
THE
AMERICAN
THEOSOPHIST



Official Organ of THE THEOSOPHICAL SOCIETY in America

ADYAR DAY NUMBER

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Financial Report



FEBRUARY * 1940

Under the Auspices of THE THEOSOPHICAL SOCIETY ADYAR



What ADYAR stands for

Adyar stands for the noblest dream of the noblest men and women today. That dream is to make the world one, so that the peoples of north and south, east and west, may look into each other's faces and rejoice at being brothers . . .

Adyar stands for God and for Man, not as two separate parts, but as one indivisible Unity. Wisdom and Beauty, Science and Religion, Progress and Spirituality are one to us at Adyar, and we work at Adyar to make the whole world the home of Theosophy.

C. Jinarajadasa



Supplement to
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Vol. XXVIII

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No. 2

THE OLCOTT FOUNDATION

THE NEED

During the past decade increasing emphasis has been laid upon the need for expressing Theosophy through channels of Beauty and Art. Our task has ever been to interpret Theosophy from the innumerable points of view of all its members, but now as never before there is a need to reveal through the windows of our varied experiences the Light that creates understanding through Beauty.

The great realities of Theosophy are deep and infinite. Students can approach only the fringes and those who seek in fact are bound forever by its limitations. It is through the simplicity of beautiful forms that the loveliness and mystery of its promise can be most truly bodied forth.

It is one of our happier duties in the present stage of our growth to discover these forms and to create a vehicle that will inspire expression through them. Probably there has always existed within our Society much more talent along artistic and creative lines than we have suspected. Undoubtedly there are members with latent talents who need only a definite stimulus to awaken unsuspected abilities. So great are the stresses in our modern life, so poignant the suffering for those who love the world and its manifold lives, that the need exists as never before for spiritual expression through creative release.

The first step in providing new and unique approaches to Theosophical interpretation was made with the establishment of the Olcott Lecture.

BEGINNINGS

At the Convention of 1933 a resolution was introduced by Mr. E. Norman Pearson, establishing an annual lecture to be

known as "The Olcott Lecture." All members of the Society were invited to submit material and judges were appointed to select the winning lecture. The identity of the author was not to be revealed until the choice was made and then he was to be invited to deliver his lecture at the following Convention. Mr. Pearson pointed out that this plan would inspire new and unique approaches to Theosophical truths and that hidden ability would be discovered in the lecture field.

Year by year the Olcott Lecture has proven its value, not only in the beautiful lectures produced, but in the stimulation it has afforded to many members to create as well. Many lectures have been submitted in the six years during which the Olcott Lectureship has been in effect. Some of these have been adapted to provide excellent articles in *THE AMERICAN THEOSOPHIST*, and new lecturing ability has been discovered.

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(2) Educational Programs, including all other material such as lectures especially written for radio purposes, round table discussions, question and answer programs, etc.

c. *Length*: Thirteen and one-half minutes, exclusive of opening and closing announcements. While the latter may be included, they will not be considered in judging scripts. Scripts must be timed accurately before sending them in, though they may be accepted if not of standard length.

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The final date for accepting entries in all divisions will be May 15, 1940.

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This year, as in other years, the award will go the entry which, in the opinion of the judges, throws the greatest amount of new light to aid our understanding of Theosophy. The chosen lecture will be delivered from the Convention platform and, as usual, the author of the winning lecture will be the guest of the Society for the Convention of 1940.

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taken to develop new ideas in programs, and contributions by the members themselves.

The Olcott Foundation is designed to provide an opportunity for the creative Theosophist not only to express the beauty within himself, but to develop unique methods of presentation to attract larger numbers of people. The precepts of Theosophy are valuable to mankind and there cannot be too many ways of promulgating them.

Take the Short Story, for instance, or the Drama. The possibilities of either as a vehicle for the dissemination of Theosophical Truth are practically limitless. Perhaps you have never written a story or a play. But how do you know that you cannot?

There is beauty and an exquisite appeal in the Theosophical interpretation of life that cannot be captured by the prosaic pen. Everyone who has felt the wonder and inspiration that steals over one with an understanding of Theosophy will know how this is so. There will always be an element in Theosophy that only the poet can express, just as there will always be souls to which only the poetical presentation will appeal. Will you help broadcast the Ancient Wisdom with your poems?

And music. Here is an almost untried field so far as Theosophical application is concerned. Send your compositions to the Olcott Foundation Committee.

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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 a vivid manner."

We are now proposing that this plan be carried out in the form of a booklet in which will be printed the best contributions to this Olcott Foundation project.

Continuing, Mr. Perkins wrote:

"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. Little reward 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."

PURPOSE

The Olcott Foundation is established for the purpose of encouraging creative expression and the spirit of research among the members of The Theosophical Society in America.

ADMINISTRATION

It shall be administered by a committee of three, to be appointed yearly by the National President, and it shall be financed from the general funds of the Society, supplemented by any gifts which may be made for specific purposes approved by the committee.

The committee shall be responsible for actively promoting the objectives of the

Foundation and for devising ways and means of developing those objectives in scope and value.

ACTIVITIES

Each year the Foundation shall award diplomas for work of outstanding excellence in the following fields:

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

These subjects may be added to or changed from time to time as the committee may decide, and sub-division of each subject may be made, if found desirable.

As early as possible after its appointment, the committee shall announce the subjects in which entries will be received and such entries shall be accepted up to, but not later than, two months preceding the date of the following Annual Convention, unless otherwise specifically provided. For the purpose of determining awards the committee shall appoint judges, subject to the approval of the National President, for each subject. Decisions of the judges shall, in all cases, be final.

GENERAL RULES

Manuscripts submitted for the contest shall be typewritten (except musical entries) in duplicate, and shall not bear the name of the author. They shall be sent to the National Secretary of The Theosophical Society in America, who will keep a record of entries submitted and the names of the contestants. The National Secretary shall deliver such entries to the committee, each with a code number only attached, so that the identity of the contestant is not revealed. The Theosophical Society in America shall have the right to publish, or otherwise to use, any manuscript submitted. Manuscripts not required for publication or recording and accompanied by return postage will be returned, but no responsibility for loss is assumed by the Society.

In submitting entries contestants should bear in mind the purpose of the Foundation. Entries should have a theme bearing directly upon some phase of Theosophy, enlightening or inspiring a new understanding of its teachings or a greater dedication to its work. Awards will generally be made on a competitive basis. The judges may, however, withhold award in any division if entries submitted are not considered to be of the necessary standard of excellence to receive such recognition, and they may make award to an entry having no competition if such an entry is considered to have sufficient merit. So far as practicable, and in the discretion of the committee, winning entries will be given a place on the Convention program.

The following specific rules shall apply:

1. PUBLIC LECTURE

a. *Subject*: "Bearing directly upon some phase of Theosophy, enlightening or inspiring a new understanding of its teachings or a greater dedication to its work."

b. *Length*: 45 minutes for delivery.

c. *Manuscript*: Typewritten, double-spaced, in duplicate.

2. SHORT STORY

a. *Subject*: "Bearing directly upon some phase of Theosophy, enlightening or inspiring a new understanding of its teachings or its application to the problems of daily life."

b. *Length*: Not exceeding 6,000 words.

c. *Manuscript*: Typewritten, double-spaced, in duplicate.

3. POETRY

a. *Subject*: Within the general rules as given above, the author is left free to present his, or her, individual message.

b. *Length and Form*: Discretion of the author. Length, however, is not to be considered as a substitute for strength or artistic quality.

c. *Manuscript*: Must be typewritten, double-spaced, in duplicate.

The criterion will be the perfection of the poem as a rhythmic expression of truth and beauty.

4. DRAMA

a. *Subject*: Must portray directly or indirectly, some Theosophical concept as stated under the general rules.

b. *Length*: One Act Play—20 to 40 minutes.

c. *Manuscript*: Typewritten, double-spaced, in duplicate.

5. SYMBOLIC OR MYSTICAL PAINTING

a. *Subject*: For 1940 the artist is to present a mystical or symbolical interpretation of a subject of his own choosing. (The committee at its discretion may submit a definite problem as the subject for the year.)

b. *Size*: Not to exceed 24 by 36 inches.

c. *Medium*: Any medium may be used that has color.

6. MUSICAL COMPOSITION

a. *Subject*: Songs to be written on Theosophical subjects, but instrumental numbers are left to the discretion of the composer, Theosophical themes to be used if possible.

b. *Length*: Requiring no longer than 10 minutes to render.

c. *Medium*: Solo instrument or voice, with or without accompaniment.

d. *Manuscript*: Twelve line manuscript paper. One staff to be skipped between each line of music. Ink. Visible notes.

7. RADIO SCRIPT

The purpose of this division is to encourage the production of programs which will be suitable for radio broadcasting or in the preparation of recorded transcriptions for reproduction in lodge meetings for the public or members.

a. *Subject*: Bearing directly upon some phase of Theosophy, enlightening or inspiring new understanding of its teachings or portraying some Theosophical concept.

b. *Form*: Scripts may be submitted under either of two classifications:

(1) Dramatic Programs, including material of a fictional or historical nature, treated as a radio play, as well as lecture and discussion programs in which dramatic interludes are used to develop points made by the speaker or speakers.

(2) Educational Programs, including all other material such as lectures especially written for radio purposes, round table discussions, question and answer programs, etc.

c. *Length*: Thirteen and one-half minutes, exclusive of opening and closing announcements. While the latter may be included, they will not be considered in judging scripts. Scripts must be timed accurately before sending them in, though they may be accepted if not of standard length.

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BY DONNA SHERRY

THOSE who attended the New Year Open House at Olcott were advised that the program would concern itself to a large extent with the "imponderables"; that the sessions would be devoted "to the discovery of beauty through poetry, art, and music; to a closer linking with Adyar; to a glance backward, and to a looking forward to the coming years; to a renewal of our vision, our courage, our loyalty to the Society, and the immortal bonds of loving service to the Great Work."

Thirty members responded to this invitation, and together with the members of Headquarters Staff gave interested attention and enthusiastic participation to the program.

It is difficult in a report to do justice to such a conference—to capture the mood of it in words—to express the sensitiveness with which each "imponderable" was approached and the delicacy of treatment; delicacy that was yet appreciative, firm and sure. It must have been encouraging to many who were there to realize that there are those among the membership who have the capacity for such fine appreciation and the ability to express it. This quality of sensitiveness was particularly evident in the discussion of poetry, beauty, art and music, but was carried over into those sessions where more practical matters were considered, so that intuition was invited and there was completeness of perspective and concept.

Such a program had the natural effect of creating a casual and informal atmosphere, which caused the friendliness that is usual where Theosophists gather to become a joyous unity of purpose and effort.

The happy sounds of homecoming filled the house on Saturday afternoon, and by dinner time most of those who were to attend the gathering had arrived. All meals were served appropriately in the "dense" physical plane of Olcott—the basement. Mrs. Lydia Hendrixon, who has

assisted for so many years in the household tasks, prepared the good food.

At eight o'clock on Saturday evening, all gathered in the Library for the opening program. To speak of it as the "opening of the conference" is almost inaccurate. This was a faring forth on a spiritual adventure—a still, eager expectancy filled the room as Mr. Cook, who was chairman, quietly stated that this evening was to be devoted to "The Discovery of Beauty." He said that wherever there is collective offering there is happiness to a superlative degree. A collective happiness is much more than the sum of the individual happinesses, so we share so much more than we give. The very knowledge we possess gives us more than ordinary power to be ourselves, and when we meet for the best and highest of all purposes we collectively show forth the best, become the best of friends and share a very great happiness. He said that everything in nature, even if it appears unlovely, is made up of many small beautiful bits, and there is always the fine to be found in every individual. Ending his short talk, he read a poem about a child who was dragged away to a church service on Christmas morning before he had time to enjoy all the wonderful gifts he had received, and who anticipated as he sang the joy of sailing his boat, of experimenting with his paints, etc. The humorous little poem was a delightful bit of artistry that put the seal of informality on the evening, and at the same time illustrated the point which Mr. Cook emphasized in his introduction of the first speaker, when he said that too often art is identical with artists only, whereas true art, which is beauty, is "God's way of living." The true artist is one who feels the life in others as the poet sensed the feelings of the child.

Helen Palmer Owen, whose poems appear in *The American Theosophist* from time to time, spoke of the "Discovery of Beauty Through

Poetry." In a trailing white gown, she stood slender and elusive in the soft light of the library—withdrawn and dreaming. "The most priceless gift with which a man can come upon this earth," she said, "is the capacity for wonder and the possibility of being amazed at all the thousand ways by which the beautiful is spun." Quoting Humbert Wolfe, she continued, "All the animals, birds and fishes go by the shortest way to their immediate goals, while man alone lingers by the way for the sake of beauty." Her theme stemmed from the thought that to the poet "it is given to show our souls to us and to voice the yearnings of our hearts." Coming out into the quiet room from a world of dreams made real, she left this parting counsel, "Look for the print of Beauty's sandal on the hills and plains of your life, and when you have caught a glimpse of her shining write it down in a poem, or an etching, or a melody . . . In creating lies the only real Discovery, the only true Beauty."

Iris White, who made the illustrations for two children's books recently published by The Theosophical Press—*Rose-Colored Glasses* and *Mary Ellen Through the Ages*—and with whose work in the field of art most members of the Society are acquainted, next spoke of "The Discovery of Beauty Through Art." She said first of all that she did not consider the artist as a repository of beauty, but a channel; that it is his function and privilege to say, "Look, here is beauty"; to show the beauty that is in the commonplace. "All of the beauty of the vase shaped like a calyx, with its graceful handles and flaring base, is present in my colander; the same magnificent flow of the drapery upon the Victory of Thrace is repeated by a towel in the wind!" She spoke of the new era of humanity in art—an era in which the artist is a brother to mankind, trying to share his inspiration and his dreaming rather than holding it as something he alone can experience—an era in which brother artist speaks to brother man, rather than as some great god to man. She, too, left one last word of counsel—"Look, and discover."

Some discussion followed as we began to stir from our dreaming: James Perkins said that he started out to be an engineer—that he had loved the mathematics and precision of engineering. But art called him, and in a class where his first assignment was to sketch the head of Caesar, he wanted to put the calipers on the model. However, after he had drawn an outline of the head and thought that was all he was supposed to do, he noticed that all the others were still busily drawing. When he examined their work, of course, he found it was much

more complicated than he had thought—there was shading, contour, character even—and he realized that in art, as in life, there were other elements than mind, elements not present in engineering! There had to be a *feeling* as to a line, placed without resort to calipers. Later on, he began to discover something of the philosophy of art—that the artist works as the Logos works—lays out his space, plots in faint masses, alert to space relationships, and finally brings order and purpose out of his vision. Later still, he began to realize that, as a dedicated individual, he must be content to be used for the purpose for which he was best fitted. If he were a pencil and the Master Artist needed a brush, then he must not try to do the work of a brush but fit thoroughly the need of a pencil. Nor should he feel that all people should be pencils.

There followed a question: "What is an artist?" Answers came falteringly: "He gets out of the way and lets art look through," "He is a channel through which beauty shows itself," "Art itself is the most perfect way of expressing what needs to be expressed."

Miss Anne Cummins, teacher of languages at the Eastman School of Music in Rochester, N. Y., had been asked by Mr. Cook to tell something of the beauty she had discovered in her extensive travels over the world. The stirrings from the world of dreams caused by the discussion were quickly stilled as she caught us up on her consciousness and shared with us her discovery of beauty in many lands—an exquisite recounting of a quest. With her we ran the gamut of aspects of beauty through the years from the time when, as a tiny tot in England, she stood entranced before a window full of great jars of lollypops of every shape, size and color "presenting a beauty far greater than the mere joy of taste;" to the time in recent years when she stood on the terrace of Santa Chiara at Assisi and experienced the "heavenly brooding peace" of beauty; beauty of the buildings, partly constructed by St. Francis, and sat in the sage and green olive groves of the Umbrian Valley. She spoke of the years between: The nostalgia created by the memory of the beauty of carols and pageantry on cold starlit nights at Christmastime in Westmoreland; beauty as "twin sister of pain" in later years; beauty as represented in the universal aspect of character, as the individual uniqueness of mountains and peaks first presented itself in the ever-changing face of the Pic du Gers; the *shock* of great beauty first experienced in the "majestic conquering verse of 'Phedre' enacted at the Comedie Francaise—a work of perfect beauty;" the benison of beauty as experienced in contemplation of

Leonardo da Vinci's "Virgin of the Rocks" at the Louvre — "its message reached right down into the turmoil and rebellion of my heart," she said; the rare beauty of a human soul looking out from the eyes of a "cripple who walked with the help of two sticks and praised God that she might without murmur pay her debt in this life;" the unforgettable beauty of sunrise on the Himalayas — "the mountains stood like a chalice, the deep valleys filled with billowy blood-red mist like the symbolic offering of the Christian Church" — the sort of experience wherein "it is easy to commune with the Divine in Nature and for one fleeting instant *know* the Self as One;" This recounting of a quest, ended with the picture of Assisi and its most fitting close was the quotation of St. Francis' "Hymn of Praise" to all creation. Miss Cummins' message: "Beauty is in the eye of the beholder."

The program closed with "The Discovery of Beauty Through Music" and, because everyone obviously was deeply moved by what had gone before, no doubt there was general anticipation of a similar final experience through listening to music. However, those who are acquainted with Gerald Bole must have known there would be no such ending! Though he is a composer and a fine pianist, those are not his only accomplishments! He has an extraordinary sense of humor, and by means of that and the mental aspect of his interest in music (He insisted that the discovery of beauty in music could be made through study as well as through listening), he brought us gently but firmly back to normal, at the same time giving us a good wholesome bath in the psychology of music and so helping us to the discovery of some aspect of the beauty of music which many of us had not known to exist. He opened by stating that the value of music should be measured by its effect on the individual. "Music for music's sake," he said, "is just as ridiculous as to say art for art's sake, the carrot for the carrot's sake!" "What is beautiful in music?" he asked, and

continued, "I do not know; I only know what is beautiful to me . . . That is beautiful which is attractive to the race or individual, and helps toward the next stage of its evolution." "Composers belong to the race and not to the individual, and therefore it is unwise to set up certain composers as best." "Preference for any particular kind of music is made by the individual because of a need within him." He recommended listening to music with a view to discovering the nature of the response evoked. "By such a study there is a possibility of understanding one's psychological needs, one's capacities." "Watch the mental, then the emotional, response to certain compositions and discover the effect of certain types of instruments and compositions on your psychic nature." Also "Study a composition played in different keys . . . it will evoke a different response played in another key." The whole emphasis of his talk was on the value to the individual of discovering his reactions to music, its forms, devices and media. "If he has the interest and the industry to make his discovery through music, it will reveal the individual to himself . . . Know yourself by what you like in music." In closing, he sounded a note of warning that had deep philosophical implications, "If music is to satisfy a need, it will not always be pleasant." He used the piano frequently in illustrating his points, and while his contribution to the program was entirely different from what had been expected by his audience, their intense interest during his talk, their excited comment and enthusiastic applause when he had finished attested the wisdom of his method of presenting his subject. In addition, his refreshing sense of humor made this feature of the program vastly entertaining, as well.

So closed a perfectly balanced evening of adventure into the field of Beauty.

(To be continued)

(Some of the talks on the Discovery of Beauty will appear in full in succeeding issues. Ed.)

A Lesson in Charity

In the long journey along this road we will encounter great differences in the powers of our fellow travelers. Some go haltingly and others quickly; some with eyes bent on the ground, a few with gaze fixed on the great goal. Those who halt or look down will not reach the end, because they refuse to take the assistance to be found in the constant aspiration to the light. But we are not to blame them: they have not yet been often enough initiated to understand their errors. Nature is kind and will wait for

them much longer than their fellow humans would if they were permitted to be their judges. This ought to give us a lesson in charity, in universal brotherhood. Very often we meet those who show an utter inability to appreciate some spiritual ideas which we quite understand. It is because they have not, so far, been able to transmute into a part of themselves, that which we have been so fortunate as to become possessed of, and so they seem devoted to things that to us appear of small value.

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Choices

There are several approaches to most problems, and in the case of anything so tremendous as a world war there are many ways of looking at it. So complex, and sometimes so hidden, are its real causes that few, if any, can weigh all of the elements involved. Most of us have to form our opinions from consideration of a few of the more apparent factors. That is all the more reason for giving all the facts we do have a fair place in our thinking.

We can think of the constant quarrels of Europe through many centuries—scarcely a decade without a war—the jealousies, rivalries, national ambitions and international hatreds, and convince ourselves that nothing of this can ever be changed, that cooperation and permanent peace in Europe can never be achieved. But that view is shaken as we can look back to the years of strife within our own country when north fought south in bitter hatred that is not yet completely dispelled, and yet we live peacefully as one nation.

Our histories tell us of the rivalries of self-interest and the years of struggle before the colonies, after freeing themselves from England, sensed the necessity for their unity and formed a constitution by which all the states, though separate, have since lived as a federal system.

We may see the evidence that Europe is sensing that need and will similarly respond. Live and help live is becoming international policy.

We may view the struggle for Empire won by war and choose if we will to believe that war to destroy such an Empire, and by war to build another, is part of the inevitable fate of nations and say we will have none of it. But we may remember that our own country was not collected into one vast unified ocean to ocean territory entirely without the processes or war. We may decide that an Empire built by the sword is due to perish by the sword. But we may also see that an Empire whose every unit has achieved its freedom and is becoming an independent democracy has created in the world rights and privileges such as we enjoy and consider the ideals thus established in valor and in sacrifice as qualification for further service.

We may think of our freedom, won through struggle, and determine that the problems of the rest of the world, apparently less secure than ourselves, shall not enter in to disturb our security. Or we may realize that if security for all the rest of the world disappears none will remain for us; that we alone can never be free.

These are views for our choice, but the real choice we all must make at this time is whether our moral weight shall be counted for Freedom or merely for our freedom.

India and Britain

There seems to be a danger that those who are England's best friends may be mislead into unjust condemnation of her attitude toward India. For many years there has been a demand for India's freedom. It was a demand rightly made, for there was neglect of India's interests and India's people, and world opinion, and especially British opinion, needed to be stirred to justice for India and her people.

It is still necessary to voice that demand for India's freedom within the Commonwealth of Nations, for the goal must be kept constantly in the minds of men, but India's cause is harmed, not helped, when this demand is made without recognition of India's debt to England and the degree of freedom already extended to India. India left entirely alone, as some interpret the demand, would become the victim of the aggression of some nation whose rule would be far more oppressive than England's. India without the internally balancing influence of English power would be torn with internal strife.

In the last India Bill England honestly extended to India a measure of freedom, to be

(Continued on page 47)

War — The Other Side

BY CHARLES A. BERST

I HAVE a very pleasant and warm memory of my first and only interview with Dr. Arundale. It was at a breakfast in Seattle over a year ago. The circumstances of the interview probably are not relevant here, but what is relevant is the stout and unequivocal defense by Dr. Arundale of the principle of freedom within The Theosophical Society, where it is the privilege of every member to speak his views fearlessly and frankly, subject only to the reasonable limitations of good taste and to a like degree of freedom for every other member.

Remembering that interview, I am sure that Dr. Arundale would be the last person in the world to take exception to a statement of sharp disagreement with a number of points in his article on "War" in the January issue of THE AMERICAN THEOSOPHIST.

With Doctor Arundale's right to an expression of his views, we can have no quarrel, though it is apparent that the International President of The Theosophical Society, by virtue of his office, cannot avoid having his utterances construed to some degree as representative of the Society. Of course it is unreasonable and unfair that it should be that way—but that is how it is. One way that the President can be somewhat freed of the unofficially official impression of his pronouncements and so have restored to him something of his personal freedom, is for there to be published the views of other, less conspicuous Theosophists which dissent from his own. And so, may it be hoped that the writer's vigorous dissent here expressed may, in the final analysis, liberate our International President from some of the limitations which his exalted office inevitably force upon him.

My own views on war are perfectly and beautifully expressed in the opening paragraph of the editorial on page 5:

"In principle the Theosophist must oppose war, for war is cruelty; war is destruction; war is usually hatred; war is wrong. It is the denial of brotherhood, and only brotherhood is right. War cannot be defended as a means of settling differences between nations. It does not settle them. Only peace can accomplish that end, though a peace created out of war spirit fails to do so."

Since I agree so profoundly with the opinion above stated, how can I agree with the opinion of Dr. Arundale that, "Every nation in the world knows well that this war is a war of

freedom against slavery, for justice against oppression, for right against might?" If we believe that war is wrong, can we assent to this or any other way in the hope that out of war—admittedly wrong—will be realized freedom, justice, the establishment of right? Do we believe that the end justifies the means? Do we believe that by means which we acknowledge to be wrong, right can be achieved?

The Buddha said, "Hatred ceaseth not by hatred; hatred ceaseth by love." War breeds hatred, the desire for revenge. Can brotherhood come out of war? Do I make a brother of my fellowmen by thrusting a bayonet into his stomach?

In 1914-1918 we fought "the war to end war," the war "for civilization, for the saving of all that has been won by humanity during the last thousand years," (quoting Doctor Besant.) We did not lose that war; we "won" it. Yet here we are again, engaged once more in a war to make the world "free and in no danger from a third great war!"

Out of the last war, came first a plague of little wars and now, a great war. Shall we once more allow ourselves to believe, fatuously, that out of *this* war, peace will come? Or shall we perhaps have to fight a fourth great war to make the world in no danger of a fifth war, and a fifth great war to make the world in no danger of a sixth great war?

"At such a time as this," says Dr. Arundale, continuing his argument, "neutrality is a condonation of the persecution of the Jews, of the concentration camps, of the rape of Abyssinia . . ." And so, to avenge the persecution of the Jews, to abolish the concentration camps, to restore the virtue of Abyssinia, we are to plunge ourselves into a war which will involve the persecution of our own dissenting minorities, the setting up of our own concentration camps and the violation of the very spirit of our own Master!

We shall win, says Dr. Arundale. Win what? And supposing the Allied Forces do win, what does it prove? Does it prove that right has conquered might? Or that one might has been conquered by a bigger might? How feeble is that "right" which must rely upon superiority in bombers, machine guns and battle ships to establish itself! Is that the kind of "right" Theosophy stands for?

(Continued on page 44)

Theosophy is the Next Step in Applied Science

BY V. WALLACE SLATER, B. Sc.

THE next step for humanity as a whole is to find the brotherhood of life and unity of purpose amid the diversity of aim and form. This can be recognized by studying social, political and scientific changes in the light of racial evolution.

The influence of science a century ago was on the standard of living and the rate of movement. Fifty years ago it affected chiefly mental reactions. Its impact at the present time is on human culture in all its departments, on the whole of society. This effect of science on racial evolution is part of a definite plan for the unfoldment of man's spiritual power.

Science was responsible for the discovery of Hertzian waves, with the result that the whole world is intimately linked by radio. National affairs now assume an international character and influence. The airplane has added its quota in this respect—distance is annihilated. The development of South America, for instance, is being made possible largely by the airplane.

Chemistry has revolutionized the daily life and surroundings of rich and poor alike. This is an age of ingenious and multifarious inventions made possible by the work of chemists in plastics, dyes, textiles, metallurgy, fuel, etc. The demand for more chemicals has created the demand for hitherto unused minerals, minerals to be found in undeveloped parts of the globe.

Science is accused of causing war by devising armaments. On the other hand, science has provided the background which will ultimately force the world to peace. At what other period in history has there been such a popular desire to avoid war? When before did the average citizen have so vivid a picture of its horrors? Stark reality is brought out in clear relief by those very discoveries which appear to be fostering war.

In the realm of agriculture the impact of science has made it possible for man no longer to fear famine. The discovery of vitamins and of the effect of traces of elements in food has made it practicable to ensure that every individual has a fair chance of health.

All these discoveries have meant increased material comfort which, judged by spiritual

values, is perhaps a doubtful blessing. There is, however, another aspect; relieved of bodily discomfort, one is free to turn to higher things.

The general public is influenced more than one realizes, by the findings of science through the power of broadcasting and the press. Cheap editions of scientific works take a knowledge of even abstruse science into every class of society.

The effect of the impact of scientific theory on the community has been to make people more critical and less ready to accept any ideas, old or new, which cannot stand the test of intelligent criticism. People are undoubtedly less narrow-minded, less dogmatic and more tolerant and more ready to follow an ideal.

There is a Plan. Science has been constrained by unseen spiritual forces to take its part in that Plan.

Applied science has prepared the way for practical Brotherhood. Theoretical science has made it possible for the mind to accept Brotherhood as a fact of nature.

Theosophy does not necessarily reveal the detailed discoveries which science will make, but Theosophy does indicate how those discoveries should be applied. It postulates that they have a spiritual significance and are an intentional part of the evolutionary scheme.

There is no call for a halt in research, but there is need that such research be directed to the release of the spiritual life of the individual. Science should be doing its part actively to open up the way to a greater realization and practical expression of the great law of Brotherhood. It was a scientist, Hoffman, who wrote: "It is the intuition of unity amid diversity which impels the mind to form a science."

While acknowledging the splendid part already played by science, materially and mentally, Theosophy asks that scientists, whether technical or academic, shall work with the vision of an all-embracing Plan for human life and human evolution. They should realize that the object of human life is to bring the activities of man into accord with the laws of the highest. Knowledge applied to this end is the spiritualization of Science.

From The Theosophist, November, 1939.

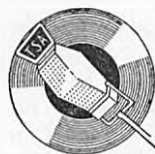
Great scholarship in no way precludes great bias and prejudice; nor is it a safeguard against personal vanity and pride.

— H. P. B.

In Tune With the Times

BY CARLE A. CHRISTENSEN

Chairman, National Radio Committee



"A recent visit to Headquarters afforded a delightful contact with the founders and leaders of our Society, living and dead. In one corner of the library was a huge record file, and from it the librarian took recordings of practically every lecture and talk of significance since the Society was founded. What a thrill it was to hear the voices of H.P.B., Colonel Olcott, and Dr. Besant! In those few minutes we re-lived the whole T.S. history."

Fiction? Yes. Sadly enough the only records from which we will ever hear *those* great ones will be *Akashic Records*. But some fifteen or twenty years from now the words of our *present* leaders and the lectures and proceedings of our present day conventions will have something of same inestimable value that we would place on records of our Founders, if they were available today.

What follows, however, is *not* fiction.

Over the holidays members of the Headquarters Staff, and some guests, gathered in the above mentioned library and listened to a talk on "Character Focus in Education," given by Mr. Jinarajadasa, who at the time was in England. We also heard from Miss Mary K. Neff,

who gave a stimulating talk on psychic phenomena, though at the moment she, too, was hundreds of miles away, and very likely talking to some other group at the same time. And all this through the marvel of transcriptions, or long playing records, made this year during Convention. These, and similar recordings, will be made available to lodges in all parts of the country shortly after Convention this year. But more of this later!

Help Wanted

The writing of scripts for radio and lodge educational programs is now an integral part of the *Olcott Foundation*. Requirements for submission of material under this classification will be found in another part of this issue. It is our sincere hope that much fine material will be submitted. Do not hesitate to write your Radio Chairman at Olcott if you have questions regarding this important work.

Very shortly we will begin the organization of a Theosophical Dramatic Guild here at Olcott. It will be built up of talented members and friends in Chicago and vicinity, for the production of our transcribed radio and lodge programs. Send along your manuscripts. We have the facilities for making the transcriptions and the talent is available. Come along, all you writers, and do *your* part!

We visualize these 15 minute recordings as serving the following purpose, among others:

1. A radio period either in direct lecture style, as a popular and topical presentation, in dramatic form, or as a personal help program.
2. A synthetic introduction of a subject to a weekly or monthly study class.
3. A special message to lodges from the Presi-

dent of the Society or the Section.

4. Three or four recordings on any subject of special value would make a complete talk and would bring into the lodge the presentation and voices of our greatest and best leaders.

5. Views (several on one record) contributing to forum or round table discussions in lodges, to be filled in with local talent.

Dedication

My life is a silver lamp
Burnished for Thee;
Its oil, the distillation
Of weary hours
And sudden glory.

Mine the silver lamp,
O Lord,
Thine the lighting.

EVELYN B. BULL

Biography of a Lodge

Part III

BY ANN KERR

Theosophy came to Sparta at eight o'clock on Wednesday night, September 18th, as advertised.

The two advertisements announcing the study class and numerous telephone calls to friends made by that small nucleus of inquirers which had met the week before at the Atwell home, brought the amazing total of twelve people to this first meeting.

Each guest was greeted at the door with a hearty hand-clasp and cheery word from Mr. Atwell and introduced to the others by Mrs. Atwell with such graciousness that even the most timid person felt at ease.

In spite of the fact that only six people had arrived by eight o'clock and she knew that at least two more planned to come, Doris started the meeting promptly at the time announced, for she felt deeply about the unfairness of penalizing those who had come on time by making them wait for the late-comers. Her opening remarks were announcements which would stand repeating at the close of the meeting for the benefit of the late arrivals.

Doris did not feel much at ease in her first attempt to teach a class in Theosophy but she was strengthened by the knowledge that the people listening to her had come to learn about Theosophy and that while there was much about it she did not know, she knew more about the subject than anyone else in the room and it was her responsibility to transfer as much knowledge as she could to the others.

So she addressed the group as friends, informally, and in the preliminary remarks explained that she hoped in the coming weeks to be able to give them such an understanding of Theosophy and what its value could be in their lives that each one would continue to study it long after the class had disbanded. She invited them to make use of her private library of Theosophical books, part of which she had arranged in an attractive display on a table in one corner of the room; and also to purchase some of the books and pamphlets which she had secured on consignment from The Theosophical Press; and to help themselves to the supply of free publicity leaflets. Attention was directed to a card tray near the door on which contributions could

be left by anyone desiring to assist with the expense of continuing a weekly advertisement of the class.

After a very brief outline of the course for the coming weeks, Doris Atwell launched into the exposition of the subject of the first lesson—"What Is Theosophy?"

It was impossible to tell by the facial expressions of her listeners whether her statements were being understood or not, but the question period following revealed that while every point was not understood the information had been sufficiently interesting to raise more questions than could possibly be answered in one evening. In fact, even after the meeting was closed at 9:15, the guests lingered and continued the discussion. A very timid woman, Mrs. Thelma Jones, who seemed reluctant to leave, was obviously delighted when Doris asked her to help prepare and serve tea and her gratitude made Doris realize that others in the group would be glad to have small tasks also.

Over the tea cups duties were assigned to those who indicated their willingness to take responsibility. Jane Sims was appointed librarian; Mrs. Adams became the secretary charged with keeping a record of attendance and keeping the mailing-list up to date; Harold Roberts was the official salesman and another new guest, Miss Hazel Smith said she was employed near the newspaper office and would be glad to deliver the ad each week after Mrs. Atwell had prepared it.

Experience in a Theosophical Lodge had taught Doris that she must not expect too much from this auspicious beginning. This was only the first night and there were eleven meetings to follow in which many changes would occur. Some present would never return again; new students would join the group; disharmony through incompatible personalities might creep in; those who seemed eager to help with the details might grow tired of their duties. But the work to help with details might grow tired of their duties. But the work was started—and never before had John and Doris Atwell enjoyed so much cleaning up and washing dishes after the last guest had departed as on that Wednesday evening.

(To be continued)



Theosophy for Children

The Flag Contest

We are happy to announce that Miss Maesel Gephardt, (14 yrs.) 418 Broadway, Pueblo, California, is the winner of this interesting Flag Contest which closed on January 15. For flags showing ingenuity and loving, painstaking care, the judges awarded honorable mention to Miss Janet Potter of Fremont, Nebraska, Miss Roberta Illig, of Oakland, California, and Miss Vinita Samuels, of Seattle, Washington.

Maesel's Flag will be sent to Miss Anita Henkel, at Adyar, for preservation in the United States Scrapbook which is being assembled there. It was suggested that all other entries be sent to Adyar also, to be given, at Miss Henkel's discretion, to the various schools for girls as a gift from the American girl who made it. Due to the unsettled shipping conditions the entries will be mounted carefully and given into the keeping of our National Secretary to be sent to Adyar at her discretion.

Mrs. Carla Middlekauff, of Wheaton Lodge, was Chairman of the Contest Committee. The judges were Mrs. Johanna Anderson, of Oak Park Lodge, Mrs. Anna Ostroff, of Aurora Lodge, and Mrs. Estella Renshaw, of Olcott Lodge. The contest was open to any girl between the ages of 10 and 14 who was the daughter or granddaughter of a member of The Theosophical Society. While the entries were few, each was a beautiful example of the handwork of our American girls.

Our Christmas Greetings

We thank everyone for their Christmas thought of this Department dedicated to the service of boys and girls. Brotherhood Round Table in Detroit sent us a greeting card which was simply covered with signatures, autographs of the boys and girls who meet there in the fine Detroit Lodge rooms.

Another Greeting came from Havana, Cuba—a gay one on bright red paper—with a fine photograph of waving palms reflected in a quiet pool. The Greeting was written in Spanish with a personal greeting from the Young Theosophists in Cuba.

Mothers Bulletin

We do not need to tell anyone about this splendid publication, but we do have some

wonderful news about it. Hereafter there will be a Children's Section in the Bulletin, featuring stories and poems by boys and girls and news of the classes and groups of every kind meeting throughout the country. This will be an additional service to the parents, for, in addition to the splendid suggestions for the training of the behavior of children, this Section will furnish material for the instruction and entertainment of boys and girls. Needless to say the Ancient Wisdom will hold its treasured place in this Section as it does in the whole of the Mothers Bulletin.

The First Quarter

The First Quarter of our Lessons has been reprinted—or rather re-mimeographed—and is now ready for distribution. The first two hundred have been sold and we are now prepared to serve additional parents who desire systematically to reveal the Ancient Wisdom to their children. These *Lessons* meet the need of every age from pre-school to High School. Complete with a sturdy, red, loose-leaf cover we sell this Quarter for \$1.00. Additional lessons, one for each week of the year, may be added to the same covers. Join the ranks of the parents who see their opportunity to share the Truths of Theosophy with those wearing young bodies, who have been given to their keeping.

Bargain! Bargain!

A reduction in the price of our *Lessons* has finally been arranged. The First Quarter (thirteen Lessons) must remain priced at one dollar, for it includes the cover and the clips. But the Second, Third and Fourth Quarters are now priced at fifty cents *each*. This makes the total price for fifty-two Lessons—for one full year—only \$2.50. (Our former price was one dollar each Quarter, or \$4.00). Needless to say there is no profit whatever at this price—just the bare cost of paper, ink and stencils *and* the postage, which averages twelve cents for each Quarter—nearly the full fifty cents of the price of \$2.50. Because of this, cash (or money order or three cent stamps) must accompany each order, please. Those who have purchased the First Quarter, or the first two, can send at once for the Third and Fourth. Let us really spread Theosophy!

JESSIE R. McALLISTER

Hints to New Members

BY ANN KERR

IF AS A new member of the Society, you feel overwhelmed by the vast amount of teachings and literature available to you, the following excerpts from an article by Mr. C. W. Leadbeater may prove helpful to you.

"Theosophy lays before us a vast mass of new truths with regard to the constitution of both man and the universe, and also with regard to their past and future. Though the outline is simple the detail is considerable. We have therefore to think in what order we shall consider these truths; what is their relative importance. It seems to me that they group themselves naturally into three great classes: first, the ethical teachings, and the reason for them; second, the explanation of the constitution of man and the planes on which he lives; third, the remainder of the teaching, the great mass of information about planetary chains and earlier races of mankind.

"The ethical teaching of Theosophy is precisely the same as that of the great religions. There is, therefore, nothing new for us to learn here; the only difference being Theosophy gives us a scientific reason for our ethics, which most religions do not. This consideration of the reason for ethical teaching involves a very large block of the Theosophical teaching, for the ultimate reason for all good action is that it may be in harmony with the divine plan, the will of the Logos. That we may understand what will be in harmony with it, we must first try to grasp as much as is possible for us of that divine plan itself. This involves the consideration of the nature of God and the method of His working, and also His relation to man. Under this head we must speak of the Logos of our solar system, and the beginnings of that system, of the atom and planes, of the nature, formation, constitution and development of man, of the methods appointed for that development, the way in which he can hasten it, and of the obstacles which he will find in his way.

"Under the second heading we must take up in greater detail the various vehicles of man and their relation to the different planes of nature. We must learn to understand ourselves, in order that we may direct intelligently the complicated machinery of the vehicles. This is an intensely practical consideration for us; we are living upon all these planes now, though most of us do not know it; we are using our mental and astral bodies as bridges to carry to the physical brain the messages from the ego, and to carry back to him in return the information which they obtain from external impacts of all sorts. Unless we understand these bodies we cannot use them to the best advantage, we cannot get out of them all that we might.

"The third division is that which treats of the past evolution of man. It deals with the planetary chain of which our earth is a part, with its relation to other chains in the solar system, and with the successive life-waves which have passed over these chains. It takes up the question of the work of the great Official who superintends the formation of each Root Race and its subdivision into branch races. It explains how men come to be at such different levels in life, and accounts for the formation of classes and castes. It is a remarkable fact that all religions have made it a special point to teach their followers something of the beginnings of the world and of man. It is clear therefore that those who found religions must know that this information is of great importance for man.

"The point of first importance is that we should live the life; the second that we should understand our possibilities; and when we have gotten that far, we may then take up with advantage the study of past history. The best way to prove to oneself the truth of these Theosophical doctrines is to take them for granted and to live as though they were true; then the proof will soon come."

(From The Adyar Bulletin, February 1911.)

America and its citizens are one. Our country in its political life, its problems, its reactions to them all, is largely a reflection of the collective living and attitude of its individual citizens. Therefore, to realize the America that is the ideal of every citizen requires the constant practice of the highest citizenship each American knows.

—SIDNEY A. COOK

Financial Report

A GAIN Convention (1939) was held too early in July for the preparation, audit and presentation of the Annual Statements. The accounts have since been audited by Mr. Edwin N. Lord, C.P.A., and the following condensed Balance Sheet is taken from the audited and certified report:

BALANCE SHEET, JUNE 30, 1939

Assets

"Olcott" Wheaton Headquarters	
Land and Improvements.....	\$ 69,671.64
Building <i>less</i> Depreciation.....	164,308.73
Furniture and Equipment	
<i>less</i> Depreciation.....	24,095.13
Investment in	
The Theosophical Press.....	15,847.01
Investment — Oakdale Avenue	
and Wheaton Properties.....	12,437.50
U. S. Government Savings Bonds...	5,085.50
Other Securities.....	349.00
Cash in Banks and on hand.....	5,524.67
Current Receivables.....	570.66
Deferred Charges	
(Supplies, Prepayments, etc.).....	2,727.23
	<hr/>
	<u>\$300,617.07</u>

Liabilities

Gold Bonds Outstanding.....	\$ 33,250.00
Special Purpose Funds Unexpended	1,346.24
Deferred Income.....	6,955.85
Current Liabilities.....	2,645.80
	<hr/>
	44,197.89
Net Worth.....	256,419.18
	<hr/>
	<u>\$300,617.07</u>

The financial statements of the year run to some eight or ten pages and the following operating detail is summarized from the statements presented by the auditor. It should be borne in mind that the books and accounts of the National Society have to be kept on business lines and that there are very many transactions that are not of the simple nature of cash receipts and payments. The Theosophical Press is a business, but also a department of the Society's activities. Legal angles enter into the work, government reports have to be made (we have recently re-established our non-taxable status with the Federal Government), and receivables and payables fluctuate by thousands of dollars.

The Receipts and Expenditure Statement presented here is constructed to show from a cash standpoint the effect of the operations of the year, and to that end departmental entries have largely been eliminated. At the same time the result in each division of the work is clearly set forth.

For the first time in quite a number of years a comparison of the balance sheet with that of the previous year shows an increase in current assets—the items of cash, securities, receivables, payables, etc., that constantly change and with which the work is actually carried on. Hitherto it has been necessary to report consistently year by year the steady diminution of these items. Now all that is remedied by the change in dues, and although in the year covered by the accounts here presented, this change was but partially effective, the trend toward collapse of the work has been reversed. It is to the credit of the whole membership that this has been made possible.

The increase in current assets, which a comparison of balance sheets will disclose, is \$2,384.83, as compared with a *reduction* of \$2,000 last year. This figure, \$2,384.83, corresponds with the final balance of the operating statement and is the excess of all cash income over all cash expenditure. At an earlier point in the statement \$4,348.06 is shown to be the excess of cash income over operating expenses (before dealing with the capital items of bonds and interest).

The account shows that the total of Headquarters expenses is \$7,475.49, which is \$644.28 below the allotment permitted by the National By-Laws. Year by year this requirement has been steadily lived up to, as has also that of utilizing funds only for the exact purposes for which they were given. These are merely matters of sound business and common integrity.

The figure \$7,475.49 will be one of special interest to members, for it not only shows that the executive department, including Olcott as a Headquarters, is maintained within the By-Laws allotment, but also how very inexpensive such maintenance is as compared with any other possible administrative arrangement. Although the amount includes such items as stationery, postage, telephone, heat, insurance, etc., yet it is equivalent to the compensation which would have to be paid to but half a dozen people were they as staff members obliged to find their board and room independently, as in the commercial world.

(Continued on page 39)

Income and Expenditure Account

YEAR ENDED JUNE 30, 1939

		Adminis- tration	General Purposes
Income			
General Dues.....	\$11,836.46		
<i>Less</i> Adyar 10%.....	1,183.65		
	<u>10,652.81</u>		
Higher Memberships.....	3,247.37		
	<u>\$13,900.18</u>		
Administration proportion per By-Laws.....		\$7,868.00	
Balance for General Purposes.....			\$ 6,032.18
Donations and Bequests.....			3,927.28
Income from Investments.....			570.23
Rentals.....		251.77	
Miscellaneous Income.....			181.07
		<u>\$8,119.77</u>	<u>\$10,710.76</u>
Expenditures			
Administration			
Salaries.....	\$2,955.61		
Stationery and Supplies.....	445.53		
Postage.....	640.46		
Telegraph & Telephone.....	273.45		
Miscellaneous Expense.....	675.04		
	<u>4,990.09</u>		
<i>Less</i> charged to Magazine and Press.....	1,800.00		
	<u>\$ 3,190.09</u>		
Headquarters Maintenance			
Salaries.....	\$1,371.45		
Heat, Light, Power & Water.....	1,986.82		
Maintenance.....	445.96		
Insurance.....	419.01		
Miscellaneous Expense.....	351.69		
	<u>4,574.93</u>		
<i>Less</i> charged to Library and Press.....	2,400.00		
	<u>\$ 2,174.93</u>		
	<u>\$ 5,365.02</u>		
Services (Dining & Rooms)			
Salaries.....	\$2,771.28		
Food.....	4,373.60		
Miscellaneous Expense.....	538.86		
	<u>7,683.74</u>		
<i>Less</i> Guest & Other Income.....	5,573.27		
	<u>\$ 2,110.47</u>		
Total Headquarters Expense.....		<u>\$7,475.49</u>	
Unexpended Administration allotment available for General Purposes.....			<u>\$ 644.28</u>
Total General Purposes Income.....			<u>\$11,355.04</u>

(Brought Forward)

\$11,355.04

Activities	Income	Expenditure	
The Field			
E.S.P. & G.A.P. Collections	\$ 147.65		
Income from the Field.....	2,427.84		
Appropriations from E.S.P. International			
Fund for President's tour	900.00		
Expense at Headquarters.....		\$ 765.17	
Expenses in the Field.....		8,663.63	
	<hr/>	<hr/>	
	3,475.49	9,428.80	\$5,953.31
The American Theosophist.....	3,795.32	3,719.94	75.38
Publicity		447.08	447.08
Summer Sessions			
(including Chicago Convention Lectures) ..	2,909.05	958.83	1,950.22
The National Library (including Rent \$600) ..	18.39	722.89	704.50
Correspondence Courses	86.00	152.15	66.15
Theosophy for the Blind		275.00	275.00
Miscellaneous Activities		337.35	337.35
Member Letters		487.98	487.98
	<hr/>	<hr/>	
Total Activities Expense.....			\$6,245.77
The Theosophical Press			
Expenses			
Salaries.....	\$ 1,508.92		
Stationery & Supplies	410.81		
Postage.....	544.22		
Rent	1,800.00		
Royalties	176.08		
Advertising	700.60		
General Administration.....	1,200.00		
Bad Debts	89.17		
Miscellaneous Expense	119.21		
	<hr/>		
		\$6,549.01	
Less Gross Income		5,710.49	
		<hr/>	
		838.52	
Total Cost Activities & Press.....			7,084.29
			<hr/>
			4,270.75
Add "Services" Capitalized.....			77.31
			<hr/>
Excess of Cash Income over Operating Expense.....			\$ 4,348.06
Capital Income and Expenditure			
Expenditure			
Additions to Property Accounts (including "Services" \$77.31)		497.71	
Bonds Paid		4,500.00	
Bond Interest Paid.....		1,697.03	
		<hr/>	
Total Capital Expenditure.....		\$6,694.74	
Income			
Building Fund.....	\$ 231.51		
Burn the Bonds Fund	4,500.00		
Total Capital Income	<hr/>	\$4,731.51	
Excess of Capital Expenditure over Income.....			\$ 1,963.23
			<hr/>
Excess of Cash Income over all Expenditure.....			\$ 2,384.83
			<hr/>

Correspondence

The following contains the essentials of the inquiry, but is complete as to Mr. Kunz's reply:

Dear Mr. Kunz:

I am writing you in regard to statements occurring in Mrs. Besant's book titled, *The Evolution of Life and Form*. I am much interested in scientific subjects, but have had some difficulty in reconciling the teaching of Theosophy with Modern Science.

On page 30 of *The Evolution of Life and Form*, Mrs. Besant speaks of "the Mighty Element of Ether, not the ether of modern science, of course, although that is its physical representative." As Modern Science has now discarded the theory of the Ether of Space altogether, please explain if there really is such a substance as Sir Oliver Lodge's Ether of Space, and the Theosophical viewpoint concerning it.

On page 37 of the same book Mrs. Besant says that no modern man of science would dare allege that the hydrogen atom from all eternity has been a hydrogen atom. She says, "Who would say that these atoms are eternally of the same nature as they have till now been made out to be? What is Science, in fact, doing as to the atom? It is finding in what is called the atom a composite body, a compound, not an element." Modern Chemistry teaches that the hydrogen atom has always been a hydrogen atom.

On page 38 of the same book, Mrs. Besant speaks of the properties of matter disappearing at absolute zero. I am unable to reconcile these statements with the teachings of Modern Science; have asked my Chemistry teacher concerning these points, but as he has no knowledge of the Ancient Wisdom, he is unable to enlighten me. I have recently been able to borrow a copy of *Occult Chemistry*. I wrote headquarters in Wheaton about purchasing a copy of the book, but they advised it is out of print and will have to be rewritten. Why will it have to be rewritten? Of course, I understand it was pioneer work and errors could easily have crept in. I would greatly appreciate it if you can explain these matters to me, as I am studying Modern Science and am very anxious to also have the Theosophical point of view, for I can't intelligently discuss Theosophy without understanding these questions.

Sincerely,
MRS. HAZEL UNDERWOOD

Dear Mrs. Underwood:

I hope you will excuse blunt, brief replies to your inquiry of December 6th. I am especial-

ly busy just now. But what you say is so important, in my opinion bearing upon our whole Theosophical current need of realism, that I feel I must answer.

First of all, science must have the privilege of making mistakes and of changing its opinion. So must Theosophical writers! We must remember the admonition of Buddha that we are to believe nothing, no matter who says it, unless it agrees with our own reason. The object of Theosophy is not belief, but knowledge. Count upon it: everyone makes mistakes. Everyone should change his opinions.

Next, you are quite wrong in saying that modern science, (without capitals, please!) has now discarded the theory of the ether of space. Einstein has proposed that we ignore a hypothetical ether and inquire into the properties of space. This was a practical proposal and has given excellent results. The properties of space turn out to be strong support for a medium resembling the Ether in its lowest aspect, physical ether. We must remember that Einstein and others assume that light is the speediest wave there can be. All assumptions of this sort are tentative. By ignoring the hypothetical ether we are getting in modern thought nearer the reality of an ether.

With reference to the hydrogen atom by Mrs. Besant I do not take it as you do. She means simply that if hydrogen is a compound of nucleus and an electron, and the nucleus itself probably compound in science's view, then the hydrogen atom is not eternal, but may decompose into its elements. Her reference to absolute zero is only a reference to the well-known theory that at that temperature molecular action is supposed to cease, and hence all the properties arising from molecular motion will vanish. This is still widely believed. The temperature has not quite been attained as yet in laboratories.

The current edition of *Occult Chemistry* is full of errors. A corrected edition was being prepared by Mr. Jinarajadasa, when by a mistake the old was reissued. We must wait for the corrected one until the money is available for a new one. The errors in the old edition were due to the cruel pressure upon the few workers available to see the matter to press. It was not done by C. W. Leadbeater himself, more's the pity.

Once more, please let me urge you to do your own thinking! We must allow Dr. Besant the restful privilege of a few mistakes now and

then. H. P. Blavatsky made them, too. It is a great comfort to know this. Even C. W. Leadbeater passed a mistake in one of his books, concerning the rings and rounds. It gave him great distress to discover this, I well remember. Naturally, none of us like to mislead people, even innocently. But until people all realize they must do their own knowing, mistakes are useful. I regard it as my most important mission as a worker for The Theosophical Society to prevent people from "believing in Theosophy." The more people believe the less they will find out. Please do not believe anything. I suggest you do not believe what I have written you. That does not prevent it from being true.

Yours cordially,
FRITZ KUNZ.

Dear Mr. Kunz:

Thank you for your letter, which came today.

Since writing you I was looking over Prof. Einstein's "Evolution of Physics," in which he states the modern physicist merely disregards or ignores the theory of the Ether of Space, he does not deny it; your statements regarding this are interesting, your letter shows you are up to date on your science. Yes, light, as far as is known, is the speediest wave known in the physical realm, but it is not nearly so speedy as thought, but that is getting into another field.

In regard to Mrs. Besant's statement that matter loses its properties at absolute zero, I found she is correct; I was wrong. Since inertia, mobility and rhythm are the properties of matter, and heat is molecular energy, then certainly

matter loses its properties at absolute zero, as at that temperature all molecular motion ceases; this came to me a day or two after writing you.

Mrs. Besant also says in "Evolution of Life and Form," page 37, the atom is a composite body, a compound, not an element; I understand this to mean the protons in the nucleus and the electrons in the planetary orbit, or the positive and negative forces of electricity that play through the atom. It was a revelation to me when I read "Occult Chemistry," how much of it has been verified by the modern scientist; part of the material for the book was written so many years ago, yet on page 12 she refers to the groupings of the various elements, which corresponds to the theory of the Periodic Law in modern chemistry.* It seems to me the physical scientists are standing at the threshold of God, but they don't know it; they have annihilated matter or reduced it to a form of energy in the theory of Ionization; surely their next step will be in the superphysical realms, but they have no instruments at present sensitive enough to examine the metaphysical realm.

The Buddha's admonition to his disciples that they do not believe even what he told them unless it appealed to their reason and consciousness, has been a great help to me; also, I am deeply grateful for our Theosophical literature, especially that of Dr. Besant and Mr. Leadbeater.

Again thanking you for taking the time to write me,

Sincerely,

MRS. HAZEL UNDERWOOD

**The Periodic Law was known to chemists a number of years prior to the writing of Occult Chemistry. Ed.*

FINANCIAL REPORT

(Continued from page 35)

The actual condition is even much better than that, for in the Sum of \$7,475.49 the whole cost of providing services (board and room) to all of the activities departments is also included. If these activities were charged even on a nominal cost basis for these services in which they share, the total administrative cost, including Headquarters maintenance, would be approximately \$2,000 less, and the total expense of the administrative department only \$5,458.39, the difference being the amount which is saved to activities departments through the Society's ownership of its own headquarters.

Depreciation, an item not affecting the Society's cash position, was provided on the established basis, and for the year under review amounted to \$6,853.83.

It has not been customary to take up so much space in our magazine with detail data of this nature, which ordinarily can be clear only to those with business experience, but an effort has been made in this instance to present the figures so that they will be of interest to all. Inquiries addressed to the National President regarding any items upon which further explanation is desired will be gladly given attention.



Love in a Mist

(Continued from January)

For several Sundays George had insisted on being taken in a car to attend chapel services, although unofficially. The old threads were being caught up one by one. But never, until Marion proposed it on this particular day, had he thought of dropping in during the afternoon to listen to Mr. Farwell's improvising on the organ.

The day, the first of October, was a very special one for George and Marion. It was his birthday and their wedding anniversary. Marion, he knew, had a few little plans of her own for the occasion, and so did he. Perhaps her suggestion that they walk up to the chapel together, very slowly and listen for a while to the music, was part of her scheme for the day. The thought pleased him. It was something new at least; it would mark a fresh milestone in his recovery, and he could see that her heart was very much set on it.

The afternoon was cloudless and of sparkling brilliance. On their way to the chapel the Reverend Barr and his wife paused frequently for rest and breath. They were exhilarated by the weather and the glimpses they could get of the valley below them, winding away in an enchantment of sunlight and color towards the ocean. They abandoned themselves to the scene, as to a vision of their own lives lived by their purer, nobler, freer selves. They seemed to be in the hands of the Magician of the Beautiful, sharing in the great unspoken benediction of the spirit of the world.

"My darling," came George's voice, "I feel as if we were about to be married all over again."

On entering the chapel, George was surprised to find that a considerable company of friends had gathered. "A new kind of birthday party," he thought. He was amazed, but stranger still, among the assembly were all of the members of the Board of Trustees. Who had wrought this miracle? Men who had so bitterly opposed most of his policies and had striven to compel his resignation were here, it seemed, to pay him their respects. What else could their presence mean? And how had all this happened, especially without his knowing anything about it?

Quite shaken and dazed, he walked, leaning on Marion's arm, down the central isle to a seat which she selected for them. It was his guess that Marion was at the bottom of the

whole thing, but beyond this he could not think. He little knew that the organist had been her accomplice in this wonder-working; still less could he fathom the evidences of a plan in the whole proceeding. Had the community suddenly become friendlier during his absence from the pulpit? Was this a surprise party for his benefit, and was it all Marion's doing? What was the secret of the influence required to bring about this miracle?

Agreeably beset with these wonderings, the Reverend Mr. Barr allowed himself to be led by his wife to a seat near the front of the chapel. He had a comfortable feeling of being in the hands of friends. Yet not only this; in his sensitive condition, made subtler by the refining influences of his temporary invalidism, he had the sense of being carried along towards a sublime but mysterious destiny by a power acting through his fellow beings. A new atmosphere seemed to be pervading his mind and he gave himself to it with a feeling of strange relief and pleasure. How natural, free and easy it seemed—like the sunlight flooding the valley and shining from the distant fog banks.

He thought of his preaching, or rather the level of mood from which he preached, and was shocked as he realized for the first time the strained, noisy impertinence of most of his efforts. For a month past, too, he had been impatiently planning future sermons and laying down customary lines of action for himself, according as social or political expedients seemed to determine. But now—was it a reaction from his illness, or was it something more real and positive in itself? A silence fell where before there had been noise. For a brief moment he felt loosened into a quiet apprehending of life as something which moved with a vast certainty from immeasurable backgrounds towards illimitable horizons. Where now was the ugliness of little cares? In this grand free openness of mood he was swept with a wave of tenderness for Marion. Turning his head, he gave her a look with eyes which saw in her a new and infinitely lovable reality. "I must remember this moment," he thought.

The next minute the organ began playing. A long sustained bass note was suddenly flowing gently out of the silence which still held George and Marion in the spell of a deeply satisfying rapport. The sound was somehow so expressive

that George wondered if he had ever really heard sound before. The tone seemed to have become a voice in his soul; it was no longer merely the familiar vibration of an organ pipe. As it slowly evolved from itself a melodic theme, it became for him—and why not for Marion, too, and for the entire company?—a living utterance of the benign power which sustained them all and was their very life. This was a wholly new discovery for George; the majesty which is in music when music unites with conscious love and will of the heart.

An hour passed. It was filled as had been no hour which the audience had ever known before with an influence which brooded over and in each listener. What poured from the organ was a thought, not shaped by anything outside itself, but impelled by its own beauty from the mind of the improvising organist. Born of the communing power of love, it conveyed itself as an ensouling wisdom into the vision of life which flowed through the now united consciousness of the gathering.

Marion let her eyes wander to a point from which an attraction seemed to be pulling her, and there, many seats away, she met the gaze of her friend, Mrs. Williams. Beside her sat her husband, back from the legislature. He was absorbed in reflection, but she seemed radiant, her usual careworn expression completely transfigured by the understanding which streamed from her eyes to Marion's.

The exchange was vivid. It seemed like a part of the music. So, at least Marion thought. To look through the eyes into the soul of a person one loves was to swim in a sea of harmonies. And then, too, wasn't music itself a kind of mirror in which the souls of all who heard it might catch reflections of the infinite possibilities of each other? Music, an omnipotence! Marion knew that this was the thought which Mr. Farwell deliberately set moving in the little world of the chapel. For him music was not something printed on a page, nor was it merely pleasing sound. It was a medium of cosmic purpose between the souls. It was the awful fiat and living harmony of the Divine Will.

Marion stopped thinking. It was so much better simply to become rich and filled up with life as it moved in the stream of sound.

But on this memorable afternoon a surprise was in store for Marion, as well as for her husband. Several times the music had come to a pause, as if to renew itself in silence, and then, like a tree nourished by the soil, unfold fresh growths from itself. The stages in the music seemed to the more discerning among the listeners to be arranged in a progressive order,

as if level after level of some great ascending arc of human yearning, struggle and fulfillment were being traced in moods which climbed through gentle calms, through storms of suffering, bafflement and despair, towards increasingly shining and triumphant heights.

Another moment of lull had come. It brought the audience to a point of new expectancy. Just then a slight gesture of the organist, whom Marion could see from where she sat, caught her attention. As she looked and waited, the music led softly into a hymn, a favorite of hers, and of George's, and then the clear treble voices of children took up the air and carried it through several stanzas. The choir numbered perhaps ten children, but it was nowhere visible. The audience, totally unprepared, was acted upon to the fullest degree by the airy lightness and purity of the voices, which seemed to come from realms unseen. Momentary astonishment was followed by a thrill of delight, and this in turn was deepened with tenderness as the meaning of the voices was felt in relation to the whole epic cycle of the music.

For Marion all of this was temporarily side-tracked by a trifling domestic concern. She had discovered in the singing the explanation of a certain mien of secrecy which she had noticed about her own children for several days, particularly that afternoon. They had been elusive and mysterious. There had obviously, in fact, been an understanding of some kind between them in their refusal to go with her and their father to the chapel as she had wished. So this was Mr. Farwell's little triumph of surprise! Marion's heart glowed with gratitude and motherly pride at this act of thoughtfulness on the organists part. The more she thought of it, the more she was touched with a sense of the graceful courtesy and chivalry of the man. The act seemed to come from him as the music did.

Marion caught herself wishing a little enviously that George might be like this. She realized now that what he lacked was just this quality of deeper chivalry. In Mr. Farwell it was an overflow of insight and humor, beauty and strength, fused by pain and joy into a living light which carried harmony with it wherever it radiated—and it was always radiating. But. . .

It was the voices of the children which drew the heart of Marion upward and away from these wistful reflections. The voices seemed to be like rays of a gentle star-flame lifting her to a heaven where critical comparisons did not exist and there was only love, so simple and pure that it was incapable of any other attitude towards human failings, than that of understanding and forgiveness; a love so high and gentle yet

lordly, Marion felt, could even be thankful for the very sufferings which gave it the opportunity to pour out its all-redeeming power. For a moment she looked back in thought at herself, and for the first time felt ashamed.

A strange mood of reverence and pity mingled with contrition came over Marion as she thought of George in this holy light of utter tenderness. She suddenly saw as never before into his soul and life and what she saw was filled with an uncomprehended magnificence. If only she could keep this vision, cling to this reality forever! She determined then and there to seal the experience with her memory of the children, since it was their singing which opened to her this glimpse of a divine companionship. She remembered the moment at Adelle's when she looked from the sitting room window into the valley and remarked that life seemed to be one long struggle between light and fog. How true! Only the fog she was then thinking of seemed to be altogether in George, whereas now. . . .

Marion took unsparing account of herself. The sincerity of her wish to make George truly happy shone indeed like sunlight over everything in their relationship, and in its present heightened beauty the rightness of their desire, to which it seemed she was continually giving a kind of birth, brought tears to her eyes. Yet had she not been interposing fog between herself and George in her desire to change him? Here at last was the thing she needed to know. She could see this clearly. It was like being in a mist not to be able to accept George wholeheartedly, just as he was. The roots of the dim wonderful God in him which she had now discovered with imperishable certainty lay deep in life itself, and above all things she would trust life!

A new truth and an immortal joy, born of pain and music, had come into being in Marion and George that day. They both knew it as they listened to the final notes of the organ. These followed, as it seemed, the children's voices into the silence of a glory which had been, and could be, only partially revealed. But it was enough that the revelation had been at all, just as it was enough that husband and wife existed at all, each an eternal revelation to the other

of the enchantment of life itself.

As George and Marion arose to go, they were surrounded by a throng of friends. Words of affection, appreciation, well wishing and encouragement were addressed to the two in such number and with such genuineness as to move them almost to the breaking point. Marion, in fact, made no effort to keep back her tears when their two children came bursting through the little circle of humanity surrounding them and caught at her and George with open arms. There was a smile on the face of the church board member who owned shares in the oil company as he stepped forward to shake hands, and while he and George were engaged in conversation—the first friendly one in years—Mr. Farwell slipped in towards the center of the group. An instantaneous outburst from the children greeted him. Marion, finding words difficult, expressed through her beautiful eyes the fullness of her heart, and was overjoyed when a moment of freedom allowed her the briefest snatch of a talk with him in quiet.

To the organist it was clear that the plan which he had long conceived and been secretly working to fulfill had been accomplished. Accepting lightly yet graciously, Marion's impassioned outpouring of gratitude, he smiled and with a half-playful gesture removed from his buttonhole a flower, which he gave to Marion.

"Please take this," he said, "in remembrance of a little secret which I think we have between us."

Behind the twinkle in his eyes there was a depth of gaze and meaning which Marion felt she understood. She let it sink into her heart like the ray of a jewel. A new life had come to flower and she was intoxicated with its fragrance.

From this day on the months and years passed happily for the Barr family. It was a grief to them when, shortly after this unforgettable event, Mr. Farwell accepted a call to a distant part of the country. But one of the brightest events of each succeeding year until his death was an exchange of greetings between them as the anniversary came round. And from a bed of flowers which Marion kept growing, like a delicate aureole of memory, in her garden, she never failed to send him a blossom. It was love-in-a-mist.

Love Sees

Love is not blind! It is far keener sighted
Than any other function of the soul.
It sees the good that empty hearts have slighted;
Perceives the basic beauty of the whole.

— GEORGE BURT LAKE

Theosophy in the Field

"Atlanta Youth Lodge has just begun a study of Comparative Religion. As the first step in this course, each member was assigned a certain denomination to investigate. He then interviewed a minister or other authority of this denomination. The members obtained answers to a set of questions, the same questions being used by all in order that the different denominations could be readily compared, and the past few lodge meetings have been devoted to the reports of these interviews, which have been so interesting that many visitors are attracted to the meetings."

Besant Lodge, (Cleveland): "The Christmas Party was a delightful affair. The early part of the program was presented by the children, and the musical solos rendered by them indicated a very real talent that promises much of good for musical programs in the years to come. Later the children had special tables in a separate room for refreshments, and each child received a gift. Meanwhile, the library offered a beautiful setting for the serving of refreshments to members, and a social hour was thoroughly enjoyed."

Brotherhood Lodge (New Orleans) has just completed the Adyar course for members and visitors conducted by Mrs. Anita Witte, and reports that the increase in interest in the course on the part of the visitors grew so steadily that they had to rent a small suite of rooms in the down town section of New Orleans to take care of them. While awaiting the new course to come from Adyar, "Theosophy is the Next Step," Mrs. Witte is conducting a class in which the outstanding world philosophers are being studied by the group, and the interest of the public is still growing.

A benefit party was given during the month of November, as a result of which donations were sent to the Louisiana Animal Defense and Antivivisection Society, to the Braille Books for the Blind, and to the Lodge Treasury.

Cincinnati Lodge: "In Cincinnati The Theosophical Society brought 1939 to a close with a flourish or two — namely the annual East Indian Bazaar, held just before Christmas, and a "Shadow Convention," held after Christmas.

"At the members meeting on Wednesday, Dec. 20, the success of the bazaar was reported, and it was at this meeting that the Young Theosophists gave the lodge a Christmas gift — a Zenith Radio and Record Player. (Attention Radio Chairman, we're ready for you!)

"This new Zenith made it possible to hear Dr. Arundale's voice, via transcription, during the "Shadow Convention" held the following Wednesday to support our International Convention at Adyar. Preparations for this miniature convention included the hanging of a specially painted picture by Mr. John E. Weis of the main hall at Adyar, with photographs of our leaders and founders, hung on either side. Centered on the speaker's stand was a globe of the world, below which hung a scroll naming all Theosophical World Sections, and bearing small flags of every nation where the Theosophical Society has members.

"Main features of the 'Shadow Convention' were a message from Dr. Arundale, a talk by Mr. Perkins, and a review of the different phases of Dr. Arundale's campaign, 'Theosophy is the Next Step.' The 'Shadow Convention' pictured vividly for members the Adyar convention setting, the convention's aims and ideals. Cincinnati members by means of the 'Shadow Convention' were able to take an enthusiastic part in the International Convention."

Detroit Lodge writes: "We had a unique Christmas program this year. It was built around the idea of the true Christmas—the birth of the Christ Child in the heart of every individual. Based on the exquisite poem by Mr. Krishnamurti, The Immortal Friend, and presented with the aid of just the right music and subtle tableauing of vague figures, the thought was beautifully and reverently expressed. All mention — and even thought — of personality was absent, it being the aim of those taking part to make the presentation utterly impersonal and therefore more truly an expression of the Christ-Birth idea.

Herakles Lodge reports that it met with the various other lodges of the Chicago district at the new Federation Headquarters to participate in a "Shadow Convention," which followed as much as possible the proceedings International Convention at Adyar on December 26 to 30.

Hermes Lodge presented lectures by Mr. Oris J. Baker, Mr. Hugh F. Munro, Mrs. Annie Vincent and Mr. Elmer Smith, during January, and announces that their library will be open each Tuesday, Wednesday and Thursday evening.

New Orleans Lodge sponsors an Inquirer's Class each Wednesday at 8:15 p.m., conducted by the President Mr. R. K. Mitchell, and on Monday evening a class in Esoteric Astrology under the direction of the secretary, Mrs. Evna Edmundson.

Paterson Lodge writes: "We have our members' Meetings on the first and third Fridays of the month. Our President, Mrs. Lillian Carr, presides on those evenings and following her program a talk is usually given either by herself or Dr. G. Carr."

St. Paul Lodge writes: "On December 28 the members of The Theosophical Society in St. Paul held a 'Shadow Convention' with a view to linking up with and strengthening the bond between Headquarters and Adyar. The program included readings, stereoptican slides of Adyar and a talk on 'Shadow Conventions.' As the contents of Miss Anita Henkel's letter were still fresh in our minds, concerning life, climate, etc., at Adyar, it was not difficult to transport ourselves in thought and feeling into the Convention atmosphere at Adyar and be there in spirit with those attending."

"At the close of the meeting it was the consensus of opinion that the 'Shadow Convention' idea could be enlarged upon and utilized more frequently, thus enhancing the stability and work of the Theosophical movement and its Centers throughout the world, and bringing into expression a greater measure of the spirit of unity, love and peace among us all."

The Michigan Federation

Theosophy was taken into new territory on January 14 when Mr. E. Norman Pearson gave a public lecture at Barron Hall in Mount Clemens. A new public study class under the direction of Mrs. Donna Sherry was established to meet each Monday night over a period of seven or eight weeks. The President writes: "Two car loads from Port Huron drove over to the lecture last Sunday night. It was very

cold and stormy and they seemed to feel that many more would have come had it been a nicer night. There were eighteen in attendance. So far as I can learn this is the very first time a Theosophical lecture has ever been given in Mount Clemens. It came about through the invitation of a woman who talked to me about it after hearing her first Theosophical lecture—Mr. Jinarajadasa at the federation last September—and I have kept in touch with her."

The Mid-South Federation

Miss Mary K. Neff in a series of three public lectures presented the Mid-South Federation in Atlanta, on January 7, 8, and 9. On the Saturday evening preceding the public lectures, Miss Neff spoke at a member's meeting, discussing modern testimony as to the existence of the Masters. The public lectures were: "The Road to Utopia," "The Old Soul Takes the Road Again," and "The Message of Theosophy." The night following these lectures was devoted to forming a class in Introductory Theosophy. The Atlanta members thoroughly enjoyed this personal contact with Miss Neff, as well as her stimulating lectures.

The Southern California Federation

Members of the lodges of Southern California gathered at the Federation's Headquarters on December 31 to hold a miniature Convention. The theme for the meeting was "Tuning in on the International Convention at Adyar," and Mrs. Marie Hotchener gave an illustrated talk on "What is the Effect of the Convention at Adyar on the Different Sections?" Other contributors to the program were Mr. Alfred Jenkins, Mr. James Taylor, and Mrs. Catharine Mayes.

WAR — THE OTHER SIDE

(Continued from page 29)

The world indeed stands at the parting of two ways (to use our President's words)—one way leading to peace, to prosperity, to Universal Brotherhood, the other way leading to desolation and barbarism. And, if there is to be no more war, the whole world must arise against the evil in its blood.

But let us not once more deceive ourselves into thinking, or allow ourselves to be persuaded to think that the way to peace lies through the shambles of war, or that the evil in the bloodstream of humanity may be purged by a further inoculation of poison.

The gradual assimilation by mankind of great spiritual truths will alone revolutionize the face of civilization, and ultimately result in a far more effective panacea for evil than the mere tinkering of superficial misery.

— H. P. BLAVATSKY.

Theosophical News and Notes

Mr. Sri Ram for Convention and a Tour

Some months ago arrangements were fairly well developed for Mr. Sri Ram to be our guest at next Convention. The plans provided that he would attend certain conventions and gatherings in Europe this spring and come on to America for our Convention and a tour of the Section. The European part of this arrangement is of necessity upset by the war, but negotiations are now in process for him to come to this country directly via the Pacific, so that even the war shall not deprive us of the honor and benefit of the presence of so distinguished a visitor.

Refugee Theosophists

It is not true that we can do nothing. Each can do a little. The Society as a whole can then do a very great deal to relieve the distress and peril of brother Theosophists in stricken lands. Appeals reach us from leading Theosophists and General Secretaries in Europe: "Can't you do something about raising funds?"

Staunch members of the Society remain in stricken countries, their wives and families sent away for safety's sake, but without support. They need our help. As brothers, shall we not see that we send some money to Europe, where dependable and prominent members beg for our assistance that food and clothing may be dispensed to members whose homes, countries and possessions have all been taken from them? Send donations to Headquarters, Olcott.

Mr. Harden's New Work

We are asked to make clearer the distinction between the work which Mr. Ray Harden is now carrying on and that of the Round Table. Mr. Harden is personally continuing certain youth service work in which he was engaged prior to his headship of the Round Table and which he has carried on side by side with the Round Table work during his headship of that Order.

The work of the Round Table itself is now in charge of Mrs. Elise Staggs, who is rehabilitating the Order and soliciting funds for that purpose and will at regular intervals submit a duly audited accounting. To some members who are receiving these solicitations this differentiation has not been entirely clear. Mrs. Staggs, 3046 Meadowbrook Blvd., Cleveland Heights, Ohio, will be glad to send the new bulletin of the Round Table to any inquirer.

Secret Doctrine Course

There can never be any mistake in reverting to a study of *The Secret Doctrine* to discover, or rediscover, the magnificence of its concepts, the depth of its knowledge, and its application to the world in this modern period. And there can be nothing but gratitude when that great work becomes the subject of teaching and study.

We have not heard directly, but through some of our lodges we learn that Mr. Fritz Kunz is offering a special series of *Secret Doctrine* studies to classes in our lodges. The proposal, we understand, is for a concentrated course of one week, perhaps twice a year in the course of Fritz's travels, at a cost per member depending upon the number (20 to 40), forty being the limit in order to maintain the intimate class-room atmosphere.

Mr. Fritz Kunz will render the Society a very real service in developing these classes, in which project we feel that the cooperation of the membership is assured.

"The Theosophist" Released

We now have definite word from Adyar that permission has been obtained from the Chief Censor to forward all delayed shipments of books and magazines. Because of the considerable accumulation, the missing numbers of *The Theosophist* (four or five numbers, beginning with October) are on the way by freight to Olcott, where they will be addressed and mailed to all subscribers.

Because a permit now has to be obtained for each mailing, further numbers will be mailed in bulk to Olcott and there remailed to subscribers. We are thus assured that there will be no break in the receipt of *The Theosophist* in the future. We shall all be happy to re-establish this contact with our International President and Headquarters.

The Olcott Lecture

We especially call the attention of all our members to the Olcott Lecture Project, now expanded into the Olcott Foundation, and to the Supplement to this issue, in which details of this development will be found. The rules there presented are tentative and subject to modification. They will be printed in their final form in a later issue. In the meantime the data which the Supplement contains will give all immediately necessary information and we hope will prove the incentive to many contributions in the various divisions.

Take no Chances with your Will

The Society has just lost a bequest by a member who was not careful enough in executing her Will. This is not the first time that this has happened. In this instance the testator left the bequest to the Society, but the Will was not admitted to probate on account of irregularities in its execution. An earlier Will was resorted to which made the same provision for the Society. This was not properly witnessed and the Will was not valid or admissible to probate.

The result is that the member died intestate (without a Will) and all her property goes to relatives under the law of the state in which she was resident. The Will was not contested by the relatives. It is just the invariable result of failure to comply with the statutory requirements when executing a will.

There is no need for members to risk such failure of the carrying out of their wishes. Your National President, who has had many years of business experience and legal association involving matters of this kind will gladly advise any member as to the disposition of property by Will or otherwise, and in the strictest confidence. Make sure that your will is valid so that your real wishes may be carried out.

Theosophy at Work

The following is quoted from a recent letter from a member who is the editor of a newspaper in his community:

"Yesterday afternoon I walked into a restaurant and there was a young fellow reading the editorial. He passed it over to me and said, 'Read that. It is one of the greatest things I have ever read in my life. I have been thinking along that line for months. What I am is the result of all that I have thought and done in the past and what I will be in the future will be the result of what I think and do now. I wish I could find some book or something along this line.'

"You can imagine what a thrill I received. The whole incident was made to order and timed to the second. I do believe that some higher power was responsible, for nothing 'merely happens.' This young fellow told me that January 14, 1940 would prove to be the greatest day of his life. I never saw anyone in my life so thrilled and excited over his new found knowledge. He will make us a very valuable member, as he is highly intelligent and cultured."

The editorial referred to was made up almost entirely of quotations from one of our elementary Theosophical books. The simple message is still in demand and still makes its appeal.

Old "Lucifers" For Sale

For any individual or library which wishes to complete the set of this invaluable old magazine, the offer of Volumes 1 to 17, inclusive, for \$38.00 will be heartily welcomed.

Anyone interested will please act promptly since otherwise the set will doubtless be divided and distributed in other ways.

These early magazines, edited by Madame Blavatsky herself, contain fascinating material very difficult to be found in any other source.

Miss Florence Bay

After more than two years of service to Olcott in the preparation of food and the management of the kitchen and dining-service, Florence Bay has returned to the business world. We are happy that her new duties keep her in Chicago much of the time, making it possible for her to spend an occasional weekend at Olcott. To Florence we extend our gratitude for her service and our best wishes for success in her new work.

Information about Headquarters

Month by month, beginning with our next issue, there will appear a page devoted to a description of the operation and nature of the work of each of the departments at Headquarters, showing its contribution to the general work of the Society, how it fits in, what it accomplishes, its human and Theosophical interests, as well as its routine activities.

These are articles to be looked forward to, introducing to our members everywhere the work of their representatives at their Headquarters.

Charles S. Maltbie

Mr. Charles S. Maltbie, of Besant Lodge, Cleveland, passed away after a prolonged illness on January 14. He was an earnest Theosophist, having been a member of the early Cleveland Lodge before becoming a charter member of Besant Lodge, of which he was at one time President.

Fine Work

Mrs. Evna Edmundson, Secretary of New Orleans Lodge, just achieved a splendid piece of work in having her "Theosophy Simply Explained" printed in the 24-page *Warrington Messenger*, "an Independent Journal of Practical Philanthropy and Charity" devoted to the general betterment of man.

Indian Scarfs Found

Those of our members who have been concerned about the loss of the box containing Mr. Jinarajadasa's Indian Scarfs will be happy to know that a letter recently received from him announces that they have been found.

Mrs. Elizabeth Price Coffey

Her many friends will feel keenly the passing of Mrs. Elizabeth Price Coffey on December 14, after a year or so of illness.

A gifted musician and teacher of music, Mrs. Coffey was first associated in Fort Smith, Arkansas with the Southwestern Studios of Musical Art. About ten years ago she and her colleague, Miss Rebecca Schuyler Eichbaum, moved to Ojai, where they have played a leading part in musical circles ever since. Mrs. Coffey has long been a member of The Theosophical Society, and will be greatly missed among the members there.

New Members for December

Applications for membership during the month of December were received from the following lodges: Augusta, Besant (Hollywood), Casper, Indianapolis, Knoxville, Minneapolis, Oak Park, Ojai, and National Members from Forth Worth, Texas; Bloomington, Illinois; Corona, California; and Los Angeles.

New Year Week-end

"I loved being at Olcott and came back feeling so much better for the change. It was almost as if I had been immersed in some healing and beneficent atmosphere. I do not know how else to explain my state of mind and body on my return."

"Next Step" Pamphlets

The war which has upset mail schedules has prevented many lodges from receiving the series of pamphlets which they ordered from Adyar. Headquarters' small supply is exhausted. If any of the lodges can spare even a few of any of the pamphlets and will send them to Headquarters, they will be much appreciated by the lodges who have none.

To Those Who Mourn Club

Shipments of booklets from December 16 to January 15:

California	60
Illinois	310
Kansas	205
Massachusetts	120
Michigan	100
Minnesota	5
New York	300
Ohio	80
Total	1180

Statistics

December 15, 1939 to January 15, 1940

American Theosophical Fund

Previously reported	\$206.65
To January 15	566.43
Founders' Day Donations	124.23
Christmas Donations	149.00
	\$1,046.31

Building Fund

Previously reported	\$268.50
To January 15	11.61
	\$ 280.11

Refugee Fund

Previously reported	\$ 62.00
To January 15	5.00
	\$ 67.00

Adyar Art Project

Previously reported	\$481.00
To January 15	76.35
	\$ 557.35

Olcott Gate Way Fund

To January 15	\$ 300.00
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Birth

To Mr. and Mrs. E. L. Friend, Cincinnati Lodge, a daughter, Sandra Louise, December 15th.

Deaths

Mrs. Elizabeth Price Coffey, Ojai Valley Lodge, December 14th.
Mr. William C. Everett, formerly of Oakland Lodge, December 22nd.
Mrs. Mae Eck Hall, Aurora Lodge, January 8th.
Mr. Charles S. Maltbie, Besant Lodge of Cleveland, January 14th.
Mr. Clinton L. Goodale, Tulsa Lodge, December 26th.
Mrs. Pauline Steinem, Harmony Lodge, Toledo, January 5th.

EDITORIAL

(Continued from page 28)

steadily increased as India proved her ability to adjust and manage the freedom progressively attained. Those national leaders of India who reject the degree of freedom given, demanding all or nothing, are not India's friends. If they feel that England is not to be trusted to carry out the obligation of increasing freedom they are judging England by her treatment of India in

the more distant past, failing to recognize the evolution of the Commonwealth out of the Empire.

India should be free. India has the chance to be free with a freedom that will evolve slowly or rapidly according to India's power to apply to India's good the freedom she has already won.

Book Reviews

The Secret of Childhood, by Maria Montessori. Frederick A. Stokes & Co., New York City. Price \$2.50.

Theosophists know that all great and sweeping movements of thought and action are the result of planned impulses projected among men by the Hierarchy. Hence the first words of Mme. Montessori's preface to this, her latest work, leap from the page as if alive: "For many years now there has been a social movement on behalf of the child. It appeared simultaneously, with no initiator, no director, and spread like a volcano eruption in all directions."

Herself an inspired pioneer in this movement, Mme. Montessori tells and interprets her discoveries in that most mysterious and, to our humanity right now, perhaps the most important of all things—the psyche of the child from the very moment of birth. Read it, everyone—not just parents and teachers. The reading will be an experience of thrilling exploration more adventurous and exciting than any world-traveller's tale ever told.

— G. T.

Where Theosophy and Science Meet; Part III, From Humanity to Divinity, edited by D. D. Kanga, I. E. S., Retired. Published by the Adyar Library Association; to be obtained from Theosophical Publishing House, Adyar, Madras, India; Theosophical Publishing House, 68 Grant Russell Street, London, W. C. 1., England; Theosophical Press, Wheaton, Illinois, U. S. A., Price \$1.00.

Preceding this volume of the above collective work written by a distinguished group of men and women who are authorities in their respective branches, we have had Part I, dealing with "Macrocosm to Microcosm," and Part II, dealing with "Atom to Man." In this Part III, under the broad heading, "God," the student is taken along the way "from Humanity to Divinity." Thus the work reaches its highest level and thought is led inevitably to the contemplation of the underlying Great Pattern which unifies science, religion and philosophy, and identifies them as actually one and the same thing in essence.

It is especially gratifying that this volume,

which is composed of a series of monographs by seven authors, comes to its conclusion with that splendid epitome of Theosophy which Dr. Besant wrote for the Encyclopedia of Religion and Ethics, Volume XII, published in 1921.

We await Part IV with keen anticipation, since in this are promised "Some Practical Applications" of all that has gone before.

Planting by the Moon, by Dr. Clark Timmins. Published by The Aries Press, Chicago, Paper Cover. Price \$0.75.

Planting by the Moon is a splendid attempt to explain the nature and cause of lunar influence over vegetation. Much of the material of the book is based upon scientifically tested data, of which an accurate record was kept and is here presented to the reader. Clear and to the point, this book contains more valuable information than usually is found in a volume many times its size and cost.

Planting Time, by Dr. Clark Timmins. Published by The Aries Press, Chicago. Paper Cover. Price \$0.50.

Planting Time tells the home gardener just what to do and when to do it day by day for the year 1940. This handy volume, a companion to *Planting by the Moon*, will help the gardener to eliminate planting hazards by using a newly devised yet well-tested astrological system of plant culture.

The Influence of the Planet Pluto, by Elbert Benjamine. Published by The Aries Press, Chicago. Paper Cover. Price \$0.50.

This new book is divided into two parts; the first, a short interesting essay on the subtle, mysterious influence of the planet Pluto; the second part, an excellent ephemeris of Pluto from the year 1840 to 1939. Every student of the stellar science should gain new ideas and help from this book.

Food for the Chela. Recipes Recommended by Ted Hardy. P. O. Box 2743, Hollywood, Calif. Price \$.75.

A new cook book of interest especially to those who are preparing meals for vegetarians. It contains interesting recipes, a few suggested menus, and information concerning food values.

He who in any way reviles, impugns, or abuses the person or fountain from which comes his knowledge, or the impulse that leads him to the acquirement of truth, is unworthy of the name disciple.

ADYAR DAY

FEBRUARY SEVENTEENTH

From Adyar pours forth the power of the Brotherhood, carrying to the most remote corners of the earth, as well as to the marts of men, the great ideal of universal cooperation among all the units of life.

Our great International Headquarters is constantly giving forth a beautiful and practical portrayal of the ideals of a new order, pointing in very definite terms to the needs of a new race which shall inherit the earth.

Even in our own day mankind has been called upon to cease the exploitation of the animal kingdom and to guide and protect his younger brethren of the spirit that they may develop those characteristics necessary to their further progress.

As the various units of the human family shoulder the responsibilities of building the great and happier civilization of the future Adyar, will become more and more the world center shaping the destinies of all humanity.

Upon the shoulders of the members of The Theosophical Society devolves the responsibility of supporting that mighty center, and upon America in particular the greater responsibility of enabling all the world to share in a covenant of light.

ANNOUNCEMENT...

Within a few days an appeal will go out to every member of The Theosophical Society offering the opportunity to participate in the support of Adyar.

The Theosophist is ever the pioneer, daring to lead the world towards greater ideals and today Theosophy reveals anew the splendid power of brotherhood.

When the mail brings the appeal to you, quietly consider what your aid means to a great cause. Give individually or through your lodge. Above all let gratitude accompany your gifts.



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

Books for Lenten Reading

--- 1940

**THE
DRAMATIC HISTORY OF THE CHRISTIAN FAITH**
by J. J. van der Leeuw

Here is the story of the Christian Faith from its very beginning to the time of St. Augustine, dramatically, inspiringly, and authoritatively told, with copious extracts from significant and unfamiliar historical documents.

Cloth \$1.75

THE CHRISTIAN CREED by C. W. Leadbeater

A striking account of the true authority and meaning of our various Christian Creeds.

Cloth \$2.50

GNOSTICISM by M. W. Barrie

A competent and enriching study of Gnosticism which is shown to be a synthesis of truths drawn from Chaldean, Egyptian, Grecian, and Hebraic sources, and assimilated with the fundamental truths of Christianity.

Cloth \$0.75

THE APOCALYPSE AND INITIATION
by D. E. Grove

A startling new interpretation of the book of Revelation in the Bible. The author shows conclusively that St. John was revealing a Mystery-Drama — depicting the process of Initiation in accordance with universal esoteric tradition.

Cloth \$1.00

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