
THE
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MARCH ★ 1941

Under the Auspices of THE THEOSOPHICAL SOCIETY ADYAR

The HEART *of a* NEW WORLD

FROM death comes Immortality, from suffering comes Wisdom and from darkness comes Light.

How true is this at such times as these.

The millions of people who die today, both in the Western and the Eastern War, must surely come to a World of Truth and Beauty, for Those who are the essence of compassion shall answer their cry and shall be Father, Mother and Friend more wonderful and more real than any of this world.

Their bravery, their magnificent sacrifice shall surely bring the reward of a spiritual light that will embrace them in a haven of refuge.

And for those who are left behind, suffering no less than on the battlefield, shall come the answer of eternal protection. For them is left this desolate world, for them the opportunity to build again a new world—a world more kind, more understanding, and a home of perfect peace for those little ones who will grow into the citizens of tomorrow. For them is but to realize—through terrible agonies as is the lot of women—that they must lead in the moulding of the young ones who are their sole comfort.

It is the great opportunity for the women of the world to lead; for in the future there will be more women in the world than men. The world needs Woman and perhaps this is one of the lessons we have to learn from these catastrophic times. No woman who is a real woman will allow War, and if there is to be hope of a new Light to dispel the darkness, it can only come through the women of the world. They must lead, they must fight, for they are the Mothers of the World, the Comforters of the distressed.

The worship of the Mother is a cult that must be born in the New World. For that and that alone is the bright and morning Star which will bring Peace and Salvation to the world. Let every religion emphasize the worship of God as Mother, and let every individual change his attitude to life and see in the eyes of every woman suffering and sorrow of the world from which is born the Child of Beauty and Compassion. Let every man see in every woman the soul of his Mother and in every creature the form of his Child. This is how the world can be rebuilt and from this death arise a visible Resurrection.

— RUKMINI DEVI

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The Challenge to Action

BY CHARLES A. BERST

WE hear much talk about the New Civilization, the New Society, the New Age and the New Race which, collectively, are to replace the decrepit, collapsing civilization of the present day. The mental world of our idealists is teeming with a host of designs, patterns and "master concepts" describing this new world which, we are assured, is "just around the corner." Meanwhile, the world of so-called practical affairs stumbles blindly toward an abyss of war and frustration, seemingly quite unaware of the felicitous future which is supposed to be in process of preparation on the "inner planes." There is a disturbing disassociation between the optimism of some of our prophets and the apparent trend toward chaos in public affairs.

Of course, it may be that those of us who regard the course of world events with misgiving are self-deceived by our fears. It may be that the situation is only superficially desperate, that actually the cancerous spread of the spirit of violence and intolerance and the increasing reliance upon force as the final arbiter of right are only surface symptoms of the pending dissolution of the old order and preliminary to the birth pangs of the new. Despite the seeming evidence to the contrary, it may be that underneath the troubled surface, the seeds of mutual confidence, of goodwill, of brotherhood are slowly growing toward a maturity which in its own good time will reflect itself in the world of tangible consequences. Utopia may indeed be poised upon our threshold.

And yet, some of us would feel a great deal easier in our minds if Utopia were a little less diffident in her approach. The very quietness of her coming—if coming it be—causes us at

times to wonder if we may not be the victims of wishful thinking. We realize, of course, that the invisible government moves in mysterious ways its wonders to perform, and certainly we would not presume to suggest that it should move in any other way. Nevertheless, there creeps upon us the feeling that it is just barely possible that this same invisible government may be relying a little more upon our active and intelligent cooperation for the accomplishment of its objectives than we are in the habit of believing. Maybe we are expected to do something ourselves; maybe the invisible government, like God, helps only those who help themselves.

The truths of Theosophy are mighty comforting these days. For all problems, for all perplexities, for all difficulties, we have the answer. Now and then I wonder if we don't have too many answers. Practically, and unless it embodies itself in useful work, there is little difference between a perfect answer and a perfect rationalization. Both can leave us precisely where we were before. It has been said, "without understanding the people perish." But even with understanding they may perish if that understanding be confined to the world of the mind. It is the old question of faith and works. Of what value is our Theosophy if it gives us *only* understanding; if our understanding be passive, inactive, soporific; if it blunts our hatred for intolerance and oppression; if it dulls the keen edge of our sympathies; if it demobilizes our will to effective action? Of course it may be said that understanding which does these things is not real understanding at all. I agree. We need not quarrel over words. The point is, that the Theosophy

which will leave its mark on the world today must be a dynamic, aggressive Theosophy—a Theosophy which will make of us not observers, but warriors.

We must prepare ourselves to meet the world and to conquer it in the name of brotherhood. Let us not underestimate the task before us. We confront the embattled forces of selfishness, of greed, of hatred, of intolerance. These forces occupy the high places of power in the world. Often they occupy the high places of power within ourselves. The struggle to which we are called will make a battlefield not only of the world but of our personalities, for we are assailed simultaneously from without and from within. We dare not use the weapons of the enemy—weapons of hatred, oppression, deceit, ruthlessness, violence—for though by their aid we might overcome the dictator without, we should by our superior hatred, oppression, deceit, ruthlessness and violence simply enthrone him within ourselves. Hence, we are left only the weapons of the spirit. We who call ourselves Theosophists should know what these weapons are—a dynamic understanding, a universal and impersonal love, a resolute defense of the weak and oppressed.

In such a war there will be casualties. Abandoning inaction, we shall face the hazards of action; and since we are still so incomplete as personalities, we shall suffer from our imperfections. If we avoid action, on the other hand, and seek rather the comfortable haven of an anaemic and self-indulgent esotericism, we shall avoid much pain. We may even go through the balance of this life unscathed, though the very world crash around us. But we shall purchase our immunity at the price of a stunted and pallid personality and of an

impotent and desiccated Theosophy.

Theosophy today once more faces a supreme challenge. As never before the world needs us and our philosophy. But it needs us not as arm-chair theoreticians, but as courageous pioneers who, armed with understanding, will go forth into the world of action, making that world our own.

What, then, shall we do?

Obviously, circumstances alter obligations. Action in itself is not enough. Action should be planned in relation to the actor, his circumstances and his opportunities. It would be absurd, for instance, to advise a kindly old lady, approaching the sunset of life, to rush forth into social and economic reform (though we should not forget that Annie Besant allowed neither her age nor her sex to interfere with her chosen work). The point is, that all of us, regardless of our circumstances, should adopt a positive attitude. When we do this, we shall find that life will accept our challenge and will open the way for us to enter into a dynamic relationship with our world, regardless of how seemingly circumscribed that world may be.

I do not believe that we are self-deceived in our intuition that a new world is awaiting birth. Despite appearances to the contrary, humanity today does not inevitably face a "dark night." Rather is it entering one of those epochal periods of renewed creativeness, a period in which many outworn forms and institutions will surely crumble, but a period in which the race may, if it chooses, move into an era of new effectiveness. The choice rests with each of us, for each of us, in himself, is a dynamic center of evolving life. We are not puppets, we are participators, actors, creators, at once the recipients and makers of our destinies.



And always remember that we do not *make* the brotherhood; always remember that we cannot *destroy* the brotherhood. The brotherhood lies in the One Life in which we are all sharers, not made by man, not destructible by man, and

all we can do is to recognize it and to know that it exists forever, because the One Life is ever present in manifestation.

— ANNIE BESANT

America's Precious Hour

BY JAMES S. PERKINS

BECAUSE in these days we hear proclamations of a New Order in the world;

Because the New Order visualized is not to be confined to Europe or Asia, but is to be world-wide;

Because the powers issuing these proclamations are the voices of a World Revolution rising upon the violent methods of the past, while the future opens upon us with all the promise and possibilities of happier and more righteous ways of constructing a world order;

And, finally, because a world war has been solemnly invoked to determine which of the two ways—the way of the past, or the way of the future—mankind now chooses in its progress toward world unification;

Because of these things it is necessary, even imperative, that believers in democracy everywhere try to visualize the kind of a world order in which democracy may continue to grow towards its fulfillment. Not only must the political, social and economic machinery necessary to bring about such an order be recognized, discovered, invented and agreed upon, but even more must we be very clear as to the need for strong moral and ethical foundations if such an order is to endure and prosper.

Amidst the crumbling world of the last 25 years we must all have observed that the forsaking of high principles in the guidance of our international lives has been an increasing factor in the disintegration of civilization, and therefore that future progress toward freedom and happiness for all humanity depends upon a wider recognition of such everlasting principles as Justice, Compassion and a Reverence for Truth, as being no less the foundations of a world order than are economic and political factors.

For several centuries, since the birth of the scientific spirit in our Western Civilization, vast new tides of power have been rising and surging throughout the world, due to the enormous forces tapped and unleashed. The invention of machinery, followed by the age of revolutions, brought to birth a spirit of free enterprise which harnessed the power and drove it outward into endless fields of fresh endeavor.

With the revolutions of the 18th Century and the great political declarations of the American people, the modern conception of democracy began its growth, led by the rise of

the "American Dream" as a way of life promising greater freedom and general well-being to all Americans than had ever been known before by a whole nation. Forces of Autocracy entrenched from time immemorial in political forms began to lose ground and disappear before the advance of Democracy. However, the creation of immense industrial and commercial assemblages of power offered to them new and fertile fields for rebirth and growth. The old political castes and classes were disappearing but the new financial ones were being created. And all too suitably the old idealistic philosophies disappeared amidst a fresh upgrowth of materialistic realism. Darwin's popularization of the "survival of the fittest" theory was admirably adapted to the philosophic needs of the fiercely competitive business and financial world. Religious and ethical concepts as a guidance in the daily transactions of life have steadily given ground before the expediences of modern living.

Since the first World War all this has been generally recognized and understood by all thinking Americans, due to the widespread dissemination of knowledge and the increasing interest of ever larger groups of people in the problems of national and international life.

The attempts in Western Civilization to deal with the problems of Power and Freedom have given rise to two philosophies, and we have witnessed the people of the world more and more definitely adhering to one or the other of those two schools of thought. On the one hand there are those who believe that with the advancing of civilization new releases of Power must in the future, as in the past, be aggressively possessed and wielded through vast centralizations by small groups of the elite. These give incarnation to the spirit of Autocracy. On the other hand, there are those who believe that along such a way lies endless division, competition, war and confusion. They believe, rather, that men must learn to sacrifice personal power, and to delegate it through wise institutions to the service of the greatest good of all. They believe that this is the true way into the future, the way of peace, of construction and of happiness. They are the champions of Democracy. It is the opposing of these two viewpoints that is the very heart of the conflict

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Friendship

You and I have seen the same vision, have worked as comrades in the same great and glorious cause, that men may realize their brotherhood. We have not always seen eye to eye as to this episode or that, but loyalty to the great and only cause has been greater than any difference of opinion and we have traveled one path.

And if perchance men urge you to a different course from mine, they, too, I count as friends—for I know no man as enemy—and you a friend remain. As I have striven to be a worthy friend, I shall strive no less to be a worthy foe; to win along my chosen course, though some other you select and our ways run counter and conflict. For I may not leave the path marked out for me where truth leads on, though in the following a friend may turn aside or turn to foe, not seeing what I see or knowing what I know.

But whether you choose to be friend or foe, you remain to me a friend, and our paths shall again be one.

Looking Toward the Future

It has been the practice through the years of development of the world's present economic system to measure all wealth, all prosperity, all progress by gold. Gold has been the standard commodity of payment and in the past few years the United States has accumulated the greater part (70%) of the world's supply. We are therefore rich and others correspondingly poor. This is not because other commodities have no value or use. They clearly do have value and far greater practical use than gold.

In these past several years our country's exports have been \$32,000,000,000 greater than its imports. That difference in the main represents the payment for our exported merchandise that we have refused to accept other than in gold on accounts for our huge gold store (\$22,000,000,000). That gold store belongs to our Government and against it have been issued Government securities which are held by banks, insurance companies, and others—all directly or indirectly belonging to that rather small proportion of our citizens who are "investors" of inherited or saved money. These "investors" so relatively few in number really own this gold. The natural resources of America are partly used, however inequitably, for the support of the whole nation and partly shipped abroad. The part exported is paid for either in goods for the support of the nation generally, or in gold for the few "investors," not for the direct welfare of the whole.

Would not the whole nation be better fed, clothed and housed; would not the whole nation be better physically, economically and morally if needed things had been accepted for use rather than gold for storage?

Open the doors between the nations of the world that the needs of all may be freely supplied.

— S. A. C.

Evidence of a New World

Not in headlines alone, or in official reports, will be found the evidences of the changed thinking that forecasts the end of an age and a world in the making. Letters from individuals to friends express an attitude not dis-

guised for effect nor designed to influence, as may often be the case with more formal communications and public statements. When people in ordinary correspondence write of their personal lives amid London's bombs and ruins and declare they would not for anything have missed the experience—"knowing that we are engaged in a job that has to be done no matter what the cost," we may be sure it is a genuine expression of an attitude truly felt.

"People who have been house-proud see their houses go up in flames or fall in a heap of rubble and simply say 'we can take it.' Treasures kept for a life time are swept away in a moment and the owners just tighten their belts and prepare to sell life itself. We have to thank Hitler that while he robs us of the Guild Hall and Wren Churches and our homes, he has given us an unparalleled unity, unsuspected courage and unshakable resolution, and so is preparing his own destined undoing."

"We have grave hours still ahead, but England is great in duty—her strength and shield. It is a real power. There is no hatred this time, but a very deep will to see it through to freedom and to help Germany to view the world in a different light. Slave days are over."

Statements such as these taken from letters from members of The Theosophical Society and from those of non-members, too, are convincing evidence of the morale of a people not only defending their thousand year old homeland with magnificent courage, but of a people thinking beyond the conflict without hatred or bitterness, but constructively as to a world to be built out of man's unity and cooperation.

"Slave days are over" is the epitaph of the old, the clarion cry of the brotherhood of a new age.

Nature's Ceremonial

Men do not gather figs of thistles. We have long understood this to mean that good cannot be garnered when ill has been sown—an illustration of nature's inviolable karmic law.

But it has another meaning. It is that the form will transmit and can alone be fructified

by the life for which it is designed. The life of the elm cannot find expression through the oak, nor does the mountain convey the forces of the forest or of green pastures. For each life its peculiar form; for each form its significant life. We sense the truth of this, for whether it be the mountain's might or pastoral peace we recognize the distinctive life and know that each plant, each tree, each animal form, every landscape, each human temperament, indeed each star, is vehicle of a life force unique to itself.

What magnificent ceremonial we see in nature! For ceremonial is but the creation of form for the channelling of life, the Logos Himself the greatest ceremonialist of all. In its myriad representations of Himself He causes nature to create its many forms that His life in unending variation may shine forth to the fulfillment of His being and purpose. From His first out-breathing a glorious pageant has come into being that includes the heavenly bodies in their moving majesty, the earth in its glory of color, the tiniest sentient form, the atoms in their intricate splendor and perfection. Such is His ceremonial, each unit, large or small, created to portray His beauty, to pour forth a unique quality of His life.

Such also is the purpose of lesser ceremonial forms designed by men. And when the purpose is pure and unselfish, cooperation with "God's plan in nature," it should not surprise us that His life and power find the channel pleasing and acceptable.

The simple form serves no less. The dew drop or the violet serve as does the mountain range. In each He is all portrayed and through each perfect form His life in fullness flows. Each, however, must be itself. His life differentiated for the elm cannot pour through the form of the oak. Nor can the special power that binds men together as The Theosophical Society find expression in meetings whose form includes non-members, those who have yet to become a part of this special but simple ceremonial through membership and brotherly declaration.

You may notice how very often amongst ourselves, taking the ordinary fifth sub-race type, the presence of weakness is provocative. It does not call out compassion, but impatience. Quick to understand and grasp a fact, it is impatient with the weakness and mental dullness which cannot easily appreciate the differences which seem to it so clear.

— ANNIE BESANT

Biography of a Lodge

Part XIV

BY ANN WERTH

THE next person to report was Harold Roberts, chairman of the Library Committee, who cheered the members by presenting them not only with suggestions for a library, but also with the nucleus of one. John and Dora Atwell had given him ten Theosophical books with which to begin the new library. A letter to Headquarters about his plans for the new lodge library resulted in a further donation. The National Secretary had taken a keen interest in the plans and had sent fifteen used books which increased the nucleus to a total of twenty-five volumes. These, Mr. Roberts reported, were already catalogued and ready for circulation. He read the titles to the accompaniment of many joyous exclamations from the members.

As one means of increasing the size of the library, he proposed that each member donate at least one book before the fall season opened and that each one celebrate his own birthday by giving a book gift to the lodge. The first part of this proposal was unanimously approved. The matter of the birthday gift was left for each member to act on as he saw fit.

Since Mr. Roberts was responsible for book sales as well as for the Library, he felt no hesitation in suggesting that any profit made from the sale of books be used to buy books for the library. The members all thought this a good plan.

Regarding rules for the use of the library, it was agreed to accept the librarian's suggestion that books be loaned for a period of two weeks with the privilege of renewal for two weeks. Members would pay no fees for the initial period or renewal period but would be subject to the same over-due fines as non-members. Non-members would be charged five cents for two weeks and five cents for renewal. The fine for failure to return or renew a book on the due date would be two cents a day. It was hoped that rental fees and fines would pay for replacements.

The Librarian stated that the Library would be kept in the Atwell home, since it had been decided to hold meetings there for the year. Books would be available at every meeting and also, if interest warranted it, one afternoon a week.

It was with some reluctance that the group agreed to adjourn without hearing the report of the Activities Committee. But there was just time for about an hour of swimming and games before sun-down and the outing had been planned for relaxation as well as for business. So it was agreed to meet again in two weeks and to spend the rest of this beautiful summer day in play.

Two weeks later the members were given an outline of the work planned for the new season. For the weekly members' meetings, Mrs. Atwell suggested the study of the book, *The Ancient Wisdom*. She presented a study outline of the first two chapters to indicate how interesting the work could be. There would also be an elementary class for the public. But the big news of the evening was the announcement from Headquarters that two national lecturers could be sent to Sparta—one in the fall and one in the spring—if the lodge would accept the responsibility of sponsoring them. Of course the decision of the lodge was in favor of having the speakers. Everyone felt that it would be much easier to manage now than when they had their first public lecture, especially since they would have plenty of time to plan the advertising and other details.

There remained for discussion the matter of Article VI of the By-Laws—*Election of Officers*. Whether time had brought calm to those who had bitterly opposed the plan for a nominating committee, or whether the activities program had made everyone impersonal, was not possible to determine, but Dora was relieved to find no bitterness in the discussion that night. There was still opposition to the plan, however, and the proposal was defeated. The plan finally decided upon was that nominations for president and vice president, signed by two members in good standing, should be in the hands of the Lodge Secretary not less than fourteen days nor more than twenty-one days before the annual meeting, the secretary to announce the nominations to the lodge without delay. The other officers would be nominated from the floor at the annual meeting.

(To be continued)

More About The By-Laws

BY L. W. ROGERS

THERE seems to be a chance for a little friendly discussion between the National President and myself in the matter of the revision of the By-Laws. In the January number of the magazine he sets me right on the point that the work of the present revision committee does not include any amendment to the term of officers. My mind was so full of the general improvement of the By-Laws that that particular limitation did not occur to me when writing the article; but it does not, of course, stand in the way of further revision if that should be desired. However he was quite right in pointing out my oversight of the limitation of the present committee. Now let me set him right on another point! He states on page 7 of the issue mentioned that "ten percent of the members can oust the National President, or any other officer who plays havoc with the Society, in short order."*

Of course that is not the case. It would be a remarkable By-Law indeed that permitted ten percent of the membership to oust an officer who had perhaps been elected by ninety percent of the vote! What Mr. Cook undoubtedly intended to say was that ten percent of the members can request the ousting of any officer, for that is what the By-Laws really provide. If they believe there is reason why any officer should be recalled they can petition that his office be declared vacant. That only brings the matter to a vote of the entire membership and then a majority decides whether he goes out or stays in.

That initiative has never been used in the American Section and I sincerely hope that it never will be, for it would mean an emotional upheaval that only those who have been through a Theosophical storm will be able to correctly estimate. Any National President will, of course, have many friends, and whether the charges were fully justified or not we should probably have again such a cyclone as that which shook the Section in 1920. What was known as the Wadia faction was small in numbers but it succeeded in forcing the resignation of a

National President and seemed for a short time likely to split the Section asunder. But it soon ran its course. One of its chief leaders suddenly died, several others resigned and the movement collapsed. It was the fear that it might be revived that led to the changing of the term of National President to three years; but the fear proved to be groundless.

If there is really any good reason why the term of the head of the Section should be for three years, whoever thinks so should tell us what that reason is. Possibly nobody does think so and my arguments may be quite unnecessary; but if there are members who are in favor of it let us have a full statement of their reasons—the reasons why we should not, like the rest of the Theosophical world, have annual terms, as was the previous custom. Can anybody show why the old plan of annual elections would be detrimental to any competent official? Would you, as a lodge member, be in favor of having the lodge president elected for three years instead of for one year?

In a democracy the supreme authority rests with the people and any device that interferes with the full use of that authority at all times is a tendency away from democracy and toward autocracy, and long terms for any officers are just that—a suspension, for whatever the term may be, of the opportunity of the people to exercise their authority. England has a much more democratic constitution than the United States has. Here we delegate our authority for a period of years and whether the government pleases us or not we have to make the best of it. In England the arrangement is far more flexible and another election can be held whenever there is general dissatisfaction with the administration. In other words the people keep their authority always free from devices that would interfere with its prompt exercise.

The Theosophical Society stresses liberty of thought, belief and action and grants autonomy to every lodge. We should never encourage the slightest tendency towards autocracy in it.

**The significant phrase is "who plays havoc with the Society." The present By-Laws give to ten percent of the members power to place any such case before the whole membership. If there were in fact "havoc," or anything approaching it, there can be no doubt that the members would oust the delinquent officer. Such is the power of democracy, for the functioning of which the By-Laws already provide. S.A.C.*

Defense of *The Lost Light*

BY ALVIN BOYD KUHN

WHEN an editorial¹ review of a book in a Theosophical magazine is made the occasion for what comes close to, if it is not quite, libel and defamation of the name and character of the author, an F.T.S., such a violation of Theosophical ethics becomes a matter of some critical moment in the life of the Society. Our great Founder, H. P. B., stated that it was the *duty* of every Theosophist to rise to the defense of a member who was unjustly attacked. In a Society dedicated to the task of welding its members into a living factual nucleus of brotherhood, a wholly unwarranted attack on a brother Theosophist becomes an infamy of no light dye. Civil law provides for the right of the individual to defend his good name. Is a "spiritual" organization less sensitive to equity than the body politic? A By-Law should provide at least the free opportunity for an attacked member to reply.

I am advised to confine to a page what would take many pages, if the full interests of justice were to be subserved. Briefly, then, the editor's review of my new book—"THE LOST LIGHT: An Interpretation of Ancient Scriptures"—in the January issue of this magazine, charged me with having included in the work "phallic degeneracies so unequivocally condemned by H. P. Blavatsky." I shall confine myself to facts. Any intelligent person knows that the ancient scriptures I was interpreting abound in creative symbolism, using lower plane or physical sex functionalism as type of higher cosmic creative procedure or universal law. I was fortunate enough to discover the long lost key to the transcendental meaning behind this "sex symbolism" and presented a very minor portion of that meaning, in purely academic spirit, in my book. Some refined women have already testified gratefully to the enlightenment this treatment has given them on a dark and disconcerting riddle of ancient scriptures. I elevated for the first time what, in our ignorance, has generally been taken to be gross phallicism, to a level of beauty, purity and sublimity. I have shown it to be cosmic creative symbolism, and raised it from the muck of low minds to splendid meaning. For this epochal service to the light of the higher mind and to Theosophy, I am defamed and my book branded and injured.

The editor apparently does not know that there is a world of difference between phallicism, i.e., sex worship, and the ancient sages' use of creative function as high, pure symbol. That the charge of "phallic degeneracies" is in its entirety utterly an error in this case is shown decisively in a paragraph which I take the liberty of quoting from a letter sent me by Mr. Charles E. Luntz, well-known St. Louis Lodge President: "As to phallicism, *The Secret Doctrine* is full of it. I was looking up some references last night and I find that both Smythe and Cook have completely ignored the fact that H. P. B. insists that in its original form this symbology was lofty and pure. Certainly it degenerated in course of ages, as everything else connected with religion has done, but this does not alter the fact that it was part of the original divine revelation. The cross itself, H. P. B. says, is an undoubted phallic symbol. I don't know where the trouble is with these people's minds, but evidently they have not thought the thing through or they could not criticize your handling of the subject as they do. Certainly this handling is delicate and restrained, while the notion that you are leading your students into lefthand paths by explaining this symbology is pure (or impure) poppycock." This constitutes my complete acquittal. H. P. B. does condemn phallicism, but of that there is not a syllable or a whisper in my book. I have never studied phallicism and know little or nothing about it. Am I to be considered a hot-head if I ask for retraction and apology for such erroneous accusations?

There is one other item in the "review" that should cause a "storm of protest" from every (intelligent) member of the T.S. I am flattered with the charge that I am an "intellectual," lacking in "simple" qualities of the "heart." The "review" actually intimates that my book is of low quality and worthless because it is an intellectual achievement and scholarly, and aims to restore religion to its true place in the *mind* of man. To discredit me, an assault is made on the *mind* as an instrument of cognition. I haven't space to comment on this astounding denouement. When I get the leisure I have a whale of a book to write on how some abstruse principles of Hindu philosophy have become grossly and ludicrously misapplied by modern ignorance. It will make

some humorous reading, but is tragic, too.

May I suggest, also, that the editor make public correction of the misstatement he makes in his second sentence, where he gets tangled up in the "not only . . . but" construction and actually says the opposite of what he meant to say, stating that it is an "error" to include the symbols of truth in a book!² Theosophically speaking, one can lament, with Horace: "O Tempora! O Mores!" When intelligence was

not discredited the T. S. numbered the world's most eminent scientists on its rolls. Nowadays I hear: "That funny old Theosophical Society!"—with the emphasis on the "funny." How "funny" do you think it is?

1. The review appeared not as editorial matter, but on the page where all reviews are initialled by the reviewers in their personal capacities.

2. Dr. Kuhn has misread the review. There is no error in grammatical construction and consequently no such reversal of meaning. Ed.

It is not customary for publications to open their pages to authors for the defense of books adversely reviewed. To do so would limit freedom of review, and always the book is the author's statement. An exception has been gladly made for Dr. Kuhn.

Except for a personal letter to the reviewer, at the time of going to press—seven weeks after publication of the review—only two letters have been received from members regarding it. In fairness to the author these also are reproduced, together with the reviewer's letter to him.

As much greater and more prominent space has been given to Dr. Kuhn and his advocates than to the review itself the matter is now closed. Ed.

The Letters From Members

MY DEAR MR. COOK:

I have read with interest and dismay your review of Dr. Kuhn's recent book, "The Lost Light." Frankly, I am amazed at your condemnation of this fine book which has merited such high praise from others who have read it.

It is not fair to say that Dr. Kuhn's work augments the work of Gerald Massey, but without his (Massey's) discrimination, for does not Dr. Kuhn point out by logical reasoning and etymological knowledge inaccuracies and misinterpretations of Massey?

I heartily disagree with your view that Dr. Kuhn has permitted this book to become a channel of darkness as well as of light. One might be led to assume from your article that Dr. Kuhn approved of "phallic and unethical degeneracies so unequivocally condemned by H. P. Blavatsky." I find nothing offensive or anything approximating degeneracy in this book. If his interpretations of the symbology of sex have been misunderstood and misconstrued, that is no fault of the author. (It would seem that you have here the reaction of the lower mind to the sex significance, and that therefore, YOUR reasoning is the product of the lower mind, and not Dr. Kuhn's.)

Too many people are still of the opinion that anything dealing with sex or any phase of sex is not to be discussed or mentioned publicly;

that it is EVIL. Why nature's plan for evolution should be tabooed as EVIL and DARK, repellent to sensitive souls to read or think about, is a sad fact in this (what we like to think of as "modern") day. I cannot find what you mean by "phallic degeneracies."

"Those who would serve the Light may not also propagate the Darkness." Isn't this a very unfitting remark from one good Theosophist to another? No sincere Theosophist would wittingly¹ propagate the "darkness" and no-one should accuse his brother publicly of so doing without offering him the chance to defend himself. I think it would have been much kinder had you communicated with Dr. Kuhn regarding your opinion of his book before publishing an article which will do so much harm to his life work. Dr. Kuhn has spent many years of research and hard study to write this book and at great personal sacrifice has finally published it. It must be a great shock to him and a heart-rending experience to have it unjustly condemned.

I would like to know what you mean by saying that "the throne of true religion can never be located in man's mind." Where else, then? Do we not develop greater intellect and intuition by the USE of intellect? Is not the mind the great center-poise between higher and lower man? By developing religion only in the heart,

would you recommend blind faith with no logic or intelligent reasoning? How can you then account for the existence of any or all occult groups and dissenters from orthodoxy? The past 2,000 years have proven most disastrously that "the simple faith of the heart" is NOT enough, and that the insatiable thirst of man after Truth cannot be quenched with simple faith of the heart.

"Clear with the simplicity of faith." How contradictory! How "clear" is anything known by faith alone, as witness the many religious sects all about us whose only foundation is *faith*? How clear, reasonable, and intelligent is the understanding of the masses? How do you justify your statement?

Your phrase "ornate with scholarship" is not a fitting compliment to the author's integrity. It suggests literary finesse in the composition as the only phase to be commended.

Yes, "the Light forever unseen of the mind shines eternally in the hearts of men." I thought the object of The Theosophical Society was to make men realize this Light and to cultivate a vivid living flame of Realization and Knowledge THROUGH THE POWERS OF THE MIND. I was also sure that "The Lost Light" would find its way to the public by aid of our Society; and that by reading and assimilating its vast store of arcane wisdom people would find this Realization and Knowledge that is so elusive. The book *will* accomplish its purpose eventually, but it won't be because The Theosophical Society has officially endorsed it.² For this I am sorry.

I feel that Dr. Kuhn's momentous work has been most unfairly treated in your review, and unless your statements can be proven or qualified, there is bound to be great dissension on all sides. Where is the evidence of brotherhood or tolerance here for a fellow Theosophist's HIGHLY QUALIFIED efforts to present Light and Truth?

I request that you explain your statements regarding "The Lost Light" in future articles in THE AMERICAN THEOSOPHIST. I also request that you communicate with Dr. Kuhn and offer him the opportunity of defending himself and his life work by articles in the same magazine so that ALL Theosophists can read and understand both sides.

Very truly yours,
N. E. C.

1. The review said "unknowingly." Ed.

2. The Theosophical Society never endorses any opinion or literary work. Ed.

MR. S. A. COOK

Sir:

I do not address you as "Brother" because I do not believe you would know what I meant.

After reading your utterly ridiculous review of Dr. A. B. Kuhn's masterpiece, which fairly shouted that you had not even read the book, I have come to the conclusion that neither are you familiar with the "Secret Doctrine." Permit me to recommend that hereafter you confine your reading to Eddie Guest's poetry—I doubt that anyone could go far astray with him—and yet???

That the President of a Society whose one and only mandatory tenet is Brotherhood could be guilty of such a crude and stupid act is not only astounding but almost unbelievable.

Here is a brother who for thirty years has dedicated his talents to the furthering of the cause of Theosophy. He has brought scholastic honor to the Society by his degree—conferred for his outstanding work on Theosophy. Upon the eminence of his doctor's thesis he has now superimposed a veritable mountain of achievement, built by long, arduous and painstaking research.

And what do you do with it?

I was about to accuse you of literary murder but you haven't the requisite stature to kill his work. All you can do is to kick it with your impotent little foot.

And how red will be your face when you learn how many have noted your inability to express even your own puny thoughts. I quote:

"... he falls into the error of including . . . truth . . ."¹ Mirabile dictu!

I hope I may be spared the nausea of ever again reading any editorial of yours on "Brotherhood."

As to your and Smythe's diatribes on phallism, I am convinced that if you two could only see occult color photos of your own minds you would gaze upon very nasty messes—dirty brown and gray phalli.

Now then, isn't it the truth that when Kuhn's book came to your desk you ran your eye down the index² until you came to "Sex" and then gleefully turned to the pages indicated and gloated as you cooked up your witches broth?

The death warrant of your influence in the Society has already been signed with the initials "S. A. C."

The bell tolls for YOU.

Disrespectfully and not yours,
W. A. F.

1. See note following Dr. Kuhn's article, Page 57.

2. This writer seems not to have seen the book for it has no such index. Ed.

The Letter to the Author

DEAR DR. KUHN:

I did not know when I wrote the review of *The Lost Light* that our Press Department had made some arrangement with you relative to advertising the book. They tell me, however, that they did this without having read it thoroughly. Had I known of this arrangement with the Press I would have written you regarding it immediately upon concluding my reading of it, but I learned of it only through your post card. It is fortunate that you could change the publicity order. I now notice that this is not the only time the book has been judged entirely favorably by some of its earlier chapters.

It was with exceeding regret that I came to the conclusion that I could not whole-heartedly recommend the book. I had hoped sincerely to do so, being impelled to read it particularly by the fact that I had seen comment so extravagant as to place it on a plane higher than anything H. P. B. ever offered to the world, and equally strong condemnation. I therefore had to discover for myself and the published review was the only possible honest outcome.

I am glad of the occasion to write you, however, to express to you directly that which I hope the review itself conveyed—namely, my certainty of your own good faith and intent, even

though it seems to me that in your book you fell into grievous error through failure to distinguish between the pristine and timeless symbology of universal nature and that which men conceived merely to provide a seemingly spiritual justification for the practices of a charlatan and degenerate priestcraft.

There is grave danger in further propagating this material as though it were basic teaching and without warning as to the enormously harmful effect that, in the past, has accompanied such interpretations.

Please be sure, however, that to the extent that there is any measure of condemnation it is of the book, the work, not of the man, for of your personal high-mindedness and sincerity there is, I am sure, no doubt anywhere.

Very cordially yours,

SIDNEY A. COOK

P.S. Your *Defense of "The Lost Light"* has since come in and although it is not customary for a publication to open its pages to authors to defend their books adversely reviewed, an exception will gladly be made and space provided for your article. In several particulars it seems you have misread the review.

S. A. C.

Helping the World Through Music

BY SADIE G. STAVE

Theosophists everywhere are doing all in their power to assist the constructive forces of the universe in this planetary crisis. We must utilize every avenue of service. Not one is unimportant. While physical plane activities such as helping refugees and giving all possible assistance to England, are of immediate necessity today, let us not forget the Path of Service, the Path of Devotion, that good music affords.

The Master K. H. in Cyril Scott's wonderful book, *Music: Its Secret Influence Through the Ages*, points out how we can all cooperate in strengthening the constructive forces of the universe through the occult power of sound, particularly through the classic works of the great composers. Music has always been a divine instrument for the education of the human race. Through music the Teachers of humanity plan to bring man and the Deva evolution closer together; through music They plan to bring the hearts of men together everywhere.

The vibrations of music are so powerful that all within their radius are influenced, whether

they hear or not and whether they understand or not. The magnificent strains of Beethoven and the sweet melodies of Mendelssohn arouse compassion and sympathy *with* instead of the merely philanthropic sympathy *for* in human hearts. In three of his compositions Wagner touched the Buddhic plane.

We may do our share both individually and in groups. We should study or listen to good music and if we have the ability we should be active in an orchestra or choral group. Let us help in bringing about a great national revival of good music. Let orchestras be as numerous as motion picture houses. Let the strains of Beethoven and Mendelssohn be hummed by every school child, be played in every home, have a place on the program of every concert until the hearts of men everywhere respond and are filled with love for suffering humanity. We as Theosophists should appreciate the occult aspect of that most glorious art, Music.

The Poets' Page

Heaven—A Fragment

... To walk bare-footed on a riverbank
Where the slant white rays cut the shadows
of the willows;

To wade the shallow river
And feel the water slither
Cool around my ankles,
And the smooth brown stones;
To climb the wandering cow trail
On a shady northern hillside,
With the soft, grey dust
Feathering up between my toes . . .

— JULIA WHITE

In the Dawn

The chilling mist of night, the haunting dark,
All passed away at dawn; I rubbed my eyes,
And saw a spray of ruby light, a spark
Of daylight. I lay dreaming, then surprise,
A beam of reaching light came down to me,
Was whirled into the swiftly moving light,
And carried to the land of dawn to see
The red and gold life hidden in the night.
Saw rising spears of gold and ruby rays,
And felt the warm perfumed live colors flow,
Perceived a thought about some higher ways;
Through height and depth heard music come
and go.

When I returned the sun was shining bright,
Great beauty lies beyond the dark of night.

ANNA H. SELEEMAN

From *The Savannah Reporter*

Gods

LIFE is the Outbreathing
Of a creating GOD.
A God whose Laws
Demand that His Breath shall not
Be wasted, but that, when time
Returns the period set for
His Inbreathing, Gods shall travel back to Him.
Travel back consciously, and joyously,
Working on His plan for His created dreams,
Until they, His Sons, in their turn,
Shall become Master Builders, Architects
Of great Edificies, in Eternity's
Scheme of things.

—M. V. GARNSEY

Instructions

If any man would know my creed, tell him
In Beauty I believed and bent no knees
To any other god. And if he please
To know what star was Light to me this dim
Fog-eaten life, tell him I bumped my heart
Against a Cherry bloom one spring and saw
A thousand stars. And if he seek what law
I kept to govern me, tell him the art
Of apprehending loveliness indeed
Was all the mandate, all the bread and
breath
Required, and all the sin and pain and
death

And resurrection life found time to need.

(And ask him if he never saw a thread
Of dew be-spangled cob-web overhead.)

— H. P. O.

Interlude

Silent, full within itself
Moonlit lake, barren shore
Give no answer to the ache
Crying at my inner door.

Long I stand and feel the night
Fold me closer to myself;
Long I stand and know the light
Lives but in my greater self.

—CAROLINE TESS

World At My Feet

Oh, spacious World of hopes and dreams
fulfilled!

Oh, glorious World of golden hours and
precious minutes!
World at my feet.

My body free, unbound.
My soul a Giant, reaching up and up

My arms outspread, a mighty orbit
Circling and enclosing Man.

My heart with steady beat, its ebb and flow
The rhythm of the sea.

My eyes, clear, compassionate
Command the scene below.

Heart, Body, Soul a harmony fulfilled,
The Master of you

World at my feet.

— ANN BESEMER

Some Letters To R.

I

(This is the first of a series of fifteen "Letters to R." written by a sister to her younger brother, explaining the principles of Theosophy in a simple, easily understood form. We believe that they will be helpful to parents in presenting Theosophy to their children. Ed.)

MY DEAR R.:

You have recently asked me to tell you something about Theosophy, and because you have asked me it is both my duty and my privilege to give you the best answer I can. You have placed in my hands the responsibility of teaching you rightly and truthfully and in a manner that will make it possible for you to use whatever you will learn. That is my duty. But there is another side to teaching. Whenever anyone answers a question brought to him by another, and answers it in the best manner he knows, then, for that moment he is speaking for those Holy Beings whose work it is to teach the whole world. That is my privilege.

Your asking of your own accord shows me that you are ready, now, to learn. It tells me that you will really take the knowledge that will be offered to you and turn it into true Wisdom by making it a part of your daily life. You are not just idly curious, for you are looking for a plan of life. You need something which will definitely answer the many questions that are beginning to trouble you now that you are about to leave your childhood behind you and become a mature person. Therefore, I am sure, too, that you will always treat these teachings with reverence, even if you are unable to understand at first just what they mean. You will realize that as you grow in experience you will likewise grow in the power to read meaning after meaning in the Theosophical truths.

You will not be able to find all those meanings in a whole lifetime, or even in a great many lifetimes, but the more of them you do find, the more help you can bring to the rest

of suffering humanity. They, like yourself, would like to know.

Everyone has a right to know the truth. Nobody must ever be forced to learn, against his will, but when anybody wants to learn and asks to be taught, he must be answered immediately. For the knowledge of truth is not "my knowledge," or "your knowledge," or "his knowledge." It belongs to every being who is able to know anything.

It is very important that you should realize these facts about knowledge before we begin the actual study of the Ancient Truths. It is important, and necessary, because these facts I have just put before you form a part of the laws or rules that govern the right use of knowledge in the world. If we are to be given something useful it is quite important that we should be instructed in the proper use of it, isn't it? Otherwise we might spoil it, or hurt ourselves with it, or what is worst of all, hurt other people.

Theosophy can show us, better than any other teaching, how to help other people. It helps us to understand them and their actions, because it tells us what human beings are, how they came to exist, and what they will finally become. It tells us how human beings ought to live together in order to promote the Peace and Brotherhood, the harmony and cooperation that everybody has a right to experience.

I think the thoughts about knowledge, and about asking and answering, and the other thoughts you can find are enough for this letter. In the next letter we will see what the name "Theosophy" means.

With loving good wishes,

WILMA D. VERMILYEA



If you are tempted to reveal
A tale to you someone has told
About another, make it pass,
Before you speak, three gates of gold.
These narrow gates: First, "Is it true?"
Then, "Is it needful?" In your mind

Give truthful answer. And the next
Is the last and narrowest, "Is it kind?"
And if to reach your lips at last
It passes through these gateways three,
Then you may tell the tale, nor fear
What the result of speech may be.

—From the Arabian

Ideas, Idyls, Ideals

BY THE YOUNG THEOSOPHISTS

The Ideal Young Theosophist

The ideal young Theosophist is Youth: not that which is measured by quantity of years, but Youth which is quality of experience. Young Theosophists are Gods in the becoming, and that is Youth—Gods becoming aware of their Divinity. Youth implies search, adventure, creative activity. In the seeking of Youth there is humility, patience, appreciativeness. The adventure of Youth is not recklessness; it is consecration to an ideal. Consecration implies purity, purity of thought, purity of action. As the knights of old, consecrated to the vision of the Grail, took vows of purity, so the young Theosophists of today must in their consecration strive for purity of living.

Creative activity means Soul-Activity, the creation of Beauty. The ideal young Theosophist is an artist of the Beautiful, for that too is Youth and youthfulness. He wears about him an aura of beauty, so that all he touches becomes afire with it. He dwells in harmony, in simplicity, for harmony, rhythm and simplicity are expressions of the Beautiful. Creative activity also means Love, and every action of the young Theosophist reveals his creativity, his divinity and therefore is an action of Love.

Youth is not childishness; it is an approach to maturity not of one life, but of Life: it is God becoming being. Therefore, the ideal young Theosophist bears his Youth in Activity, wills his Youth in Wisdom, consecrates his Youth in Service, so that, living in the world, he becomes ever more conscious of Universals.

—JOY MILLS

Lest We Forget . . .

Our Second Object is "To support and strengthen in all possible ways The Theosophical Society." This is a very important purpose for old and young alike, but as a Young Theosophist organization we have made this a special object to remember in planning for all our activities.

The question arises: How? What can we

do? We pay our dues and come to lodge meetings—what else can we do?

We can cooperate. That is the best support that any member can give to any organization. We can cooperate with our program chairmen in arranging activities for the lodge meetings. We may not always be able to take a part, but we can give our encouragement and our helpful suggestions and ideas. And we can always give our appreciation—sometimes a little appreciation at the right moment helps more than anything else.

We can cooperate with our fellow members in their effort to contribute what they can to the lodge.

And we can cooperate with Headquarters by taking an active interest in all the various projects planned and set in motion there for the furthering of Theosophy in the Section. We can loan books, distribute pamphlets—even such small (?) things as the careful reading of *THE AMERICAN THEOSOPHIST* can be helpful, for in the monthly magazine of the Section there regularly appear many things which should have the attention of all members.

To support doesn't mean just with our money. Dues are important—necessary—but always the best thing we can give is ourselves.

Give what you are, for it is what you are, mixed with the loving spirit of giving that makes the gift worth while. If you have no money—give of your time. If you have no time—give of the sincerity of your good will. But give something, and give all you can, for it is true that giving is the nourishment of the spirit.

The stature of one's soul is measured not by the tangible gift, but always by the portion of one's own spirit that accompanies it. In the spiritual world it is not the thing which is given that counts, but the sacrifice required to give it.

And as we as individual members grow by such stimulation, our Society will grow and be strengthened accordingly.

—HELEN PALMER OWEN

The Divine Architecture

BY ROSALIE CANNEY FOX

TO one who approaches the study of Art in all its many forms and aspects, it appears to be like a glorious diamond, with its myriad facets of sparkling, blazing, varicolored fire—each in itself a fragment of exquisite beauty and dazzling brilliance—each contributing its individual ray of fire to the supreme glory of the whole. So it is with Art. Each branch offers the soul of man a channel through which to creatively express the Divine Life through Beauty; each branch offers man a means whereby he can learn more of the Divine Life as expressed through Beauty, thereby enabling him to draw nearer to the heart of Divinity and partake the more richly of its essence.

But of all the many branches and aspects of Art, there is one which stands apart—one which is more than a mere form of Art. Transcending the scope of Art itself, it becomes more than any part, or all, of it—it becomes an *outward symbol of an inner Cosmic process of Life*. This form to which I refer is ARCHITECTURE.

To one who looks upon the outer surface of things, Architecture is merely the art of building. But to one who pierces beneath the outer surface and seeks to find its hidden essence—its soul—Architecture is seen at once to be far more than that. To such a one, building itself becomes a symbol of something deeper—for he sees in building, *the process by which life manifests itself through form*. He sees in Nature—in every atom and particle contained in the universe—a constant and eternal process of *building*—the building of forms or vehicles through which Life can manifest objectively. As old forms outlive their usefulness to the expanding Life which has ensouled them for a brief time, they disintegrate, and the Life builds for itself new and better forms through which it can manifest more perfectly.

Look upon all kingdoms of Nature—mineral, vegetable, animal, and man, himself—and do you not see ever-present in all of them the eternal process of building and re-building ever at work? Life could not manifest except through forms, and as the indwelling Life evolves and unfolds, expressing and *becoming* more and

more of its inherent Divinity, it must discard old, outworn forms and build new ones that are more perfect and suitable Temples through which it can express its unfoldment.

What unseen Power transformed the dust into a diamond? The same Power that fashioned the snowflake and the crystal—the trees, the flowers and the birds—and every form of Life existent in Cosmos—the same Power which Masons call “the Great *Architect* of the Universe!” The potentialities of the diamond, which it was one day to become, were already in the particles of dust—just as the potentialities of the flower, which it is one day to become, are already in the tiny seed—only awaiting unfoldment. And after aeons of Time, the great Alchemy is at last accomplished, and what was once dull, seemingly inert and lifeless dust has become a blazing jewel! Is that not a supreme achievement of *Architecture*?

Dr. Arundale has called us all “Gods in the Becoming”—and to that title might be added this brief commentary: *the process of becoming is a process of building!* In other words, of *architecture*!

We think of the oft-quoted phrase—“God geometrizes”—and we ask: what tools symbolize Geometry—this Science through which God works? We need not look far for our answer. His tools are the *Square and Compass of the Mason*—representing the two fundamental forms upon which the art of all building is based—*Lines and Circles!* Is not every form in the universe built upon one or the other of these two—or on both? Can you not trace back all the more complex forms to this one simple origin—and of which the more complex forms are but diversified variations?

And so we see the student of Occultism to be, at the same time, a student of *Architecture*—for it is only through, and by means of, the *forms* that we can know anything about the indwelling Life—It being a hidden essence—therefore “occult.” The forms bear witness to the Life which ensouls them—the Life that has built them—and the more we know about the forms, the more we learn about the workings of the Life which would, but for the forms, be forever hidden from us.

Is not a student of Masonry a student of Architecture in the same sense? The Order of Freemasonry is not a trade guild of builders, in the *physical* sense. It is, rather, a *Brotherhood of Builders* in the *symbolic* sense—those who seek to discover and to know the Supreme Art of Building as exemplified by "The Great Architect of the Universe." And the symbol which they, in deepest reverence, use—the Square and Compass—symbolizes the tools used by "The Great Architect" in the building of worlds, and in the bodies of all inhabitants of those worlds.

In that sense we are all Masons—for we are forever building, even though we may be wholly unaware of it. We are building our emotional bodies by the emotions and desires that we experience and encourage; we are building our mental bodies by the quality of the thoughts that we think, and the aspirations that we set ourselves to follow; and we are building the cells of our physical bodies by the habits that we pursue—our diet, breathing, exercise, etc. Every minute that we live, we are building! Every minute of Eternity, there is building going on in every atom of space! The Law of Life is the Law of Growth—of Evolution—and that growth, that evolution, can only proceed through *building*—more than that, through *constructive building*! Through building that is in accordance with Divine Law, which is Perfection—for only in forms built in accordance with Divine Law, can the Life truly express its inherent Divinity. True perfection cannot be expressed through a form

that is imperfect. It may be partially expressed—and increasingly as the form becomes more perfect—but it cannot be expressed in all its fullness until the form is worthy of perfect expression. Then only does it become a fitting channel of Perfection.

There are ugly forms in the universe, it is true—but those ugly forms express little of the Divine Life. The Life dwelling in such forms is obscured, imprisoned, fettered, like clouds obscuring the sun. It has not freedom to pour itself forth in radiant splendor. Only as those ugly forms are rebuilt—transformed—into Beauty and increasing Perfection, can the indwelling Life be set free to shine and to radiate the Glory of Divinity, which is ever there, seeking expression, but being limited in its expression because of the unworthiness of the vehicle in which it is, for the moment, imprisoned.

So, let us think of ourselves as students of Architecture in the larger sense, as we proceed in our unfoldment of becoming—for it is only *as we build that we can become*. The Divine Life is in us—waiting to pour itself forth—but it is ourselves who hold it back, because of our imperfect vehicles. Let us strive for Perfection in our Architecture—for in the attainment of that Perfection, we shall find that we already *have become*! We shall have achieved our destiny as Souls—until, at last, we shall have outlived even the need of forms, except as we choose to consciously build them for our use in helping our younger brothers on their way.



A Tool of the Devil

It was once announced that the Devil was going out of business and would offer all his tools for sale to anyone who would pay the price. On the night of the sale they were all attractively displayed, and a bad-looking lot they were. Malice, hatred, envy, jealousy, sensuality and deceit, and all other implements of evil were spread out, each marked with its price. Apart from the rest lay a harmless-looking wedge-shaped tool, much worn and priced higher than any of them.

Someone asked the Devil what it was. "That's Discouragement," was the reply. "Why have

you priced it so high?" "Because," replied the Devil, "it is more useful to me than any of the others. I can pry open and get inside a man's consciousness with that, when I could not get near him with any of the others, and when once inside, I can use him in whatever way suits me best. It is much worn because I use it with nearly everybody, as very few people yet know it belongs to me."

It scarcely need be added that the Devil's price for Discouragement was so high that it was never sold. He still owns it and is still using it.

AMERICA'S PRECIOUS HOUR

(Continued from page 51)

between Fascism and Democracy. Thus the conflict is rooted in the deepest strata of our unfolding civilization. Its stresses have accumulated for centuries. The long, long evils of generations of injustice and tyranny having culminated in the first World War, which failed to change the course of the evils, have now unleashed a veritable Scourge of God in the form of Total War and the destruction of all the forms of a civilization which failed to comprehend its responsibilities.

Fascism is a way of life, in which a logical outcome is reached. If we are to have further dealings with unreformed Autocracy in the saddle then here is the very spirit of Autocracy supreme in every department of national life. Worship of Power becomes naked and unashamed. Total exploitation—the squeezing of every last drop of energy and force of a people and its machinery translated into pools of Power for national assertion and aggression—replace freedom and beauty. Early stages of fascism, therefore, are to be found in all the modern nations where democracy is not too well seated, and lies at the root of all the appeasements, the confusions and the surrenders we have witnessed. The pressure upon every nation now is to face the alternative of a totalitarian regime or a virile march of Democracy toward the achievement through voluntary reforms of a creative release of the energies of all its people. If it chooses the latter then it must act to preserve the ideals of Democracy throughout the world.

Democracy, then, with its implied ideal of Righteousness must be heard to speak out with the voice of Righteousness. Dare we in America hope for other than to have the Right maintained at all costs? That Right must be the Right of the whole world. If, for instance, we dream of securing ourselves by concentrating upon a hemispherical union for defense, will we not betray Democracy everywhere? For in the ensuing era of strangulation-economics, of militaristic effort, and of staggering armaments will we not have created the background and arena for the Third World War—the War of the Hemispheres? Thus in the effort to save our lives we will have lost Life itself; the life of freedom and beauty and happiness; the cre-

ating and sharing of values; the growing trust of one people by another; the faith in a future glory of all humanity.

A new world is possible for humanity, but it is a world in which Truth and Justice have greater dominion. There will be no entering it without a chastened courage to defend the Right of the world. There will be no bright new world for great democracies that fail to speak with the voice of Righteousness for all.

These are the things that Americans must ponder and act upon. Various phases of the drama of a changing world have been played before our eyes. We are a literate people and thoroughly informed. Amidst the cataclysms we have been afforded a precious hour to reflect; a time in which to see clearly the issues; a time in which to recognize our course of action. This is America's precious hour for spiritual rebirth, for clothing herself in the spirit of sacrifice. America must create a *Vision*. Her people must clearly see that no matter what the problems are there can be but one true way ahead for the cause of Freedom and Democracy and that is the closer collaboration and cooperation of nations and peoples to the end of securing an ever more equitable distribution of the world's resources, material and spiritual, and the building of a better life for all. The first step of our participation in the building of a united world must certainly be an exalting of the hopes of humanity by this great nation vitally allying herself with other democracies in the cause of Right—the defeat of the aggressor totalitarian powers, whose avowed intent and purpose is to obliterate all democracy from the world.

If we see in this hour that we must change our lives, then let us be about changing our lives. If we must do the unheard of—then let us dare to do so.

In the tragic hour of the Fall of France Paul Reynaud cried out that only a miracle could save France. But there was no miracle. Yet in the mighty action at Dunkirk the world beheld in all its glory a true miracle. It was made possible because a whole people roused themselves to Righteous action at any and every cost.

So may a miracle for all the world be born in this—America's Precious Hour!

Theosophical Research

IT has been proposed that students band themselves together to carry on in this country the type of work that in England has been done for some time by the Theosophical Research Center of London. The latter group is represented in this country by Mr. Fritz Kunz and Mr. Alexander Horne, who, at the request of the London colleagues, have taken upon themselves the responsibility of organizing a similar research group here.

Briefly, the work will consist in the study of both Theosophical and academic literature for the purpose of elucidating and promulgating scientific, philosophic and religious truths, by coordinating the Theosophical and academic points of view and methods of approach, confirming such Theosophical teachings as have found corroboration in the more recent academic findings, and illuminating the latter with light drawn from the former, and *vice versa*.

The work will be divided into appropriate sections, each student being asked to indicate which aspect of the work will be of the greatest interest to him and afford him the greatest scope for cooperation. These various departments of study may be provisionally classified under the following headings:

1. The physical and mathematical sciences
2. The biological sciences and medicine
3. The psychological sciences; psychical research; psychiatry
4. The sociological sciences
5. The fine arts
6. Philosophy
7. Religion

Means will be developed for publishing the results of any worthwhile work thus accomplished, for the use of Theosophical writers and lecturers, lodge workers, and students generally, thus making the field of service of the Research Association as wide as possible. The extent of this work of publication will of course largely depend upon the kind of support this movement receives. For the time being, through the kindness of The Theosophical So-

ciety in America and the ready cooperation of its president, announcements will be made in THE AMERICAN THEOSOPHIST.

The first step, of course, is the organization of the proposed Association's membership, and to that end we invite communication from those interested either in participating in the work actively, or at least in sharing in the results developed. At the same time, those who feel they can do neither but who may yet have an interest in its development, may so indicate the nature and extent of their interest.

The present outline is tentative only, and will receive more specific formulation as the process of organization gets under way. In the meantime, it is proposed that active membership be restricted to members of The Theosophical Society in America, while Corresponding Members may be members of The Theosophical Society elsewhere. It is also proposed that the Association maintain close cooperation with The Theosophical Society in America at all times. That is not to say that it is not to feel free to pursue any lines of inquiry in any direction that may show promise of worthwhile results, whether or not such results are in harmony with the personal beliefs at present more or less in vogue.

Would-be research workers in sympathy with the above program are asked to address the undersigned, sending pertinent data as to their education and technical ability and background, the subject or subjects of greatest interest to them, and whether at present engaged in any particular department of study along more or less original lines, for possible inclusion in our work. Others in sympathy with the work, but unable to participate therein, may also write in if they so desire, in line with the above remarks. After a nucleus of prospective members has been thus established, we will proceed to the more formal work of organization.

FRITZ KUNZ, Box 469, Port Chester, N. Y.
A. HORNE, 540-21st Ave., San Francisco, Cal.

There is in the cosmos but One Person, and we live but to discover Him. He is yourself, for you are an expression of Him. But you cannot see Him as He is; His light would blind you and make you dumb. That is why for love of you He moderates His light and looks at you through the faces of those you love; you love them for His beauty in them. He helps you to discover the lovable in them that you may know of His love for you.

— C. JINARAJADASA

Theosophy in the Field

Ann Arbor Lodge writes: "Our first lecture of the new program in Ann Arbor was on Sunday the sixteenth. There were about twenty in attendance, some of whom had not contacted Theosophy before. They assured us that they were very interested and that it 'made you think.' We feel that the attendance will grow as time goes on. These people were reached through newspaper advertising."

Besant Lodge: (Cleveland) served a spaghetti supper in the lodge rooms on January 29, celebrating its twentieth anniversary and the birthday of President Roosevelt. The lodge is looking forward to a series of four Sunday evening talks by Miss Marie Mequillet in March.

Casper Lodge sends us an interesting resume of public and member activities since the beginning of the season, among which were lectures by Mr. Harold Josendal, Mrs. Jessie Crum and Miss Etha Snodgrass, who visited the lodge on December 6. A play stressing the theme of animal welfare, by Miss Wilma Vermilyea, was presented by the Young Theosophists; and under the direction of Mrs. Roy Bible another play, "The Mirror," was presented. The lodge is studying "The Laws of Manu" at its weekly members' meetings.

Columbus Lodge: "As the lodge holds a healing meeting one evening each month, we decided to devote a part of the time to the study of different methods of healing, so beginning with Christian Science, Spiritual Science, etc., we continued through Osteopathy, Abrams, Vibratory, Ultra Violet, Electro Mechano, Therapy and many more, finding them very interesting and enlightening.

"Recently we have been devoting one evening a month to the study of the lives of the great men who played an active part in the founding and building up of our country.

"The Secret Doctrine is studied on the third Tuesday evening of the month, with Mrs. Jennie Bollenbacher leading the discussions."

Detroit Lodge. "January was an interesting month—we had a forum, a question-and-answer meeting, and two inspiring lectures by Mr. James S. Perkins. One of the lectures was followed by a short social gathering. This gave the public a chance to meet and talk with both Mr. and Mrs. Perkins."

Long Beach Lodge raised their contribution to the Adyar Day Fund by giving a dinner

on December 5 and setting aside the proceeds for that purpose. Dr. Lowell Paul Wadel conducts a class on the fundamental teachings of Theosophy each Tuesday evening, and the topic for the public meetings, held on Thursday, is "The Changing World."

Milwaukee Lodge: "Mr. Fred Werth's lectures proved so successful that the Milwaukee Lodge plans to continue to have lectures on Friday and Saturday nights. Mrs. Annette B. Schmitt will conduct a series of classes on 'The Fundamentals of Theosophy' every Thursday evening, and Mr. Dudley Brooks will give talks on 'The Inner Life' before the Friday evening lectures."

Minneapolis Lodge's public lectures for February included "Towards Democracy," by Mr. Fritz Loenholdt; "An Astrological Forecast for 1941," by Dr. Gustav Ekstrom; and "The Art of Study," by Mr. W. H. Porter. A Theosophical Forum was again held and the public encouraged to participate by presenting questions for discussion.

"Oakland Lodge enjoyed a visit in January from Miss Etha Snodgrass. Also appreciated was the stay in our midst of Miss Jean Glen-Walker and her fine lectures. The lodge still maintains, after two years, the monthly vegetarian dinners which average about fifty in attendance. A program of music, monologues, puppet shows and playlets is presented by the members and their friends at the dinners."

Oak Park Lodge's Tuesday afternoon public meetings have been devoted to "Clearing up Life's Problems." "The Laws of Manu" and "The Art of Friendship" have been discussed in the members meetings. A pot luck supper was held on January 29.

Ojai Valley Lodge writes: "Our lodge has enjoyed a series of five talks by Mr. A. F. Knudsen on his study of the Yoga of Memory in *The Lotus Fire*, which were instructive and inspiring. At the close of the lodge meeting on last Tuesday a surprise birthday party was given for Miss Poutz, who was 81 years old on February 12."

Olcott Lodge celebrated Adyar Day on February 19 with a delightfully original playlet looking backward from the year 2041 to the present. The program was under the direction of Mrs. Ann Werth and participating in

the cast were Mr. Sidney A. Cook, Miss Etha Snodgrass, Mr. Gerald Bole, Mr. and Mrs. James S. Perkins and Mr. and Mrs. Byron H. Bole. Members of Wheaton Lodge were present and refreshments and a social hour followed.

Pacific Lodge was fortunate in having Miss Jean Glen-Walker, of Adyar, for a talk on February 2, Mr. Bartholomew presented some aspects from "A Study in Consciousness," Mr. Alexander Horne lectured on "A Plan for Modern Living," and Mrs. Ruth Doak on "Relativity of Truth." The Wednesday evening meetings were devoted to a study of the Manu Course.

Portland Lodge was fortunate in having a visit from Miss Jean Glen-Walker, who has just returned to this country from Adyar and India. While her boat was in port for a day or two she gave several informal talks, as well as a talk to the members, all of which were greatly enjoyed.

San Buenaventura Lodge writes: "We have redecorated our rooms recently and are enjoying newly done walls, floors, and furniture. We used Spanish white for walls; a shade darker for woodwork; royal blue for drapes; and installed new folding chairs in dark blue. Cut flowers are used for added touches of color and the whole effect is most pleasing."

San Francisco Lodge had a varied program for the Sunday evening lectures during February. They included "The Needs of Our Civilization According to Manu," by Mr. Boris Bogo; "The Spiritual Drama of Finding Peace," by Dr. Aylmer Harding; "The Mission of the Prophets in the Light of Today's Problems," by Mrs. Rabia Martin; and "The Five Messages From H. P. B.," by Mrs. Lillian Stearns.

Sacramento Lodge: "We now have a suitable small flag, as well as the Constitution tastefully framed and both in evidence at each meeting. During this month of historical anniversaries we are expecting to have some patriotic aspects to our programs."

St. Louis Branch: "February being the birth month of several well loved Americans, St. Louis Branch took the opportunity of celebrating the birthdays of Miss Marie Poutz, of Abraham Lincoln and of George Washington.

"We are looking forward with great interest to the visit of Mr. Fred Werth for three days a week from March 13 to April 21."

The Chicago District Federation

In its program of acquainting the public with Theosophy, the Chicago District Federation is sponsoring a successful series of Sunday

evening lectures by Mr. Fred Werth. At the conclusion of this series the weekly meetings will be continued under home talent, each of the lodges in the Federation taking its turn as host. These meetings will be climaxed by the visit of Mr. Rogers in April.

For the lighter side of Federation activities, final arrangements are being made for the celebration of George Washington's birthday with fellowship and folk dancing.

The Southern California Federation

The opening days of the new year brought a special happiness to Theosophists of California in the visit of the National Secretary, Miss Etha Snodgrass. Over a hundred members, representing lodges as far north as Santa Barbara and as far south as San Diego, greeted her in Los Angeles on January 12, and Mr. Eugene J. Wix, president of the federation voiced the hearty welcome of all present.

Miss Snodgrass then spoke to the members in a friendly fashion, extending the greetings of Mr. Cook and the Staff, and emphasizing the need for close cooperation and comradeship between Headquarters and members everywhere. She stressed the fact that an understanding of the Ancient Wisdom has made it possible for Theosophists to be adequate to the cataclysms in national and world affairs and to face with understanding and courage the great changes that are taking place. She recommended that Theosophical teachings be stressed more than ever, and quoted Dr. Arundale as saying that through our Movement alone could inspiration and wisdom adequate to meet the needs of today be conveyed to people. In closing she said: "If all of us work together to meet the needs of this new age, we shall go forward together into the far, far future, comrades forever in the achievement of our Godhood."

A reception followed her discourse, and old friends and new crowded around her. A steel-string orchestra, composed of the members of Compton Lodge (we wonder if there is any other Theosophical orchestra in America?) provided charming and patriotic music during the refreshments that followed.

The Western New York Federation

On January 12 the Western New York Federation held its second contact meeting in the rooms of the Genesee Lodge in Rochester. Miss Marie Mequillet spoke on "Two Aspects of our work in the world today," the program being under the direction of Miss Mildred Evans, acting president of the federation.

Theosophical News and Notes

International Election— Dr. Arundale Nominated

We learn by cable that the period for nominations for the office of President of The Theosophical Society has expired and that Dr. Arundale is the only nominee. This is as might have been expected, for the President has done such an inspiring fine job in his office during a very difficult period that it is generally recognized that he should continue in that office when his term expires next June.

Within a short time a printed ballot with full instructions will be mailed to each and every member in good standing at the time of the last annual report to Adyar—namely, June 30, 1940. Voting will be by secret ballot and balloting will close on April 20, no ballots received after that date being eligible for inclusion in the counting.

Because of interruption of communication and long delays in the transmission of mail, the result of the election will be cabled to Adyar some time on the night of April 20 after the receipt of the final mail of the day.

While there will be no competition for the office, the Society in America will want to turn out as nearly as possible a 100% vote as an encouragement to the President and as assurance that the members in America stand with him whole-heartedly in the splendid work he has been doing.

Our New Face

We refer to the new type face, for in this issue we start a contract with another printer and in doing so have endeavored to make the magazine still more attractive.

From an 8 pt. type face some years ago in unbroken columns, we went to a 9 pt. type on a 10 pt. base, with more attractive lay-out, and now to a 10 pt. more readable type face. In general appearance it is more attractive to the eye; to the reader, too, we hope the change will bring some advantage.

"The Theosophist" Delayed

There has been great delay in mails to and from India. October letters have just arrived, four months after mailing. *The Theosophist* and *The Theosophical Worker* are probably similarly delayed, the October number being the last received. We ask subscribers to be patient.

Special to Draftees

By resolution of the Board of Directors, men called in the draft and who thereby make a financial sacrifice, will be continued in good standing in the Society for the duration of their service without payment of dues.

The same provision will apply to those who make such sacrifice through voluntarily joining the U. S. Naval, Military or Air Services. All such members, drafted or voluntary, who desire the benefits of this arrangement should report to their lodge secretaries who in turn will report to Headquarters so that the records may properly indicate their freedom from dues obligation.

We congratulate those who thus prepare for service to our country, and the Society as such in this practical way makes this contribution to the cause of our national unity and strength.

To All Lodge Presidents

The "Talent Scouts" of the Olcott Foundation Committee, whose work it is to encourage members to send in their creative efforts for the current competition, would be most grateful and appreciative if each lodge president would cooperate to the extent of being responsible for at least one entry being sent from each lodge.

We suggest that in order to promote this worthwhile activity all lodge presidents keep the idea constantly before their lodges at their various meetings and also that they approach the individual members whom they know to have talent and give them every encouragement to send in their contributions.

See the February number of this magazine for details of this year's competition—perhaps this notice can be posted on all lodge bulletin boards.

MRS. EDNA DUNROBIN,
Chairman,
Olcott Foundation Committee

Mr. Polak to Visit the United States

Mr. Henry S. L. Polak, long the esteemed Treasurer of The Theosophical Society in England, is expected soon to arrive in this country. Mr. Polak has for many years been keenly interested in India and Indian problems and is making this personal tour for the purpose of informing the American public regarding Indian questions.

A lawyer by profession, specializing in Indian cases in the English Courts, he is thoroughly versed in the subject which has been his life service.

We do not yet know the extent of his tour, nor the time that he may have available for directly Theosophical activities, but we hope that it will be possible for him to visit some of our lodges.

"The Clarion Call of the Great"

Early in February a little booklet compiled at Adyar by Mrs. Adeltha Peterson and consisting of material furnished by members of this Section was sent to every member as the gift of Mr. Herbert A. Staggs. We received only a few copies of the Adyar edition and Mr. Staggs thought it so worth while that he authorized us to have it reprinted and mailed to every member.

This little Booklet ("America's Noblest speak to America and to the World") is the first of a series of similar booklets to be issued at Adyar under the title "The Clarion Call of the Great," others in course of preparation being "India's Noblest Speak to India and to the World," and "England's Noblest Speak to England and to the World."

If members would like additional copies for distribution among their friends they may be obtained from The Theosophical Press for 15 cents each.

The President's Acknowledgment

Mail communication with India is very much delayed in both directions. The following letter from the President, dated October 25, has just reached us:

"Kindly convey to all concerned the very grateful thanks of Rukmini and myself for the resolution of greetings from Convention. We feel greatly strengthened by the good-will of the American Section in these very difficult times. We are especially glad that in the resolution the Convention was pleased to use the phrase 'all faithful workers at Adyar.' Our workers here, as also your workers at Olcott, are very strenuous and very faithful, but they are, of course, encouraged by the kindness of their brethren in the United States."

In Good Taste?

Often it happens that a leader in the lodge has a particular economic bias. He is keen about this or that program—social or economic—to cure the world's ills. There is nothing wrong with this. We must all have our interests, and our vision of a way to a better future. But is it in good taste to force our particular bias upon our membership just because we are in a position to do so by reason of chairmanship or other leadership? As a member writes, "We have such countless inspiring passages in our classic literature with which to open a meeting, to say nothing of the great scriptures or poems of the world, that one cannot help but wonder at what our president may simply consider as broadmindedness. But his opening quotations from current books, that emphasize his particular bias, are far from sufficiently universal to suit us all."

"It seems to me, our most important work is to inculcate the fundamentals of Theosophy and the fulfillment of our responsibility toward our new members is very important. Possibly something along this line could be published in THE AMERICAN THEOSOPHIST, as was a recent article explaining the reason for closed members' meetings."

Bombs Near London Headquarters

In England Theosophical properties have so far fairly well escaped the bombing. A bomb dropped in the street in front of the Headquarters in London, blew out all the windows but did no other damage, and the Shadow Convention was held just the same, well attended and enthusiastic. Fires and extensive damage in the neighborhood have not touched Headquarters.

The Southampton Lodge stands as the only building in a sea of wreckage in that area. In Bristol, Manchester and other cities where there has been a great deal of damage, the lodges remain unhurt. Shrapnel has fallen through the skylights at 33 Ovington Square, but no other damage has occurred there.

Congratulations to Sally Stretch

One of our Young Theosophists, Sally Stretch of Detroit, Michigan, was one of those recently honored by the American Legion in receiving a medal and certificate conferred on those selected from the graduating class in recognition of their "honor, courage, scholarship, leadership and service."

Having thus achieved your elementary school years, Sally, we wish you a still greater measure of success as you enter upon your high school career.

Theosophical Book Association for the Blind

The Annual Report of the officers, Mr. F. A. Baker and Mrs. Flavia MacKenzie, show this department of our work to be alive and effective. The officers were re-elected at the annual meeting.

The Braille monthly magazine now goes to 110 blind people, including 25 blind Theosophists, who receive a special supplement.

During the year Mr. Jinarajadasa's *The Secret of our Daily Tasks* was transcribed into Braille and distributed, and the Association regularly publishes a radio log in Braille, sponsored by an outside group.

Correspondence in Braille is maintained with blind members and friends; and with the transcription aid of scattered workers, worn books in the Braille Library are being replaced. There are now 127 titles, with 331 volumes in the library, and 530 books were circulated during the year.

The income of the year failed by \$281.38 to cover the expenses. We hope our members who are interested in sound and practical work in disseminating Theosophy will not overlook the Theosophical Book Association for the Blind when making their donations to worthy causes.

A Letter from the President

ADYAR

"I am tremendously busy with war work of all kinds. I send you, in case you have not already received them, a parcel of the literature I am sending out. I suppose you receive *Conscience* regularly. A new volume of the *Besant Spirit Series* is coming out under the title *The High Purpose of War*. It consists of the writings of Dr. Besant, and these breathe her spirit in a marvellous way. I am also bringing out *A Fragment of Autobiography*, by myself, and *Adventures in Theosophy*. All this is in addition to the ceaseless stream of articles I write for the Indian Press throughout the country. So you see that your President, in his last year of office so far as the present term goes, is a busy person.

But we must do all we can to see that the war is won, and everything else must be subordinate to that. I wish America could take the plunge and enter the war without reserve. I know the difficulties in the way. But difficulties are fashioned by God that we may overcome them. But your President Roosevelt has a herculean task, and I am sure is doing all he can.

Rukmini has been giving some splendid dance recitals and is becoming quite a well-known figure.

Adyar is going on quietly. We are being very careful about finances, since the war diminishes our resources considerably. But we are thankful to Adyar Day contributions, especially to the wonderful American gift, which helps to see us through. With its help we are putting in good standing all the sections in Europe which have been prevented from paying their annual dues owing to the war and to pre-war conditions. Thus they owe nothing to Headquarters, and this thanks to America, as we are telling them, or at least those which we can reach. We have no news from France, Holland, Belgium, Norway, Denmark, Poland, and practically nothing from Eastern Europe. And, of course, we cannot send anything to these Nazi-invaded regions. But Huizen is all right still.

Ever yours,

GEORGE S. ARUNDALE"

"Dear Mr. Cheer"

This is the title of the series of recordings for radio presentation which is at present in process of development by the Radio Committee. A copy of the script of Episode 3 was mailed to every Lodge and Federation President and Secretary early in February with suggestions as to how to approach the Radio Stations themselves.

A sample recording of this Episode is available for the use of lodges who desire to offer it to their local radio station and several have already been sent to lodges requesting them for this purpose.

The program is designed along the lines of personal problems solution and with a view to its being acceptable for program sustaining purposes.

It is, of course, expected that lodges in the same city will cooperate in approaching their local stations and that in some instances the federation rather than the lodges will undertake the presentation, for which purpose federated lodges should please consult their federation officers.

Correction

Mr. Cook regrets that the letter written by Mr. Carle Christensen, Chairman of the Radio Committee, recently sent to all Lodge Presidents and Secretaries concerning the new Radio Project, "Dear Mr. Cheer," was inadvertently signed by himself instead of by Mr. Christensen. The letter was from the Chairman of the Committee instead of from the National President.

T. O. S. Items

Mr. Henry C. Samuels, Box 323, Seattle, Washington, has recently been appointed to succeed Miss Mabel K. Zimmers as Head Brother of the Animal Welfare Department of the T. O. S. A successor to the office of Head Brother of the Northwest Federation, which Mr. Samuels now fills, will presently be announced.

A pamphlet entitled "A Plea for The Vegetarian Way of Living," by Mrs. Sadie G. Stave, has recently been published by the Theosophical Order of Service. Copies of this worthwhile pamphlet on vegetarianism may be obtained from Mr. George N. Ragan, Box 185, Ojai, California.

Are You Interested in Old Coins?

One of our members would like to contact a dealer in Old Coins who is also a member of The Theosophical Society. Her name and address are given below so that anyone who is interested may write directly to her:

Mrs. Elsie M. Williams
29 Maple Street
Middletown, Pennsylvania

Mr. Samuels in Masonic Play

Our members will be interested to know that Mr. Henry C. Samuels, a member of the Seattle Lodge of the Inner Light, is also a member of the cast of "Judge Not," a Masonic play which is being presented by West Gate Lodge No. 128 in Seattle and the Northwest.

New Members for January

Applications for membership were received during the month of December from the following lodges: Akbar (Chicago), Austin-Dharma, Besant (Cleveland), Buffalo, Daytona Beach, Decatur, Detroit (four), Cincinnati, Forest Grove, Fort Lauderdale, Honolulu, Joliet, Miami, Milwaukee, Minneapolis, New York, Oak Park, Orlando, Pacific (San Francisco), Pittsburgh, Spanish (New York), Spokane, Springfield, and one National member from Kalamazoo, Michigan.

To Those Who Mourn Club

Shipments of booklets from January 16 to February 15:

California	260
Canada	100
Florida	100
Georgia	5
Illinois	45
Indiana	6
Iowa	25
Louisiana	10
Maryland	12
Michigan	100
Missouri	32
New Jersey	400
New York	400
Ohio	78
Oregon	200
Washington	105

Total1878

Statistics

January 16 to February 15, 1940

American Theosophical Fund

Previously reported (including Christmas and Founders Day Contributions)	\$2,115.94	
To February 15	7.00	\$2,122.94

Refugee Fund

Previously reported	399.28	
To February 15	138.00	537.28

Building Fund

To February 15	114.26
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Deaths

Mr. J. Munsell Chase, formerly of San Francisco Lodge, January.
Mrs. Nettie Cocke, Dallas Lodge, January 24.
Mr. George F. Hinton, San Antonio Lodge, January 26.
Mrs. Irene A. Huntington, Ojai Valley Lodge, January 24.
Mr. Chas. S. La Forge, formerly of Des Moines Lodge, December 5.
Mrs. Gerald M. Potter, San Francisco Lodge, December, 1940.
Mrs. Louise W. Stretton, Pacific Lodge, San Francisco, about January 10.

"FOOD FOR THE CHELA."

Recipes recommended by Ted Hardy, of The School of Heraclea, Inc. P. O. Box 2743, Hollywood, California. Price \$1.03.

A cook book combining scientific and occult knowledge of diet, including distinctive, delicious recipes, tables of minerals, vitamins, and specific values of foods, in harmony with nature's own pure laws for generating and regenerating health and life. Adv.

We all are blind until we see
That in the human plan
Nothing is worth the making,
If it does not make the man.
Why build these cities glorious
If man unbuilted goes?
We build the world in vain
Unless the builder also grows.

—EDWIN MARKHAM

Book Reviews

The Ancient Wisdom, The Hope of the World and Other Essays, by Morley Steynor. The C. W. Daniel Co. London. 1940. Price \$1.50.

The Ancient Wisdom is a splendid collection of essays, explaining and illustrating the fundamental principles of Theosophy. It differs from other books of a similar nature in that it does not limit itself to the principles of reincarnation, karma, and the nature of the universe. It frankly and fully includes a discussion of the relationship of man and the animal kingdom. The author fearlessly explains that compassion, the basic law of the universe, demands a life consistent in every respect. Compassion means the abolition of slaughter-houses, of trapping animals for furs, of torturing animals for vaccines and sera. These points are clearly explained in the chapters entitled, "The Evolution of the Two Egos," "The Nemesis of Vaccination," and "Retribution." "Vested Interests" exposes the obstacles in modern civilization to the spread of the Truth that is the salvation of the world. No matter how many expositions of Theosophical principles you may possess, this book is absolutely necessary for every student for the wonderful array of statistics it has gathered together and for its inclusive viewpoint.

—S. G. S.

When the Gods of Nature Sang, by Annie C. McQueen. Published by the Author. Price: 60 cents.

This book, containing sixty-five poems, is the third of a series which the author has published within a year. It portrays experiences of a subjective life response to outer world events, but Miss McQueen has also the happy faculty of describing her interpretations of daily contacts with nature, people and events in terms of the heart and spirit, thus presenting vivid pictures easily understood by the reader. Furthermore, she permeates her poems with a Theosophical atmosphere that is unmistakable, thus quite justifying her sub-title, "Poems of a New Era."

—J. K. S.

The Spiritual Light, by John M. Pryse. Published by the Author, Los Angeles, 1940. Cloth, \$2.00, Leather, \$3.50.

This is a very remarkable book, containing much of value, both directional as to living and for spiritual aspiration. In parts it measures up to the heights of such scriptural writings as "Light on the Path" and "The Voice of the Silence." It is a book which every earnest student of occultism and mysticism should have in his possession. Especially valuable are the instructions on meditation.

Unfortunately all sections are not equally strong, and there are many evidences of faulty composition and some very poor English.

—L. E. G.

The Marriage of Elizabeth Tudor, by Alfred Dodd. Rider and Co. London, 1940. Price \$1.50.

Alfred Dodd has spent years in accumulating the evidence presented in this book to prove that the famous Queen was both a wife and a mother. Her husband was her Master of the Horse, the Earl of Leicester and her two sons were Sir Francis Bacon and the Earl of Essex. The story as told in the moving picture, "Elizabeth and Essex," is unhistorical. The volume is thoroughly documented and replete with wonderful illustrations.

The companion volumes by Alfred Dodd are equally fascinating and valuable to every student of literature and Theosophy. In the *Personal Poems of Francis Bacon*, and *Shakespeare's Sonnet-Diary*, Alfred Dodd rearranges and reinterprets the famous sonnets in the light of the accumulated evidence. In *Shakespeare, Creator of Free-Masonry*, he points out every passage in the Shakespearian plays that indicates a reference to Masonic ritual, leaving no doubt that the author of the Shakespearian plays was thoroughly familiar with the ritual of Free-Masonry. Sir Francis Bacon in his great work of raising the ethical and cultural level of the English people wrote the plays and created the Free Masonic ritual still popular today in England.

—S. G. S.

But words are things, and a small drop of ink,
Falling, like dew, upon a thought, produces
That which makes thousands, perhaps millions, think.

—BYRON

New Books

THE CLARION CALL

—Compiled by *Adeltha Peterson*

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