains to be developed and therefore still lie in the future.

It is true that passing *consciously* on to the astral and mental plane belongs to the future of our evolution. But that which our consciousness will find there to use when it reaches these planes really belongs to the animal stage of evolution. Hence the necessity of discriminating between the psychic faculties, which belong to the animal and are shown in the medium, and the psychic powers which are the conscious use made by the spiritual self of man of these psychic faculties, and that is the occultist's privilege.

It is our object to show that these faculties really appertain to the animal kingdom, and that is why we speak of the light of biological evolution. I shall deal with that portion of our subject which concerns the relation of psychic phenomena to the animal level of evolution. Dr. Brosse will treat the relation of the human spiritual self with the psychic activities.

Now what are these psychic faculties of which we commonly speak as powers and which when devoid of conscious control I prefer to call psychic weaknesses. They belong to that in us which is psychic, not spiritual, and of which we know in our present stage of evolution only the affective and mental aspects. With the brain and nervous organization we possess, they come to us from the

animal kingdom. The middle brain, together with the sympathetic and the para-sympathetic systems of nerves, has to do with our emotional life; it was developed in the invertebrates. And the higher brain, together with the cerebello-spinal system of nerves is the organ of our mental life; it was developed in the vertebrates. We can equate the psychic and the animal absolutely. We are human beings because within this psychic or animal level of the biological evolution, preserved in us in its entirety, we insert our spiritual self, whose evolution will consist in progressively mastering, and eventually consciously controlling, all the powers of the animal psyche.

Now these powers of the animal psyche contain more than just our emotional and our mental states, more than the perception of the outside world (whether human or natural), and our mental and affective reactions to its situations and objects. They comprise also the capacity of perceiving and acting beyond the organic limits, seeing beyond the eye, hearing beyond the ear, etc. The psychic function which has created the organ for its expression and service is and remains greater than its organ and can be exercised without the organ. The existence of the function outside the organ is precisely what we mean when we speak of a subtle body.

The animal psyche also possesses another remarkable power which has not been withdrawn from man either, and that is the control of physiological functions within the body.

My purpose is to show you that all the psychic phenomena studied by all Societies for Psychical Research fall under the definition of the psychic which I have just given and belong equally to the animal and to all men. While, I repeat, they are all active and apparent in the animal kingdom, they only manifest in man either in the passive medium or in the practical occultist, that is, either in the man who withdraws his spiritual self from the animal psyche, or in the man who consciously controls the animal psyche in its totality. Between these two extremes, in the normal or ordinary man at his present stage of evolution, only one part of these psychic powers is normally present, i.e., his emotions and thoughts; and the rest of these faculties is inhibited, namely the extra-organic perception in action, and the modifying action of the psyche over the body.

Let us consider centra-organic perception and action first. Thousands of mediums while in the mediumistic state are able to perceive what is being done or said outside the limits of their sensory perception, in the next room, through closed doors and walls, in another town, etc. They can perceive facts or objects within the memory of other people, describe their lives, etc. They can perceive the working of the organs within the body and enable doctors to diagnose disease. Colonel de Rochas has shown that by commanding subjects in a deep state of hypnosis to see what was happening in another room or inside their or other bodies, this extra-sensory perception did belong to the psyche of man. Some of those hypnotized subjects are used in hospitals for the diagnosis of disease. No one now can contradict the reality of psychic clairvoyance, clairaudience, or telepathic perception, so it is not necessary for me to insist upon this point. I need only add that in order that these phenomena may appear, the conscious self of the subject has to be withdrawn from the psyche so that the subject does not know what the psyche is doing, or only knows of it without being able to observe, analyze, and judge of it as the reasonable human being he generally is. This partial or total withdrawal of the human from the psychic has precisely been termed the "psychic state". The return of consciousness within the brain brings the psychic phenomena to an end.

Nor is perception, in the hundred various forms that it can take, the only order of psychic phenomena; action also can be exercised beyond the limits of the active organism. There is movement caused in the table for instance by the energy emanating from the medium; the same energy that would cause the muscle to lift the table in the ordinary way can be made to lift the table outside of the muscle. Movement of objects frequently happens during seances; these facts are too well known for me to insist on them.

Now, we find all these phenomena in the animal as well as in man. The great entomologist Fabre has reported experiments in which, for instance, he had placed a female butterfly of a special species under a net in his room, leaving the windows open. It was a very rare species, representatives of which were not likely to be found except some miles away. And yet the next morning he found five or six male butterflies of the same species on the walls and on the ceiling, which had perceived during the night and from a long distance that there was a female butterfly in that room.

Fabre has also shown that some insects, in order to provide their young larvae with the living flesh they need, have to paralyze soft-skinned animals on which they lay their eggs, without killing them

and do so by biting them in a certain spot in the higher part of the neck under which is the center of motion. Of course this cannot be done unless in some way the insect has perceived the presence of the ganglion under the skin.

Many instances have shown that there is a non-sensory means of communication between animals of the same species, a kind of relation from psyche to psyche, analogous to that of the medium with the sitters. The relationship of animal perceptions with the (to us) imperceptible conditions of Nature, coming cataclysms, earthquakes, or storms is also a well-known fact.

More interesting and less well known is the direct action of the psychic on the functions and the anatomical structure of the body. Among psychic phenomena we know that the features of the medium can be transformed according to the supposed entity purporting to incarnate in him. The medium's face becomes feminine or masculine, young or old, the voice changes in character and pitch in an impressive way. In the hypnotized subject suggestion can produce rapid and varied organic modifications. If a postage stamp is stuck on the subject's hand, and suggested to be a serum, a blister will be formed, which means that the mere idea has been sufficient to alter the anatomical structure of the cells in the skin and a functional change has also been caused, bringing the serum of the blood and cells to accumulate and form the blister. Functional alterations can also be produced by giving pure water to a hypnotized subject and persuading him that it is alcohol, a laxative, etc.; the physiological effects will certainly ensue.

This action of the psyche over the organism, in which a mere idea can bring anatomical and functional changes, is only possible when the psyche is alone in contact with the body and its powers are not inhibited by the presence of the conscious self above it. The human consciousness need not be absolutely withdrawn. We all know that when it associates itself with only one idea or feeling the same action may be caused, as, for instance, when a mystic causes the wounds of Christ to be reproduced on his hands and feet by wishing to commune with Christ in his sufferings. In many mono-idealistic states of a less lofty character we also have the psyche producing organic disorders of a serious character.

It is then clear that this action of the psyche over the body is possible in man only when the spiritual powers of the self, i.e., observation, memory, comparison and analysis, judgment, are withdrawn from the psyche, and the psyche remains alone in contact with the organism and its functions.

That this faculty exists in the animal kingdom and is typical of it we all know; the most striking

example of it is known as mimicry. The preservation instinct of some animals will cause their bodies to develop such shapes or colors as may prevent their being perceived either by their victims or by their hunters. Some insects imitate the leaves of the bush on which they rest so that they cannot be distinguished from the leaves. Others take the shape of twigs, others the shape of the mosses which cover the trunks on which they live. In others the color and the appearance of their habitat is taken up: the "carpet snake" of Australia, the chameleon changes, the tiger's stripes, and the lion's sandy color, etc., are instances. Some animals imitate the smell of others, and that implies a more complicated action, the production of secreting glands, subtle chemical processes and functional coordination of a high order. Well known are also the fish which change their color according to the quantity of light illuminating the water or the river bed on which they lie, becoming whiter when there is more light and darker when there is less light. To do this, pigment cells are set up which secrete the color and diffuse it on the surface of the skin and reabsorb the pigment when the fish needs a lighter livery. If you analyze how complicated and Nature-wise is this action of the psyche over the body you will no doubt proclaim it remarkable, and in fact it is generally associated in the Theosophical mind with the action of the devas and elementals. But we cannot avoid considering the possibility of their belonging in some way to the psyche itself, when we find them producing

almost equally complicated phenonoma in man also.

One medium was known to ask a few experimentators to retire to the adjoining room and think of a particular letter or word or design. When they returned to the seance room, without of course conveying the design in any way to the medium, the latter in a semitrance state perceived it in their minds, and the design, letter, or word appeared on her arm in red lines caused by the dilatation of the capillaries. If you think that only one nerve trunk commands all the branches separating to reach the various vessels, you will see how complicated is the physiological action which causes certain vessels to expand under an imaginary line, while those next to them, all commanded by the same nerve, remain contracted.

I think I have said enough to show that the psychic in man *is* the animal psyche, that it possesses the same faculties but that these faculties can only appear in man in two ways: first, when the human self which uses this psyche is withdrawn from it and shows manifestations which the present state of human consciousness does not need to use and therefore inhibits; and second, when the fully developed human self has learned to need and use all these faculties and turns them into powers.

(Note: Dr. Brosse's contribution follows in our next number.)

From *St. Michaels News* February and March, 1938.

Sara Wetherill Logan

WE RECORD with deep regret the passing on December 2, after a brief illness, of Sara Wetherill Logan, long a member of The Theosophical Society and an active worker in its ranks, and in many other organizations devoted to increasing the happiness of the world. She was a member of one of Philadelphia's oldest families.

Among Mrs. Logan's great gifts was that of sensing the need of those in trouble and of satisfying that need richly through her sympathies, her warmth of friendship and understanding, through advice, and through physical protection.

Speaking of Mrs. Logan at the funeral service, Dr. Frederick R. Griffin said:

"She never lost the common touch and was great in humility of heart. She knew and rejoiced in the medicine of beauty. She possessed creative skills and employed them to her own edification and to the advantage of many. Quick to respond to the calls of others and useful as a citizen, she enriched her life through her genius for friendship, and in the intimate relationships of her days as daughter, sister, wife, mother, was

steadfast, understanding and kind.

"She was a valiant seeker after the truth which makes men free and lived under a strong realization of the spiritual soul of being to which she gave her loyalty. Respectful of the thoughts of others, she could not follow traditional ways save as they were confirmed from out her own interior sphere. Life visited her with searching discipline but never dimmed the radiance of her spirit. The beauty of her life caused even her face to shine. Under all circumstances there was in her a spiritual gallantry so that she pursued the adventure of life as a knight of the Unconquerable Spirit."

Mrs. Logan's home was a constant haven for those of troubled mind and heart. She was active in various art activities and in organizations for the protection and care of animals.

To Mr. Robert R. Logan, in whose work and interests she had for so many years been a comrade no less than a wife, our deepest sympathies are extended.

Life in the Mineral

BY MARY E. BOXELL

Epitome of lecture given during the Summer School of 1937, condensed to meet the limitations of our space, but with an effort to retain the beauty and essential inspiration of the original presentation.

THIS is a marvelously beautiful world full of charm and wonder. Yet we are aware of such a small part of that charm and wonder. The only way we can really know a thing is to identify ourselves with it. An ancient Talmudic axiom says, "If thou wilt know the invisible, open thine eyes wide to the visible." In order to identify ourselves with life we must hold a universal attitude toward all its aspects, and in that awareness we develop ever-widening streams of perception and a sense of responsibility. We realize that one life animates all form. The student of occultism is not satisfied merely to know that law and order are Nature's first principles. He wants to know *why* and *how*.

Science is attempting to show us that we must believe in the "reality of purpose, of Divine plan and will, that has ordered and counted through the long past and will continue to order and count through the future." The "Eternal Now," a state beyond cause and effect, and a reality beyond the objective plane, all these are found in modern scientific thought.

The scientist of today says that the main thing to remember is that the whole of the visible universe depends upon the act, the impulse of the invisible. We cannot all be scientists, and knowledge should teach us, first of all, to live. Delving into Nature's secrets has a vital connection with our well-being, our happiness, and with our own spiritual nature.

Our life is bound up in Mother Nature. What do we know of her secrets? The ordinary person sees about half that trained eyes can see; his ears and all of his other senses are untrained.

The science of crystallography, young in years, has done much to open up new avenues of thought for the scientist. A crystal is no longer an inanimate object of inorganic matter. Ruskin, who had a keen insight into the workings of natural law, saw in the crystal the action of both "force of heart" and "steadiness of purpose."

In the process of crystallization the atoms of the molecules obey the law of their ruler, life, and take their places in the crystal structure just as squads of soldiers form a battalion under the

command of their superior officer.

In the nature of their molecules we see the affinities at work. They have their likes and dislikes. In their atomic nature we see the work of the Monad, the pulsing, vibrant life, the innermost cause within causes. When we identify ourselves with the life of the mineral we know the Universal Self. In the infinitesimal we know the Infinite.

If we identify ourselves first with the form, then we will, as it were, step through the form and identify ourselves with the life. "I am that" is truth for us at this stage, and there is a moreness, a richness in life never experienced before. We know the form and that knowledge helps us to make a better and more scientific use of form. We know the life and that knowledge gives us wings of light to travel far afield into the realms of the invisible worlds.

How plainly Nature shows us constant change in all things. See how everything is lifted again into life. What was once calcareous form in animal life becomes stone in the mineral kingdom, one form giving way to another. We call change death, but it is evident that there is no death in all Nature.

It has been the custom to speak of rocks and minerals as inanimate objects, but as we come closer to the atomic nature we perceive that the animate and the inanimate are one, the atoms of both are the abode of the one God, Life or Light.

In the sun exist all the elements that we know on earth, but not as we know them here. There they exist in their spectrum nature, as living color, light. Here they are bound by such dense forms that their vibrations are lowered and their color or light is hidden from mortal eye. Is not this so with Life or Light in all forms? The vibrating light, the "Light that lighteth every man that cometh into the World" is constricted; conditions, environment, press upon that light, hindering its clear shining, and for the most part, we see only the outward form, unless through understanding we identify ourselves with the life of the form and so become human spectroscopes to liberate that Life or Light.

Love in a Mist

(Continued from the February issue.)

TWO days later, a mid-afternoon lull in the affairs of the Barr household made it possible for Marion to steal away for an hour from her round of domestic duties. Intervals like this were rare, but in her harassment Marion had found a way to make the most of them.

Her little taste of freedom and refreshment began usually with a walk. The neighborhood of the chapel was both convenient and attractive for this purpose, since the streets which converged at that point offered vistas of the countryside, towards which several lanes led off invitingly.

On this particular afternoon Marion followed a combination of byways which took her past a horse paddock belonging to a riding school. George had intimated recently that he felt the need of more exercise than he was getting, and had said something about learning to ride. Marion had instantly approved of the idea, resolving as she did so to take upon herself a stringent program of economy as her contribution to the venture. She was, in fact, prepared to make heroic sacrifices. Anything which could bring more health, poise, and tone of life to her husband was for her a means to the fulfillment of life for which she had lived.

There was more than a little of the athletic about Marion. As a college girl she had been a much admired performer on the tennis court. Her tall, lithe, not artificially slim, but well-proportioned figure and the evident enjoyment of skilled action which shone out of her dark eyes and nobly modeled face marked her as a person at home in Nature's harmony.

Reaching on her walk a point from which she could look across an open slope to the horse paddock, Marion stopped. Her worn and pensive expression brightened, then relaxed into a smile, as her glance took in the scene. There was George on a horse, moving at a walk around a running track. He was followed by a mounted riding master. At a word from the latter the pace was quickened to a trot. This was the signal, too, for an outburst of shrieks of excitement from two children, previously hidden from view, whom Marion at once recognized as her own. They now ran dancing across a plot of grass in pursuit of the riders.

"Keep in your saddle, Daddy," came the clear admonishing voice of the elder girl. Tossed and uncomfortably bouncing, the physical form of the father showed no perceptible change in its posture or movements, but the man himself was aware. The phrase sank into his consciousness.

In fact, from this time on it was destined to have a history in the Barr family. There was just enough humor in it to make it useful to Marion when moments of stress with her husband demanded, as they not infrequently did. George was fortunately endowed with an appreciable capacity for laughing at himself, and during some of his lapses into a fierce forgetfulness of life's balance it was steady and refreshing to be reminded in this way of the emotional figure he was cutting. But not always!

Yer Marion developed the art of discernment in such matters to a fine degree of precision. When outward methods failed, she still contrived to win a measure of inward calm for his sake as well as hers by picturing to herself an image of perfect horsemanship and inducing in herself a feeling of the powerful ease and grace of controlled energy at play. This was, after all, but another way of expressing her love of skill in action.

On the afternoon of her first walk to the horse paddock, however, Marion did not linger beyond the time necessary for grasping the details of what she saw. Driven by the torment of her deep unrest, she walked on without further delay of any kind. Her manner was that of a person bent upon reaching a particular destination, an appearance which, in fact, proved to be a reality as she made her way somewhat deviously to the chapel, went around it to an unlocked side door and entered.

The emptiness of the interior would have baffled a casual observer as to the nature of Marion's mission, had it not been for the fact that the chapel organ was playing. The music was not in the least familiar, since it had never been played before, nor even written. But in the quiet yet singularly moving quality it possessed there was something immensely satisfying to Marion as she stepped slowly and noiselessly down the side aisle a short distance and seated herself in one of the pews.

She was invisible to the organist, who went on with his improvising. This was a favorite pastime of his after he had finished his regular practice playing, and it was one which, after Marion had discovered it, brought her a degree of happiness which she would have found difficulty in fully explaining even to herself. The organist evidently poured his whole nature into the playing. For Marion it was both a refuge and a source of extraordinary inspiration, an interpretation and release of something in herself which seemed to

resolve everything and put her deeply at rest.

On this afternoon the relief seemed to be accompanied by the working of a more than usually positive influence. After the first moments of relaxation Marion quickly lost herself in absorbed listening. A meaning began to define itself to her in what she heard. Whether this was purely the creation of her own thought, or had some mysterious correspondence to what might be in the mind of the organist, she could only guess; but half consciously she accepted the latter influence as constituting an essential part of the meaning of the experience which sound was bringing to her. For the first time in her life she was aware of music as the voice of the unity of life, the direct utterance of something immensely inclusive and beyond all separateness. Not that music had not always brought her its gift of wings. But now the divisions which barred and isolated all of her personal existence from the rest of the world seemed to grow thin like dissolving mist. She felt sustained by a new sense of life itself, an open, naked awareness of existence as an eternal fact, at once the most simple yet immeasurable of all realities.

And the organist! Had he been through anything like her own trials of heart? Did he understand, and was he communicating a message which really belonged to her, might even remotely be intended for her, even though he did not know she was actually there? She must find out how much he knew, and — the question *would* form itself in her mind — how much he cared. But in another instant Marion brushed these

thoughts aside. How subtly, she noted to herself, personal feelings creep into and obscure one's responses to the pure symphony of life! For the moment the serene strength and beauty of the music was no longer a part of her. It had ceased to speak to her, because she was no longer the part of herself of which it was the voice.

Quietly, however, Marion regained her former receptivity. The clear, pure awareness of life again returned, and with it a sweet sense of peace and self-containedness. With a new leap of spirit Marion knew the truth of all her deepest intimations of the fellowship which the heart holds with the world. Love, she began to see, was a universal living power like sunlight. She felt it shining within and upon everything with the radiance of life's wholeness. She perceived, too, that it was excluded from human consciousness only by mist of varying density.

If only, she thought, this thing she was experiencing could also happen to George! She began casting about for ways of bringing him directly under the influence of this inner force of music which she had discovered. But at that moment the organist stopped playing. Marion heard him close his console and step along a passage way. In another moment he appeared on the main floor of the chapel, walking in the direction of the door by which Marion had entered. He glanced down the row of empty pews which stretched beyond him, and catching sight of Marion, he turned, smiled and came toward her.

(To be continued.)

From a New Member on Studying the Ancient Wisdom

For a model he did look within the mirror of
Himself
And he measured there the smallest part with
calipers of gold.
Claimed he then a mountain's tall, misshapen,
craggy shelf and bade
The stone His image to unfold.
With hammer and a chisel and his arm of Godly
might
He worked upon his chosen chunk of all
'Til the blows gave spark to day out of lightless,
noiseless night,
And binding stone away from stone did fall.
So the rock gave shape to form built within the
artist's mind
And refinement grew beneath his chisel's prod.
Then as tireless as he sought it, so as surely did
he find
That stone unfoldeth from itself a God. —

ROBERT PEALE

Technocracy

Science Applied to the Social Order

BY F. MILTON WILLIS

TECHNOCRACY is not an artificial system, a philosophy, an ideology; it is a practical consideration of the social order in terms of facts and figures, and a consistently logical, non-sentimental presentation of definite means of bringing order out of chaos and establishing human freedom, opportunity for growth, and happiness on an eternal basis.

It originated in an organization known as the Technical Alliance of North America in 1919 in New York City. This group was made up of men distinguished in the fields of engineering, economics, applied science, architecture, education, and pure science. The primary aim of this group was to ascertain the possibility of applying the achievements of science to social and industrial affairs. They worked out a tentative design of a completely coordinated system of production and distribution — to provide a better standard of living for the people living in the American continental area, with the least possible waste of non-renewable resources. The Technical Alliance has eventuated in Technocracy, Incorporated, with Howard Scott as Director-in-Chief.

What are the conclusions of Technocracy? First, that on the North American Continent is a potential condition of plenty such as is to be found nowhere else in the world: marvelous natural resources, an abundance of raw materials, huge productive machinery adequate for turning out vast quantities of goods, a body of trained technicians and skilled workers capable of operating this productive machinery in the most efficient manner. And it immediately ties up these findings with the fact that in America are to be found, too, hungry, tattered, homeless people, and insecurity in every walk of life.

Secondly, that the price system can no longer function adequately as a method of production and distribution of goods. The invention of power machinery has made it possible to produce goods in abundance with a relatively small amount of human labor. As machines displace men, however, purchasing power is destroyed; so that we find ourselves in the paradoxical situation that the more we can produce the less we are able to consume. We find the price system making it impossible, on the one hand, for people to buy goods and so keep production going, and striving, on the other hand, to pay mounting dividends

and interest on the money invested in industry. The price system is crashing of its own inherent contradictions. We are at the end of an era. Technocracy is a change from the present price system with its motivating force, *profit*, to a new system which will function without profit. Technocracy will operate under an economy based on an abundance of goods.

Briefly, what does it propose to accomplish? To facilitate the distribution of goods a new Currency of Distribution will displace our present currency. The amount of this new currency issued will equal exactly the amount of goods and services made available by the unified production and distributive machinery. Thus all goods manufactured will find their way into the hands of consumers. The new currency will have a single function — the purchase of goods and services. It cannot be hoarded, stolen, loaned, borrowed, or otherwise used. It will have no value to anyone except the person to whom originally issued, and even he will be forced to spend it within a prescribed time or it will become valueless.

Technocracy guarantees a high standard of living and economic security for everyone from birth to death. To achieve this result those under twenty-five years of age will be educated up to that age, whereupon they will be absorbed into the productive equipment of the nation, which means not only manufacturing, farming, mining, fisheries, etc., but also the various professions, "white collar" work, etc. The physical workers will work four hours per day, four days in the week, forty weeks in the year, for twenty years. All over forty-five may retire from active participation in industry, etc., and will receive their regular amount of purchasing power until death. Income for all citizens will start at birth and end at death, and only the labor of those between twenty-five and forty-five years of age will be necessary to keep the national plant functioning at top speed.

Technocracy will raise the purchasing power to satisfy every material need and reasonable want; fully utilize our scientific knowledge; encourage invention to the fullest; use the machine instead of allowing the machine to abuse us; prevent depressions and provide economic security and abundance for all for the first time in history. These benefits can be made available just as soon

as sufficient people learn what Technocracy is, and then demand that it be put into effect. Technocracy is educative — not militant.

As Howard Scott has well said: "No importation of any social theory or philosophy will avail America in the slightest in solving her operation problems of today or tomorrow. Communism, Socialism, and Fascism were conceived outside this continent and belong to the European philosophical proposals to divide up the results of scarcity. Technocracy is not a philosophy; it is a continental engineering design of a social mechanism for the production of plenty. Technocracy, Inc., is a continental organization open to all citizens of this continent who are not affiliated with or members of any political organization. Yesterday, Technocracy was a body of thought that was ballyhooed across the front pages of the world; today, Technocracy, Inc., has organized sections functioning from New York to Los Angeles, and Miami to Edmonton, Canada."

Does Technocracy believe in the use of democratic methods? Technocracy does not subscribe to the basic tenet of the democratic ideal, namely, that all men are created free and equal. A knowledge of the sum total of facts necessary for an intelligent democratic expression of opinion of the present industrial operation of the continent is far past the scope of the average individual. In our political government, which is the only part of our total social operation maintaining even a pretense of democracy, the theory is that while the individual may not be able to pass upon the facts involved in the intricate matters of state, he will have sufficient intelligence to elect as his representatives those who can. The fallacy of this assumption and the idea that democratic methods can be applied to the industrial operation of our country is of course too obvious to warrant further discussion.

Technocracy concerns itself, primarily, with the operation of our functional sequences; that is, those processes which have to do with the production and distribution of goods and with services. Obviously, these are not matters that can properly be decided upon by a vote of the people. Scientific and engineering problems are not solved by vote; they are solved by an intelligent inquiry into the facts. Nor is the choice of the personnel which is to operate our functional sequences a matter which can be left to popular vote. The fallacy of the democratic method is so obvious that no attempt is made to use it.

As a small scale model of what is envisaged by Technocracy let us consider a telephone company. The operating staff of the company is made up of thousands of people with all ranges of training and ability, working together as a unit; a totally undemocratic organization, with

no elections. Positions are filled through appointment from above by one who is conversant with the requirements of the position and with the qualifications of the appointee. Mistakes made by such a method become immediately obvious through the inability of the incumbent to meet the requirements of the job. Decisions affecting the operation of the equipment itself are made always by those in charge of the particular division in which the decision is effective. That this undemocratic type of organization is an efficient one is proved by the fact that the telephone company gives a very creditable performance and that it is not static but rather is being continually changed and improved. It is interesting to compare the efficiency of this type of organization with that of our political institutions, which still attempt to cling to the democratic ideal.

If we picture all the functional sequences of the continent, that is, the steel industry, production of food, medicine, and public health, the textile industry, etc., organized in a manner similar to the telephone company, we have the basis for the type of social organization contemplated in Technocracy. A continental board of control, made up of representatives selected from the operating staff of each functional sequence, would plan and direct the operation of our industrial equipment as a unit so that there would be a continuous flow of goods and services such as no haphazard method of a democratic nature could possibly insure.

It has been feared that the perversities of human nature would prevent the working of Technocracy, but the Technocrats reply that what is in the minds of most people when they speak of human nature is human behavior. This in great part is the result of reaction of the environment upon the individual. So Technocracy proposes to regulate this environment so that the resulting human behavior will be the most desirable; or, to put it another way, Technocracy proposes to change the rules of the game under which human nature operates. Given a decent set of rules, there is every reason to believe that human nature will effect a veritable renaissance. Crime under the Technate will be reduced to the veriest minimum, for without money and with all citizens more than adequately provided with purchasing power, the incentives to crime will in very great part be swept away, and it is likely that only crimes of violence due to anger, jealousy, etc., will survive the change. The general belief is that an amelioration of social conditions must be preceded by changes for the better in the individual citizens. But Technocracy holds very logically that the vast improvement in living conditions it proposes will immeasurably enhance the good qualities of the

citizens, increase happiness and contentment, afford unlimited opportunity for individual growth on all cultural lines, and set free to a greater extent than ever before the human creative faculties — in addition to the wiping out of crime.

What of the person who refuses to work? Very briefly, under Technocracy since the pecuniary canons would be lacking, social prestige would be dependent upon one's achievements in the realm of socially useful work. Technocracy would simply supply a higher mode of expression for the natural, inherent desire of human beings to work and achieve. The pressure of intelligent public opinion would prove a mighty incentive to drones to do their share.

Who is to do the dirty work? In great part, machines and the incinerator. Once technologists are given a free rein, there would soon be left very few jobs of a dirty, drudging nature. And in the social structure fortunately we do not all desire to become chief engineers or doctors of philosophy.

Will Technocracy put an end to private ownership? Under a price system, private ownership has two aspects: title and use. Under Technocracy, the only title would be use, which is, after all, the only sense in which we actually own anything, and there will be more wide-spread ownership, more individual use, of this world's goods than has ever been known before. The whole industrial system will be attuned to the one note: Produce in order that we may use.

As to leisure time? This matter has been fully considered, but there is not space here to detail the conclusions.

What of the functions of the citizens? The function which each individual would perform would be closely related to and usually identical with that which he is performing under the present set-up, and where the present occupation cannot exist under the Technate, such as salesmanship, there would be little difficulty in adapting the person to some socially useful occupation.

What of political government under Technocracy? Such government as we know it today has for the most part no vital relationship to the fundamental processes of modern society — the operation of our intricate industrial equipment and the rendering of important services. Under Technocracy the social administration of the continental area would be vested in a chief representative body known as a Continental Control, composed of equal numbers of administrative

personnel (executive and technical) from every functional sequence necessary for the production and distribution of all goods and services in the above area. All essential functions would be a part of this all-embracing, non-democratic, non-political organization — the American Technate. The Technate bears no resemblance to a political state; it is a technological control of the continental area, functional in structure, socially integrating and synchronizing all operations on the balanced-load basis necessary for the maintenance of the highest standard of living permissible on that area. Under Technocracy there would be no vested interests either of capital or of labor. The intricate industrial power age in which we are living demands a new type of government.

How do Technocrats propose to come into power? It is not the policy to discuss tactics until the time comes. The work to be done now is to educate and organize, not to foment a revolution; but to be prepared to keep our industrial mechanism operating when the price system can no longer function. Technocracy believes that it is working in harmony with the evolutionary forces in the economic sphere; that its diagnosis is scientific, its design the most probable; that in presenting this program — the goal of the New America — it offers to intelligent, socially minded people the greatest challenge of the age. That the Technate will be demanded soon is evidenced by the fact that marvelous automatic machines are so rapidly displacing men and women that unemployment and lack of purchasing power may in even two or three years reach so desperate a state here in America that Technocracy is likely to be swept suddenly into power by the embattled millions of victims of the price and profit system, an anachronism in this power age. When it comes, we shall see in this continent the reign of practical brotherhood, and there is little doubt that the states of Europe will in time deem it wise to combine and follow in our steps, we helping them to realize this ambition.

The writer has drawn freely upon the Technocratic literature, and urges his readers to procure "Technocracy: Some Questions Answered," price 25c; "Introduction to Technocracy," by Howard Scott, et al., 25c; etc., from the Continental Headquarters of Technocracy, Inc., 155 East 44th St., New York. This is all a matter of singular import to Theosophists. I urge my fellow-members to look into it.)

□

We cannot change natural laws, but we can modify the results brought about by their action by the introduction of new forces. — DR. ANNIE BESANT.

Theosophy in the Field

Lodge Activities

Berkeley Lodge has just had a most delightful visit with Miss Mary K. Neff, who gave two interesting lectures for them. The lodge is planning a Christmas party December 29, at which gifts are to be exchanged, gifts useful, fanciful, or funny, as the case may be, to be purchased at the ten cent store.

Besant Lodge (Hollywood) celebrated Founders' Day by presenting Mr. and Mrs. Henry Hotchener, who spoke of the founders and of their experiences in the early days of the Society. The Tea-Table Talks are proving very interesting and the first Panel Discussion (by men only) was a great success.

Hermes Lodge (Philadelphia): Dr. Pieter K. Roest gave a talk to the members on December 2, and on December 3 and 4 presented public lectures entitled "Man the Unknown" and "Understanding Ourselves."

Kansas City Lodge: The outline of the program for December and January promises for the members and their friends the happiness and friendliness of a Christmas party. The lodge activities include class work, regular lecture work, and in addition a book review and evening devoted to music.

San Francisco Lodge reports two successful public meetings on December 4 and 5, at which Miss Mary K. Neff was the guest speaker. Miss Neff's lectures were illustrated by her unusual and intensely interesting slides and were received with warm enthusiasm by everyone present. There is an increasing interest in Theosophy in San Francisco and an increased expansion of the public program is anticipated for the new year.

Michigan Federation Meets in Grand Rapids

The second meeting for the season was held Sunday, December 4, in the Pantlind Hotel in Grand Rapids. In spite of rain all day Saturday the weather cleared on Sunday, and the registrations reached a total of thirty-nine — seven of whom were visitors from Muskegon.

Edna Scheuffler, Grand Rapids president, heartily welcomed the Federation, to which Golda Stretch, our Federation president, responded warmly. Mrs. Stretch declared that there can be strength even in small numbers if we link ourselves with our International President by feeling we are with him in spirit, together with the sending of our love and loyal support to National Headquarters. In a working-together-

spirit we offer ourselves in service to our Masters.

The morning session covered a discussion on Lodge work, and most interesting reports of their experiments were given by the various lodges. The president stressed that the Federation should be the place where the individual lodge should feel free to come to ask for help, as each center is a part of the whole.

In resuming the program for the afternoon, E. Norman Pearson, our National Vice-President, showed reelslides of various pictures he took at Krotona, and other points of interest in California while attending the recent Federation meeting.

Dr. Alvin Boyd Kuhn, the speaker for the afternoon, gave a public lecture on "Psychology Turns to Theosophy," introductory to a two-weeks' series of lectures and classes.

Thus concluded another successful and happy meeting most helpful to all who participated.

Our next meeting will be held jointly with the Ohio Federation some time in April in Toledo.

Ohio Federation Contact Meetings

There is a Federation tradition spreading in Ohio that seems to have been born in Rainbow Lodge, Columbus. It is "rainbow sandwiches" served for tea at Contact meetings. Akron, not having entertained the Federation for a year or so, was host November 20. Introduction of the subject "Theosophy, and America's Purpose" in a public talk opened the way for a round-circle discussion of problems and issues before the American people. Meanwhile the ladies prepared refreshments which included those rainbow sandwiches. The remainder of the afternoon found Theosophy sandwiched between tea and friendly talk. Visiting members from Cleveland and Cincinnati added an Ohio-wide flavor. With its enthusiastic and young leadership the lodge in Akron should move forward into a new era of growth and wider activity.

Three weeks later, on December 11, the fourth meeting of the season of Federation contacts was called in Dayton. Columbus, Hamilton, and Cincinnati were well represented by delegations of members; also, Mr. Staggs unexpectedly arrived from Cleveland. The subject of the afternoon was "Theosophy, and the Pursuit of Happiness." The surroundings were delightful, in the beautiful Biltmore Hotel. Dayton members always choose the best in appointments. Tea, of course — without rainbow sandwiches — Dayton has its own variety. The Federation is grateful for a happy afternoon.

Next meeting, January 15, Hamilton, Ohio.

Theosophical News and Notes

New Member Course

Lodge officers can be helpful to new members if they will speak to them occasionally as to their progress with the new course which each new member is receiving free, in installments.

Our experience is proving no different with Theosophists than that of correspondence schools with their students who purchase high-priced courses. With each installment interest wanes, and only the few carry through to complete the course. Headquarters sends an acknowledgment card with each installment, and to avoid wastage does not send a succeeding installment where the acknowledgment is not returned.

A reminder to new members by lodge officers will be helpful in some instances.

Mrs. Alice K. Knudsen

Our heart-felt sympathy goes out to Mr. A. F. Knudsen, Presidential Agent in East Asia, in the passing of his wife on December 18.

Mrs. Knudsen was known and loved deeply by very many friends in this country and especially in Ojai, where they have their home, although work for the Society has taken them far afield to an outpost where their devotion and loving comradeship have enabled them to carry on in a magnificent way, and to establish a new headquarters in Shanghai.

To Mr. Knudsen the loss will be an exceedingly heavy one, yet we know well that the comradeship will continue in a consecration to the service of the Elder Brethren, in whose name their lives have been dedicated through many years.

Controversy

A number of readers have written regarding the controversial questions that are raised in the "T.O.S. Bulletin Board" page; for example, the proposal that members should write to Congressmen to support the Neutrality Act.

Students of the Neutrality Act have good ground for believing that it is wrongly named and that it prevents strict neutrality. Others support the Act, thinking that its strict observance would carry out its purpose. Both stands are well taken. The Act has the purpose of preventing America's participation in or contribution to foreign wars, industrially or otherwise. Whether America would thus be serving her dharma is itself an unsettled question, but that the Neutrality Act is defective in carrying out that purpose, and by its stricter literal application would fail the more, seems to be beyond dispute.

Thank You

Throughout the holiday season many lovely cards of greeting were received at Olcott from members and friends all over the country. Mr. Cook, Miss Snodgrass, and the Headquarters Staff acknowledge these greetings with grateful thanks and although they are too numerous for individual reply, we wish to express here our sincere appreciation for them. A very happy New Year to our members and friends everywhere!

Open Letter of Thanks

To whom it may concern (Headquarters Staff): Cincinnati Lodge members had their holiday spirits lifted to a new high when they received the Season's Greeting folder with lovely views photographed at Olcott. Such thoughtfulness! Words fail us. To say we're pleased is understatement. Altogether we say THANK YOU.

Another THANK YOU we send to members of neighboring lodges who supported our Christmas Bazaar with their attendance and generous buying. Thanks to them and to an interested public the Bazaar appears to have been quite a success, judging from the baffling and long columns of figures with which our Bazaar director, Mrs. Sally Weis, is still struggling.

More THANK YOU's we send to the New York Lodge for the inspiration which their meeting room furnished Cincinnati. After a recent glimpse of their living room atmosphere, with its hospitality and beauty, our president returned to Cincinnati to start plans for doing likewise. If all goes well, visiting Theosophists can count on dropping into our room for a cup of tea practically any afternoon. And we hope to impress inquirers after Theosophy with somewhat of the friendliness and charm of the New York Lodge.

Dues for the Second Half Year

The payment of the additional \$3.00 by those who paid only \$3.00 and have their membership cards for the year is an entirely voluntary act. It is hoped, however, that they will wish to consider their payment as for the first half of the fiscal year only, and on January 1 will desire to pay the additional \$3.00. Perhaps their very prompt payment of the first \$3.00 indicates their ability to pay the other. We hope so.

For others who have paid \$3.00 only, the balance is payable \$3.00 on January 1, or \$1.50 on January 1 and \$1.50 on April 1.

Efficiency of Organization

We received the following report of the efficient organization of the lodge for Mr. Rogers' series of lectures in San Diego:

"Before Mr. Rogers came we organized the work preparatory to the lectures. We appointed members to accept full responsibility for each part, with the privilege of drawing on as many as needed to carry on. The departments were organized as follows:

"Ushering; collection; display of books and book sales; flowers and decorations; hall conditioning, ventilation, and heat; general overseer; announcements; music.

"Our treasurer received the money from collections and accounted for it. The head of the collection department made a ceremony of it—engaged charming girls in colorful attire. Beautiful music was contributed and everything moved in perfect order.

"We feel the lecture series was a great success. Mr. Rogers was an inspiration to us all and I am sure the members will go forward with interest and renewed courage in their endeavor to promote the teachings and strengthen the lodge.

An Original Party

The members of the Lodge in Billings held a party recently which was unusual and thoroughly good fun as they enthusiastically report.

They borrowed a radio microphone and essential apparatus, placing them in the music room of the home in which the entertainment was held, while the members and guests were in a large recreation room on another floor.

They then listened to a broadcasting from NRV, Nirvana, from the Devachan Broadcasting Studio, at a frequency of 1,000,000 Manvantaras, by authority of St. Peter's Radio Commission.

One scene was laid in the sanctum of St. Peter at the Pearly Gates, and many interesting sidelights developed on the lives past and future of the members and guests present. The evening closed by a program from the Golden String Orchestra, with several musical numbers played by the great composers, Schubert, Mendelssohn, and Mozart, in person from Nirvana.

A delightful occasion, which was well attended and provided a fine opportunity for real fun and friendliness.

Mrs. Florence Kramer

Certainly a Theosophist is in effective action in the State of Colorado, and we congratulate Mrs. Kramer on her re-election to the Colorado House of Representatives, not only by her own party, but by the electorate as a whole with an ample majority.

A Wedding and a Loss

There is joy in the hearts of all the members of Headquarters Staff and of their many friends everywhere that Warren Watters and Ellen McConnell have found in each other the essentials to a happy wedding. They were married in St. Louis on December 25.

Mr. Watters but recently joined the staff to work out the free Correspondence Course for new members. That project will not be interrupted, although he has decided after some months of additional musical study in Paris to return to his profession.

Ellen McConnell made a notable place for herself at Olcott as the National President's secretary for a period of some six years. She set a new standard in that capacity, but in lovable friendly qualities she has made an even more important place in the heart of every member of the staff. These two fine Olcott people, happy together in their new relationship, will leave us with many regrets on the part of all their co-workers. They will make new friends during six months of musical associations in Europe, but here they will leave behind long and enduring comradeships. We wish them great happiness and a continuation of the deeper and richer joy that derives only from sharing together in the Great Work.

A Gain

There is no loss without gain, and through the departure of Ellen McConnell, Headquarters gains a new staff member. Helen Palmer Owen comes to us from her home in Kentucky to take over the responsibilities that Ellen McConnell relinquishes. Already well known to some of us and to some members through her poetical contributions to this magazine, Helen Palmer Owen brings to the work enthusiasm and to Olcott a new friendship. That she will admirably fill the vacancy there is no doubt. That she will make a place for herself and that she belongs to Olcott is already evident.

Welcome to Helen Palmer Owen!

Development of the Mothers' Advisory Group

It is interesting to note that the Group work, under the direction of Mrs. Muriel Lauder Lewis, is widening its influence and gaining recognition in many places, including various Government bureaus which gladly supply pamphlets and booklets dealing with all subjects concerning the welfare of mothers and children.

Our congratulations to Mrs. Lewis and her co-workers in their alertness to every possible opportunity.

What the Members Need

From the discussions at the Zagreb Congress the following is reproduced from Mrs. Adelaide Gardner's notes in *The Theosophical World*:

Miss Dijkgraaf made a splendid appeal for good lodges. The lodge is the school in which we learn real occultism. It has its three aspects: study, to contact the doctrine of the head; the practice of brotherhood, to train us in the doctrine of the heart; and activities in the world at large, as well as in the lodge, to express our teachings in practice. There are always difficult types of members, and one of our problems is to assimilate these into a harmonious whole. Members need to realize that it is in diversity within unity that lies the secret of power. In a lodge the real life-side of Theosophy can be communicated. This is not a teaching but an attitude, a method of approach to life. This very rarely can be expressed in words, it has to be communicated through contacts.

The discussion went on to emphasize the need for a deeper insight into the fundamental teachings of Theosophy, which have to be lived experimentally if they are to become real to individual members. There needs also to be a deeper understanding of one another, a much more generous and open sharing of experience. Most of us live too shut up in our own consciousness. We need the contacts of work and social gatherings to open out and release life from within.

In regard to study classes, it was felt that these are often too rigid. Reading a book out loud was of little use. The reading should be done outside the class. The need for new literature was recognized, and an experimental attitude towards all our teachings, including practical experiments with thought-power. Such experiments could be made in groups, or as individual experiments. New members coming in should feel the warmth and vigor of the lodge life, and feel that the people they met were really using the theories discussed on the platform.

The relation of our teachings to life was the concluding note, and the need for a balance to be kept between theory and experience. We are fundamentally a society for the study of the occult — that is, of the hidden forces in man and in Nature. Theories about these have to be balanced by the practice of human brotherhood in simple and direct contacts with one another. The lodges, which form the basic units in our Society, have a twofold function, that of propagating our teachings and of serving as a training ground in which brotherhood can be experienced. Our members need both theory and practice, and neither can be neglected if the work is to prosper.

(Note: See last month's issue of THE AMERICAN THEOSOPHIST, "What the Public Wants.")

The Artist In Us All

Mr. Jinarajadasa writes to a member that he is adding a new chapter on "The Principle of Beauty" to the new edition of his *First Principles of Theosophy*. He continues: "Do not forget to develop the ability which you once showed in writing poetry. It will be useful in all kinds of ways to open out your consciousness." When asked at the American Convention in 1935 how people of strong emotions could bring about the astral serenity necessary for buddhic reflection without losing power, he replied: "It is a difficult problem but I would say begin to write poetry. It is in expressing, in striving to externalize something, that you bring in serenity. It is well known that it is a kind of psychoanalysis. The Japanese have said a beautiful thing — that if you have lost someone you love deeply, instead of being wrapped up in gloom, write a poem about death. However, it depends somewhat upon the emotions which are within you. The buddhic reflection comes through tenderness, affection through spreading compassion. Slowly working upon yourself in that way you will give an opening to the buddhic nature in you to manifest. You will remember that I said that the intuition doesn't always manifest when you want it to. It has its own ways. You will undoubtedly become more intuitive as you become more charitable and kindly and artistic."

From the News Letter of The Theosophical Society in New Zealand.

Memorial Service

A beautiful memorial service was held under the auspices of the lodge in Oakland in remembrance of three former members: Mr. Thor A. Netland, Mr. Olaf Folden, and Mrs. Verina B. Kluge. The occasion was made rich in fitting remembrance of their friendship and faithful service to Theosophy, and beautiful with appropriate music and inspiring poetry.

New Federation Formed

Members of Buffalo Lodge and of Genesee Lodge, Rochester, met in Rochester on November 19 to discuss plans for forming a Federation. Mr. and Mrs. Robert W. Percy acted as chairman and secretary, and it was resolved that the assembled group form a Western New York Federation of The Theosophical Society in America. Mr. Robert W. Percy of Genesee Lodge was elected president.

Syracuse Lodge had been invited to join with Buffalo and Rochester, but was unable to take part this season.

We are happy to extend a welcome to this new Federation of lodges joining their forces for more effective work in their district.

Mrs. Jean W. Hubbard and Mrs. Ella Babcock

Two members of Chicago Lodge have passed recently, Mrs. Jean W. Hubbard, who has for the past year or so been a resident of Ojai, California, and Mrs. Ella Babcock, who has been living in Michigan. Both were staunch and faithful members of The Theosophical Society for many years, and will be remembered for their faithfulness and service by their friends and fellow lodge members.

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.

Statistics

November 15 to December 15, 1938

Burn the Bonds Fund

Previously reported	\$2,240.61	
To December 15	74.50	\$2,315.11

Building Fund

Previously reported	81.51	
To December 15	18.50	100.01

American Theosophical Fund

Previously reported	169.75	
To December 15	40.50	210.25

Greater America Plan Fund

Total		15.00
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Easy Savings Plan Fund

Previously reported	90.60	
To December 15	4.00	94.60

Founder's Day Contributions

To December 15		93.44
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Deaths

Mr. Alberto Arrivillaga, Logia Hispana de New York, November 25, 1938.
Mrs. Ella Babcock, Chicago Lodge, August 1938.
Mrs. Alice K. Knudsen, Ojai Lodge, December 18, 1938.
Mrs. Sara Wetherill Logan, Hermes Lodge, Philadelphia, December 2, 1938.
Mr. George W. Welch, Annie Besant Lodge of San Diego, November 13, 1938.

Birth

To Mr. and Mrs. C. C. Hancock, National Members, a son John Kocher recently.

Marriage

Miss Ellen McConnell, Olcott Lodge, Wheaton, and Mr. Warren Watters, Progress Lodge, Omaha, December 25.

George W. Welch

In the passing on November 29 of George W. Welch of San Diego, California, the Society has lost a member of many years, whose loyalty and generosity and loving-kindness to all have made him an outstanding person among a large circle of friends and members.

New Members for November

Applications for membership during the above period were received from the following lodges: Arundale (Santa Barbara), Besant (Cleveland), Birmingham, Buffalo, Butte, Casper, Covington, Des Moines, Detroit, Temple (Kansas City), Longview, Long Beach, Lotus (Philadelphia), Milwaukee, Oak Park; and National member, Lincoln, Nebraska.

The Golden Chain

Mrs. Muriel Lauder Lewis has just gotten out a most attractive booklet containing little ceremonies, songs, verses, and suggestions for use with groups of young children. It is admirably prepared, and will undoubtedly be welcomed by all who have the privilege of guiding little children. The booklet is available if you will place your order with Mrs. Lewis, sending her 25 cents.

Mrs. Muriel Lauder Lewis,
Route No. 1, Box 60,
Ojai, California.

Dues (With Apologies to Ben King)

If I should die tonight

And you should come to my cold corpse and say
Weeping and heartsick o'er my lifeless clay —

If I should die tonight

And you should come in deepest grief and woe —
And say: "Here are the National dues I owe,"

I might arise in my large white cravat

And say, "What's that?"

If I should die tonight

And you should come to my cold corpse and
kneel,

Clasping my bier to show the grief you feel,
I say, if I should die tonight

And you should come to me, and here and now

Just even hint 'bout payin' what is due,

I might arise the while,

But I'd drop dead again.

Gift Suggestions: BUDDHIST books, bookmarks, cards, calendars, incense, rosaries, attractively priced.

Complimentary *de luxe* gift wrapping.

Free Leaflets.

WESTERN WOMEN'S BUDDHIST
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715 McAllister Street

San Francisco, California

Book Reviews

When Were You Born? or The Pre-Natal Correction of a Horoscope, by Julia K. Sommer. Published under the auspices of *The Theosophical World University in America*, Ojai, California. Paper \$1.00.

This significant contribution to astrology carries the hallmark of the true teacher and will be eagerly welcomed by the many students who have heretofore found themselves mentally lost among the intricate working details of the prenatal epoch correction of a horoscope.

The object of this ancient Hindu method is to determine the moment of etheric birth, whence can be deduced the exact birth hour of the denser physical body, without which as a basis no horoscope is reliable.

The author, who is widely known for her valuable research work in the field of astrology, has hit upon a mnemonic device which greatly simplifies the epoch method, thus making it available to any student who is capable of setting up a chart.

In spite of its highly technical content, the subject is presented in an entirely new and fascinating manner, and it is to be hoped that this manual will be followed by others from the same source, equally based on profound Theosophical knowledge brought to bear upon the ancient science of astrology. — A. A.

The Life of Christ, by Hall Caine. Published by Doubleday Doran and Co. 1310 pages. Price \$3.50.

A monumental work in its scope, the measure of its research and especially its impressive effort to heighten and deepen the greatness of the personality of Jesus.

Infused with sincerity, the book has the power of the author's genuine search for truth. Yet to the Theosophist there is lacking the glory of the great Personage and the inspiration of the deep knowledge of the Plan under the guidance of the Hierarchy which satisfy both heart and mind and resolve the numerous complexities which loom so large to the analyst and research scholar. Truly, the "mind is the slayer of the real!" — E.S.

From Savage to Superman, by Miss Mary K. Neff. *The Theosophical Press*, Olcott, Wheaton, Illinois. \$.15.

Those who have heard Miss Neff lecture will know with what vividness and clarity she is able to present whatever phase of Theosophy may be her subject. Certainly this is the case in the attractive booklet now available, and admirably adapted for distribution to friends who may be just beginning their interest in Theosophy.

A Buddhist Bible, by Dwight Goddard. Edited and published by the author, Thetford, Vermont, Second Edition. Cloth \$3.00.

The author renders our Western world a splendid service in the compilation of the great essentials of the teachings of the Lord Buddha, thus making available with some measure of simplicity the noble doctrines which have inspired so many people through the centuries, and today guide the lives of millions of worshippers.

We shall be better Christians in our Christian land as we understand and give reverence to the great teachings of the Lord Buddha.

New Mansions for New Men, by Dane Rudhyar. *Lucis Publishing Company*, New York, N. Y. Cloth \$2.50.

The book which preceded this, *Astrology of Personality*, lately reviewed in this column, made its appeal to the philosopher, the logician, the occultist, while this present volume will delight the poet, the artist, and the mystic. With exquisite imagery it traces the path of the eternal Pilgrim through his sojourns in the many mansions of his Father's house on the way back to his home in the bosom of the Father, the true Star which gave him birth, the Monad whose Ray he is.

As Claude Bragdon truly says, "Rudhyar is a man of profound and penetrating vision, whose writings cast an illumination upon life." — A. A.

Mary Magdalene and Her Seven Devils, by Alvin Boyd Kuhn, \$.25.

The author presents an interpretation of Mary Magdalene quite different from that familiar in modern Christianity. The character studied as a symbol reveals a deeper significance well known from the esoteric point of view. No doubt this small book will be helpful to the student. — I.M.R.

Twelve World Teachers, by Manly P. Hall, *Philosophers Press*, Los Angeles, California. Cloth, \$2.00.

In this title the author sets forth with reverence and intelligent appreciation the lives of twelve great teachers selected from the world's history, whose power of inspiration enabled them to contribute to their own time, as well as to later ages, enlightened codes of living.

Great World Teachers they have been and still are, benefactors of humanity, who stand pre-eminent in their unselfish dedication to the great needs of mankind. — C. S. L.

IMPORTANT ADYAR BOOKS

to be ready shortly

The Secret Doctrine, by H. P. Blavatsky. Adyar Standard Edition bound in six convenient volumes, with many helps for the student. An excellent and entirely new glossary, list of books mentioned by H. P. B., students' notes, new index, valuable articles, useful bibliographies. Ready in February. Bound in waterproof buckram and gold; six volumes, \$8.00.

Special price to members of The Theosophical Society, \$6.40.

A Short History of the Theosophical Society, by Josephine Ransom. A thrilling story, fully documented, giving all essential facts of the Society since 1875, the result of research in the Adyar Archives and long personal experience. Ready in February.

Cloth \$4.00; price to T. S. Members, \$2.75.

The Chakras, by C. W. Leadbeater. Acclaimed as the one authentic book of its kind. Clairvoyant color pictures of the force centers in the human body. Word pictures of their functions and powers. New edition, ready in February.

Cloth, \$4.75; price to T. S. Members, \$3.25.

Adyar Diary for 1939. Every page gives a quotation from the President of The Theosophical Society. Ready in January. Cloth, \$.30.

The 1939 Yearbook, a supplement to *The International Theosophical Yearbook for 1938*. Principal contents: The President's Projects, Great Theosophical Days, National Trends and Theosophical Progress in 50 Countries, The Society's Directories, Who's Who. Ready now.

Paper \$.50.

The Doctrine of the Heart, by Annie Besant. "Thoughts that some of us have found helpful and that we wish to share with others," wrote Dr. Besant who compiled this book. New edition, ready in February.

Cloth, \$.75; price to T. S. Members, \$.50.

First Principles of Theosophy, by C. Jinarajadasa. Not merely a reprint of earlier editions but completely revised and brought up to date, with a new chapter on "Nature's Message of Beauty." An exhaustive 90 page index has been added. Ready in March or April.

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