
THE
AMERICAN
THEOSOPHIST



Official Organ of THE THEOSOPHICAL SOCIETY in America

IN THIS ISSUE

Adventures in Brotherhood

ROY RUSH

Psychism and Occultism in the light
of Biological Evolution

DR. TH. BROSSE

Age is of the Soul

CLARA CODD



MARCH ★ 1939

Under the Auspices of THE THEOSOPHICAL SOCIETY ADYAR

BEFORE EVERYTHING ELSE IT IS KIND-
NESS WHICH THE WORLD NEEDS MOST.
LET US BE KIND TO EVERYONE, TO
PLANTS AND ANIMALS, TO OUR FAMILY
AND OUR FRIENDS, TO OUR FELLOW-
MEN. GREAT TEACHERS, LIKE THE BUD-
DHA, THE CHRIST, HAVE ALWAYS BEEN
EXAMPLES OF KINDNESS. MANY THINGS
ARE USEFUL, NECESSARY, BUT MOST
NECESSARY OF ALL IS THE UNIVERSAL
PRACTICE OF INDIVIDUAL KINDNESS.

SHRIMATI RUKMINI DEVI

■

THE AMERICAN THEOSOPHIST

OFFICIAL ORGAN OF

THE THEOSOPHICAL SOCIETY IN AMERICA

Vol. XXVII

MARCH, 1939

No. 3

Adventures In Brotherhood

BY ROY RUSH

Foreword

THE first object of our Theosophical Society is to form a nucleus of the Universal Brotherhood of humanity. In a world torn by wars, poverty, suffering, and fear, this objective would seem to many an impossible Utopia. On the surface it would also seem as though the offering of such an objective was quite ill-timed and premature. The Enlightened, however, know that its attainment is not an idle dream, but that it is to become a reality. Also that its offering in 1875 was certainly not ill-timed, but, like all the other worth-while possessions of the race, it is to come through sincere and intelligent effort, patiently applied until the long impact of effort dissolves all opposition. Each one of us is a part of this effort. Each one of us is expected to and should unfold within himself those necessary tools with which the effort to build our brotherhood nucleus can be attained. The more light one unfolds, the more one understands that this brotherhood can never be attained until enough tools have been built by us and enough rightly-directed effort has been put forth by sufficient numbers of us to reach our goal. It certainly cannot come by mere wishing and hoping. Along with understanding comes an appreciation of the truly gigantic nature of our task. Gigantic, because it is perhaps the most precious treasure that can come to our race, and, because of its very precious nature, requires a practically brand new order of society to nourish it. But also along with this understanding comes the knowledge of what tools we need and how to get them.

The attainment of this nucleus of brotherhood is truly a great adventure. It is an adventure of many paths, and each will contribute in his own particular way. The knights of old set forth with sword and armor to right the injustices of the world. We are knights at heart, and each one who is sincere in this work must venture forth against these same injustices. Instead of weighty sword, bulky armor, ashen lance, and powerful steed, we go out with the more effective weapons of understanding, logic, and unselfishness, found-

ed upon the rock of the Ancient Wisdom. Our steed is a body that is being taught control, purity, graciousness, and tranquility, so that the rider may do his task with greater efficiency. Boldness and courage are ours, and the imminence of dangerous living finds us undismayed. For behold! The king in whose name we ride is the beloved Master at Whose feet the fruits of our labors are laid. Our high and lofty purpose is the consummation, in so far as our powers permit, of the majestic plans of the LOGOS Father—plans of brotherhood and peace and beauty, of which, in their larger aspects, we can as yet be but dimly conscious.

Over high and stormy sea, over lovely verdure or scrawny waste; through changing times of stress and strain, and with all too few precious moments of peace and rest, let us go forth now against the forces that would prevent the building of our nucleus. Let us ride valiantly into the unknown and see what adventure waits beside the trail. With open mind and strong purpose, with firm resolve to wrest the glories of the Light from the powers of darkness, we set our course. Beyond our walls, beyond the encircling moat, we ride for Brotherhood!

Brotherhood and our National Crisis

One of the important factors of brotherhood is that it is, among other things, a relationship. It could not exist in a single individual apart from all others. It may exist between two individuals or between two billions, but distinctly and regardless of whatever else brotherhood is, it is a relationship. Being a relationship, it must find a medium through which to find expression—a soil from which it is possible to spring. Brotherhood, like the growth of certain rare plants, is impossible unless the conditions for its nurture are present. This is as true as it is blunt, and ten million soulful, smiling inanities by would-be proponents of brotherhood cannot change the truth. Behind a fragrant loaf of healthful bread lie the care and toil and sweat and heat of bring-

ing the golden grains of wheat to fruition. Behind the realization of a lovely and healthful brotherhood lies the stark reality of the care and toil and sweat of preparing the soil through which alone it may be evolved. When this grim fact is driven home to us, perhaps more of us will find the initiative to stop drooling platitudes about brotherhood and really begin doing something very especial about it. Right here and now, as we shall see, there definitely is something that we can do. But even the proper soil for brotherhood is not enough. For in addition to being a relationship, brotherhood is also a virtue. Some think of it as the virtue of being able to act in all social relationships from the viewpoint of an overshadowing unity. But whatever its precise nature, being a virtue it must be developed and unfolded as any other virtue — through the proper application of effort in surroundings which are consistent with its nature. The proper soil may permit the growth of a tree, but many trees have been barren of fruit. The facilities now exist and are ready to provide the soil, but to we Theosophists comes the very great privilege of helping bud and develop the fruit to perfection, as well as to aid in the growth of the tree that shall bear the fruit. Of the soil and the tree we shall first speak, and, in all due time, of the fruit.

It is interesting to note at the outset that our first Theosophical objective is not mere brotherhood "per se." It is highly significant that the nucleus was planned for universal scope. Brotherhood as between certain individuals, or between certain select groups, has existed through the ages. It existed as such when the objects of our Society were written, and the problem was to extend its scope to the masses of humanity. A strange task to be set at such a selfish and materialistic time! It would seem at first to be analogous to planning the universal growth of orchids that were possible only in certain protected spots. An impossible task, then? An idle dream? Let us bear in mind that two Great Ones initiated our Society from the Inner planes, and that the first objective was first conceived by Them. Could such perfection as *Theirs* use an uncertainty or an impossibility as an objective? Unthinkable! The most encouraging factor of this first objective is that having been put forward by Them, it is an ultimate, and not-remote, certainty. For is not the great scroll of the ever-present and eternal NOW ever in *Their* gracious hands? But fortunately, because of the divine powers with which we ourselves have been endowed, even at our far lower level, we do not have to base our adventures in brotherhood upon mere faith — wonderful as that faith may be. A still mightier and more substantial vista lies before us as we journey. We find it begin-

ning even now in the first question that propounds itself. Why was our first objective formulated for us at the particular time it was? Why did all the vast ages of the past have to play their part upon the human stage before universal brotherhood could make its appearance even as an objective? Why was it not launched five hundred, or five thousand, or fifty thousand years ago? Human nature itself does not appear to have changed fundamentally a great deal since then. Nor has human behavior. An analysis of our racial history discloses that the answer lies in our present crisis. From a scrutiny of this history, particularly as to its economic aspects, my logic convinces me that the first objective was given our Society in 1875 for the reason that the Great Ones knew that the time had come when universal brotherhood was at last possible of fulfillment. The Wise do only that which is wise; and with the record of the ages spread out before Them, our present crisis was then a fact to be made use of in the way They did. But such a conclusion presupposes the existence of a soil from which the relationship and virtue of universal brotherhood could spring. Where is this soil? And where about us are the factors that could initiate such a marvelous treasure of the ages?

During the early ages of our race, such a brotherhood was not possible. For where within the masses of humanity were the faculties to support it? How could such a brotherhood precede the building of the emotional and mental vehicles, through which alone the understanding of brotherhood and its underlying unity could emanate? Diversity was universal. Unity was unknown outside the small circle of the Few. But consider those ages after the emotional and mental vehicles of the race were definitely established and functioning. What chance had universal brotherhood then? Utterly none.

For untold thousands of years prior to the eighteenth century, social and political systems were based upon a scarcity of goods and services. Production and distribution were accomplished through an exchange based upon commodity valuation and the measure of wealth was computed upon some medium of exchange, the accumulation of which indicated how much credit one was able to chisel against the other humans of his social order. Production was by slow human or animal labor. Manual toil was the common lot. Likewise the age-old, grinding burden of carrying the social load, placed securely upon the back of the many by the privileged few. Scarcely a fit soil to nourish a brotherhood of scope and vitality. Society was stratified into classes which were usually bounded by rigid lines. Price-system privileges permitted the few

to guard well their status so as to make it extremely difficult for any of the masses to enter their select ranks; while the masses were, for the most part, held to sordidness, ignorance, and the necessity of expending all of their energies and attention merely to keep alive. Small wonder, then, that objective expressions of brotherhood were confined to individuals and to small, highly evolved groups. One engaged in lifelong toil could scarcely look up with feelings of brotherhood to a lordly class which, in turn, regarded one as a quite inferior human being and little above a beast of burden. The wealthy were too selfishly busy holding on to their wealth and power, and the toilers too fatigued with toil to think of brotherhood. Brotherhood can traverse many barriers but it cannot cross such an abyss of social stratification. Its sweet and holy breath was completely lost in the dank emanations of economic selfishness. The Great Ones were compelled to wait for a more promising soil.

Coming down into our present age, we still had the age-old price system with wealth and power in the hands of the few, and poverty rampant among the world masses. But one exception developed on the North American continent. Because of the vast frontiers, natural resources, and unusual opportunities for individual initiative in economic prowess, a large and substantial middle class arose, which, in its earlier phases at least, was imbued with the elements of virtue, justice, and liberty. Now this was surely not the first time in history that such a middle class existed. Why then should such a period be chosen as the breeding ground for humanity's crowning jewel? What did the Great Ones find in this soil to induce the planting of the seed in 1875? Fear was still a common heritage. Selfishness was universal. Education predicated success upon the value of the spoils one could seize from others in the ruthless scramble for worldly possessions. The social ideal was glorified "rugged individualism," that wickedly-polite and syrupy alibi masquerading in the white garbs of decency, and used by the strong as a conscience anesthetic and a self-comforting excuse for the legalized and piratical plundering of the ignorant. Where, then, was the nourishment for the seed? Where were the beneficent forces for growth? The answer is one of the greatest, one of the most dramatic, and certainly one of the most far-reaching trends in the history of our race. It marks the death of an age-old era and the birth of a glorious new one. Behold this answer, for in it lies the story of how arose the first opportunity of all the ages of our race for the unfolding of a truly universal brotherhood.

Prior to the middle of the 18th century the

only energy used in the production of goods and services was that from the human body or the beast of burden. Since production was laborious and slow, opportunities for work were abundant. Unemployed was not. And abundance had not yet arisen to haunt the price-fixing plutocrats and the market places. Came, then, the steam engine! Later, its benevolent accomplices, the electric generator and the turbine. These were the three powerful ruffians that were to lay low the grand masters of finance within the temple of the price system. Or were they rather, perhaps, a kindly-disposed group of modern, technological Robin Hoods who were to prey upon the domains of special privilege and release a race of humans from its age-old bondage of privation and toil? At any rate, non-human or extraneous energy rapidly increased. It became a veritable flood of power for man's use. Inventive genius, welling out of the unfoldment of our fifth-race mental vehicles, gave us myriads of labor-saving improvements in technology which, combined with over one billion six hundred million horse-power of extraneous energy from steam, electric, and water power, made our continental population the greatest producer of goods and services in human history. Production plants increased until our population, once agrarian, required only 7 per cent of the available energy for agriculture, while 93 per cent of the energy was used to keep our social scheme going. This means that the bulk of the population was crowded into the production centers. Nice places, incidentally, to starve if our present system should break down too suddenly to feed such concentrations!

Now for many decades additional power and plants meant more jobs. As improved methods released workers from old jobs made obsolete, new jobs in newer enterprises absorbed such disemployment. Expansion and improvement went hand in hand, and even the increased number of workers from immigration and natural growth in population were largely absorbed. The "rugged individualist" bathed in an ever-increasing monetary halo, and the dollar sign became ever more the passport into the circles of the elect. Indeed, a rosy and progressive picture! But, alas! The labor-saving machines and improved methods finally won the battle. The ignorance of the masses and the blind greed of the privileged had prevented each class from realizing that this labor absorption was only a temporary relief and soon would end. Even the "experts" and the leaders in industry and government constantly spoke of our system as a sort of divine order founded upon the enduring rock. Yet, even while their self-praise and back-slapping were ringing in our ears, the death-knell of the system had rung. The

(Continued on page 56)

THE AMERICAN THEOSOPHIST

Published monthly by

THE THEOSOPHICAL SOCIETY
IN AMERICA

National PresidentSIDNEY A. COOK
National SecretaryETHA SNODGRASS
Publication Office, 217 Fox Street, Aurora, Illinois
Editorial Office, Olcott, Wheaton, Illinois
Subscription Price\$1.00 a Year
Foreign Subscriptions\$1.25

Entered as second-class matter Dec. 19, 1932, at the post office at Aurora, Illinois, under the Act of March 8, 1879.

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

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

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

The Lodge is for Theosophy

In a recent talk Dr. Roest explained that the difficulties of a lodge president were much greater than those of the head of a business, for the head of a business could choose those with whom he would work. The lodge president had no such choice. This is so obviously true that we should seek to avoid making the president's lot any harder than it is.

One source of difficulty most detrimental to a lodge arises from the pet enthusiasms of individual members, who, in and out of season, on every occasion, at every meeting, pounce upon every new comer to discuss with him some project or movement or interest that is his particular enthusiasm of the moment. Of course, we must have our enthusiasms, but people come to Theosophical gatherings for Theosophy and new comers should find members brimming over with that subject. No other movement, no matter how much it interests us personally, no matter if we see in it our particular field of Theosophical endeavor, ought to be promoted in the lodge room or at our public gatherings. There are other places and other times to promote these other activities. Let us concern ourselves with the promotion of The Theosophical Society and convey to those who are our guests, and who expect Theosophy and Theosophists at our meetings, the direct teaching of the Ancient Wisdom and our enthusiasm for it.

The Word at Work

A member sends us this true story about "A," a roomer, and "B," in whose house she lived.

"B" stopped at "A's" door and found her reading a book on reincarnation. She asked what it meant and got the answer. "B" was enthusiastic about the idea and told her daughter, who became so interested that the mother paid fifty dollars for the daughter to take a study course with an "occult" lecturer. After the lecturer had gone, the mother and daughter, still seeking, discovered The Theosophical Society. They attended the lectures and classes of the local Society and finally joined. Two other daughters of "B" later became interested and joined, making a total of four new members. The third daughter who joined had her two children attend the Round Table.

In the meantime "A" had moved and had not been heard from and "B" took another roomer, a man whom we will call "C." Later "A" called on "B" and met "C" and they all talked together about Theosophy. "C" became interested not only in Theosophy, but also in "A" and married her!

The husband of the third daughter also became interested in Theosophy and his wife started a study class in their home with an attendance of thirteen among whom are "A" and "C."

Thus the result of "B's" learning about reincarnation is four new members and sixteen people interested in Theosophy!

Wherever a lodge meets, a star is shining 'mid the darkness of the world, and its magnetic influences stream through the atmosphere carrying blessing wherever they go. — DR. ANNIE BESANT.

Though the shadow of sorrow is on thy face, let it not darken thy heart, oh my brother.

For the Self stands radiant forever in the Shadowless Light of the One Being, and being radiant receives not, either of light or of shadow, but is concerned only with shining.

Turn not away in thy heart from the one light, even the light of thy own presence, to let it be filled again with the shadows of shadows.

And trouble not thyself to dispel the clouds from thy heaven, for by Law are they come to thee, and by Law will go from thee.

These are the words that I give thee: Know in thyself the source of Great Light.

— CHANSON

Cease Ye! O Cease Ye!

I will send forth my voice among the people of this land:

I will call unto them in the cities of degradation:
I will seek them out in the wildernesses of desolation.

In all their dwelling places will I find them,
And I will speak unto them all with my voice,
which shall be as the Voice of God calling
them to desist with haste from their ungodly
ways.

And my voice, which shall be the Voice of God,
shall be as the voice of all who are oppressed,
calling for deliverance from their darkness.

In the name of all the unhappy and miserable,
of all the unfortunate and sorrowful, in the
name of all dumb creatures, will I send forth
my voice, and it shall be their voice.

It shall be the voice of the helpless children of
God which are being cast down into misery
by the iniquitous.

And I shall say unto those who cast them down:
Cease ye, O cease ye, to oppress the children of
God.

Cease ye to torture them, for in no wise shall ye
draw even one single drop of contentment out
of the ocean of their agonies.

O ye mockers of God!

O ye mockers of yourselves!

Vain deluders of yourselves that through the pain
of the helpless ye shall derive a single moment
of comfort.

O ye blasphemers of the Christs, They that are
anointed of Mercy:

Cease the delusion that out of wrongdoing shall
come good.

Verily, verily, inasmuch as ye do wrong to one of
the least of the children of God ye come
within the justice of God who worketh His
law of Adjustment unto its perfect fulfillment.

Have ye not yet learned of the wisdom that God
is Love, and that there is no other Godliness
but Love?

Have ye not yet learned of the wisdom that God
is the Father of all, and that there is no other
godliness than brotherhood?

O ye unfortunate whose civilization is built upon
the sands of the unreal!

O ye unfortunate whose minds are sunken in the
dark miasmas of ignorance!

Cease ye, O Cease ye, to boast of the splendor of
your God-flouting monster-forms, and seek
to rise in faithfulness unto the Love of God.

Cease ye, O cease ye, to oppress the children of
God!

Cease ye, O cease ye, to sacrifice them upon the
bloody altars of your self-seeking!

O ye mockers of God!

Know that the body and blood of each of God's
creatures is verily the body and blood of their
Father who has begotten them.

Know that as ye trample underfoot in selfishness
the life that God has given unto them ye are
laughing at God who is your Father and theirs.

O ye unfortunate and deluded!

As ye eat the pain-ridden flesh of the helpless,
and adorn your desecrated bodies with the
agonies of their martyrdom, ye doom your-
selves to share with them the hells into which
ye have cast them, and to obtain no deliver-
ance until the last prisoner is freed.

Ye are not accursed of God, for He loveth and
cherisheth you.

But ye are accursed of yourselves and shall dwell
in the hells of your creation until your re-
pentance is accomplished and ye go forth no
more into the ways of darkness.

Ye condemn others for that they are not as ye are,
for that their ways are not as are yours, for
that their civilizations are not as are your
civilizations.

I say unto you: Judge not others whom ye know
not. Rather judge yourselves, lest ye come
under the chastening whereby alone ye shall
be redeemed.

Seek ye first the Kingdom of Righteousness which
is within you.

Assail it no more with your lawlessness and
mockeries of brotherhood.

Divide it no more with your tyrannies and
quarrelings, so that it standeth not as the
rock of your safeguarding.

Bless all creatures with the power and grace of
your understanding, and shelter them within
the love of your hearts.

Lift them up into your brotherhood which is the
Glory of God.

Thus will I send forth my voice among the people
of this land!

So will I call unto them in the cities of degradation.
Thus will I seek them out in the wildernesses of
desolation.

In all their dwelling places will I find them.

And my voice shall be as the Voice of God, for it
shall be the very Voice of all who are oppress-
ed, that they may be delivered out of their
darkness.

Psychism and Occultism in the light of Biological Evolution

BY DR. TH. BROSSE

(Prof. Marcault's address appeared in our January number.)

PROF. MARCAULT has shown us that the psychic faculties of man belong to the animal in him and that the psychic people only make them manifest by renouncing their humanity and freeing the animal from its subordination to the man.

We find a proof of this in the fact that they cannot reproduce these phenomena at will, they are passive under them and incapable of controlling the truth or the error of the information coming to them in that way. This absence of human consciousness from psychic phenomena leads us to the problem of the relationship between the spiritual and the psychic, between the human and the animal. This is the problem of human evolution. We have at the start all the psychic faculties but uncontrolled (the primitives have them). We find them again, but under control, at the end of human evolution (the occultist has them). We must then try to understand the gradual mastery of the psychic by the spiritual in the course of human evolution. We must therefore understand the evolutionary (or biological) eclipse of the psychic powers, a period which may appear less picturesque in our minds, but which nevertheless is as necessary as any other for the understanding of our subject.

Now the general law is that the spiritual draws and uses out of the psychic no more than it introduces, that is to say, so long as it is personal in its interests it will only use the personal powers of the animal psyche, and only when its interests are universal will it draw and use the universal psychic powers.

On the other hand, the spiritual can enter into relation with the psychic in two ways:

1. In weakness, that is diffusing itself within the psychic, identifying itself with it, therefore without mastery.
2. In strength, that is in a state of concentration and mastery, using the psychic as an instrument for its own interests.

It is therefore the character of universality which will cause the psychic phenomena to appear whether in the medium or in the occultist, but it is the human character of concentration alone which will make them occult. Between these two poles we have all the modalities of personal consciousness, which inhibit the phenomena, because they cut out of the psychic that which is needed by the personal human.

Prof. Marcault has told us about that.

Let us now illustrate the descent of consciousness on its psychic levels, when it is inhibiting the psychic faculties. First in weakness. That means those people who associate themselves with the automatic emotions and thoughts which the ordinary conditions of life generate in them and perceive them without trying to react upon them. This attitude was probably normal in the primitive races. But we are forced to consider it an abnormal one in people of our races when we see the disturbances which it brings into their health. Psychically we find them in the crowd of unsettled, unadapted, unhappy people who feel life as a persecution and a martyrdom. Their emotional whirls always react on their physical health, giving rise to those innumerable troubles which can seriously injure their lives although they may be free from organic defects. These functional diseases are legion.

We are assured that these troubles are associated with the diffusion of consciousness by the fact that these patients confess an incapacity to fix their attention upon anything for even a short time, and we are equally assured that the best remedy for them (indeed the next step in evolution) is concentration.

Our experiments have provided objective proof for this by inscribing on a graph the regulating action of concentrated consciousness on a heart rhythm disturbed by emotion. (Some of you may remember that last year Prof. Marcault showed some slides of these graphs.) In those cases, the exercises of concentration we used were simple arithmetic sums. The aim was to fix the conscious will at the mental level, above the emotional. The effect obtained was a satisfactory one.

We know that concentration at the higher levels brings into automatic subordination the lower levels. But this is, after all, an artificial solution of the problem, because normal life does not allow us to live permanently at the mental level and to forsake our emotions. We must be able to live consciously at all levels of our constitution. Our cardiac patients have disturbed their heart's rhythm, not because they lived at the emotional level, but because they were the slaves and the prisoners of their emotions. Both the artist and the mystic live at an emotional level and yet retain their health. That is because, having to direct the creative forces of emotion, they

must perforce master them, and be present at their level in strength, not in weakness. The same law applies to the organic level. It is well known that those who associate their consciousness with their physical pains and troubles, increase their disability to deal with them, whilst we have proved by our experiments that one subject could modify at will his heart rhythm without suffering in any way. You saw the slide last year.

Hence, observation shows that those who retain their functional health are those who live in habitual mastery of their psychic activities. Many are known who, in spite of severe organic deficiencies, remain functionally sound because concentrated in their daily activities.

We find here the normal man of our time lives a fairly healthy life because he has a certain aim to follow and masters his faculties in the furtherance of it. And yet we know this normal man to be deprived of psychic powers (as well as the previous one). Why? Because his aim is a personal one, as the weak attitude of the other was personal.

Prof. Marcault told us in his introduction that where the psychic level does not act in subordination to a higher conscious level, it is free to use all its energies in the expression of its own interests. But as soon as the subordination enters into play, that is, as soon as the human consciousness is active, it falls into automatic obedience, providing, however, only that much which human consciousness demands. The human self cuts out a portion of the psychic energies corresponding to its needs, the rest of the psychic, comprising what we call the powers, is there also, but outside the human consciousness, in what we call the unconscious. As human evolution progresses and more of the spirit descends into its universal interests and aims, it will start into action for its conscious service, the universal powers of the psychic level. Such a man is an occultist.

You see then that in both extreme cases, the mediumistic and the occult, the universal powers of the psychic animal are there manifested. But in the first, the psychic, there is no human consciousness at all, or such diffusion of it that it can go without the presence of a concentrated spiritual Self with its human faculties of memory, criticism, analysis and judgment. In the second, the spiritual Self is fully there and directs the fully present psychic powers at will. Between the two, the partly developed Self at the same time uses the useful portion of the psychic for strengthening its emotions or desires or active energies and inhibits the rest.

It is clear that in the course of evolution, the higher psychic powers will naturally serve the expanding spiritual Self. Each new race and subrace adds to the spiritual mastery of the

psychic. The sixth rootrace has in that connection a unique importance in that it brings the life or power aspect of the Self, Buddhi, to the foreground of consciousness, and therefore immediately awakens in us the power aspect of the psychic.

But it is always possible to forestall that normal development by intelligent efforts, and that is occultism or yoga. Students of yoga technique know that every effort of yoga consists of three phases, called in India by their Sanskrit names: Dharana, Dhyana and Samadhi. Let us briefly describe them.

In Dharana, the conscious Self concentrates on one particular psychic level and gathers all the energies previously diffused on that level, on one particular point. That concentration gradually inhibits all the automatic associations of that level and consciousness remains fixed in its own object.

In Dhyana, the Self recognises as a portion of itself the life that has constituted the image on which it concentrates and loses the sense of separateness from it. The notion of "I" then disappears.

In Samadhi, the life is withdrawn from the plane of concentration and transferred to the next higher plane. This means that life function is lifted out of its organ and can be used freely outside the organ.

All experts in yoga, especially Pantanjali, insist on this point. If the normal function be withdrawn from its organ, for instance the eye, it can be used to see without it, and that is clairvoyance. This result can only be obtained if this particular samadhi has been successful. Dharana and Dhyana are only preparations to Samadhi. Hence the well-known phrase "Yoga is Samadhi."

We understand here why there are two kinds of yoga. The one which we may call psychological deals with our faculties and their inner objects, the other which we may call cosmic, deals with the outer objects and the natural facts constituting them.

It may be said that the awakening of Kundalini is the link between the two, and that the greatest dangers await those who attempt to reach the second before they have fulfilled the first; those who try to acquire power over matter before they have obtained full mastery of the psychological, that is, transcended the higher Manas and touched the Buddhic. The higher mind, in fact, corresponds to that aspect of the divine which creates matter, and we can understand the dangers of awakening the forces of matter whilst we are still the prisoners of matter.

Bishop Leadbeater tells us that it is imprudent to develop psychic powers through special yoga before the third Initiation.

(Continued on page 63)

ADVENTURES IN BROTHERHOOD

(Continued from page 51)

old order was even then gasping for breath. The peak of expansion and employment, by striking an average for industry in general, was reached about 1921. Came then the deluge! As the first dreams of the drug addict are rosy and alluring, but return transmuted into hideous nightmares, so this mighty increase in jobs and production grew into an economic mockery. The price system gloated with pride over its achievements and pointed with bated breath and reverential finger to its most illustrious exponents in ruggedness. But upon its front steps sat the Frankenstein it had created. For a price system requires two essentials for its very life. If either is lacking, the system must die. One is continual industrial expansion; the other is scarcity. Without expansion, profits have no place for investment, and the abundance of idle, accumulated capital from profits annihilates the value of the system's money by driving the interest rate to zero. Without scarcity, prices fall. As a simple illustration, we all have to have air. Then why cannot one sell it? Because it is so abundant. Snow has been sold in hot climates to chill foods and drink. But imagine trying to sell snow where it lies ten feet deep. With these two factors, then, absolutely necessary to sustain our system, now note what has happened. We ceased to expand and we ceased to have scarcity!

On the one hand, our huge growth of over a billion and a half horse-power of extraneous energy conversion and our enormous production facilities in factory and on farm gave us an unheard-of abundance, while on the other hand ever-increasing technological improvements ended expansion of industry and actually cut down sharply the number of production plants in any given industry, because fewer improved plants could produce far more than the much greater number of obsolete ones. With each improvement and each abandoned plant, more myriads of workers were permanently disemployed, and with no other industry to absorb them as had been the case in former years. Thus, by May, 1933, according to figures checked by the Alexander Hamilton Institute, there were 17,000,000 unemployed. And today, in spite of our enormous federal and state spending to keep our financial bark from sinking completely, according to a study of consumer incomes published by the National Resources Committee, there are 8

million families facing starvation, 11 million families fighting poverty, and only 8 million families left in the comfortable "middle" class. Think of it! Think of the suffering! And all of this stupendous tragedy right in the very midst of unheard-of abundance! The reason? Our archaic price system, spawned out of the period of the chariot and the hand loom and many centuries before, is based upon an economy of scarcity of goods and services. It was designed solely for such scarcity. But on every hand we have abundance. How in the name of common sense can a system or mechanism designed for handling scarcity distribute a production of abundance? It cannot. As well expect the lowly groundhog to fly when it was designed for digging. Can any machine ever do more than its design permits? It is elementary that it cannot. If we understand this principle, we will understand why a price system cannot solve a problem of abundance. We will understand why anything in abundance cannot demand a price. If each one could dig up a ton of gold in his back yard, you know what would happen to the price of gold. So it is with all things that have a price. Abundance does not merely lower price — it utterly kills it. Thus our technological perfection has eliminated the need for most of our labor, thrown increasing millions permanently out of work, and poured out abundance in lavish fashion. Purchasing power had to fall because millions thus out of work had no money with which to buy. Food abundance has had to rot, while merchandise abundance has collected dust on the shelves. Only red ink and smelling salts would seem to retain a ready market. The former to make certain familiar book entries, and the latter to revive a merchant when the shock of a customer's entry into his store is too sudden. Plants shut down because of small sales and production surplus. This yields additional unemployment or part-time work, and thus further decreases the general purchasing power. So around and around the vicious circle it goes, while the price system nears the brink of its final demise.

As a further sign of the crisis and the impending crash of our system, capital is becoming more "liquid" each day. For with utter abundance on all sides, decreasing purchasing power, and a complete lack of need to produce more or to expand industry at any substantial point, there are

fewer and fewer places in which to invest surplus income. Now the bulk of the wealth is in the hands of the few, so the surplus incomes are largely in the hands of the few. The latter can spend but a tiny fraction of such income for its own personal needs, so the idle capital grows and is rapidly piling up in vaults. Interest rates have fallen, and at a not far-distant date, will become zero. Why? Interest is merely another name for the price of capital, and abundance kills the price of capital just the same as it does the price of any other commodity. How about our largest private business, insurance? Insurance companies must necessarily fold up as soon as the interest rate arrives close enough to zero to constitute a practical cessation of it. For where can they invest the premiums whose interest yield is their very life blood? And as for their vast investments in industrial securities, of what value are these investments when such industries become insolvent in the general decline? Why the very accumulation of insurance premiums is now piling up the volume of idle capital and helping beat down the interest rate because of the overabundance of money. Here and there a "financial expert" or a Babson armed with generalities, shivering through the by-ways of our moribund, industrial price system machine, whistles to keep up the courage of the lords of finance who employ him, and tells us with numerous and well-guarded "if's," "and's," and "but's," and with almost infantile contradictions, that "Now, at last, we are on the upgrade." But it is only the lonesome wail of the faithful vassal in the night, as he clings to his master's couch at the approach of dissolution. For the miracle of the ages is finally at hand: a price system killed by its own abundance. A dismal picture? For the lords of finance, yes. For crime and special privilege, yes. From the physical plane viewpoint and its present suffering, yes. But a glorious and hopeful and inspiring picture from the viewpoint of the Ego and the evolution of the race! A picture of a "promised land" which we may freely enter if we but will to take advantage of its abundant gifts!

At last the soil for a universal brotherhood is being prepared. Technology, science, and engineering are completing it. Is not this the thing that our Masters saw back in 1875? The evidence tells my reason that it is so. Now what must be some of the ingredients of such a soil?

First of all, there must be an abundance of goods and services for all. Without abundance the weeds of selfishness and all of its relations and offsprings over-run and stifle all legitimate growth. Nothing affects human behavior more disastrously than the disease, malnutrition, and misery arising from a lack of food, clothing, and shelter. For these bring in their train all the other evils

that have ever beset the races of men.

Second, there must be an equal opportunity for each one to share this abundance of goods and services, without reference to the individual ability or skill in excelling over one's neighbor in the business of production. But with utter and complete abundance for all, of what need would there be, or what possible excuse could exist for one to even want to deny this abundance to his neighbor? Under a regime of brotherhood, goods and services are of necessity produced for use, and not for sale and profit. Production for profit is as inconsistent with brotherhood as it is unthinkable. Production being solely for use, the objective is the maximum consumption of goods and services by all, consistent with the long-range protection of our continental resources against waste and abuse.

Third, there must be freedom from fear. How can one develop love and kindness, and the feeling of one-ness with the other members of society while beset with fear of poverty, old-age wants, or of losing the physical possessions one has? Is not this fear all about us? But with life-long abundance assured for all, how quickly fear departs. And ever bear in mind that unless this abundance was for all, fear could never depart.

Fourth, crime must be eliminated. Brotherhood cannot flower with one part of society preying upon another part, and its operations and effects felt in every strata and section. But how else can crime depart save by giving such abundance and protection to each one that all incentive for crimes based upon goods and services is removed? Crime finds little nourishment in abundance. It would be ridiculous to steal from another that of which we ourselves have an abundance. Technology destroys the prison garb, and weaves instead the robe of friendship, cooperation, and culture.

And finally, there must be an abundance of time for each member of society in which to learn to *live* and to develop the cultural side of life. How can this be accomplished save by giving abundance to all, and, at the same time, placing the burden of toil upon extraneous energy and labor-saving machinery where it belongs? This does not mean that "work" would end; it does mean that "toil" would end. We would consider it very pleasant work to press a button and watch over a machine as it automatically turned out goods, but we could hardly consider it toil. Human beings simply cannot develop the cultural side of life and enjoy life's true beauty while bowed down with relentless and depressing toil and misery and privation. And could anyone imagine true universal brotherhood flowering in a race apart from a coextensive unfoldment of culture?

What a peculiar kind of brotherhood it would be, if there were lacking the leisure for self-development and the culture of the beautiful!

Such, then, is the nature of the soil required for the building of universal brotherhood. And if we fail to first obtain such a soil, as well may we bay at the moon for sustenance, as to expect brotherhood to become a reality. But what a thrilling sense of exhilaration to realize that for the first time in the vast ages of our racial history, we are at last actually achieving the conditions that permit the growth of such a brotherhood. What a magnificent opportunity for us!

Here at last we have the extraneous energy and machinery and raw materials immediately available to produce complete abundance for every man, woman, and child on our continent, and an opportunity to become a guide for all the other nations in unfolding the physical conditions that yield the abundance upon which brotherhood can flourish. And according to the most carefully checked engineering data, all of this abundance can be attained at a cost of human labor so slight that only those between the ages 25 and 45 need work, and then only 4 hours a day for a total of only 165 days out of each year. A dream? A Utopia? These are the cold, hard figures of exact, engineering science! If one feels that these figures are overdrawn, let him study the findings of our National Resources Committee. This is one committee which is not given to dreaming or imagination. Its task was to find facts, and its work has been well done. Study these facts, and then read "Our Failing Civilization," by L. W. Rogers. With this background, then study the data offered by Technocracy, Inc., and ask yourself the question if all this is a dream. Unless one's mentality is deliberately or naturally allergic to exact, engineering data, he will be irresistibly driven to conclude: "It is not a dream! No wonder that abundance is here! In spite of all the efforts of our politicians, industrialists, and financiers, our price system is absolutely doomed and soon will perish!"

The best informed engineering talent is of the opinion that our present system will be dead before the end of 1942 unless the international bankers succeed in selfishly throwing us into a war or a fascist dictatorship in a final effort to breathe life into the corpse and preserve the system a little longer. Imagine trying to live within the over-shadowing presence of such an economic vampire! Imagine the blight of its foul breath upon the fine and beautiful things we still possess! Yet, make no mistake about it. The masters of finance can do this thing to us if enough of us take a supercilious, detached attitude towards this crisis as though somehow or other we are not actually a part of it. History is replete

with instances of indifference that awakened after it was too late. But the same engineers and men of science who gave us this marvelously wrought data upon the causes of our present distress, also declare upon the basis of the evidence that if our inertia or stupidity permits such a war or dictatorship to thus be forced upon us, our system would fail immediately upon the close of such a war, or shortly after the advent of fascism.

Of course the price system must die. Aside from its numerous other destructive tendencies it is, and always has been, an enemy of brotherhood and an instrument for the submerging of the masses. It must die, then, in order to usher in the era of abundance, to the end that true brotherhood may have an opportunity to grow and thrive as a ground-work for future ages of enlightenment, and as a beacon of hope for the remainder of this suffering world. That, I feel, is why our beloved H. P. B. was given our first objective sixty-four years ago. That was when the death-knell of poverty and fear and economic selfishness was being rung to the accompaniment of the clamor and clang of the growing technology.

But if all this abundance is right at hand and ready for us now, why is this coming crash of our price system a crisis? Because such a tremendous change can become a catastrophe as easily as a universal blessing, and each one of us has a sacred and solemn duty to aid in avoiding the former. Technology can give us abundance, and it has. But it cannot eliminate our stupidity, if such exists. We must do that ourselves. If a starving man refuses to eat, of what moment is the high quality of food? We claim that we stand for brotherhood. Do we claim it with enough zeal to fight for it? Do we really want universal brotherhood, or have we been mouthing it into the limbo of mere intellectual platitudes? Are we going to do what so many of us have done in the past when a certain type of work seemed disagreeable to our natures and say: "Oh, that is for those on the 'first' ray, and you see, I am one of the devotional type?" Or perhaps we might use that other glorified alibi so common to the downright lazy, and say, "Oh these things are all right for some of those organizations that 'go in' for that sort of thing, but don't you think that we Theosophists should interest ourselves more on the 'spiritual' side?" (Whatever under heaven that means!) If we alibi and shirk, if we look upon all this racial misery and its trend without trying to aid definitely in its settlement, we do not believe in brotherhood and we might as well be honest about it. This is no time to talk about the rays we are on or whether we are of the mystical type or not. It is no time now to talk about astrology and healing and numerology and all the other interests that beckon our

attention. They cannot save us. They can only consume the precious time we need to use in the real issue. It is time to reflect that if our system should be followed by chaos, we won't have the opportunity to build horoscopes, heal, or play with numbers, or act mystical, devotional, first ray, or anything else. We will instead either be wiped out or be fighting for mere existence. If any of us that are still well-fed doubt that, examine well the engineering data. Since all of us are deeply involved it is the sacred duty of all to throw everything else into second place and work for the common objective of brotherhood now offered us. If we have a nice income or position, and our attitude towards our hungry brothers and our national crisis is of that highly "spiritual" or grandly-alooof type which has enabled us with much self-comfort to do exactly nothing about it, let us reflect that this income or this position is about to join the dodo, and that we had better come quickly down to earth before

a fallen system and general food-rationing abruptly drag us there.

Today there is audible everywhere a rumbling groan of anguish from despairing and hungry millions that rises like a mighty, onward-moving tide. That tide will not be stopped until we reach the shores of safety or of ruin. And mark it well that there can be no middle course. Technology has literally thrown abundance right into our laps while it smashed our system, and we are either going to carry this abundance on into a magnificent brotherhood, or we are going to sink into a dark-age, pastoral nation — if it could be called a nation. Study the data of science and engineering and try to find another alternative. You will not find it. Behold, then, a challenge to you and to me and to all who would help in the creation of our first objective. There is much to do. We shall consider it in our next adventure. The trail leads on, and again we ride for Brotherhood!

To The Creative Theosophist

BY JAMES S. PERKINS

Chairman Youth and Culture Committee

Don't skip this if you are a Theosophist who feels the creative urge; or if you've always thought that perhaps someday you would "write it all down" for posterity, or just for fun, or because you feel that if you must groan you want to say it with a poem, a play, or a short story. There has been a thought for sometime that we should have at our Summer Sessions each year a display, a collection, or an exhibit of creative writings by the members of our Section. Why not this year for the beginning of such an annual exhibit?

So varied are the notes to be sounded, so inspiring is the story Theosophy has to tell, that it is natural for us to seek expression of the great ideas along artistic lines. Brief poems, one-act plays, and short stories offer practical forms through which talented Theosophists may share effectively their inspiration. It should be part of our annual program to produce a book of poems, drama and stories contributed by members who can best serve in this manner. Such a publication, well done, would undoubtedly have demand because of its freshness in presenting Theosophy in

vivid manner. Whether or not such a consummation can be achieved this first year remains to be seen. We urge all who feel thus inspired to take part in the effort.

Beautiful stories lie buried in the heart of many a Theosophist, which, if simply told, would convey glimpses of high vision to readers. We wonder if some of these can be discovered. Inspiration for youth may find no better channel than vivid dramatization in poems and short plays. Humanity is hungry for Theosophy, but Theosophy must be drawn out of its own heart and nature — enticed forth — not preached out. Let Beauty educate.

Such an effort must be truly a labor of love. No rewards can be held forth as incentive. In this material age many an artist's ideal has been, to "Paint, or sing, or carve the thing thou lovest, though the body starve." The noblest experiences are too priceless for barter. The best that we have we prefer to give freely. The Cause of Theosophy asks for our best freely given.

More details next month. — Ed.

The culture of the heart is compassion, the culture of the soul is knowledge, the culture of the mind is true understanding. Combine the three in terms of form, and then you have real beauty. ¶ ¶

— SHRIMATI RUKMINI DEVI

Age Is of the Soul

BY CLARA M. CODD

HAVE you not noticed how young some old people are? I do not mean young in spirit and enthusiasm, but young in outlook and desire. Such little things they want, such little things make them happy. They have not the least idea that they are pathetic babies in worn-out bodies. And I feel so sorry for them, because generally the world expects more of them than they can rightly give. Their relations and friends exhort them to decisions and actions really often beyond their strength.

Like children, they want to be happy, they want to have this or that. They preen themselves upon their little accomplishments. Their little vanities and unsuspected egotisms make one want to hug them as one would hug a silly child. And sometimes, just because they do not understand themselves or life, they grow frightened, bitter, setting up all sorts of queer and sorrowful "defense mechanisms." If life flows smoothly for them, they will be cheery and placid. But if life asks stern questions of them they are scared and forlorn. And then they will hold tightly to a soothing mental concept, as a tiny child will hold its father's hand. I am convinced that very often many people's idea of "God" is a "father-complex." Yet rightly so. The young of soul need a Father's hand, a guiding spirit, a comforter. If they cannot frame one at need, their life dissolves away in hopeless tears.

According to the psycho-analysts there are two major needs in human hearts: the need for personal prestige, and the need to be loved. This is not only true of the young in body, but also of the young in soul. It is cruel to undermine a little supporting vanity; unkind to withhold a modicum of affection craved for. What have the old, whose heyday is past, whose powers daily diminish, if a little love is not left them, a little gladly accorded prestige? Let an old man tell you of his past achievements and doings, even if you have heard them a hundred times before. In telling them he is again young and strong, with all life before him. Kiss the withered grandmother's cheek more often. She is never, never too old for romance.

Only the other day I saw for the third time Walter Disney's exquisite picture "Snow-white." Beside me sat a stout and homely woman, all alone. When Snow-white sang, "Some day my prince will come," she dissolved into sobbing tears. I longed to put my arms around her. I

knew why she sobbed. There is no woman in the world, however ancient and plain, who does not still hope that a prince will come and make of her a thing of beauty and joy. And it is a true intuition, for the Prince of our dreams is our own Highest Self, the Warrior within, and one day he *will* come and carry us away to everlasting bliss. But I could not tell my neighbor this. So I just put my hand on hers and said, "Isn't it a lovely picture?"

And I remember a poor old man, equally shabby and homely, who once came to seek my advice. He was a good Roman Catholic, and had recently, in his old age, become afflicted with sensual thoughts and reactions. The priest told him how wicked he was. So did all his relations. He came to me with the tears pouring down his face, just like a bewildered child. Fortunately I had in that town a clever doctor friend who had often told me of things he thought I ought to know. And I at once suspected that all that was the matter with the old man was a certain irritating state which sometimes afflicts the aged. So I told him he wasn't wicked, and took him off to my doctor friend.

Still more sorrowful are the young in body who are also young in soul. It horrifies me in this topsy-turvy social system how often such a one is neglected, misunderstood, allowed to drift down to ultimate ruin and despair. And sometimes they have such clean, natural, simple instincts. Once I was out for a walk in England and sat to rest by a farm gate. A youthful soldier was leaning over it. I asked him the way, and presently he fell into step beside me and began to tell me of his life. His mother had died when he was but a child, and for some time he was looked after — if one can call it that — by a drunken father. Finally he was removed to a reformatory school, and at the age of seventeen enlisted in the great war. When I met him he was trying to find work, daily harried by an elderly housemaid whom he had married. He confessed to me that he did not dare to go home, and all he had had that day was a cup of cocoa. So I gave him a good meal and asked him why he had married a woman of nearly fifty. He answered me quite simply. "I so wanted someone to write to when I was at the front." In all the lonely world this young pariah had no one but a designing spinster as some semblance to him of a home he had never known. Can you imagine a more pathetic case?

(Continued on page 61)

A Parable

The Man Who Learned, In Many Lives, Wherein Love Consists

BY FLORENCE WENDEROTH SAUNDERS

THERE was once a ruler so powerful and so cruel that at the very mention of his name his subjects trembled.

In the fullness of time he died and stood face to face with his Creator.

"I am come," said he, "to enjoy the rest that now awaits me. I am the King, so do not detain me."

"What of thy lesson; hast thou learned it?"

"What have I to do with lessons? I am the King. I have lived as befitted one. I have builded cities and I have razed them to their foundation stones. I have made war upon mine enemies, and have gathered unto myself great wealth and vast possessions. Now I have come for my rest. Let me go hence, for I am weary."

But his God said: "Rest is not for thee. Thou hast failed to learn life's lesson."

"What, pray, is life's lesson?"

"The lesson of life is love. Go back yet a little while; perchance, when thou comest here again, thou may'st have learned it."

He took up his life once more; but this time as a poet.

When, in the fullness of time he again stood before his God, he said: "Show me now to my rest, for this time I have learned my lesson. Listen, is it not so?"

"My life has been beautiful; it has been a dream of love. The dark and dismal side of life have I shunned. I have basked in the sunlight and in the light of woman's love. My heart has been filled with love, and my lips have proclaimed it."

"Nay," said his God, sorrowfully. "Thy love is naught but passion. Thy lesson thou hast not learned."

Again he took his place among men, as a merchant; and none could say one word against his life. Prosperous he was, and of his wealth gave freely. He builded hospitals and churches and when he died, monuments bore his name.

"Surely," said he, "I have learned my lesson. Thou canst not say I have done no good, and is not charity love? Bid me enter now, for my life has been a busy one and I crave rest."

"Thou hast done good; but thy love hath been a selfish love. Thou hast given that thine own name might be glorified. Thy lesson thou has failed to learn."

Once more he entered life, but this time he was poor and needy and the path was rough to his feet. He toiled early and late, and if he gave, none knew it but his God.

When at last he stood where he had stood so many times before, with trembling lips he cried: "Let me go back again, my God, for there is so much to be done. Perchance the next time my pathway may be easier, and I may do a little good. This time I had naught to give but a loving word or a helping hand. Let me go back, I beseech thee! I have failed in my lesson, for in the misery of the world I had forgotten it."

"Thy lesson thou hast learned, oh, my son; enter thou into thy rest, for in the love of all, thy love hath become infinite."

AGE IS OF THE SOUL

(Continued from page 60)

There are two things which hurt, however often we see them: youth without hope, and old age without peace. Never should an old man gather together his tired limbs to seek for work; never should a young man be denied his measure of adventure and hope.

Be kind to the old, however tiresome they may be, for to be kind and considerate and understanding is the hall-mark of age in the soul. The old of soul are gentlemen in the truest sense of the word. They could not be otherwise, for that is why they have grown. Sometimes in the eyes of a young child there shines a grave dignity and gentle watching. He is an older one come back. I knew a little boy like that once. The coarse Irish servants used to twit and bait him. Yet

even if he lost his temper he could not be otherwise than courteous and refined. He was wonderfully psychic too, and saw the gods of Ireland in varied forms. But that is another story.

Do you remember *The Bridge of San Luis Rey*? And the hideous Duenna who passionately loved an only daughter who never once returned that love? Poor old thing! Yet she was happier than her selfish daughter who loved no one, not even her husband. Yes, we must love, we must play our little parts. Why not encourage, applaud, satisfy? How charming is the love-light shining from the eyes of a pleased, encouraged child. Have you not seen the same light shining sometimes from the eyes of another child who wears an aged, time-beaten body?

Theosophy in Action

T. O. S. "Bulletin Board"

The Hebrew refugees in Germany have warm friends among the T. O. S. folk, even though it is hard to accomplish much for their aid. One small lodge, responding to the appeal in THE AMERICAN THEOSOPHIST, sent \$6.60 and wrote: "This money order represents the humble effort of ——— Lodge to assist you in the work of helping German refugees. As a lodge we are too weak to insure jobs for any of them, or to help at all beyond giving something to the fund . . . Please accept this gift of our hearts."

* * *

All Theosophists in California are requested to support a bill making the entire Ojai Valley a game refuge, which is now in the California State Legislature. Such a law would practically stop the hunting there of deer, quail, etc. Many pioneer settlers in the Valley, who are not Theosophists, have wished for years to see this done, and they have enthusiastically accepted the leadership of our Sarah Peacock Rogers, who put in months of preparatory work on the petition. The idea is being fought by an association of hunters in the county and the needed legislation will be secured only if strong approval is voiced from many quarters. Every Theosophist (and nature lover) in California is needed to help. How? Within this hour, or at least before you allow yourself to rest for the night, write a postal to your State Senator and to your State Representative urging them to vote for the Ojai game refuge—Senate Bill No. 363 for the Senator and House Bill No. 601 for the Representative. The bills may be up for a vote any day and speed is essential. The Ojai Theosophists—and the little wild brothers—implore your aid in this!

* * *

There is a movement to protect children involved in criminal court cases from the curious spectators who crowd into court at such hearings, and if shown how to be of aid, no doubt many Theosophists would like to have a part in such a good work. In some parts of the country the following procedure is set up by the presiding judge of the superior court and the master calendar judge in charge of criminal cases: Any case of a criminal nature involving children is assigned to the regular criminal departments for

hearing, the judge in each case being instructed to request the attorneys to stipulate that all spectators, excepting those persons actually involved, be excluded from the court room. If the attorneys will not so agree the trial judge is instructed to send the case back to the master calendar judge for reassignment. The presiding judge then will assign another judge to hear the case and a small court room with limited space for spectators will be provided for the hearing. Some city courts are making a similar effort to protect children. In order to help in this way it will be necessary only to write to the presiding judge of the superior court and to the presiding judge of the municipal court, asking if such is the routine, and if it, or some similar routine, is not followed that it be started. The aid of non-Theosophists interested in child welfare can easily be enlisted, and the average P.T.A. member will be happy to pass resolutions endorsing such a procedure, if some of us will bestir ourselves in each locality where this is not already the accepted procedure.

* * *

Speaking of children, the child labor laws of most of our states are considered by experts to be inadequate, and even the best of them appear to need strengthening. Here is an ideal work in which to enlist, either as an initiator and leader, or with groups already at work. To find out exactly what are the strengths and the weaknesses of child labor laws in *your* state, write a request for the information to "The National Child Labor Committee" at 419 Fourth Avenue, New York City, enclosing 25 cents. This committee has prepared brief and lucid explanations of the needs of each state. Also, through this committee one no doubt could be put into touch with those in the home state working on this problem. All forms of cruelty, including that of exploiting children, must be eliminated if we are to have real and lasting peace. Thus peace workers, as well as welfare workers, will feel a special call here.

* * *

Detroit, Michigan, has a most active T. O. S. Group—healing, natural living, peace, good citizenship, social welfare, arts and crafts, and inter-racial cooperation being divisions under which much has been done. What are other groups doing?

An Adyar Benediction

BY LAURA CHASE

JUST outside the Adyar Compound, on the edge of the sea, there is a fishing village — mud huts, covered with palm leaf for roofing, crowded, dirty, and filled to over-flowing with babies and children. But — and O, what a big but! — a fine group of Adyarians have consecrated themselves to the improvement of all the villages which surround Adyar. Many stars must already be shining in their heavenly crowns because of this splendid work.

Several of us, some from Huizen, trudged along the dark, dusty road one evening to attend the Christmas festivities in this fishing village. It was all so primitive, so picturesque, so full of simple devotion and appreciation that it might have been two thousand years ago, at the time of the birth of the Christ in the manger.

A starry night, a crudely painted back-curtain for scenery, a bit of ground roped off, oil lamps for lighting, and behind the ropes, seated on the sand or standing further back in order to see, was the audience — men, women, children, infants, wide-

eyed, not knowing, and never to know, the beautiful picture they made in their own setting as they watched the Christmas story so very simply enacted before them.

Gifts were there — just the kind of colorful toys these children would most enjoy — and as their names were called one by one they came with shining eyes to receive in their gentle hands things which meant to most of them what a diamond tiara might mean to worldly folk. And never did one little child forget the gracious little bending of the head which meant "thank you."

There is a school now in this poverty-stricken village. Eighty children attend it and there are but two teachers. We heard them sing their songs, saw them dance their folk dances, and we came away through the silent night feeling that *we* were the ones who had been blessed, that we were the ones who had assisted at the ceremony where the benediction of the Great Ones had flowed down upon the simple poor of this our earth.

PSYCHISM AND OCCULTISM IN THE LIGHT OF BIOLOGICAL EVOLUTION

(Continued from page 55)

From this survey of the problem of psychism and occultism in the light of biological evolution, we can derive a clearer understanding of what they really are. The manifestations in both are the same, because they belong to the level on which they happen. But we learn to discriminate between the activities of the level itself, and the authority exercised over it by the self-conscious Will. Human evolution has really nothing to do with the psychic phenomena, they belong to the animal. What belongs to us is the knowledge and the will which we can bring to bear upon them.

Further we see how important are the two factors which develop in the course of human evolution, namely concentration and universality.

Concentration gives us the mastery of our psychic faculties, and universality of consciousness brings into play what is universal also at the psychic level. When we know all, love all, the mastery of all will naturally become possible and without danger for us.

All that we have said, has been expressed in biological terms, and so become understandable for all. We Theosophists can easily translate this into our own terminology if we remember that the levels at which the plants live, are the physical and the etheric, that the levels at which the animals live, are the astral and the lower mental, The astro-mental is therefore equivalent to our psychic, but we no longer have to dissociate human progress from the general evolution of which it is a part, and we can understand that these powers may be to us still future, although they come to us from the past. We have to recover by occultism what psychism has left us in heritage from the prehuman past. To return to the prehuman as mediums and psychics do is to regress.

The only way of progress for us is occultism of yoga, each power gained being subordinate to knowledge, love and service.

From *St. Michaels News* February and March 1938

An Open Letter

Dear Lodge President:

You have asked me how to make a lodge effective.

You are particularly fortunate in that you have a very considerable proportion of young members, young and enterprising, at least in outlook, and many in years, also. There is less of a problem in making a lodge effective under those conditions, more of a problem in some respects, perhaps, in that the lodge meets in some measure the situation of new wine in old bottles, or vice versa. In so many places they seem not to go together. You, however, seem to have solved that problem remarkably well, and that, I think, is the first essential to the effectiveness of a lodge — that there shall be understanding of individual differences and appreciation of the variety in contributions that people of different ages and different temperaments can offer. The perfect Theosophical lodge has a place for old, for young, and for all between, working in groups according to temperament, working often together with a common interest and a common cause and putting temperamental differences aside. I think that a lodge cannot be effective in outer work until it has demonstrated its effectiveness in working smoothly amid differences of its own. To form a nucleus of Universal Brotherhood means to form it with our own being first. Universal Brotherhood requires that every man be himself in his own way and still promote the unity of the group. So much for the effectiveness to be attained within the membership.

As to effectiveness in promoting an interest in Theosophical understanding outside the membership, I really feel that that is inevitable if the first is attained. It is bound to express itself in a friendliness for and an appreciation of other people, and that friendliness will draw people to our classes and our lectures. It is not entirely a matter of organization, as many believe, although well organized classes, attractive environment,

and cordial committees, have their very useful place and purpose. But all of these, even if combined with well coordinated and effective advertising, are of themselves insufficient. There must be what I call the spirit of the lodge, so strongly existent that it promotes a feeling of joy, and perhaps of exaltation, in the consciousness of those who attend. When brotherhood thoroughly lives in a lodge, not as an intellectual concept alone, but as an existent spirit, it is felt and known. It is inevitably so because brotherhood is the human expression of a divine principle and law. Some day from its practice in such groups the world will sense that brotherhood is a principle in nature, and when that is realized world problems will cease.

That brings me to the question of the relationship of lodges to Headquarters. You will realize that the spirit of the lodge that I have described must also be the spirit of the Section, the spirit of the whole Society. The unity must be there and it must find expression through the lodge officers, both to lodge members and to Headquarters. That same deep sense of brotherhood must exist in all of the relationships, including those we are apt to look upon as official relationships. If we understand what our Society is we shall sense the responsibility of elected officials to express in their relationships a friendliness, and yet an impersonality, that together are akin to brotherhood at its heights. It is on these evidences of the spirit and on these principles that the work can be built. If we can accomplish these things in lodges, and between lodges, and in the relationship of lodges to the National Society, then the Society will be doing its world work. You see how the practice of what we stand for is the one thing that will make our work effective. We are merely practicing how to do it, but when we have learned our example will have taught the whole world.

SIDNEY A. COOK

National President

Tolerance

I would not interfere
With any creed of yours,
Or have it to appear
That I have all the cures.
There is so much to know —
So many things are true —
The way my feet must go
May not be best for you.
And so I give this spark
Of what is light to me
To guide you through the dark,
Not tell you what to see.

— H. P. O.

Theosophy in the Field

Lodge Activities

Besant Lodge (Cleveland) celebrated its 18th anniversary on January 25 by entertaining over fifty members and friends at a birthday party. Guests enjoyed a Treasure Hunt (for the benefit of the lodge treasury) an amusing Quiz Bee and the traditional cake with candles.

Besant Lodge (Hollywood) enjoyed two interesting talks by Miss Mary K. Neff during February, one at the Sunday Tea Table and one for members only at the lodge. The president reports: "They were well attended and much appreciated."

Dayton Lodge was host recently to the Ohio Federation's fourth contact meeting of the year. Appropriate music was provided and Mr. James S. Perkins spoke on the subject: "Theosophy and the Pursuit of Happiness."

Detroit Lodge sends us the following report: "Our winter season this year has been quite eventful. Dr. Alvin Boyd Kuhn gave a series of lectures and, as always, the audience was most interested and enthusiastic. Following soon after Dr. Kuhn came Mrs. Dora Van Gelder Kunz, whose second lecture came on the night of a record-breaking snowstorm. Her audience was large in spite of that, however, and as enthusiastic as ever. We really feel rather proud of our audiences this year, as they seem so very responsive and full of questions — a very good sign."

Glendale Lodge is having a very interesting season. Mr. A. K. Jenkins conducts a public class each week, which is being well attended, and in January Miss Mary K. Neff was there for a private and a public meeting. The Secretary states in her letter to us: "We are stressing the social side a little more this year, learning to be gay as well as studious. When there is a fifth meeting night in any month we use it for a 'play' night. January 27 was a fifth Monday and the entertainment committee, under the direction of Mrs. Marjorie Harrison, served the lodge and friends with a very excellent dinner, followed by a jolly party. We are hoping to open a class for children in our lodge in the near future."

Harmony Lodge (Toledo) members participated in a most interesting "open forum" discussion of "The Great Teachers and the Way to Them" on February 5.

Hermes Lodge (Philadelphia) sends us the following report of their Adyar Day program:

"Mr. Robert Logan spoke of Adyar as 'a peep-hole into the future,' showing how brotherhood would work in the world if the ideals of Adyar were carried into manifestation in a world wide way. Mr. Yaroshefski and Miss Towne gave us some lovely music, the president spoke of the spiritual quality of Adyar and we were all very happy in the deep realization of friendly activities. A collection was taken for the fund which will be sent on by the treasurer."

Lotus Lodge (Philadelphia) held its second annual "Friendship Dinner" on the evening of February 11. Many lodge and federation members participated and everyone had a most enjoyable time.

New York Lodge presented a program of modern and oriental dances at their lodge rooms recently, and the following week a program of piano selections. The secretary also describes a plan for Saturday meetings which attract young people. "We usually have a play," she writes, "last week we had a scene from *Romeo and Juliet*."

Paterson Lodge sends us an interesting program for February, including lectures by Mrs. Margaret Crum, Dr. Alvin Kuhn, Mr. William Ross and Miss Mary Harter.

St. Louis Lodge sends us a bulletin announcing a lecture on February 13 by Mr. Charles E. Luntz and outlining a series of study classes on Thought Power.

Ohio Federation

On January 15 Hamilton, Ohio entertained the Federation for its final contact meeting of the fall and winter season. Plans are well under way for a large Inter-Federation Conference of Michigan and Ohio members to be held in Toledo April 15 and 16.

The Southern California Federation

Theosophists in Southern California are interested in the work of The Children's Department and have been noting with a great deal of interest the new types of children appearing in that section.

The Federation Bulletin also includes a report of a successful series of lectures given in San Diego by Mr. L. W. Rogers, a word to lodges suggesting the value of Mr. Jinarajadasa's "Ritual of the Mystic Star," a description of delightful parties given by the Glendale and the Ojai Valley Lodges, and an item anticipating Miss Mary K. Neff's coming visit.

Theosophical News and Notes

A Tentative Itinerary for Mr. Jinarajadasa

New York, Landing	July	1 (?)	Olcott	Aug.	28 - 29
Northeast Federation	"	1 - 6	Milwaukee	"	30 - 31
Middle Atlantic Federation	"	7 - 11	Olcott	Sept.	1 - 6
Olcott	"	13	Detroit	"	7 - 10
Convention	"	15 - 19	Cincinnati	"	11 - 12
Summer School	"	20 - 26	Cleveland	"	14 - 15
Twin Cities	"	28 - 31	Western New York Federation	"	16 - 17
Billings	Aug.	3	Syracuse	"	19
Northwest Federation	"	6 - 10	Albany	"	20
Portland	"	11	Boston	"	22 - 23
Northern California Federation	"	13 - 16	Hartford	"	24
Southern California Federation	"	18 - 23	Philadelphia	"	25 - 26
Kansas City	"	26	New York	"	27
St. Louis	"	27	Sailing		(?)

Will the officers of lodges and federations please examine carefully the suggested itinerary noted above? If there are recommendations for revision please let us have them quickly, so that if possible all the dates may as far as possible be made satisfactory to everyone.

Some of the federations and lodges listed have not yet responded to the request regarding Mr. Jinarajadasa's tour made on page 283 of *THE AMERICAN THEOSOPHIST* for December, 1938. Plans which cannot be long delayed depend upon that response.

Thank you for your immediate response on this subject.

Last Few Days to Vote

There is still time to get in your vote. Bal-lots for the election of National President and National Vice-President must reach the National Secretary by March 10. Vote now.

Nomination of Directors

Any three members of the Society who are qualified to vote may nominate from one to five candidates for the office of Director by first obtaining twenty-two signatures in addition to their own, to a nominating petition and also the written consent of the person or persons nominated. This petition together with the written acceptance of the person or persons nominated shall be forwarded to the National Secretary not later than March 15, of the year in which the election is to be held, and the National President and the Secretary shall publish in the April number of the official organ a certificate containing the names of all persons so nominated, together with the names of the three members making the nomination. (*From By-Law VI, Section 13.*)

In the May number of *THE AMERICAN THEOSOPHIST* there will be printed an official election ballot, on which will appear the names of all persons properly nominated for Directors. Full directions for voting on such nominations, as prescribed by the by-laws, will then also be given.

Summer Sessions

Presumably not a member in the Society but has given some thought to Convention and Summer School. Some have found definite planning already possible and they are arranging vacations and setting aside weekly sums to insure that they shall have a share in all the joys and inspiration of a Theosophical Convention gathering. It is not new to say that one of the attractions is the participation in the friendly spirit in which Theosophists always meet. There is a truth more important than that. It is that Theosophists, meeting as such in Convention, invariably make new friends. Thus Convention serves one of its essential purposes of spreading the spirit of brotherhood throughout our ranks.

Some cannot yet plan to be present, but surely there is not a member who is not hoping that by one means or another karma will clear the way. Let us remember in that respect that we are all our own karmic agents and that the intent and the planning and the actual taking of steps toward the end we desire, are the first necessities for setting our karmic forces into action.

Without exception there will be in every member's mind a thoughtfulness about the true purpose of Convention, not only the purpose of friendliness between the individuals who attend, but towards individuals over all the world,

expressed through the offering of the occasion to channel those forces of brotherhood, of which a troubled world stands so sorely in need. What a potent opportunity this Convention will have in that direction, for we shall have as chief Convention guest Mr. Jinarajadasa, recently a visitor in most of the countries of South America, now in England, and with many contacts in Europe and the East. There is probably no one better able to draw together all of these various outer contacts and sense the underlying need and, laying along side of each other conditions as they are in the outer world and things as they are planned in the inner world, to see wherein the failure comes. In the last analysis any such laying side by side is bound to show that the spirit of the Great Plan, the spirit of unity and wholeness, lacks the channels through which it may be expressed in relationships down here. It is in such a gathering as the Theosophical Convention that these individual relationships grow in brotherly expression, but we may learn through Mr. Jinarajadasa much of the larger aspects of unity, also.

The dates are:

Convention July 15 to July 19

Summer School July 20 to July 26

The place will probably be Olcott. In our next issue we hope to present fairly complete data as to the physical plans, and soon after that something about the program. Now is the time to start to plan our attendance. Our individual karma is now waiting for us, individually, to give a lead.

A Departure and a Promotion

After two years of valuable service, during which much has been accomplished in organizing the activities of The Theosophical Press, Mr. Paul O'Neal leaves Headquarters to accept an editorial appointment with the firm of educational book publishers with whom he was formerly employed. He brought to The Theosophical Press practical experience in the publishing business which that department at the time seriously needed.

His place as manager of the Press will be taken by Mr. Byron Bole, who for three years has been intimately connected with all of its operations, and who in his management will add new zest to the distribution of the vital principles of Theosophy through the printed word. Thus does a capable understudy take the principle role.

Mr. O'Neal will be stationed by his firm in Syracuse, where he and Mrs. O'Neal will make their home. We extend to him our gratitude for his service to Headquarters and our best wishes for his success in his new appointment. To Mr. Byron Bole our congratulations upon his promotion and our appreciation of his finely developed capacity for the position he is now to fill.

Temple Lodge, Kansas City, Missouri

The organization of a new lodge is always a source of joy to us here at Headquarters, and certainly also to every member, as we feel the new strength brought to the Section by the dedication of a group of members determined that through their service others shall know of Theosophy.

This new lodge, under the leadership of Dr. Marie Green, was fortunate in having twenty-two charter members, which is indeed an encouraging beginning. The enthusiasm and eager interest of this group is very spontaneous and wholehearted, and with such a beginning should certainly develop the unity and stability so essential for continued growth and a widening circle of friends and inquirers, as well as members.

Although the lodge had been organized for only a short time, they nevertheless proved their initiative in sending a representative to the Workers Conference over the New Year weekend here at Headquarters. The delegate, Mrs. Virginia Mears, although herself a new member, was keenly alert and very capable of deriving the maximum benefit from the gathering. She felt deeply her responsibility to her lodge, and was undoubtedly very successful in carrying back to it ideas and plans, as well as a new vision of the greatness of the work of our Society.

Important Notice

Far too frequently members desiring to benefit the Society through bequests have their wishes thwarted by unexpected complications from poorly prepared wills and inexperienced legal advice. Much money could be saved to the Society and the wishes of donors much more closely carried out if the Society could know during the member's life time what plans were being made on its behalf. Very often sound advice which is available to the Society could be given such members so that a will or bequest based thereon would with certainty carry out the purpose desired. We offer our help and experience to members for the confidential arranging of such matters.

Installments

A letter has recently been addressed to all lodge officers reminding them that dues are now payable for the second half of the year. It has been gratifying to see to what a generous extent members are responding to the recognition that the \$3.00 paid earlier in the year left a balance still due. Lodge officers in the main are cooperating splendidly and are finding their members cooperative also.

The point for every one of us to consider, is it not, is: "What will it do for The Theosophical Society if we each make the dues plan really successful?"

The Children's Camp

The Committee on Arrangements for the Children's Camp depends on the generosity of members of the Society in giving their services and usable play material for this interesting experiment which has become so indispensable to parents and such a delightful experience for the children. Any material which may be used for creative play — little chairs, tables, blackboards, tools, indoor and outdoor games, dishes, bedding, towels, blankets, anything which can become a permanent part of the Camp equipment and which can be sent to Olcott — will be most gratefully received.

The Recreation Chairman asks the volunteer services of any person coming to the Summer Sessions who may be able to take the children occasionally for story-telling, games, drawing, painting, clay modeling, weaving, dramatics or games. The program for the children will be simple and flexible, meeting needs as they arise with plenty of time for free play and opportunity for visits to Olcott.

The same rates will be in effect which have prevailed in previous years.

Convention \$8.00

Summer School \$8.00

The registration of all children must be accompanied by the deposit of one dollar, which will be credited on the total bill and should be sent to Mrs. Herbert Staggs, 3046 Meadowbrook Blvd., Cleveland Heights, Ohio.

The Young Theosophists in Cincinnati

As a result of John Toren's recent visit to Cincinnati that lodge now has a new youth group composed of thirteen members. The secretary reports several informal meetings with young people and "fireside discussions with the accent on answering young people's problems from the Theosophical point of view and on doing things for the bettering of community conditions. Already the group has elected officers and has started meetings every other Thursday with social get-togethers on the side. Already they are investigating fields for service in city recreation programs and planning to help in solving the local juvenile delinquency problem.

"Cincinnati's wish for other Theosophical lodges is that they have John Toren do for interested young people what he has done here."

Birthday Suggestion

Birthdays are days on which to give something rather than to receive. Why not give a book to your lodge library on your birthday? See the lodge Book Sales Manager for lowest prices on books bought for this purpose.

From a New Member

"I am very desirous of meeting brother Theosophists. However the particular lodge that I have joined includes for the most part a group of people somewhat advanced in age from that of myself, and I am looking forward to learning what I can from those of richer and deeper experience. Nevertheless, I feel that contacts with Theosophists who have somewhat parallel interests to those of my own and who are in a similar age group would be distinctly advantageous. I have joined this Society because I admire its principles and the philosophy of life which its teachings offer, and am therefore anxious to contact those who are solving their problems and making their lives more beautiful and useful in the light of these teachings.

"I might add at this point that the Theosophists whom I have had the pleasure to meet thus far have been most courteous and kind and I am looking forward with great anticipation to meeting many more during the coming months."

Thank You, Mr. Cooley

Headquarters and each of the lodges owe real gratitude to the president of the lodge in Compton, California, Mr. Cooley, for his generosity as well as his sense of real values in having prepared on parchment copies of the Declaration of Independence in sufficient number to present a copy to every lodge.

Probably our members will recall that Dr. Arundale stated last summer that every lodge should have a copy of this magnificent Declaration, and should again catch fire from its inspiring words to help us in our service to our country, and in understanding better its dharma as a nation among nations, as well as in relation to its individual citizens.

We thank Mr. Cooley for thus aiding us, as individuals and as lodges, to appreciate more truly our high destiny as American citizens, and our need as Theosophists to keep this vision clear.

Vacancy at Headquarters

Headquarters will soon present an opportunity for some one to render practical service. A janitor will be needed. His duties will be those of keeping the offices and hall-ways clean, attending to the disposal of waste and rubbish, cleaning windows, occasional jobs of painting, the installation and removal of storm windows and screens, and the odd jobs that go with genuine care and devotion to the place which provides not only employment but opportunities for service far beyond the mere maintenance of physical property.

Applications should be mailed to the National Secretary and should give full personal particulars.

The Rev. Harold O. Boon

The tremendous need of well versed Theosophists, dedicated wholeheartedly to the needs of the world through the agency of The Theosophical Society, is evident on every hand, and in proportion to this fact we welcome the Rev. Boon, whose long membership in the Society and thorough scholarship as an Episcopal minister have given him the unusual training and experience now offered to our lodges and federations.

Mr. Boon offers his service to the Society as generously as he is able, but with the necessity of meeting his personal financial obligations as he travels from lodge to lodge.

A thorough student of Theosophy, and entirely capable in this field, Mr. Boon has the special gift of his scholarship in the realm of Christianity, and is therefore able to serve our Society in a way which is unique. He was so well received on his first engagement in St. Paul and Minneapolis that the Twin Cities have arranged a return engagement. Certainly there could be no better evidence of the success of his work with these two lodges and their public.

Review for Unity

It has often been suggested that lodge officers could accomplish much toward the achievement of a wider vision and a greater understanding among members if they would take a portion of one meeting in each month to briefly review from the platform the national and the international magazines of our Society. Everywhere there is needed a broader concept of the greatness and the universality of our work. We are all apt to become self-centered in the work that we are doing in our communities, forgetting that it has a relationship to an all inclusive work the world over. Many members do not read thoroughly, and to call their attention to items about which they should be informed is to render them a service, as also a service to the Society and to its responsible officers, who depend upon the lodge officials to see that important material really reaches the minds of members. THE AMERICAN THEOSOPHIST should be reviewed in every lodge month by month. *The Theosophist* and *The Theosophical World* should similarly have the attention of each lodge. The national point of view is not enough; the international must be presented, too.

Only a small proportion of our members have the opportunity of reading these international publications. How many in your lodge, for example, have read those most inspiring "Reflections of the President," upon his entering the "forest" period of life, in *The Theosophical World* for January? Lodge officers should not let their members miss the magazines.

Theosophy for Children

There is a steady demand for the Lessons in Theosophy for children, which is issued quarterly by the Children's Department. Parents and teachers who ask for the lessons tell us how they have put them to use in private homes, in small neighborhood groups, in Round Tables and in connection with groups and classes of various kinds under many auspices.

There is some misunderstanding however regarding the census of children within the families of the members of our lodges. Someone in each lodge should see to it that a list, giving the full name, address and birth date of each child in the families of lodge members, is promptly forwarded to the Children's Department. This census is quite separate from the classes now being organized or contemplated and the information is desired from a lodge standpoint. The total to date is 460 but there are still some forty lodges that have not replied to our request for this data — not even with a "Here is the list" or a note saying "Sorry, we haven't any children." Will every lodge please attend to this reasonable request at once?

The Children's Department will maintain a booth throughout the Convention and Summer School period, staffed with interested workers. Bring your ideas and listen to ours! Let us make our children the dharma of the whole Section. Send your census data and your inquiries to:

The Children's Department
154 S. W. 17th Avenue
Miami, Florida.

The Election of Directors

Elsewhere in these pages there appears notice of the method provided in the by-laws for the nomination of Directors. Such nominations must be in the hands of the National Secretary by March 15. The election takes place in May.

It was my personal hope that the Board, who have so well served the Society, and who have worked together in such cooperative spirit during the last three years, might be re-elected. Mr. Logan, however, has indicated his desire to retire from Board membership. I hope that we may elect to fill that vacancy one of our relatively younger members. The future of the Society essentially depends in large measure upon the spirit of youth being alive and at work in our ranks. There are few who are not in youthful bodies who can clearly interpret the needs of youth, who know what will appeal to their interest, to what they will respond, how they may be approached. Therefore, I am strongly in favor of having youth represented on the Board of Directors.

SIDNEY A. COOK

Mrs. Grace S. Hall

It came as a shock in the Ojai Valley, where she was best known, and to her many friends throughout the Section to learn of the recent and sudden passing of Mrs. Grace S. Hall. She had been a long and faithful servant of the work. Miss Poutz sends us the following tribute:

"One more faithful servant has gone to her reward. On Sunday, February 5, Mrs. Grace S. Hall, wife of Mr. George H. Hall, manager of the Krotona Estate, passed on suddenly after a heart attack at her home in Ojai.

"It is well that I should pay tribute to her, for she was my chief helper in my special esoteric work for a number of years, as well as prominent in other activities at our Hollywood Center. When we moved to the Ojai Valley in 1924 she was among the pioneers who helped to establish our Krotona Center there and it is with deep gratitude that I will always remember her faithful cooperation.

"During recent years circumstances led her into Woman's Club work, and in that work, too, she became a leader in community and county club activities. When the Call came, she was President of the Ojai Valley Woman's Club and Chairman of the Nominating Committee of the State Federation of Woman's Clubs.

"Although she seemed to have many years of useful work for the country ahead of her, we know that she has only passed on to still more important work, and I trust that the ties made in this life will again bring us together for further service."

Mrs. Daisy Hurd

It is wonderful to have been a stalwart through many years of faithful service to Theosophy and to The Theosophical Society, and still more beautiful to welcome the glorious Angel of Death and to enter a wider field of continued service. So it was for a very well known member, Mrs. Daisy Hurd, whose passing on January 23, after long years of invalidism brought her release from the prison house of pain.

In spite of illness, and often acute suffering, Mrs. Hurd was the founder and source of inspiration for Oak Park Lodge, establishing it so firmly and developing others so wisely that when she was no longer able to participate the lodge nevertheless continued, and continues today, to grow in strength and effectiveness.

No finer tribute can be paid to Mrs. Hurd's memory than that she helped others to self-dependence so that the work she loved could go forward steadily.

On January 29 Oak Park Lodge held a beautiful and impressive Memorial Meeting in loving remembrance of Mrs. Hurd.

Mrs. Fred Hart

After eight years, during which time she was completely helpless with paralysis, Mrs. Fred (Lida) Hart, of Los Angeles, passed on February 1. Many friends have happy memories of her when Mr. Hart operated the Ojai Theater, and when she herself was a member of the Ojai Valley Women's Club, as also active in the Ojai Valley Oaks Lodge.

Our warmest sympathy goes to her husband and daughter, although they, as all who loved her, will rejoice in her release.

Mrs. Annie Reed Palmer

A faithful member of the Society for very many years, Mrs. Annie Reed Palmer will be missed by her friends, and more especially by her husband, Mr. Alvin R. Palmer.

Mrs. Palmer will be particularly remembered by the members of Seattle Lodge of the Inner Light for her helpfulness in their reading room and library.

May light perpetual shine upon her.

Miss Laura J. Richards

Madison Lodge lost its Treasurer and Librarian when Miss Laura J. Richards passed on January 4. A Memorial Service was held in the lodge rooms and a copy of Miss Richards' book, "Music as an Asset to Spirituality," was given to those who attended.

Refugees

Not only does the fund for member refugees need your help, but some of the refugees themselves, already arrived, need encouragement and work. A few have managed to reach America, helped by friends or relatives, among them doctors, lawyers, musicians, and some less highly trained, seeking opportunity to start anywhere to commence life anew. Members seeing any opportunity for these distressed friends should write at once to Headquarters or to Mr. Logan, Sarobia, Eddington, Pennsylvania.

Golden Wedding Anniversary

Mr. and Mrs. William J. Woods, of Berkeley, California, observed their fiftieth wedding anniversary on the Sunday afternoon of February fifth by keeping open house from two o'clock until six. Among their many friends who called during the course of the afternoon to extend greetings and congratulations was Mr. L. W. Rogers, who was filling a lecture engagement in the Bay region, and who has known the Woods for over thirty years.

Mr. and Mrs. Woods are charter members of Berkeley Lodge, Mr. Woods having been its first president in 1908.

The Significance of the Proposition

The following is taken from a letter from the National President in response to one from a lodge officer relative to the re-naming of a lodge. In presenting it here the names of the cities have been changed.

"You speak of a lodge or a branch of The Theosophical Society as indicating that it is a part of a larger organization. That is very true, but my point of view is that The Theosophical Society is everywhere; that it is in Winchester no less than that it is in Wheaton or Adyar or Concord, that wherever a group of members are serving faithfully, and in the spirit of brotherhood, there The Theosophical Society exists.

"Therefore, I recommend 'The Theosophical Society in Winchester.' It is a very different thing from 'The Theosophical Society of Winchester, or even 'A Branch of The Theosophical Society in Winchester.' It is The Theosophical Society itself. That is the idea which I recommend and intend to convey, that members meeting in their lodge rooms can feel: 'Here The Theosophical Society is meeting; here The Theosophical Society is at work.' That is the way I want them to feel, and that is the way it actually is if we can but lift ourselves high enough to see it so.

"I think of The Theosophical Society not as a lot of separate groups attached to each other, but as a unity, the whole of which exists everywhere. I hope you will see my point, and if you do I feel sure that you will agree. My selection of a name will certainly be 'The Theosophical Society in Winchester.'"

Greetings

We have received kindest greetings from Lodge "Zea Uribe," Malaga, Colombia, South America, through the secretary, Mr. Asdrubal Manrique.

Our brothers from Colombia send to all members in the United States congratulations on the work accomplished, and best of good wishes for the future development of our activities.

It is happiness to receive these kind wishes, and they have been warmly reciprocated in our reply to Mr. Manrique's letter.

Young Theosophists

The Young Theosophists of America ask that all subscribers to *The American Young Theosophist* notify the Editor, Lillian Boxell, 865 Dayton Avenue, St. Paul, Minnesota, of any change in address. Also, members under thirty-years of age please inform Marguerette Reichers, 225 N. Meramac, Clayton, Missouri, of any such change.

The Lodge Directory

There is evidence that the names and addresses of lodge officers, sent out last year for the Lodge Handbook, has not been kept confidential. All mailing lists are strictly protected at Headquarters. Lodge officers in possession of the Handbook should also realize that the directory is for use only for the official purposes of The Theosophical Society, and should in no circumstances ever be given out or copied.

The Lodge Handbook

One of the responsibilities of a retiring lodge officer is to see that his successor is given the Lodge Handbook. This volume contains very valuable and practical information on a variety of subjects and should be constantly referred to in the conduct of lodge activities, the preparation of programs, etc.

The former president of a large lodge recently stated that whenever program planning had to be considered the Lodge Handbook invariably offered ideas, and that in that particular lodge, large and active and equipped as it was with splendid personnel, the Lodge Handbook was in constant use.

To Those Who Mourn Club

Shipments of booklets from December 16, 1938 to January 15, 1939:

Florida	50
Illinois	20
Kansas	200
Nebraska	100
New Jersey	405
New York	434
Ohio	10
Total	1219

From January 16 to February 15:

Alabama	100
California	190
Colorado	32
Illinois	100
Kansas	200
Maryland	200
Michigan	10
Minnesota	212
Missouri	20
New York	300
Ohio	35
Oregon	1100
Washington	20
Total	2519

Form of Bequest

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

I give, devise, and bequeath to The Theosophical Society in America, a corporation, with its principal place of business in the City of Wheaton, State of Illinois, the sum ofdollars (\$.....) (or the following described property):.....

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

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

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

"Voice of Experience"

Radio listeners probably have all heard with interest the many Theosophical ideas expressed by the "Voice of Experience" whose wisdom and inspiration are helping our world to a clearer understanding of many things.

For instance, on December 19 the broadcasting was on *Thoughts are Things*, and many of the suggestions might well have found their source in our Theosophical literature.

It is splendid that more and more people are thinking along these lines.

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.

Reincarnation being true, of course we have had previous lives — emperors, queens, bishops. Not strange perhaps that we choose greatness in our previous lives. We are still human. Those who really could tell know how unwelcome the truth would be to us, for we are now so much less great and feel our need for a pedestal of the past, since now we achieve so little to put us there.

But strange indeed that the great soul we were has chosen such a small field for us this time, and now has capacity so limited that we are unable to overcome the restrictions in which this incarnation has placed us.

Surely we couldn't have been the emperor or the saint or the bishop. They had proven their mastery over circumstances.

But each must train a new set of vehicles for each life — unless the incarnation is immediate —

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

New Members for January

Applications for membership during January were received from the following lodges: Besant (Boston), Braille, Casper, Chicago, Detroit, Fresno, Genesee (Rochester), Hermes (Philadelphia), Medford, Miami, Milwaukee, Oak Park, Ojai, Oklahoma City, Paterson, Seattle Lodge of the Inner Light, St. Louis, Temple (Kansas City), Tulsa; and National Members, Chicago and Bakerstown, Pennsylvania.

Statistics

January 15, 1939 to February 15, 1939

Burn the Bonds Fund

Previously reported	\$2,330.11	
To February 1550	\$2,330.61

Building Fund

Previously reported	149.51	
To February 15	15.00	164.51

American Theosophical Fund

Previously reported	877.59	
To February 15	503.00	1,380.59

Easy Savings Plan Fund

Total		104.56
-------------	--	--------

Deaths

Mr. W. E. R. Brewster, Spokane Lodge, February 2, 1939.
 Mrs. Grace S. Hall, Ojai Lodge, February 5, 1939.
 Mrs. Lida K. Hart, Formerly of Ojai Valley Lodge, February 1, 1939.
 Mrs. Daisie A. Hurd, Oak Park Lodge, January 23, 1939.
 Mrs. Annie R. Palmer, National Member, January 29, 1939.
 Mr. John J. Petty, Berkeley Lodge, January 20, 1939.

Marriage

Mrs. Indria Giddings Westermann, National Member, and Mr. Merle A. Nightingale, December 26, 1938.

Choosing Wisely

and we seldom choose so recent an ancestor — his contemporaries might not recognize his qualities in us.

Reincarnation is true. So is evolution. What fools we are to choose a greatness in our past, from which we are now so far removed. What great conceit entralls us!

Do we not know that this is the life which we now must live, these the vehicles to train, this the emotion to control, and these the thoughts to make pure and generous? Of what use to claim a greatness in the past, when in the present we show forth none and our conceit for what we claim we were makes us now so small in kindness and friendship?

We are all learning, and in the course of it perhaps we shall learn to choose wisely, even the lives we led in the past.

S.A.C.

Book Reviews

Christian Mysteries and the Catholic Church by Francis Adyar, Robertson and Mullers. Ltd., Melbourne, Australia: also St. Albans Press, Hollywood, Los Angeles, California. Price \$1.00

This book presents clearly and interestingly what the Liberal Catholic Church is, what it is not, and how it is prepared to serve the spiritual needs of humanity in this confused age when churches and religious doctrines in general are being seriously questioned or openly flouted everywhere.

The author stresses the need today for spiritual aspiration and guidance which can be intellectually acceptable as well as emotionally satisfying, and for a Church which recognizes that, as "Science and Art have to evolve so must Religion." A Church which, for the Western World at least, combines "the intellectual and moralizing elements of the Protestant Church and the mystic beauty and ancient ritual of the Roman Church, with a complete absence of all compulsion in regard to dogmatic interpretations and beliefs." To these qualifications the Liberal Catholic Church adds "a definite Healing Office."

I recommend this book to all students of that "Root Doctrine of Man's Divine Self" from which all the great world religions have sprung. —L.A.E.

From Hand to Mouth. A Collection of Vegetarian Recipes. For Sale by the New York Theosophical Society, New York City. Price \$.50

This book of vegetarian recipes is as refreshing in content as it is in title. It is exactly what the editor claims for it—a group of practical vegetarian recipes not generally found in the usual run of cook books. The forty page book has an attractive format, is easily read and handled, and what is more important contains recipes which are simple, easily prepared, inexpensive and — delectable. In the opinion of the reviewer, no vegetarian can afford to be without this valuable, though inexpensive, aid to cookery. —P.P.

Life-Spark Stories, by R. K. John M. Watkins. 21 Cecil Court, London, W. C. 2.

A delightful little book published for children, but "also for the not so young if they are still intelligent enough," sets forth most beautifully the experiences, millenia after millenia, of Life-Spark, who goes to school first in the mineral kingdom, then in the vegetable kingdom and gradually makes his way until he achieves manhood and sees the goal still leading far ahead of him.

In story form, and with imagination as well as clear thinking and high idealism, both parents and children will find it delightful and illuminating.

More Lives Than One, by Claude Bragdon. Alfred A. Knopf. New York, N. Y. Cloth \$3.75

This book is an enchanting autobiography by a fellow Theosophist. The five lives are five aspects of his own life; personal, architectural, theatrical, literary, and occult.

Fascinating, intimate, revealing deep character, love and sympathy, this book is interesting and inciting to thought, a book to read, reread and ponder.

To know the author himself also adds greater meaning to all his other writings. With rare generosity the author has shared a long and fruitful life, one rich in the true, the good, and the beautiful, and therefore of inspiration to all who may read this book. —M.S.C.

William Blake's Circle of Destiny by Milton O. Percival. Columbia University Press. Price \$3.50

A scholarly book in which one may indulge for long-lasting and deep enjoyment, and feel oneself completely given to the study of a great literary master, as the author lays bare for us the mystical and esoteric lines of immortal wisdom.

The way is opened to the comprehension of Blake's profound attempt to interpret human destiny by able discussion of the spiritual theme of the circle of destiny, (the journey of humanity, which having gone out from God finds its way back again) along with Blake's interpretation of the cosmic drama. The author describes Blake as "one of those who have caught God's secret," and interprets his esoteric messages in Theosophical vocabulary as, "The world of necessity is a kind of karma in which the errors of a previous life are experienced and cast out."

The final skillful summary gives "not the whole of Blake's teaching but the heart of it." —H.B.C.

Predictions. Published by James M. Harvey. \$1.00

The booklet, *Predictions*, by James M. Harvey, gives interesting national and international prognostications to the year 1949, with individual forecasts for 1939 and 1940.

How accurate and dependable this information may be, only time can determine. Perhaps more important is the golden thread of wisdom which is interwoven persistently throughout the pattern of the book, stating clearly that the forces of the stars under whose influence we come as individuals and nations may be used rightly or wrongly. Therefore comes the challenge to bestir ourselves to right and wise and true decisions, making the best use of the powers at our disposal, rather than to permit ourselves to be the puppets of circumstances.

NEW ADYAR PUBLICATIONS

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.

Cloth, \$3.00; price to T. S. Members, \$2.00

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 March.

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

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 March.

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

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 March.

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

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 March. Bound in buckram and gold.

Six volumes, \$8.00; price to T. S. Members, \$6.40

THE THEOSOPHICAL PRESS

Wheaton, Illinois