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THE  
AMERICAN  
**THEOSOPHIST**

*Official Organ of THE THEOSOPHICAL SOCIETY in America*

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WILMA VERMILYEA



JANUARY ★ 1941

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Under the Auspices of THE THEOSOPHICAL SOCIETY ADYAR

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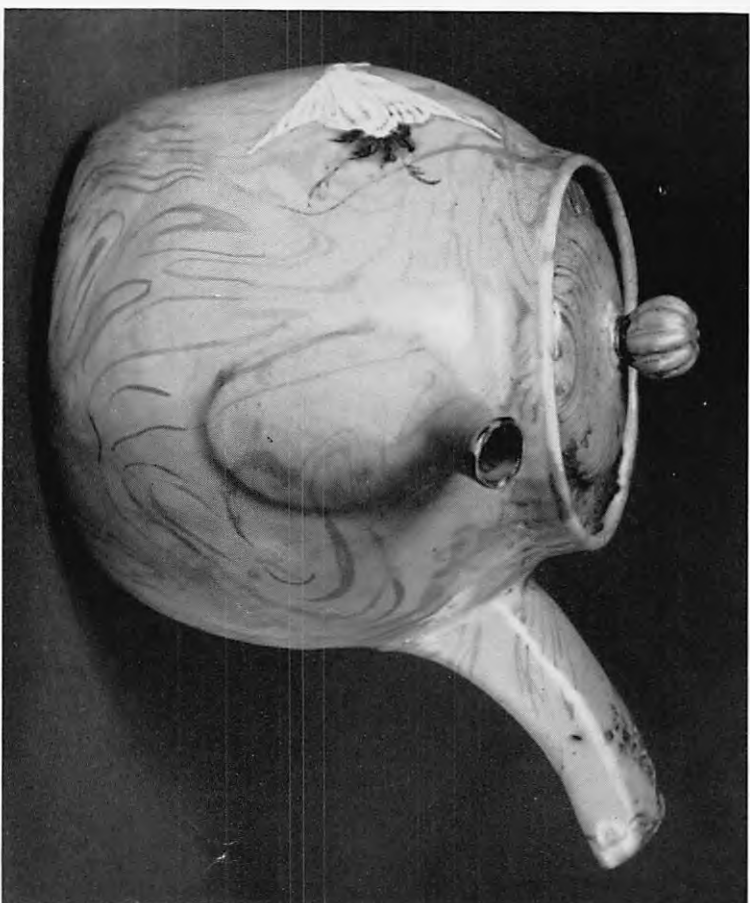
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ALL that you should ask of life in connection with your work is that you may be permitted to go on creating more work, doing more work. If you never dream of any kind of a reward, of recompense from man or God, then you have found your work, and that is the first step toward the discovery of the spiritual. When you have discovered your work and in some mysterious way through ways of intuition that it is part of a larger work, you will know that you are wanted in your work, that you are a part of the Great Plan, that your work is very much like the stone of a pedestal or a pillar, or an arch, that small or great it is wanted, in this work then you will find fulfillment. You will find that in some way there is, as it were, a great building or edifice, and the Builder asks you to bring your stone, your offering, which He desires and without which the building will not be complete.

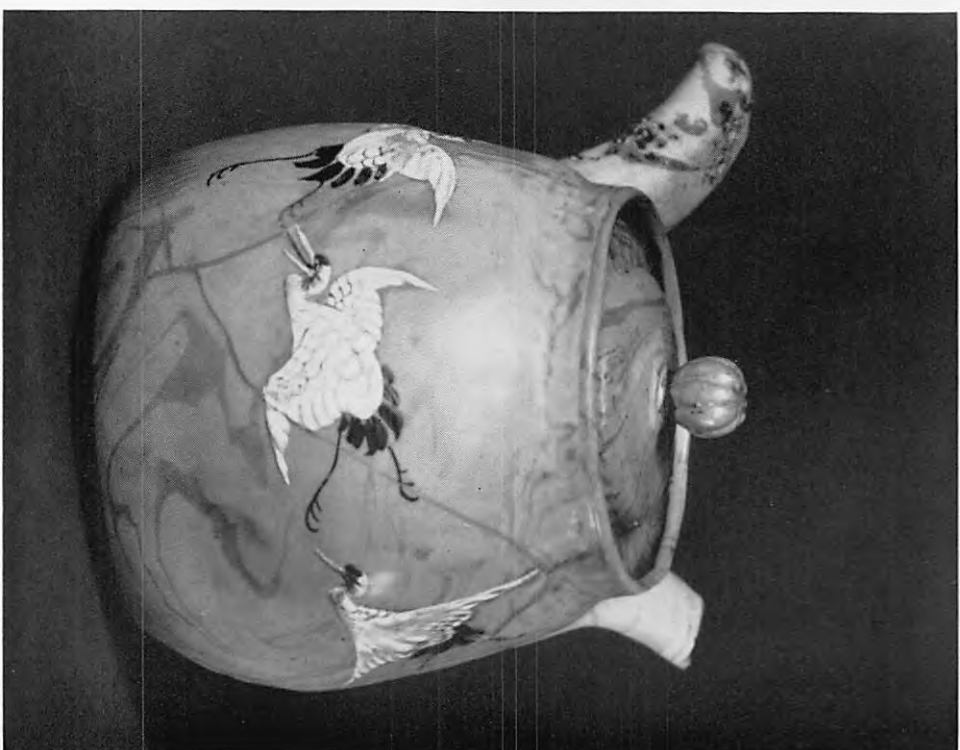
But it is not enough to work. It is not the true conquest of the spirit. The true conquest of the spirit begins when you create perfection through the work which you are doing, when to the work, whatever you have undertaken, you give your own mark of perfection. The real release of the spirit comes when you call forth perfection, the perfection which is latent, and bring your own note, your own latent qualities of beauty and service to that work of your hands and heart. That is the final hallmark of the spirit.

C. JINARAJADASA



"TWO VIEWS OF H. P. B.'s  
PRECIPITATED TEA POT."

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# THE AMERICAN THEOSOPHIST

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THE THEOSOPHICAL SOCIETY IN AMERICA

Vol. XXIX

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No. 1

## H. P. B.'s Precipitated Tea Pot

(A true "thriller")

BY C. JINARAJADASA

### ACT I

LAST YEAR, soon after my arrival in London from South America in February, Mr. C. Gale, for several years General Secretary of the Scottish Section, brought to me a China teapot, which he thought might be useful for the Adyar Archives. The teapot had been cracked and was mended with cement and stamp paper. It was grey, and was not a bit handsome or attractive. But it was supposed to have a history.

The story was that H.P.B. had materialized it during the time she lived in Landsdowne Road, London. Once, said the legend, she had materialized various objects which she gave to friends gathered round her on a certain occasion, and the teapot was given to a Theosophist, Mrs. Drummond, of Scotland. From her it came finally into the possession of a well-known Scottish Theosophist, the late John Lorimer Thompson. After his death, Mrs. Lorimer Thompson handed over the teapot to Mr. Gale, then General Secretary, saying that her husband had treasured it greatly. The following is her letter to Mr. Gale:

March 25, 1939

"I think I am right in saying that the teapot I forwarded to Edinburgh was given to John by Miss Edith Drummond of 4 Learmouth Terrace, Edinburgh. It was given, I think, to the late Mrs. Drummond. The teapot certainly was a "materialization" by H.P.B. — whether Mrs. Drummond, who certainly could *well* have been in personal touch with H.P.B., received it *direct*, I cannot say. John prized it *highly* and I greatly regret that the exact particulars were not written down in his lifetime. That it took place at a gathering where H.P.B. gave all

present a proof of her materializing powers, I remember John stating quite well. Some received a proof on the spot — others went home and found it there. You will note it is extraordinarily *light* in weight and of curious texture.

"Miss Drummond might be able to tell you more exactly. It was because John was so proud that she had donated it to him and because I wanted it to fall into the right custody that I hastened to hand it over to the T. S. at his passing. I have not seen or heard of Miss Edith Drummond for some time, but John, as you know, was once very friendly with the Drummonds. In the early days of T.S. in Scotland meetings were held in Mrs. Drummond's house. I wish I could tell you more."

### ACT II

I am by now familiar with the legend that such and such an object "belonged to H. P. B." I have of course no cause to deny the assertion; but though not born American this time, "I am from Missouri." That was my reaction in the case of this cracked teapot. I recall my first visit to H.P.B. at Landsdowne Road. For two years I lived at the home of Mr. and Mrs. A. P. Sinnett, and heard many things, but nothing about any precipitations done by H.P.B. at Landsdowne Road, where she resided for three or four years until the beginning of 1891. Later from 1895 to 1900, I resided at the London Headquarters at Avenue Road, where lived Dr. Annie Besant, Mrs. Isabel Cooper-Oakley, Miss Laura Cooper, Mr. G.R.S. Mead, and others of H.P.B.'s circle; I heard much concerning H.P.B. and her ways in London; but never a word about precipitations and materializations for after the Coulomb attack on H.P.B.,

and the scepticism engendered thereby about the Masters, no phenomena were allowed to take place. H.P.B., it is well known, had, even before the Coulomb attack, refused to be even the channel for communications from the Masters through precipitated letters.

I thought, therefore, that I would communicate with Mr. Bertram Keightley, who is residing in India, and ask if he knew anything concerning a teapot materialized by H.P.B. For though he did not actually live at H.P.B.'s house at Landsdowne Road, he lived nearby and was there every day from noon till night; if any phenomena had taken place, he certainly would know. The following is his reply:

May 11, 1939

"In reply to your inquiry, I never heard the 'teapot story' you mention, nor of such an incident from H.P.B. at all. It certainly did *not* happen while she was in England, or on the Continent, after she came over in 1881 or so, after the publication of Sinnett's *Occult World* and *Esoteric Buddhism*.

"From the context of the story you give, it seems to me most probable that if any incident of the kind occurred, it must have been during H.P.B.'s stay with the Sinnetts at Simla, before she came to Europe for the brief season of the T.S. boom in London which followed on the publication of Sinnett's two books.

"I recall in Sinnett's *Occult World* an account he gives of a *tea party* in which (in the jungle up there) the party discovered a teacup, I think, deep among roots, trees and shrubs. Even the name of Mrs. Drummond does not recall anything to me. But I *am* certain that there is some story of that kind in Sinnett's *Occult World*.

"But I was not in India, nor indeed interested in, or aware of The Theosophical Society, or H.P.B. *at all* in those years, so I cannot be of any service to you in the matter. Personally I would certainly *not* endorse the story and still less vouch for the 'teapot' which has come into your hands."

### ACT III

So my doubts seemed to be justified. The fragile teapot was something of a white elephant, but I put it away on a shelf and paid no further attention to it. Many months afterwards, in fact a week ago, I needed more shelf-room, and found a useless cracked teapot in the way. But before acting drastically I asked Mr. Gale: "I suppose, seeing that that teapot is a 'dud,' we had better get rid of it? No use keeping such a thing." Mr. Gale

assented, and I threw the teapot in pieces into my voracious waste-paper basket. Next morning, our cook-housekeeper, Mrs. Rose Grimm, F.T.S., deposited the contents of the basket in the proper receptacle, the zinc waste-bin (a large one) in the area. Once a week, the dustcart of the Royal Borough of Kensington (where is my residence) comes and empties the bin.

### ACT IV

Early this morning, January 31st, and to be precise between 1 and 1:30 a.m. (for it is little use going to bed before, if you are little likely to go to sleep anyway), I was hunting strenuously for a reference in the book, *The Mahatma Letters*. I wanted a particular reference to *Esoteric Buddhism*; my copy of the book is the first edition, and it has no index. Several times I turned over most of the pages of the book, with no success. But in the course of the several turnings over, my eye was caught by this sentence, on p. 308, Letter 54, received by Mr. Sinnett at Simla, in October 1882.

WHILE IN LONDON, AT THE BILLINGS, JAN. 1879, H.P.B., WHO HAD PRODUCED A CHINA TEAPOT FROM UNDER THE TABLE WAS ASKED BY C.C.M. TO GIVE HIM SOME PHENOMENALLY PRODUCED OBJECT, TOO.

Here was a discovery indeed! But I had thrown away the teapot! And if the Royal Borough of Kensington had already carted away the refuse in the dust bin?

(Just now, on May 21, several months after writing this article, and while waiting to dispatch it to Wheaton, a friend has sent me the following, from Colonel Olcott's *Old Diary Leaves*, vol. 2, p. 6 (1900 edition):

"Whether or not this dark and mysterious Hindu caller brought H.P.B. a reinforcement of her psychical power or not I cannot say, but at the dinner table that evening she gladdened her hostess's heart by bringing up for her, from under the edge of the table, a Japanese teapot of exceeding lightness; I think at her request, though I will not be sure about that.")

There was nothing to do but wait till next morning, to ask Mrs. Grimm if the dustmen had come and "done it." And if they had, where was I, and what my karma?

### ACT V

Quite calmly, at breakfast this morning, I asked Mrs. Grimm if the dustmen had come round as usual. She replied, "No!" They should have come round on the Monday, as usual; but today is Wednesday and they have not

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# The Saint of Courage: Jeanne D'Arc

BY CLARA M. CODD

**A**NOTHER of my beloved women Saints is Joan of Arc, and there again I belong to a great majority. Never perhaps in all the world has a simple maid so stirred the hearts and imagination of men. Born of a simple peasant family, yet with the courage and audacity of a conscious divine mission, she had at seventeen years of age, a natural genius for the art of war which astonished all the veteran captains who fought with her. I call her the Saint of Courage, because all alone, unaided and disbelieved at first, she set out upon her mission to redeem and free France, and to crown her King, and *she did it*.

A few years ago I was motoring with friends from London to Geneva for the World Conference, when suddenly we found ourselves passing through Domrémy, the birth-place of Jeanne, and there in the little market-place was her statue. We stopped awhile and visited the tiny church where Jeanne used to worship, and the little medieval cottage where she grew up and helped her father plow and reap, and her mother sew and spin, for she was proud of her housewifely powers. There was five children, three boys and two girls, Jeanne being the older of the two. In after years two of her brothers became her faithful followers and fought under their sister's leadership.

Her piety was remarkable, and at thirteen she began to be visited by supernatural experiences. The first was a voice which spoke to her in her father's garden. It frightened her. Presently she began to see as well, and found that her interlocutor was the Archangel Michael. Often he came to her and spoke of the desolation of France. Later St. Catherine and St. Margaret appeared as well. They told her their names and she recognized them easily, for did not they not wear the familiar appearances of the sacred statues she knew so well? Never in all her short life (even when under the stress of torture she for a moment recanted, though immediately afterwards said that she spoke untruly, for fear of the fire), did she deny her heavenly visitants, or cease to proclaim boldly that all she had done was at their bidding and that she could never have done otherwise.

At that time nearly all France was in the grip of foreigners. Edward III of England had laid claim to the French throne, and his descendants maintained the claim. The uncrowned

Dauphin, who was anything but a kingly man, was haunted by the suspicion of his own illegitimacy, and was already contemplating flight to Scotland. Jeanne's Voices speak to her of the terrible distress of France, and pity and indignation fired her heart. There was a current prophecy that as France had been lost by a woman, Isabeau de Bavière, Queen of Charles VI, so a maid from the chestnut woods of Lorraine would save her again. Thus the conviction that she was that Maid grew firmly in her mind. Her voices told her to seek out Robert de Baudricourt, Captain of Vaucouleurs, nine miles away, who would supply her with an escort into France. To accomplish this she went to visit her uncle, who lived near Vaucouleurs, and Baudricourt received her in his castle. "I come from the Lord," she told him, "Who wishes the Dauphin to be crowned. I myself will lead him to his consecration."

Baudricourt was scornful and amazed, and dismissed her with contumely. Home again, her indignant father tried to marry her off. She refused to be a party to it, and was summoned before a civil court, where her simple directness confounded her adversaries. There was no posing in Jeanne, no self-consciousness. She was frank and downright, full of sturdy peasant common-sense, and not without a spice of rough wit, as her answers when later on trial for her life showed.

Once more she persuaded her uncle to take her to Baudricourt where she became the talk of the town. At last the Captain consented to see her again. He had a priest with him this time who was more impressed with Jeanne than he. But if Baudricourt did not yet believe in her, others did. Two men-at-arms offered to conduct her to the Dauphin, and finally Baudricourt shrugged his shoulders, saying "Go!" Her uncle provided her with a horse, which she rode clothed in male garments. Thus she came to Chinon, where the Dauphin resided for the moment, but she did not see him at once. The court suspected she was mad, and subjected her to much cross-examination. When at last the Count of Vendome took her into the prince's presence, he hid himself amongst his courtiers, that Jeanne should not know his identity. But she went straight to him and fell on her knees. "Gentle King," said she, "God has sent me to succor you."

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## What America Wants

America does not want war. No democracy wants war. No loyal citizen of a democracy wants war. But America and all her loyal citizens do want democracy to win; want Britain, defender of democracy for all democracies, to win this war. We are sure that democracy will survive if Britain survives. We do not want to be alone against world totalitarianism.

That the war will bring great social and economic change is not to be denied. But that none will escape the change is equally inevitable, be they participants or non-participants. We should not fear change, but it is a clear certainty that we have less reason to fear change that comes with the victory of democracy than change enforced by totalitarianism. In the one individual liberty, ingrained principle of centuries of civilization's progress, would be retained. In the other it would disappear for an age.

But to preserve it we must cease to give mere lip service to our principles. There is a passage in *Light on the Path* known to all Theosophists. "Have no ambition but work as those who are ambitious." In this matter of defense this nation must attain at once a similar attitude. Have no intent to war, but prepare as one already at war. If we cannot do that we

jeopardize Britain's chance to win, and in so doing jeopardize our democracy and our freedom. We can prove our right to be free only if, being free, we can quickly prepare as those who are not free. If we do not so prepare we fail our deepest principles and war may well be the means by which we are compelled to defend them for Britain and ourselves. To defend them by aid to Britain is the country's over-whelming decision. Will we give aid sufficient and still remain at peace? Being at peace, will we prepare as a nation already at war? There is our choice.

## Looking Toward the Future

Of all mankind's astonishing forgetfulness, the most astonishing is his forgetting that he is living upon a star. In such words Gilbert K. Chesterton reminds us of the unity of the world that mankind has for his dwelling place. A star; and we have divided it into portions with boundaries and borders to distinguish yours from mine, your nation's from my nation's. By what fortuitous circumstance have these boundaries been attended! What good fortune attended the United States and what ill fortune beset Canada that the richest iron ore area in the world is just inside our country, just outside the other!

So very artificial is this partitioning of our world. Humanity divides it and creates injustice and injury with every boundary. The star and all its resources were given to all the human race. Only to that which a nation builds out of the natural resources of the star can it rightfully claim exclusive right. The resources in the earth are trustee in a nation for sharing with all who need and without payment beyond a similar sharing by others of their trustee star wealth. The needs of all must be fulfilled.

Internationalize the natural resources of the earth. Restore our star to all mankind.

## A New Year

Resolutions of the new year variety are evidences of the aspiration of mankind, and that we always pitch them high foretells ultimate attainment to the heights of self-control and mutual understanding.

For 1941 let us adopt a resolution of the simple kind in which all can join and from which all may therefore benefit.

A Theosophical lodge has but one purpose. We are inclined to forget that all else is subservient to forming a nucleus of universal brotherhood and that nothing else can be really successful if this essential is lacking. People

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# Our Electoral Procedures

## I. In Support of Board Enlargement

BY FRITZ KUNZ

CONCERNING the discussion now proceeding about regional nomination and election of Board members, I would be happy (if it seems appropriate) to express an opinion through the pages of THE AMERICAN THEOSOPHIST. The valuable material provided by Mr. Cook concerning the system in England and the comprehensive and excellent plan proposed by Mr. Pearson show that the notion of new methods of procedure has importance, whatever the final solution adopted. As one who has traveled all over the Section for many years, I might add some momentum to the discussion usefully initiated by Mr. Rogers.

The Board of Directors is now more or less regional. The problem, therefore, of having a widely distributed body is thus evidently no real problem at all. Some of the present members are, however, so situated that they can attend meetings fairly frequently, and all can and no doubt do attend crucial and annual meetings in person. In new arrangements this should also be watched. However, the bulk of the Board business is conducted by mail, and communications today being what they are, that state of affairs will continue. It is possible that Board members in the future will have two-way short wave radio telephones, and can discuss business at all hours. I say this with all seriousness. We must look to the future.

Thus two aspects of the proposal remain. The first is that which will increase democratic procedure. This we need not consider from the negative point of view, since the devotion of our Board members is well known. The positive question is important: that responsibility shall be assumed in all regions of the country; that a feeling of participation in serious business be roused in every region; that opportunity for new attitudes and even new specific methods of work be increased by having on the Board persons selected out of the region by the members there, so that they assure themselves of having on the Board someone whom they know knows what their section of the country is trying to do. This is especially important just now, when new methods are very badly and widely known to be needed. Regional nomination and election may arouse that area to its responsibilities. It should also lift from the National President some of the

burden of devising and providing stimulating ideas and comprehensive programs. Such representation will stem from the actual lodge experience, the hard, steady grind of keeping going and trying also to keep vivid and fresh. The job as seen from the lodge end has too much chore and monotony about it, and as seen from Headquarters has too much fine-planning-too-little-used about it. Regional representation should alter the proportions to advantage.

The suggestion of an advisory committee of national scope is also admirable. Even if such a group functioned only twice a year and by mail, it could do a very great deal. In fact, I regard this as the most important feature of the proposed advance. There is a tendency in legally responsible officers (just because they are properly and legally responsible as corporation officers) to weigh suggestions in terms more of money now available and all sorts of so-called practical ways. This perfectly naturally, weights the scales against new enterprise. But we, with our insight into the causal nature of inner things, should more than any others see the enormous force that comes from enthusiasm and how programs and proposals which capture the imagination evoke strength—yea, even cash!—which cannot be carefully computed in advance. An advisory body, provided it were consulted seriously and in detail and taken very much into confidence about everything germane to the work, being free from the deadening degree of official responsibility which corporate Board members should feel, and doubtless do feel, would (I am personally convinced) provide that source for the *elan vital*.

In all matters such as are now under discussion the basic question is far more how they are undertaken—in what spirit, with what goal in mind, with what past gains and mistakes in the foreground as lessons, in what measure of trust and mutuality, with what hopes of effective new work even entirely novel and daring enterprises (in my opinion) that the organic set-up itself, though that is important, truly—else why all the present discussion? But I do think it is the moment for new attitudes, the employment of new methods and points of view; and the present proposed and no doubt actually imminent structural changes in national management are more than just themselves.



They are an opportunity to evoke new resolution, to explore fresh directions, to create rather than to repeat.

In principle and in form I am in the fullest accord with Mr. Rogers' basic proposal and with Mr. Pearson's excellent adaptation of it (of a regional Board and a larger advisory body around it), and I hope the membership every-

where will do more than look upon this as a formal change, but make it work when it comes into being—make it work by reading into it and pouring into it every ounce of eagerness (if eagerness comes to them in ounces, a poor sort of measure!) they can. Let's be off to greater enterprises democratically, the country over!

## II. Our Improved By-Laws

BY L. W. ROGERS

**N**OW that we have set out to create a more democratic type of By-Laws for the American Section, some of our members are thinking deeply about it and one of them has sent me an admirable digest, with map, showing the membership distribution in the United States. It shows also what sort of voting there would be under what she calls the "Present Plan," the "Rogers Plan" and the "Pearson Plan." The original copy was sent to the Revision Committee and I hasten to make one correction in the part credited to me—*towit*, that Federation Presidents should constitute the National Council. No copy of what I wrote is at hand and it is possible that I said something from which the inference is drawn. My idea, however, is that a counselor, or representative, should be elected from each federation (if the entire nation is federated and if not then from each district) but not that he or she must necessarily be a Federation President. A federation, or a district, should elect for their representative on the National Board, or Council, their best material, whether that member holds any other office or none. A federation may want for its president some member who would not accept the office if it were necessary to also be on the National Council.

A glance at the membership distribution map shows that it would be a bit awkward to divide the nation into districts. Some states have more than one federation and many states have none. But does that really matter? We are dealing with a thing wholly different from political affairs. We are merely trying to find a better way of obtaining a Board of Directors than having them selected by the National President, which has literally been the case for the past twenty years. We would be simply shifting that choice from one man to a dozen or more federations and their location does not seem to be of any consequence. Lodges outside the federations would not vote in that case but it would still be a great improvement over the

present arrangement. Perhaps those who do not like that idea can work out a district plan that *will* include all members. I think most of us are not so much concerned about the exact details as about a more democratic method and are willing to accept any reasonable plan.

It seems that our British Theosophists, who apparently are well informed about American affairs, are taking a keen interest in our expressed intention to have a more democratic form of By-Laws. A prominent one among them has written me making some suggestions, after reading my first article in our official magazine. There are two points in the letter. One is that we should not make the mistake of having the chief executive elected, as in England, by the National Council. I heartily agree but do not think anybody here would propose it. Surely all members should, as at present, vote for the National President. The other point is that the election of a member of the Board of Directors, or National Council, by a federation should not be restricted to a resident of that federation but, as in the case of Parliamentary elections in England, an electorate may be represented by any Englishman, no matter in what part of the country he may be residing. That seems to be an excellent idea also, for it permits the greatest freedom of choice and would enable the Section to assemble its best talent in the National Council regardless of their residence. It might easily happen that two of our best thinkers live in the same Federation or district and so one of them could not be placed on the National Council, however valuable his services might be, unless some other federation was at liberty to elect him.

A point which nobody seems yet to have raised is a possible revision of the three-year term of the National President. We should think of such matters in relationship to the future and wholly apart from any personal aspect. What will be best for the American Section in the years ahead when all of us have passed on? In

England the chief national officer is elected annually. That was also the case in the American Section until the trouble brought to us by Mr. Wadia, who forced the resignation of Mr. Warrington. The great upheaval thus caused put fear into the minds of American members. The Section weathered the storm but the fears had not subsided by the time of the next Convention and so the By-Laws that we are now revising were then enacted, including the extension of the term of the National President to three years. It was done to give greater stability in the threat of a lingering opposition that had upset things generally. But nothing actually happened and it was not really neces-

sary. It should be put back as it originally was. If a National President is a good officer he has nothing to lose by coming before the electorate annually. If an incompetent officer gets into that high office he can play havoc if he is there for three years; and we must not be so foolish as to think that it may not some time occur. Mr. Wadia was extremely popular and at one time could have been elected to that office. A little while after he deserted The Theosophical Society and joined the United Theosophists. The safe way, and the fair way for everybody, is the original plan of a one year term.

### III. Keep the Issues Clear

BY SIDNEY A. COOK

It is sound and right that we should review our electoral procedures. Nothing can be perfect, and the process of improvement is one of change.

In considering a change at this time I would emphasize two points:

First, that whatever plan is eventually offered to the members shall be entirely practicable; that is, that it shall be so thoroughly studied in the practical aspects of its application (and not as to its purpose only) as to avoid creating difficulties in carrying that purpose out. Any new plan must be studied to insure its being functional as well as idealistic in intent.

Second, let the issue not be confused with any idea that a more democratic plan of electing board members or "a more democratic type of By-Laws" can be evolved. There can be no plan more democratic than one which gives every member a free and direct opportunity (with but twenty-four others) to nominate and to vote by secret ballot for board members. There is nothing inherently more democratic in voting by counties or states or federations than in voting nation wide. The President of the United States is elected as democratically as are members of Congress.

The really important thing is that we shall fully utilize the democratic processes which are ours. If someone nationally has too great an influence on the election, so can a leader in a

smaller area, unless there is widespread exercise of the democratic privileges. If in a district there is election conflict the opinion of the National President is not likely to be less sought than heretofore and however cautious he may be to preserve freedom of choice for the members he cannot be untrue to his own judgment or refuse to give it when asked.

As I see it, democracy in the Society is not an issue. We have democracy in fullest measure now and cannot have more except by the exercise of democratic rights and powers already ours. Democracy works only as our responsibilities are recognized and our privileges utilized. If we would make more use of them through a change in the By-Laws, that would be a reason to change, but we can get no more democracy than we have. Let's keep that issue clear.

I see that a suggestion is being offered to change the term of one of the National Officers to one year. That is a separate subject, beyond the power of the present committee to deal with. But since the suggestion is based upon the thought that a National Officer can do a great deal of injury to the Society in a longer term, it should be pointed out that by the simple democratic processes at present provided by our By-Laws, ten per cent of the members can oust the National President, or any other officer who plays havoc with the Society, in short order.

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A lodge is a spiritual greenhouse where the warm atmosphere of brotherhood forces the growth of every plant; but, as in an ordinary greenhouse, none forces another.



# Biography of a Lodge

Part XII

BY ANN WERTH

THE fourth of July was one of those glorious hot summer days with cloudless blue sky and brilliant sunshine—perfect for a day at the lake. All the members except the bed-ridden Mrs. Sims met at the appointed place about ten o'clock, each in holiday spirit—even Mrs. Roberts who had consented under protest to spend the day with the group of Theosophists so that her husband might be present.

Needless to say, no serious thought was encouraged before everyone had had a swim and had become physically exhausted performing his favorite type of beach and water acrobatics. After two hours of games in the water and on the sandy beach, a few mild cases of sunburn and several cases of partial starvation were reported and then there was no thought for anything except to empty the thermos bottles, jugs and assorted pans and boxes of their savory contents.

When hunger had been somewhat assuaged, the tone of the conversation changed noticeably and soon the hilarity and nonsense had given way to a general discussion of the first season of work of The Theosophical Society in Sparta. This informal discussion was helpful in disposing of a number of unimportant details before the business meeting was called to order.

After the table had been cleared and the picnic debris burned and the extra food was neatly packed away, the group gathered on the ground in the shade of some majestic pines and the meeting was officially called to order.

First to report was the Dues Committee. This group had investigated a few rooms which seemed likely meeting places; they had estimated the running expenses for the coming year, basing their estimate on past activities and tentative plans for the future. Some of the findings of this committee were: that a twelve-weeks public study class would bring in a total revenue of about \$15.00, if the average attendance could be maintained at twelve people. About ten cents per person had been the average weekly contribution in previous classes in Sparta. This amount would pay for newspaper advertising for the first six weeks of a class. Six weeks advertising for a twelve weeks class would be sufficient since after the mid-point in the course of instruction it is no longer possible to review all the material for the new student without delaying the progress of those who have attended from the first meeting. It is therefore better not to encourage new students after the class is well underway.

Additional publicity expense, such as the circulating of the mailing list or the distribution of free pamphlets, would have to be paid for out of the general funds created by dues. The only room which the committee felt was worth serious consideration rented for two dollars a night. This was in a club building of good repute and central location. The disadvantages were that no lodge materials could be stored there and no assurance could be given that the group could always use the same room.

The committee recommended that the dues for the lodge be fixed at an amount which would include the weekly rental of a room at two dollars but that the group continue to meet at the Atwell residence for one year putting aside the amount for rent in a fund to be used to furnish their own room the next year.

The year's budget presented by the committee was:

Advertising and Publicity.....	\$10.00
Rent (42 weeks at \$2.00).....	84.00
	<hr/> \$94.00

This amount distributed among the eight members who had incomes would necessitate monthly dues of \$1.00 each, on the assumption that any public classes would pay for their own newspaper advertising.

Everyone started talking at once when the committee chairman finished reading her report—some protesting, some enthusiastic. When order was finally re-established and everyone had been given an opportunity to express his opinion, Dora Atwell spoke. She told the members that it was well that at the outset of their activities as an organization they should realize that the work could only be done with planning and with sufficient funds, that permanent growth would result only from the establishing of group solidarity. Vision and stability must be fostered. This small group of Charter Members, she reminded them, had created by their own efforts, a body which could now grow into a power for good in their community, or could die of starvation if they withheld from it the necessary care and nurturing.

The vote in favor of minimum monthly dues of one dollar was not unanimous, but the motion was carried by the majority. The treasurer was instructed to accept dues weekly or monthly to meet the convenience of the members.

The president then called upon the chairman of the By-Laws Committee for his report.

(To be Continued)

# Does God Know?

An Address broadcast on October 20, 1940, at Sydney, Australia

BY C. JINARAJADASA

IT IS the habit of religious people everywhere to assume an attitude of optimism, when all goes well with them. They say, as did Browning's Italian peasant girl, Pippa:

*"God's in His heaven,*

*All's right with the world!"*

But this easy optimism gets a rude shock now and then. We hear of some terrible flood or famine in China which drowns or starves to death a million men and women, or an earthquake in Turkey or Chile which wipes out a dozen cities. Some read the news as news, for those countries are far away; but those who believe in an all-loving God are startled. For, if God is all-loving and omnipotent, if He has complete power over His universe, does He know that these awful calamities are happening to His children? At this moment, when we in the Empire are striving our utmost to thrust back the onslaught against us of terrible forces of evil, Churches everywhere are explaining that the forces of Satan are let loose upon us and that our battle is for the triumph of Righteousness. But any student of history and ethics, any observant man of common sense can see that for himself, without any lead from the Churches. But the Churches do not answer the question: Did God know that Hitler and his allies had long planned this war; does God know that London is being bombed and innocent men and women and children are being ruthlessly slaughtered?

Of course no one who believes in God can for an instant believe that God does not know. To believe in God's existence is to believe that not the tiniest event in any corner of this vast universe can happen without His knowledge. If that is the case, then, knowing all that is happening, does God not care? Why does He allow calamities, oppressions and horrors?

I approach this problem as a Theosophist. I believe in God, not in the God of one particular group of His children, Christians or Hindus or Mohammedans or Shintoists, but in God in Whose embrace are all His children, without a single exception, not excepting even the wickedest of sinners and blasphemers. From this Theosophical standpoint there arise certain axioms, regarding this problem of "Does God know?"

The first is: Law is God's Will at work. Whether the law be one of physics—of electricity, dynamics and so on—or the law be a law of ethics, that law is an embodiment of His Will.

The second axiom is: God's Will, that is, His law, does not change. We know that we cannot prevent a current of electricity of high voltage from killing a man if he touches it; that he is a good man makes no difference, nor if we were to pray to God not to allow him to be killed. Law is law; it is because God, once having made a law, does not change it, that we can depend upon law's equal operation everywhere and at all times.

The third axiom is: As is the cause, so is the effect. Action and reaction are equal and opposite is the third law of Newton. Apply it to the moral realm and then the law is: As you sow, so you reap; sow little and you reap little; sow much and you will reap much; sow good and you reap good; sow evil and you reap only evil. No amount of prayer will change a bad sowing into a good reaping.

And the fourth axiom is: God does not annihilate any evil created by man. Of course evil is contrary to God's will; yet if a man generates a force that is evil, God does not get rid of that evil force, which opposes His plan, by annihilating it. No force can be annihilated; but its action can be counterbalanced by other and opposing forces.

And the last axiom is: War is not the cause of evil and misery; war is not a cause, it is an effect. War is the effect of antecedent causes of misery and evil.

It is here that we get an illuminating thought from ancient India concerning all wars and revolutions. They said of old in India, "The tears of the poor undermine the thrones of kings." We have in that phrase the clue why calamities, and horrors, and wars occur. God cannot prevent them, for they are the effects of evil forces generated by His children. He cannot annihilate those forces, but He does adjust them by creating new forces to counterbalance the old, and He calls on those who understand His ways to cooperate with Him.

"The tears of the poor undermine the thrones of kings." A week ago I arrived from London;



I have been in five air raids, and once heard a bomb burst near by. I have a home in London, and I am a ratepayer in Kensington. I have gone through the training necessary to put out incendiary bombs. Since leaving I have cabled several times for news. The house is still there, and all the Theosophical activities there still continue. I hope Ginger, our young cat, has not been driven out of his wits by the noise and run away. However, he, too, is registered and bears a badge with his number on his collar. Ginger is a truly Theosophical cat, friends with everyone; everybody's lap, even a stranger's, is a lap for him.

I know England on and off for 50 years. I know the life there which the well-to-do families live, which the very rich live, and something of the way the poor live. On the one side there is wealth, polished manners, beautiful homes, healthy and well-dressed men, women and children; on the other side poverty, degradation, disease, and cramped and colorless lives. It is a poverty that can be prevented in England, that heart of the Empire, England that is wealthy, that is full of ability and pluck, but poor in understanding and sympathy. It is a land where there are luxury foods and drinks, luxury clothes, luxury sports and amusements—but the best only for a few, when the best should be for all.

You know that a few months ago the children from the eastern counties of England and from London were evacuated. Thousands of the well-to-do in an outburst of sympathy and patriotism opened their homes to the children. But these home-owners learned startling things—how the children accepted lice as natural, how they saw nothing odd in their behavior in using a corner of a drawing-room or a passage as a convenient place for their physical needs. These home-owners will tell you how with startled horror they burnt the children's clothes in which they arrived and hurriedly got them new ones. No wonder that one candid publicist had to say last October: "We have got to admit now that dirt and lice, as well as Liberty, are part of our social heritage."

These conditions of contrast of wealth and poverty, luxury and want, are in every nation in the world; they are not peculiar to England. But these "tears of the poor" in a system of life misnamed "civilization" generate mountain-ranges of evil forces. God does not annihilate them. In due time, just as mountains tops overloaded with snow crash as avalanches, so do these evil forces come crashing down, bringing in their train the destruction which we call calamities.

To-day we live in a world of calamity. What is our role in that world?

First of all, to understand the causes which have created the calamity. I have mentioned them. And secondly, to cooperate with God, in all the good which He plans for His children, in spite of the evil which they have generated. There are two ways of cooperation, one is to give of our wealth and strength; and the other, to give our heroism. For God cannot build the new world without heroes.

You know how today thousands of men and women, civilians, not in uniform, and hundreds of innocent and helpless children are being massacred. Does it not seem a fearful and terrible waste of precious human lives? Does God know? In answer, there is a viewpoint which I desire to present to you today. Admit for a moment, merely as a theory, that Reincarnation is a fact, that it is God's law that a soul has not only one life on earth, but many. Then, these innocent men, women and children have not been deprived forever of all the good in life by their death; they will return. And since their lives were given in God's cause, they will return ennobled by the sacrifice which they have made.

Once again old India can give us an illuminating thought. Warfare is accepted as a necessary evil. Of course the reign of goodness and love must be the goal of all. But all mankind are not ready to work for that goal. There are millions of young and willful souls whose creed is "Myself first," and are not willing to put mankind first and the individual last. The spirit of the brutal warfare of the jungle is still inseparable from our conception of life. Under these conditions it is impossible to allow those who believe in selfishness and ruthlessness to have everything their own way. Someone must oppose them, for the sake of the higher destinies of men. To give way to brutality and exploitation, because otherwise we must fight, is not the true way to establish permanent peace.

With this standpoint, old India says that the warrior who dies in a noble cause, in a fight not sought by him but thrust upon him, not only does his duty on earth, but also wins heaven as a reward. The man who dies for Righteousness has lived the life of lives. By his heroism and sacrifice he brings nearer the day of the final victory of right principles in human affairs.

There is no waste when sufferings are endured and lives are given in furthering God's plan for men. The dead return, and by their dying release more heroism in the world. Without heroism God's plan halts in its fulfillment.

With these thoughts, we can cooperate with God's plan. It is His plan that there shall be nations and national patriotisms. But what principle shall guide the nations? There is today a struggle between the free peoples and the slave peoples, between democracy and dictatorship. This struggle has been fought out not once but many times, and we can learn much from the past. The best historical instance is Greece.

There were two City States in Greece, Athens and Sparta. Each produced strong men and women, each gave birth to heroes. But the two states had different aims and ideas. In Sparta, a small oligarchy dictated the policy that every male citizen had to have only one idea, that of the state. There was no family life; the men had their meals at public messes; they were ashamed to be seen going home, and went there only in the dark; extra-marital relations were looked upon indulgently, provided the mating produced strong children for the State; they had no business except to fight and to train for fighting; from seven years onwards the boy was removed from home and brought up in a military school; the women, too, were trained in gymnastics to be healthy mothers. Sparta dominated the thoughts of all Spartans; they cared little for the delicacies and beauties of life; they preferred to be blunt, brutal, silent and strong. The individual was nothing in Sparta; the State was everything. It was a creed that many admired in Greece.

Athens believed in the individual; her creed was: Let the individual develop in a rich and rounded life of self-expression, and then when Athens needs soldiers, every man is a soldier, but when no soldiering is required, let the individual act as a judge, as a poet, as a patron and critic of the arts and sciences. Every Athenian took part in politics in Athens. So Pericles gave Athens beautiful buildings and statues, and many State matters to vote upon. But at the same time he trained the Athenian's mind, heart and imagination. Athenian poets and playwrights revealed to the individual a wealth of richness in his thoughts and emotions. And all the theatres were free to the citizens. It was they who awarded the prizes to dramatists and poets.

Both Athens and Sparta exploited their weaker neighbors; they did evil to others. For a while Athens dominated all Greece, and unjustly; then Sparta defeated Athens, and dominated all Greece, and unjustly. Both passed away. But what did totalitarian Sparta leave, and what Athens and her free democracy? Where are the poets, dramatists, philosophers and artists

of Sparta? She produced none. The delicate faculties of the spirit could hardly thrive on her soil. But Athens gave to Europe such a wealth of poetry and philosophy and art that all Europe seems as if still only working out ideas which originated in Athens two thousand four hundred years ago.

It is this same struggle that is taking place today. Shall the totalitarian state be the victor, or the state of the free individual? If the totalitarian state is victorious, mankind will be thrust back into an era of cultural darkness that may last who knows how many thousand years. If Germany, Italy and Japan win, life will not be worth living for those of us who feel moving in our hearts and minds the free spirit of God. This is indeed a "day of judgment" when the sheep are being separated from the goats. Make no mistake—the war is not just at the door step of each Australian home; it has gone past the door step and is in your front hall, though you do not seem to know it. It is time you did.

Every single one of us is involved in this struggle. Every one of us must be a warrior. While those who are of an age must spring forward to fight for the cause of all mankind, those of us who are prevented by age or other handicap from doing that, can yet give a valuable contribution. It is, by so re-ordering our private lives — our thoughts and feelings, our words and deeds — that we become every hour of the day channels of the Divine Will.

We must re-condition our personal religion. Like a motor-car that can still do much, if only it is re-conditioned, so is our religion. We must use our religion in a new way. It must accompany us in our business, in our games, in our social intercourse, in our suffering. We must each of us ask of himself or herself: "What is my role?" Our religion must teach us our role. And when I say "our religion" I do not mean "our priests."

Priests, if they are wise men, can help us; but we must not be dominated. The dictatorship of a priesthood is as bad as any other dictatorship. That is why, incidentally, I object strenuously to Mr. Gandhi's doings in India, for at bottom he is a dictator, though under a saintly guise.

A true reading of the history of all peoples shows us how God is ever building and rebuilding His world. His aim is a perfect world. But He needs must unbuild many structures which His children have erected. That is what is happening today. He is striving to destroy the old order everywhere of slums, profiteering,



privilege, and the ruthless creeds of nationalism; He is aiming at destroying in each of us our sloth and callousness, our cowardice and our clinging to old ways.

Whether He succeeds now or not, depends on how many will enter the fight on His side. I think enough men and women will enter that fight, as they begin to understand.

When at last hard won victory is ours, then pray that the old order may never return. To prevent that return, we must work now, first to understand how out of this welter of blood and tears, God, *who does know*, is aiming to build a united world. His plan is to build a new Australia, a new England, a new Germany. We must work—in addition to our war work—to abolish all party divisions, to

build unity in the town and the nation. We must lay aside all bickering criticism and judge only with the spirit of charity. We must control our tongue, purify our heart, and see that our hands cause no preventable injury to those weaker than ourselves.

Then, one by one, we shall become channels of the Divine Will; each will become a finger of God's hand that is shaping a new world. Then will be born the Parliament of Man and the Federation of the World, and all the battle flags will be laid aside as having no longer any message for us; then, for the first time, there will be no poverty and exploitation anywhere in the world, for all the Fatherlands and Motherlands of the world will be subservient to one *Brotherland* of all *Mankind*.



## Correspondence

DEAR EDITOR:

May I tell you how thankful I am to you for publishing in the December Number of THE AMERICAN THEOSOPHIST that categorical answer given by C. W. Leadbeater to the question about closed meetings of a lodge of The Theosophical Society.

As I travel about, I can notice the difference in the atmosphere of a lodge where that ideal of forming a channel for the Masters' use has been smothered under the well-meaning senti-

mentality spoken of by *one who knew*. Unconsciously, the whole work is toned down so as not to give offense to non-members for whom Theosophy is mostly a theory.

If we are to fit ourselves to pass on to the world the teaching which it needs more than ever, it is high time we should cultivate in ourselves what H. P. B. used to call "the occult nose." I hope many will give serious consideration to that most timely article.

MARIE POUTZ

DEAR EDITOR:

Referring to the October, 1940, issue of THE AMERICAN THEOSOPHIST—especially to the articles "New Light on the Gospel," page 223, "World Day for Animals," page 236, and "Mickey, My Collie," on page 237, it is impossible for me to find words to even partially express my extreme gratification that these selections were made and published in THE AMERICAN THEOSOPHIST. They are splendid.

There is no group of people, I suppose, that has more and better reasons to understand the importance of humane thought and treatment in reference to the animal kingdom than the Theosophical group. Everywhere, in all the literature and teachings of our leaders, this idea of grave responsibility towards "our younger brothers"

is emphasized;—and what is so effective about it is that the Theosophist has reason to understand just *why* this importance. For instance, the result in the future caused by the different methods of individualization. There is a vast difference as to whether the animal individualizes through affection, resulting from kindly treatment, or through the intellectual stimulation caused by effort to avoid and escape cruel treatment. What untold results stretching down through the centuries! With good reason did the Buddha state in substance that "What is most needed is loving kindness;" and there is no doubt that He meant "loving kindness" towards the sub-human kingdoms as well as towards humans.

B. S. L.

# In The Coin of Karma

BY WILMA VERMILYEA

I AM very well aware that Dr. Arundale needs no defense from me or from anyone else. His attitudes and opinions are based upon what, in his conscience, are the undeniable evidences of Right and Truth, which therefore defend and support themselves far better than anyone, even he, could do. However there comes the inclination to speak up at this time, as a Theosophist, in declaration of myself and of my stand. My full weight, for whatever it may be worth in this vital issue, is with him, and without reserve.

Dr. Arundale has thrown a torch among we American Theosophists. To those who miss their catch it will appear to be only a firebrand. Should this be so, let them be implored to refrain from any attempt to stamp it out or to deny it—even in their own hearts—until they have made effort to understand it. Perhaps it may seem to them to burn with a crude and elemental flame. They may feel it is unworthy of the hand of a Theosophist; that peace is what Theosophists want, and not war.

If they are so inclined to feel, let them consider which part of themselves is presenting them with such ideas. Take time to think about the personality and its inherent selfishness, its everlasting inclinations to cling to its known and comfortable habits; and above all, to consider its well developed powers of self-delusion. If, after that exercise of examination, they can still discover in their hearts no spark in common with the torch's flame, then, and only then, let them pass it by.

Of course Theosophists want peace. They want it above all else, and they want it with more fervor than anybody else simply because they know more about that much-desired objective. Their campaign to bring it about should, therefore, be more intelligently conceived and executed than other attempts. Theosophists possess, in their Ancient Wisdom, a background of incalculable value to any work they may set out together to accomplish. But Nature makes no leaps. If we will have our peace, then we are going to have to work for it, not only together among ourselves in ways we understand, but together with our brother human beings and with them according to a manner which is, for them, both comprehensible and effective. If fighting is the order of the day, surely Theosophists are the people in the world who are best equipped in understand-

ing and ability to acquit themselves most effectively as Warriors in the cause of Truth. They betray themselves who would refuse to do so in a time of urgent need.

There can be no room for further doubt in any mind that the whole World is facing a time of gravest extremity. Let us hope, then, that we shall not become so far immersed in our ideals for the future that we are unable to see the needs of the present. Let us endeavor to translate those ideals into such activity as will fit and meet the present needs of humanity.

When the electricity in your home goes off the circuit and you are left suddenly in the dark with desperate need of light, what do you do about it? Do you not resort to some more ancient and elemental form of illumination? A candle, perhaps, is lighted, or a lamp is improvised, and if the need of light is of sufficient importance, one is not particular about materials.

Here in the world we have a somewhat analogous circumstance before us. The refined, the evolved, the developed Light of Truth is being heartlessly attacked and put out, and with the most terrifying efficiency. All through our little community of the World, where men are huddled together out of space, we have seen home after home plunged into darkness. Horrible darkness, to discerning eyes.

Are we to sit at our windows and watch, without being moved, such intolerable invasions of human decency? "It can't happen to us," perhaps we think. But, oh! it can! Either from without or from within. We are not free of the Karma of destruction, and someday, either by our own will, or by having the necessity forced upon us, we must be compelled to use destructive methods, against our desires, in order to preserve our priceless spiritual heritage—our Freedom. It would be far better for us, as a nation and as individuals, if we were to take upon ourselves this duty, of our own free will. Voluntary sacrifices, in the coin of Karma, are always worth more than compulsions, and they bear interest. The Karma of the world is also our Karma. We cannot escape it by wishful thinking. We must act.

If we do not act, it is not at all impossible that we shall be forced to grope in such a darkness as the world has never known before. Our very candles, our reserve of scientific and of worldly light, might be taken from us, for

to those who serve the Darkness all manner of light is to be avoided. All Truth, however mundane and material, is a blow against them, and a wound in their armor. Out of their knowledge of this springs their frenzied attempt to obliterate every spark of Truth.

We know that they can never be altogether successful. Violence and brutality carry within themselves the very force of their own destruction. They must ultimately perish as they hurl themselves against the unyielding battlements of Light which they cannot see. For it is true that Light, too bright or penetrating, is darkness. And to the eyes of the ignorant, the violent and the brutal, our Great Light does not exist. We cannot touch or move them with it directly. Yet we all know that they must be reached and influenced, and by a force of power that will move them. What other course, then, lies open to us than to employ the ungentle fires of battle, if such give the only light our troublesome brothers can comprehend?

It is not as though we would make war upon

them to destroy them. On the contrary, we admire their solidarity, their intensity of purpose, and we would divert those qualities toward the progress, instead of the destruction, of human interests. Our ultimate object should not be to subjugate but to free them, for those who would take the freedom of others prove themselves to be the least free of all men. They demonstrate their own subjugation to such deathly powers as no human soul invokes without inviting its annihilation. Knowing this, it is not our brothers that we fight, but the incubus of hatred that has come to animate them. We ought to do this willingly and with determination born of our knowledge of the Truth. What is ravaging the world today is no simple injustice to be left to the future to balance. It is a manifestation of the accumulated wrong-doing of the world—our own as much as anyone's, and it is our duty to oppose and to help with all our might to slay this dragon which we ourselves have helped in the long past to create.



## H. B. P.'s PRECIPITATED TEAPOT

(Continued from Page 2)

appeared, with the result that the capacious bin is already gorged to bursting.

But why had the Royal Borough failed to do its duty? For a cause that everyone abused, but I no longer. England has had a spell of unusually cold weather, and there have been three or four falls of snow, not very deep in London, but still enough to keep the Municipal workmen occupied in other ways, and the dust collecting, therefore, has been disorganized. Anyway, from the bottom of my heart I blessed the horrible weather, which prevented the dust-bin being emptied. Mrs. Grimm quite remembered the broken bits of the teapot being put into the bin.

Breakfast over, Mrs. Grimm, and my India-Australia-England secretary assistant, Miss H. S. Kemp, and our "charlady," Miss Christine Scott, all met in the kitchen, where newspapers were spread on the floor, and the garbage can hauled in from the area (two people required, as it was full and heavy) and the contents emptied on the floor. The hunt began. It was

a half-hour's job, with gloved hands turning over cinders, and other usual contents of a garbage can. One fragment of the teapot was found! And so, with the careful sifting of three people (I supervising and receiving the fragments), all that could be recognized as a part of the teapot was found, and put on a plate, and taken back triumphantly to my room, to be restored some time to its pristine shape.

### FINALE

Here is a photograph of H.P.B.'s precipitated teapot, restored by an expert who has put the pieces together. (See inside *Front Cover, Ed.*)

The President of The Theosophical Society must henceforth be responsible for it. I have had enough of it, and am thankful that I escaped a severe handling by karma by the "skin of my teeth."

*Query:* Did Providence arrange the atrocious weather, so that the teapot should not be lost to the Adyar Archives?



# Reading Can Be Exciting

BY ALEXANDER HORNE

**H**AVE you ever thought of reading as an adventure? That is just exactly what I have found it to be. Let me take you on one of my *Safaris*.

My Happy Hunting Ground is the public library. The "sight" to my rifle is the catalogue index. I look casually over the field, and select some likely quarry. Let us see, what is it going to be this time? Anthropology, Archaeology, Astronomy? Or perhaps at the other end of the alphabet—Zend-Avesta, Zodiac, Zoology? Well, let us make it Archaeology—I haven't hunted that bird for a long time. Now, then, Archaeology of what? (More thumbing through the index cards). Now I've got it. Archaeology of the Ancient Greeks.

My quarry selected, I look over various synopses and tables of contents and pick out some suitable book—almost anything will do for a starter. I take the book home, read it with note-book in hand, making short notes and summaries of worth-while passages, and marking references for longer passages too tedious to copy. Later I will type them out in full in my permanent loose-leaf note-book, together with the rest of my notes. This will provide me with an effective digest of the book as a whole. I make note, especially, of various references to other works, picking out those I would like to read further.

The horizon now begins to fan out before me. Many divisions and sub-divisions of the subject begin to suggest themselves, paths and by-paths for further exploration, sometimes in bewildering variety. They cannot all be followed, of course. But one path soon looms up as of supreme interest for the moment. The appropriate book is taken out, read and summarized or "digested" as before. This in turn opens up a still wider field. One book suggests any one of a dozen others. A division of a major branch of the subject points to a dozen possible sub-divisions, each one of them entrancing and fascinating in the extreme.

A wide and largely mysterious subject now begins to fill in with detail. A dry and dreary topic begins to take on color and animation. A book, heavy with technical details and allusions, becomes light and even exciting reading when some familiarity with the terms and subject-matter has been achieved.

By this time I have read perhaps a dozen books on the subject of the Archaeology of the Ancient Greeks, with side-excursions to Crete, the land of the Minoans, ancient burial customs, primitive art, the Eleusinian and Orphic Mysteries. I have been induced to read Homer's *Odyssey*, for a glimpse of the ancient gods at work and at play—and thoroughly enjoyed the stirring epic; I have delved into the philosophy of the Peripatetics, listened to the sharp logic of the Sceptics, dialogued with Plato and his Academicians. I have also played ring-a-ring-a-rosy with the Dryads, and roamed the woods with Pan, hunted with Diana, fought with the Centaurs, prayed to Zeus, and poured libations to Apollo. I have thus had a glimpse into a world that I never before knew even existed; and—because of the many references to this world from so many angles by this and that author, each attacking the subject from a fresh angle, and throwing new light on an ever old subject—this world has come out of the shadows of the imagination and become red with life and vigor. Something in addition which had always been a very hazy thing to me—the religion of the Ancient Greeks—has now become as objective as flesh and blood. And the process has been, not only painless, but actually enjoyable, and in fact a relaxation. Moreover, the accumulation of notes (the digest of each book being properly filed away in my stack of loose-leaf binders, alphabetically arranged) is always at hand for quick and accurate reference for magazine article or lecture—I make note of chapter and verse, and am never stumped if I have to cite a reference or authority. No hunter of wild game has a trophy-room more replete with mementoes of his various exploits than is my book-shelf. And while *his* game is dead and stuffed, decapitated or disemboweled, mine is ever fresh with life and thought and imagination. Exciting? I'll say it is. *You* try it some time.

And out of this hodge-podge of miscellaneous notes on various aspects of the main theme, I even have an article I finally concocted into more or less coherent form, and which I have provisionally titled "The Background of the Mysteries." Some day, (who knows?) you may even read it in *The Theosophist*.

# Theosophy for Children

No additional *Lessons in Theosophy for Children* will be issued for a time. Instead, greater effort will be made to put the 52 *Lessons* now available into the hands of more mothers and teachers. These are available for immediate shipment either in sets of thirteen lessons or the full fifty-two, a weekly lesson for the full year. Our *Lessons* are not dated, but may be used any week, though it is urged that the

sequence be followed.

Orders continue to come in from all parts of the United States and Canada. In spite of world conditions, orders come from distant places—Batavia, in the Dutch East Indies, South Africa and Bombay. Classes throughout the country are being resumed after a summer of inactivity.

JESSIE R. McALLISTER

## The Round Table

Three new Tables have been formed since Convention time, and one is about to be chartered in Chicago.

Friendship Table at Olcott, is flourishing under the direction of Mr. James Wycherley, of the Olcott Staff. On October 30, eight children were initiated and at the following meeting four more, so that the group now comprises about twenty enthusiastic young people who have voted unanimously to call their Table "Friendship." These are neighborhood boys and girls, for the most part unacquainted with Theosophical ideals.

On November 10, eighteen Round Table members and guests drove from Portland, Oregon to Longview, Washington to perform a most beautiful ceremony for the Kelso-Longview Theosophical Lodge. Fifty-four people were present and Mr. Jackson announced the chartering of a Table of which he would be Leading Knight. On November 30, he drove to Portland to be Knighted, for while Tables can be started without actual initiation of a Leading Knight, more power does come through the giving of the degree. As soon as possible all Knights should actually be Knighted—Summer School

and Convention gave opportunity to twenty this year.

On that same afternoon in Cleveland, headquarters for the National Round Table, "King Arthur's Round Table at Tintagel" met in full regalia to give three Pages their Companion Degree and to admit one new Page.

Mrs. Jane Hoyt, who with her son, Keith, was Knighted at Olcott this summer, recently started a Round Table in Columbus by inviting fourteen children to a beautifully served dinner and then enrolling many of them for Round Table work. Mrs. Hoyt reports that there are twelve others who may join later. A Table may be chartered, however, with just a Leading Knight and three members, Squires, Companions or Pages.

When Mr. and Mrs. E. Norman Pearson visited the Middle Atlantic Federation this fall, Mrs. Pearson gave a most inspiring Round Table talk and initiated Dr. and Mrs. George W. DeHoff, who, although they have for years been interested members, had never received the degree. Mr. Elwood M. Davis was also initiated, and hopes to gather some children around him for a Baltimore Table soon.

ELISE R. STAGGS

All laws of nature are expressions of the divine nature, and we live and move within them; but they are not mandatory; they are forces which set up conditions amid which we live, and which work in us as well as outside of us; we can manipulate them as we understand them, and as our intelligence unfolds we become more and more their masters, until the man becomes superman, and material nature becomes his servant.

— ANNIE BESANT

## THE SAINT OF COURAGE: JEANNE D'ARC

(Continued from Page 3)

She asked at once for men to raise the siege of Orleans, which had then been going on for a long time. Addressing the Dauphin after Mass she said: "Place your kingdom in the hands of the King of Heaven, and the King of Heaven will do by you as by your forebears, re-establishing you in your kingdom." She is said to have clinched Charles' dilatory indecision by whispering in his ear a secret he believed to lie only with himself.

Jeanne's army began to gather. There were any amount of arguments and conferences. One professor of divinity said to her that if it were God's Will to drive the English out of France, that would suffice without men-at-arms. "If we help ourselves," was her answer, "God will help us. Men must battle; God will confer the victory."

Finally Charles hesitated no longer. He assigned her a military household, with Jean d'Aulon as her esquire. He gave her a complete suit of armor, and she carried a standard with the words "Jesus Mary" painted above the device. The army set out to the relief of Orleans. Strong in her conviction that she was the instrument of God, Jeanne knew no obstacles, tackled the fiercest opposition. She won the adoring loyalty of the great Gascon General La Hire, and for her sake he tried to cure himself of his habitual blasphemy.

The raising of the siege of Orleans, the sweeping of the invaders towards the shores of France, the crowning of the Dauphin at Rheims—all this is written in French history. With her King crowned, Jeanne would have gone back to her sheep and obscurity, but Charles was in no wise willing to lose his precious "mascot." She knew that her mission was accomplished, and now her life turned towards dark days. She was taken prisoner by John of Luxembourg, and put in his castle in Picardy. Imprisonment was very irksome to Jeanne, and she attempted to escape. So finally they brought her to the castle of Beaurevoir, and the Duke of Burgundy delivered her to the English. By the English she was brought to Rouen, where she was tried by Pierre Cauchon, an officer of the Inquisition.

Full records of this trial are in the archives of France. Under the smooth and apparent patience of the examiners can clearly be seen the hypocrisy, cruelty and guile with which

a political assassination took on the mask of piety. They steadily set out, not to discover whether this girl of nineteen had committed offences against the Faith, but to prove that she was an emissary of Satan, and had received her support from the powers of darkness. The Church herself, in the Rehabilitation Trial of 1455, accuses her own tribunal of having proceeded faithlessly, maliciously and fraudulently.

Before her trial Jeanne asked that she might hear Mass. This was not allowed her on the grounds that she was clothed in male attire, no other having been given her. She was accused of indecency, and of uttering things contrary to revealed religion. She described her fear on first hearing her Voices, the bright light which accompanied them, the clear directions they gave her, and was unswervingly firm in her declaration that they told her only good, to attend Mass and to live a pure life. Traps were set for her many times, but she evaded them all by her simplicity and unfaltering sincerity.

An indictment was formed, of seventy articles, asserting that "since childhood she had composed many sorceries and superstitions, that she had invoked evil spirits, had permitted herself to be worshipped, had lived with dissolute women, had scandalized the world by the adoption of male attire, had boasted that her apparitions and revelations had proceeded from God whereas the said apparitions were rather fictions of human invention or else proceeded from the Spirit of Evil, etc."

They took her to the torture chamber, they warned her of death by fire here and hereafter, but though sometimes under torture she momentarily recanted, always afterwards she again affirmed her belief in the authenticity and divinity of her unseen guides. The end came. Jeanne was condemned to death by burning. As the fire was lighted she asked for a cross, and an English soldier broke a stick and made one for her. Claspings this to her heart she was heard as the flames leapt up to repeat the name of Jesus, and the shuddering on-lookers started the cry, "We have burned a Saint!"

Deserted by those whom she had aided and rehabilitated, the cowardly king apparently never lifted a finger to help her, Jeanne La Pucelle, Joan the Maid, died a fearful death at the age of nineteen years, true to the last of her divine

(Concluded on Page 20)



# What Theosophy Gives

BY GEOFFREY HODSON

**T**HEOSOPHY gives a sense of the worth of life, a realization of its supreme importance which inspires and nerves its students to evolutionary effort.

Theosophy provides a coordinating philosophy of life and opens up to the thought and aspiration of the student the vast vistas of the future with their challenge to the present.

Theosophy, by revealing the great plan of life, sends the student on his way into that future confident, serene, knowing that happiness and fulfillment await him.

Theosophy offers a scientific philosophy of life which embraces both the physical and superphysical worlds, each with their varied forces and phenomena. Nevertheless, Theosophy affirms that each man can, and eventually must, win his own spiritual experience and understanding.

Theosophy teaches that every man has tremendous spiritual power at his disposal. This power, he can discover and release both for his own regeneration and for the regeneration of the race. He who discovers and radiates this inner force becomes as a pillar of light in both the spiritual and the material worlds.

Theosophy inculcates in the student reverence for the Divine Life in all beings and in all things, reverence for those greater than himself, reverence for every woman as mother or potential mother and preserver of the race, for every child as symbol of the Christ Child, "for of such is the Kingdom of Heaven."

Theosophy gives to each his own deeply religious faith consistent with scientific thought. This faith need not be blind. It can be founded upon direct inner experience and be therefore unshakable.

Theosophy thus emancipates the spirit of man from the wall of suffocating dogmatism, which, upheld by formalism and the inculcation of fear, so long closed in upon that spirit and stifled its voice.

Theosophy strikes the note of spiritual and intellectual freedom and this great note The Theosophical Society sounds forth continually.

Theosophy teaches the divinity of man as a spirit, the uniqueness of man as a soul and the freedom of man as a personality. Yet within that uniqueness and that freedom exists the fact of unity. From realization of unity springs the greater love, the impersonal love for all that lives.

This impersonal and selfless love guides every thought and action of the true Theosophist. By it, he knows, the world and all within it will one day be set free from the darkness of ignorance, sorrow and pain.

To that great day of liberation the Theosophist looks. For it he works, confident that by his labors, and by the labors of all who love their fellow-men, the age of light, of brotherhood and of peace will dawn upon earth.

In abundance, these riches of the mind and spirit Theosophy gives to the world.

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## EDITORIAL

(Continued from Page 4)

are members, inquirers, attendants at lectures, at classes, visitors to our lodges, etc. because the lodge can do something for them.

Then for 1941 let us seek in every member or guest of the lodge the opportunity each presents. Let us resolve to provide for each, not just entertainment, of which so much is available, but that friendliness to which all hearts respond. Let us study and discover the need of each and take a single step towards its fulfillment. Let us find a place that each can fill, a contribution of some kind that each

can make. Let us look up every absent member and learn how his interest may be served.

By directing our new year resolution to the unostentatious friendly helping of every member and friend of the lodge, each of us will come nearer to a happy fulfillment of his personal aspirations, and the lodge will become such a center of good will and active interest that when 1942 comes along we shall marvel that it could be the offspring of the lodge of 1940.

Cast down the barriers.

## Theosophy in the Field

**Berkeley Lodge:** "We are holding a public Theosophical lecture every Monday night besides our regular Thursday night lodge meeting. The attendance is increasing and the interest taken is most encouraging."

**Besant Lodge (Seattle):** "Miss Anita Henkel, Dr. Arundale's representative in the United States, visited Besant Lodge on her way East. In addition to the messages of the International President, she shared with the members the knowledge and experience gained during her stay at Adyar. She also spoke on "The Women of India" at the regular Saturday afternoon Tea; and was the guest of honor at a dinner given the following Sunday evening."

**Billings Lodge** used the *Introductory Correspondence Course* as the basis for their discussions during November. Miss Fay Anderson and Mr. John Hibscher gave excellent talks on topics related to the study course. Miss Anita Henkel talked to the members on November 25, following which a luncheon was served by the women.

**Chicago Lodge's** program for December consisted of the study of "The Laws of Manu," with Miss Clara F. Hoover as the leader of the discussions, and a continuation of Mrs. Arley Barber's lectures on "The Astral Body." On December 28, Dr. George B. Lake lectured on "Our Selves; Our Bodies and Souls."

**Fellowship Lodge** continues their study of "The Laws of Manu" and "The Art of Friendship." On December 12 an "Adyar Hour" was held, during which time a news letter from the Liaison Officer at Adyar was read. On December 19, Mr. J. C. Myers gave a Christmas talk and Mrs. Elizabeth Wagner led a round table discussion on "The New Age." The quarterly meeting was held on December 26, followed by a Shadow Convention of the International Convention now being held at Benares. Readings from Dr. Arundale's 1939 Adyar Convention Address were given and extracts from "The Convention Daily News" were read.

**Milwaukee Lodge:** Mr. Frederick Werth will give a series of seven lectures to Milwaukee Lodge beginning January 10. The lectures will include "America Set Free," "The Technique of Brotherhood," "Born to Die," "Theosophy: A Philosophy of Optimism," "The Science of the Self," "The World Crisis and Justice," and "The Building of a Personality."

**Miami Lodge:** Every Friday evening the lodge holds "Open House" for friends and members. A Health Supper is served on the first Friday in the month, followed by musical entertainment, a talk on some phase of the Ancient Wisdom by a T. S. member, and a guest speaker, and the evening is closed with community singing. The other Friday evenings in the month feature "ice cream social" arrangements, with the same program of music and talks, from 8 to 11 o'clock. An average of forty attend these evenings.

**Minneapolis Lodge** presented Miss Anita Henkel in a public lecture on December 1. Other lectures open to the public during the month included "Symbolism, The Key to the Universe," by Mrs. Mary Boxell, "Beyond Our Senses," by Mr. H. W. Porter, "The Symbolism of Christmas," by the Rev. Newton A. Dahl, and a "Christmas Reading," by Mrs. Helen Leonholdt.

**Oakland Lodge** held its annual bazaar on December 7. It was well attended and an unusually good musical program was presented after the delicious vegetarian dinner. A substantial sum was realized for future needs of the lodge.

Recent lectures include "The Problem of Unfoldment," by Mr. Arthur Maye, "The Key to Your Mental Storehouse," by Dr. Aylmer Harding, "The Hidden Side of Christian Festivals," by Mr. George Bartholomew, and "The Masters of Wisdom and Power," by Mr. Boris Bogo.

**Pacific Lodge** writes that their Friday evening Inquirer's Class is growing steadily and that the interest and enthusiasm of the group provides the stimulus for questions which guide the discussions. The meetings are conducted by Mrs. Ruth Doak, assisted by Mrs. Henry Noyes and Mr. John Packer.

**San Francisco Lodge:** The November Sunday evening lectures were given by Mrs. Ira Doak, Dr. Aylmer Harding, and Mrs. Elsa Greven. On November 1, Miss Anita Henkel gave a special lecture to lodge members.

During December the Sunday lectures included "The Temple of Initiation in Egypt," by Mrs. J. B. Lovejoy, "The Key to Your

Mental Storehouse," by Dr. Aylmer Harding, "The Light Within," by Miss Mary Field, "God's Soul and Religion," by Dr. Kanta C. Gupta, and the film "Man and His Bodies," by Mr. Boris Bogo.

**Tallahassee:** Although we have no lodge in Tallahassee as yet, the informal "Conversational Meetings" continue to attract interested people to the apartment of Miss Alice Allen. On November 17, Miss Janis Heal, a talented musician, played a number of selections for the assembled friends, and Mr. Rawdon Sharpe spoke on the subject of "Reincarnation" and explained how the Ego enters incarnation. Miss Allen hopes that a study group will eventually be established there. So do we.

### **The Chicago Federation**

November 30 was the occasion of a gathering of the lodges comprising the Chicago District Federation to honor Dr. Arundale's birthday and in so doing to enjoy an evening of Theosophical fellowship. After a program of entertainment by representatives of the various lodges, a grand march was executed with grace and agility, followed by folk dancing and refreshments. A birthday greeting was sent by thought wave to Dr. Arundale, followed by a confirming cable. The group was honored by the presence of the National Vice-President, Mr. James S. Perkins, and Mrs. Perkins. This party proved so delightful that another is planned for February 22.

### **The Michigan Federation**

The winter meeting of the Michigan Federation was held Sunday, December 1, 1940, at

the Detroit Lodge rooms. There was a departure from the regular routine, in that the entire day was given over to the members, there being no public lecture. Our guest of honor, Mr. Rogers, who has been giving public lectures in Michigan for the past six weeks, gave his only talk to members in the state. There was a very definite feeling of drawing closer as a group and of effort made to see things from the other brother's point of view. Miss Ella Grace Webb, President of Port Huron Lodge and Mr. Edwin Lord, President of Detroit Lodge, conducted a Theosophical Professor Quiz program, which was entertaining and instructive.

There were sixty-eight registrations and fifty present for dinner. Weather conditions and bad roads kept two of the most distant lodges from being present.

### **The Mid-South Federation**

We congratulate the Mid-South Federation on the first and second issues of its new official publication, *The Federation Times*. It is particularly gratifying to know that another federation is contacting its members with a very fine publication. This type of creative effort is always a most welcome and useful contribution to the cause of Theosophy.

Doubtless the Mid-South Federation would be happy to exchange copies of their new publication with other federations or with lodges which publish or plan to publish a similar news sheet. Such an exchange of ideas is always helpful.

Geoffrey Hirsch is the Editor, and Irving Walker the Business Manager. The address is 622 Peachtree St., Atlanta, Ga.



## **THE SAINT OF COURAGE: JEANNE D'ARC**

(Continued from Page 17)

mission and to her own pure soul. Deserted, tortured, and alone, she had no aid but God and her own unconquerable soul.

Centuries afterwards the Church which had killed her canonized her as a Saint. Of her it was true, as another martyred son of the Church, Giordano Bruno, said later on of himself, that "to know how to die in one century is to know how to live for all centuries to come."

Saint and soldier, woman and patriot, Jeanne D'Arc has become the symbol of selfless heroism all over the world ever since her short, heroic

life and splendid death. Wherein lay her power? Where such power ever resides, in that flawless purity of intent and trust which works miracles, that sovereign power which "reaching ever upwards, securely passeth through all," even defeat and death. To her, as to Joshua of old, the Divine words were spoken: "Be strong and of a good courage; be not affrighted, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest." And on the other side surely her saints and angels came to meet her and took her into blessedness.



# Theosophical News and Notes

## National Secretary on Tour

Miss Etha Snodgrass, our National Secretary, left Olcott on December 4 for a westward tour of the lodges, including Denver, Casper, Billings, Butte, Wallace, Spokane, Seattle, Port Angeles, Bremerton, Tacoma, Longview and Portland. In Oregon, Miss Snodgrass spends the Christmas interval with her father, and then proceeds via Medford and Sacramento to the Bay city area to visit the several lodges, and then on to Southern California for lodge meetings and member contacts in that area. She will return to Headquarters soon after the middle of January.

## Our Advertising Venture

In the month of December we placed nearly 200 well-planned advertisements in the week-day and Sunday papers of sixteen representative small communities, in the states of Ohio, Indiana, Illinois, Pennsylvania, New York, Michigan, Minnesota, North Dakota, Washington, Colorado, Oregon, West Virginia, Kansas, Massachusetts, Mississippi and California.

Special literature is being sent to those who respond. This is in accordance with the plan to determine the effectiveness of newspaper advertising as a basis for the further spread of the Ancient Wisdom in communities hitherto untouched. The results will be tabulated and classified to permit the gathering of information as to the type and style of advertisement, the kind of community, etc. bringing the best response.

## Have you this Book?

The National Library has but a single copy of Mr. Jinarajadasa's *Unfolding the Intuition*. The National Library in England also has but one very much used copy.

If any lodge library has a spare copy, or any member a copy that he does not now use, it would be very gratefully received at Olcott to supplement these for National Library purposes.

## Mr. Jinarajadasa

Schedules are badly disrupted the world over, but Mr. Jinarajadasa continues his travels, missing some intended points of call, but making others. At Capetown his meeting with Miss Codd and the members; Durban omitted, to their great disappointment; Mombasa, Tanganyika, unexpectedly made a port of call, where unannounced Mr. Jinarajadasa presented himself to the lodge president and a lecture was hurriedly arranged to an audience of nearly

a hundred, the first Theosophical lecture in Mombasa; and then by chance a call at Bombay that permitted Mr. Jinarajadasa to travel overland to Colombo, spending a few hours at Adyar, where the precipitated teapot, of which the pictures and story appear in this issue, was physically presented; then to Australia (see our last issue—the news does not come to us in datal sequence) and then to Java, Singapore, and by air to Calcutta and Madras and on to Benares in time for the International Convention. At Adyar the surprise visit was a joy to everyone and celebration after so long an absence was the order of the day.

## Refugee Fund

Anticipating further response, we have recently sent to Europe \$300 (20,000 dinars in Yugoslavian currency) for the benefit of our stricken brethren. There is but one channel open to us, and since all channels are in jeopardy this money was cabled.

One of the best contributions received was the sum of \$27.66 collected by the members of our Polish Lodge in Chicago.

We have much overdrawn the fund in making this remittance and hope that other lodges will not overlook the need. Please remit to Europe *only through Headquarters*. Money sent to England cannot reach our European brethren for England does not permit the sending of money to European countries (except for war purposes) and the mails between England and most continental countries have long since been closed.

## Shadow Convention

The International Convention will be held at Benares, the Headquarters of the Indian Section, December 26 to 31. We hope that our lodges have arranged their miniature "Shadow Conventions" sometime within the great Convention period. If the program can include a well publicized lecture, giving Theosophy in its universal aspects tied in with the world situation, that would be a splendid opportunity for public reference to Adyar and the Convention and Adyar's international significance and purpose. A less pretentious program, however, in which the members get together to renew their unity with all members everywhere and for rededication to the great essentials of brotherhood, would be no less purposeful and worth while.

### Humanitarianism

An important statement is contained in the December issue of *The Reader's Digest* making a plea from the Audubon Society for women to refuse to wear hats trimmed with feathers. Our birds are being ruthlessly slaughtered.

*The American Weekly* recently devoted a page to the presentation of the cause of the birds, stating that "after thirty years of comparative peace and in defiance of humane laws for their protection, the wild birds are once more being massacred for fashion." The word peace in this quotation is significant. The world is striving for it, but for fashion's sake humanity denies it to our feathered friends. Therefore is it denied to humanity.

It is noteworthy also that *The New York Post* of Wednesday, November 27, calls attention to the prevalence of trichinosis, a disease common to pork eaters.

Again vegetarianism scores.

The doctrine of Ahimsa is a principle of life.

### English Theosophists Carry On

At last report, work was being regularly carried on at the T. S. Headquarters in London, a series of weekly lectures being given each Sunday afternoon and lecture talks and discussions each Thursday.

Seven European governments now have their headquarters in London, and it was felt that the Society should be active in such an international atmosphere. The T. O. S. has an emergency rest center in Besant Hall to receive persons suddenly made homeless, but the work of the library and the lectures and discussion classes continue. One lodge in a much bombed city celebrated its 50th anniversary between bombings. Another has moved to new and better premises—and so the work continues. We honor our English brethren.

### Collected Poems of J. H. Cousins

The International Art Center at Adyar, now known as Kalakshetra (the sacred home of art), is publishing *The Collected Poems (1894-1940)* of Dr. J. H. Cousins. Long a friend of The Theosophical Society and known to many of our members in America, Dr. Cousins' work is ranked by some with that of the Irish poet, A. E., and is given gratifying recognition by authors everywhere.

Kalakshetra is seeking pre-publication orders for a book shelf edition at 3 rs. 8, or a de luxe (autographed) edition at 10 rs., 8 annas for postage. Order forms may be obtained from The Theosophical Press, Olcott, Wheaton, Illinois.

### Lecture Title Survey

An interesting survey as to the popularity of lecture titles was recently made by Mr. Herbert Peron, one of our Chicago members who is in the advertising business. Twenty-three titles were chosen and subjected to the opinion of forty lecture attendants who classed the titles under the captions "Very good," "Good," "Fair," and "Poor." Upon giving a numerical rating to each of these four classifications of 3, 2, 1 and -1, respectively, the following over all values appear:

1. The Power of Thought .....	111
2. The Power and Use of the Mind ...	111
3. The Way to Self-Illumination .....	82
4. The Ultimate Destiny of Man .....	82
5. The Patterns of Human Behavior..	78
6. Reincarnation, the Hope of the World.	77
7. How Past Lives Pattern your Present.	77
8. Your Place in Evolution .....	76
9. After Death—What? .....	76
10. Theosophy—Its Message of God ....	76
11. Ancient Wisdom and Modern Problems	74
12. My Place in the Universe .....	72
13. The Life of the Dead .....	72
14. Theosophy Reveals Life's Purpose ...	71
15. The Hidden Wisdom in Christian Doctrine .....	71
16. Reincarnation—and the Rise and Fall of Nations .....	70
17. The Occult Government of the World.	67
18. Why Universal Brotherhood Will Con- quer the World .....	61
19. Destiny, I Command Thee! .....	59
20. Helpers of the Invisible World .....	50
21. The Men Beyond Mankind .....	49
22. The Safe and Commonsense Yoga Sys- tem .....	47
23. The Adept Brotherhood .....	35

The above tabulation reflects the overwhelming interest in those subjects that indicate helpfulness to individuals and the development of their own powers and their own way to greater unfoldment; in other words, Theosophy in its practical application to the problem of the individual and his growth. Then more general subjects of a Theosophical nature, but relatively little interest in the inner government, which to the average attendant at a lecture, to whom the title should be made enticing, seems to be rather far away from the practical things of his own life with which he is concerned.

This analysis will be of value to those who are placing titles upon new lectures and to program committees who are selecting subjects for lectures to be advertised.

**"The Theosophist"—Michigan's Effort**

The Michigan Federation has undertaken a really fine piece of work in that they have discovered a member who is willing to promote the wider distribution of *The Theosophist* and *The Theosophical Worker* within the Michigan area.

This is a practical piece of work of world importance that every federation could undertake. Why not a subscription agent for these international magazines in your federation?

**The Press and "The War — And After"**

Mr. Jinarajadasa's "The War—and After" is appearing in the *Sacramento Shopping News* in regular week by week installments with an editor's note that it is a book from a Theosophical point of view by the past Vice-President of The Theosophical Society. Other lodges might approach their local papers. You never can tell until you try, and in these days the Theosophical viewpoint is one of general interest. A morning paper recently carried a full page article with pictures of its city library and a report that Occult books were more in demand than any others and were second only to books about planes, tanks, etc.

**A Liaison Officer Reports**

We have just received a copy of a letter that the Liaison Officer of one of our lodges has written to Adyar. It is a most interesting report of practical work being carried on by a small lodge and embodies the report of one of its members who is active in such projects as Finnish Relief (during her war days), Red Cross activity, the evacuation and receipt of English children, etc.

We hope that other lodges are making their Liaison reports to Adyar and indicating their practical activities in these war days, in which their members as Theosophists are engaged. There is work to be done and there is nobody as understanding about it as the Theosophist and no one more anxious to know than Adyar and Olcott.

**Thank you, Mrs. Garnsey**

Our grateful appreciation to Mrs. Mary V. Garnsey for her gift of a beautifully wrought Japanese bronze lantern to adorn the grounds at Olcott.

**Kuruksheetra**

A member sends us two postcards received by airmail from a sister living in London:

November 6: "... Am standing up to it all and, in a way, would not have missed it. Can you understand that?"

November 11 (Armistice Day): "... I would not have missed this battle of Britain which we are all fighting here. ... It is a privilege which we are all proud of, this Day of Days particularly. Not a person, not a window, car or anything else without its poppy."

Such is the spirit of sacrifice that alone will save human freedom.

**Mothers' Advisory Group**

Mrs. Muriel Lauder Lewis and her assistants have produced another fine bulletin. This is Number 1 of Volume VII, and is a Progressive Education number. As always, this group turns out a well edited bulletin of some twenty-four pages of very attractive material. No lodge should fail to subscribe, no Theosophical mother to be without its valuable help. Send \$1 to Mrs. Geneva S. Johnson, 2541 Lockwood Avenue, Chicago, who is the Treasurer receiving subscriptions. The bulletin comes out quarterly. Subscribers will feel the value to be far greater than the amount they subscribe, and may follow their subscriptions with donations, upon which this fine work depends.

**Mr. Nelson Durham**

We have recently received news that Mr. Nelson Durham, member of the National Board of Directors and President of the Northwest Federation, was elected President of the State Humane Society of Washington at its meeting in November. This is a worthy responsibility and we extend our congratulations to Mr. Durham upon this achievement.

**Funeral Services**

Not infrequently we are asked to supply a suitable form of service and material for use when a lodge is called upon to conduct a funeral service for a member or a friend. Some thirty pages have just been sent to every lodge for insertion in the Handbook and offering six forms of ceremony applicable to all conditions and with much appropriate quotation material. Lodges need not be hesitant in the future about accepting the responsibility of conducting a funeral service. They are now assured of effective public presentation of the beauty of the Theosophical concepts related to the change we call death wherever opportunity to conduct a funeral service presents itself.

**Mrs. Laura Q. Wilson**

Death has claimed Mrs. Laura Q. Wilson, for 13 years head librarian, and formerly secretary of Berkeley Lodge, Berkeley, California. Her many years of devoted, faithful service to Theosophy and to her lodge have endeared her to her fellow



workers, and her passing is a genuine loss to Berkeley Lodge.

### To-Those-Who-Mourn Club

Shipments of booklets from December 16, 1939 to December 15, 1940:

California .....	1079
Canada .....	169
Colorado .....	52
Connecticut .....	8
Florida .....	166
Georgia .....	100
Hawaii .....	27
Idaho .....	38
Illinois .....	2331
Kansas .....	805
Kentucky .....	15
Louisiana .....	55
Maryland .....	210
Massachusetts .....	320
Mexico .....	5
Michigan .....	431
Minnesota .....	355
Mississippi .....	2
Missouri .....	5
Montana .....	15
Nebraska .....	12
New Jersey .....	2650
New York .....	3938
North Dakota .....	30
Ohio .....	707
Oklahoma .....	100
Oregon .....	901
Pennsylvania .....	352
Philippines .....	5
South Dakota .....	1
Texas .....	87
Vermont .....	100
Wisconsin .....	100
Washington .....	4
Wyoming .....	111

Total ..... 15,286

Over 15,000 "visits" with sorrowing mothers, fathers, wives, husbands and other loved ones of the departed! A "cup of cold water to him who thirsts"—who seeks effective consolation, for understanding of life and death; who asks, "why this loss and deprivation to me?"

Some refuse this "cup." Some are even offended for one reason or another—they may feel that only the bereaved understand, and, strangely enough, some appear to love to grieve and be pitied, like the woman who was "enjoying poor health." However, it is unwise to withhold the "cup" because some desire not to "drink"—that is their responsibility.

The year's record is gratifying. It portrays a marked increase in personal coverage and territorial expansion. During 1940 the work has been done as a planned activity in about twenty districts. This is fine and creditable. However, considering the number of cities in which Theosophists reside and the death rate therein, we are merely "scratching the surface of potentiality." But the work is fundamentally sound Theosophically, and will grow. Our leaders have endorsed it as a fine service to humanity—a phase of the Masters' interest.

Will you join us in 1941?

—WILFRED H. SIGERSON

### Theosophical Bible Research

Our member, Mr. Henry C. Samuels, of Seattle, is continuing his useful work in Bible Research. A printed bulletin of this activity is issued periodically and those interested may receive a sample copy upon application to Mr. Samuels. The work is carried on on a voluntary basis and is supported by subscriptions to the bulletin and by donations.

### New Members for November

Applications for membership were received during November from the following lodges: Aurora, Atlanta, Besant (Hollywood) (two), Butte, Casper (two), Dayton, Detroit (two), Fellowship, Hamilton, Honolulu, Lansing, Lotus, Minneapolis, New York, Pacific, Port Huron, Sacramento, San Francisco, St. Louis Branch, St. Paul, Vipunen, and one National Member from Skaneateles, New York, one from Normal, Illinois, and one from New York City.

### Statistics

November 16 to December 15, 1940

#### American Theosophical Fund

Previously reported .....	\$837.53	
To December 15 .....	11.00	\$848.53

#### Building Fund

Total .....	253.87	253.87
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#### Refugee Fund

Previously reported .....	151.62	
To December 15 .....	86.00	
Specified "for Polish Relief" .....	38.66	276.28

#### Christmas Contributions

To December 15 .....	10.00
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#### Founders' Day Contributions

To December 15 .....	99.26
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#### Deaths

Miss Nellie Gilbert, Herakles Lodge, December 10.  
Miss Agnes J. Hawley, National Member, November 23.  
Mrs. Mildred C. Sheldon, Fairhope Lodge, Alabama, October 5.  
Mrs. Isabelle Sainave Tschannen, Long Beach Lodge, November 29.  
Miss Florence R. Van Bergen, National Member, recently.  
Mrs. Laura Q. Wilson, Berkeley Lodge, November 21.



## Book Reviews

*The Unobstructed Universe*, by Stewart Edward White. E. P. Dutton and Co., Inc., New York. Price \$2.50.

There are some good ideas in this book, which claims to demonstrate the "hereness of Immortality," but their presentation is rather sensational and based on divulgence through a medium so that it isn't really of much interest to one who is familiar with Theosophical literature. As an introductory book it points rather too strongly in the direction of spiritualism.

C. M. H.

*The Temple Invisible*, by Mary Corringham. The Theosophical Publishing House, Adyar Madras, India. Price \$1.75.

Out of thought translucent, but stable as stone, Mary Corringham has wrought the cameo-poems of her book, *The Temple Invisible*. There is music in her lines, and the wistfulness of petals that, finding no longer a bough to cling to, drift silently to earth. There is deep philosophy, too, and one feels that truly in the poet's own life "Olympus and Gethsemane have met."

All who love poetry and respond to the magic of carefully carved phrases will find *The Temple Invisible* happy company for a rainy afternoon.

—H. P. O.

*How to Learn Astrology*, by Marc Edmund Jones, David McKay Company, Philadelphia. Price \$1.50.

Although the author is new to most readers of Astrological Literature he is nonetheless a valuable contributor to it. His work as an Astrologer has been sought out and appreciated for a long time and at last he has been able to put an epitome of his experiences into print.

Clear, concise, and well-written, this new book should prove to be a great aid for the beginner as well as the student.

*Astrology Self Taught*, by Astrophel, L. N. Fowler and Co., Ltd., London. \$2.00.

This book offers a clearly expressed presentation of the main principles of astrology, and in connection with the study of the subject-matter

of each chapter, reference is made to the relevant chapters in certain other specially recommended books, thus furnishing an invaluable bibliography.

The author offers a timely warning in Ptolmey's first aphorism on "prediction in astrology": "For it is not possible that particular forms of events should be declared by any person, however scientific. They only who are inspired by the Deity can predict particulars." Few there are among us who can claim to be so inspired.

—A. A.

*The Lost Light*, by Alvin Boyd Kuhn. Price \$3.00

This book presents clear evidence of the author's indefatigable scholarship and erudition, but unfortunately equally graphic testimony of the inability of the mind alone to distinguish the real from the unreal. Dr. Kuhn's book augments the work of Gerald Massey, but without his discrimination, for he falls into the error of including in his interpretation not only the basic and timeless symbols of eternal being and truth, of divine creation and indwelling through all the universe, but those later phallic and unethical degeneracies so unequivocally condemned by H. P. Blavatsky.

Because of the effort and the skill of the author in a cause about which his sincerity is unquestioned, one hoped unqualifiedly to recommend this book, but he has unknowingly permitted it to become a channel of darkness as well as of light and those who would serve the Light may not also propagate the darkness.

The prologue makes clear the cause of this error. "It is written to establish religion again as the corner stone of human culture . . . and place her again beside Philosophy and Science on the throne of the kingdom of man's mind." Such is the author's purpose in presenting *The Lost Light*, failing to recognize that the throne of true religion can never be located in man's mind.

It remains always true, however, that through whatever lamp we provide—ornate with scholarship or clear with the simplicity of faith—the Light forever unseen of the mind, shines eternally in the hearts of men.

—S. A. C.



# New Poetry from Adyar

## SLUMBER NOT! O FRIENDS OF THE LIGHT

— G. S. Arundale

A challenging new poem of fourteen striking verses written by Dr. George S. Arundale. The President sounds the keynote of courage and responsibility which should be burning in every conscientious heart at this perilous time. The Poem is printed on art paper stock with two colors of ink.

Paper 35c

## THE TEMPLE INVISIBLE

— Mary Corringham

"All who love poetry and respond to the magic of carefully carved phrases will find this collection of verse happy company for a rainy afternoon." These poems have been published in periodicals before but this is their first appearance in a bound volume. The cloth of their covers was woven in The Academy of Arts at Adyar.

(92 pages) Cloth \$1.75

## THE DARK WELL

Harindranath Chattopadhyaya.

The author of this collection of verse is hailed in India as a second Tagore. The poetry is notable for its beauty of expression and exquisitely chosen words. This volume is the first in the series on poetry to be published by The Kalakshetra at Adyar. A beautiful gift for your friend.

(100 pages) Cloth \$2.50



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