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THE  
AMERICAN  
THEOSOPHIST



*Official Organ of THE THEOSOPHICAL SOCIETY in America*

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DECEMBER ★ 1942



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*Under the Auspices of THE THEOSOPHICAL SOCIETY ADYAR*

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## *The Manger Heart*

There is a part of Christmas that can come  
No other way but through a Mother's heart;  
O Stars still shine for those who seek by chart,  
And still the Heavens spill their song for some:  
But veiled in gentle things, and things that gleam,  
In baby hands and things the eyes don't see,  
Sweet Mary handed down her Mystery  
And left the Key to those who dream her Dream.

O Woman of the Manger Heart, awake!  
No more thy name is frailty, no more  
The "lesser man:" Bring forth thy Gift, restore  
The souls of men to peace—so shalt thou break  
The night of Herod in our world, and from  
Thy Mystery again, His Kingdom come.

—HELEN WYCHERLEY



# THE AMERICAN THEOSOPHIST

OFFICIAL ORGAN OF  
THE THEOSOPHICAL SOCIETY IN AMERICA

Vol. XXX

DECEMBER, 1942

No. 12

## Peace

IAN MACK

"ON earth peace, goodwill toward men."—The lovely and beloved words from the gospel according to Luke will be repeated again this Christmas as they have been for almost two thousand years, but with even less hope for their fulfillment than usual, for it is evident there can be no immediate peace in a world made up one-tenth of would-be-master races and nine-tenths of would-be-free races.

The only apparent hope for peace is in the proportionate populations involved, and in a united will-to-victory among the peoples who would be free. These, we believe, will bring us peace at last, possibly in a year, more probably in two or three, but peace with victory, after the war has been won as it must be won by and for freedom-loving folk. Yes, we hope, there will be peace on earth after the war is won.

—After which war is won?

It is entirely true that there is only one war, the war between the would-be-masters and the would-be-free, but it is not true that the defeat of the totalitarian exponents of the first ideology by the democratic exponents of the second will end this war, for *the war is within us*.

Who among the two thousand million inhabitants of earth has not both the will to be master and the will to be free?

There can be no real hope of peace, even within the individual human soul, until this war between mutually exclusive ideologies has been won, but it may be said with certainty that it will be won eventually, for the will to be master can be turned in upon the self, while the will to be free can be turned out upon the world.

It will have to be won, certainly, before we may hope to realize the free world which is our present dream, for the world will never be free from fear while there remains one man

in it who has not mastered his will to master others, nor can any individual truly be termed free who has not mastered himself—and his passion to master others.

This will to master others is the cause not alone of global wars but of all conflicts in human relationships. It is the cause of conflict between parents and children, in which the parents would be masters and the children would be free; and conflicts between husbands and wives, in which husbands would be masters and wives free, or *vice versa*; between capital and labor, and management and labor, in which the first group would be masters and the second free; between big and little business, as between chain stores and independents, in which the first would master the terrain of trade and the second would remain free and independent . . . but the list is endless, for it is the cause of all conflicts between individuals, groups, and nations, and there can be no real peace on earth until it has been settled.

Is it, as many think, "an ideal of impossible perfection" even to suggest that it may be settled, that it may be won?

Well, it will not be settled around a conference table at the close of the present titanic struggle between precisely these two warring ideologies for, when that huge incendiary bomb finally blows up, millions of little fires will be kindled in the hearts of men and women the world over, and the inflammable material will be the same as was in the big bomb—the will to master others.

This will to mastery is in abeyance in most of us while the great need is for a united national will to victory, but the attainment of victory will free, not the world, but the individual will to master others.

The most a peace conference can hope to accomplish is to ban, by the major force of mankind, future expressions of this will to

mastery between nations by force of arms, but even that will be a very great victory for mankind, for it will free the world at least from its most destructive form of violence.

That no peace conference, no governing body of any kind, can free the world from violence while violence is the natural language of the will to mastery and while two thousand million individuals have this will, need not be the despair of the idealist but rather his real source of hope, for it shifts the problem straight into the mind of the individual, who *can* do something about it.

Any individual who will face the self-evident fact that his own mind is the ultimate battleground in the endless war of the would-be-master against the would-be-free already has taken a long stride toward the ultimate victory for free men in a free world, for men and women are essentially reasonable. They know that their dominant desire is to be free and they have reason to believe this to be the dominant desire also of all other reasonable—sane—human beings.

Men and women who have developed the vice of dominating others to dangerous proportions may think at first that this passion for domination is truly their dominant desire, rather than the desire to be free themselves; but they have only to dig a little deeper into their own minds to see that the very thought of themselves being dominated by others is utterly repugnant to them. They could not live in servitude to others . . . but they *could* consent to live without dominating others. They may think they would not be able to live very happily without their pet vice, but at least they will know that they would be far less miserable than if they had to submit to domination.

Even after admitting the truth in this proposition, however, some of the dominating type will go on to assert that they are in no danger of being dominated by others, that they have far too strong wills for anything like that ever to happen to them.

There were equally strong-willed men and women, doubtless, in Poland, but those who could not escape, as so few could, are either dead or dominated today.

That couldn't happen here? It could happen anywhere in the world, at any time in world history, so long as men and women everywhere in the world continue to develop this vice of dominating others almost as if it were a virtue.

Both men and women tend to regard this vice as a virtue. Men term it "displaying the qualities of leadership," overlooking the thought that a true leader leads and does not

need to drive; while women often defend the vice in terms of "doing what is best for others," as if freedom were not best, for only in freedom may men and women learn to master themselves—not the only, but certainly the most important lesson they have to learn from life. To rob them of the right to make mistakes is to rob them of the right to learn, for we learn more from the consequences of one mistake than from many lectures!

The dominating parent will protest that it is his or her *duty* to prevent children from making mistakes leading to more or less disastrous consequences, and this is true; but the records of juvenile delinquency are crowded with cases in which this has been attempted by parental decree backed by force or the threat of force, for children, also, are essentially reasonable. What they dare not do for fear of parental violence in word or deed, that they will surely do when the deterrent is no longer present, unless in the meantime they have been given some more reasonable reason for not doing it. Is it, perhaps, the true duty of the parent to give that reasonable reason?

"Modern" parents will agree, of course . . . except when irritated; but irritability is not beyond self-mastery.

It may be said with certainty that whoever substitutes violence for reason in human relationships has lost another battle in the great war between the would-be-masters and the would-be-free.

What shall be done with a "thoroughly spoiled" child? Let us add to this very natural question, what shall be done with a "thoroughly spoiled" race, such as we believe the Germans and the Japanese to be? For these are precisely the sort of questions opponents of "ideals of perfection" propose to prove the utter "impracticality" of all such ideals which, they say, simply could not work in the world as it is.

This is true, but not at all for the reason the opponents of idealism believe it to be true. Such doctrines could not possibly work in the world as it is because if they were put to work the world would not be as it is. Possibly, what the opponents have in mind is the thought that since such ideals never have been put to work, there is no experimental verification that they would work?

At least there has been no experimental verification that they would *not* work—and can one say the same for the doctrine of dominating others? That doctrine definitely does not work or, rather, it works out always the same end-product of violent resistance equal and opposite

(Concluded on page 269)

# To Fight or Not to Fight

ANNIE BESANT

ARJUNA, when the day of battle dawned, seated in the white-horsed chariot, with the Charioteer divine beside him, felt his heart fail him, as well it might. Friends on either side; relatives arrayed under hostile banners; nay, his old teachers, Bhishma, Drona, and the rest, ranged against him and guiding the enemy's arms; what heart would not fail in such a conflict of duty? There must be a battle within the heart to be fought out before the battle of Kurukshetra, and, as this battle raged, he was ill at ease, despondent, confused as to dharma. What ought he to do? Was Kingship sufficient reward for the slaying of the loved ones? Would the crown sit soft upon the brow when the heart was broken? Nay, with true prevision, he saw the heavy burden of misery awaiting conqueror as well as conquered, the shadow of the coming day, when in the empty court, he would seek in vain for the faces of his beloved kinsmen, the playfellows of the dear childish days; that shadow descended in its obscurity and darkened his loving heart. "How shall I kill these?" he cried, "my Gurus how shall I slay? Better to eat the beggar's crust as exile, than to slay these Gurus high-minded, these relatives beloved. My very food would taste of blood" (ii. 46).

And his whole argument was a reasonable argument; his ideas of caste-confusion, his ideas of the gradual decay of dharma, which would inevitably follow the slaughter on Kurukshetra, were all correct. History has justified them; his forebodings have proved true; dharma *has* decayed; caste-confusion *is* here. His vision was not, then, a blinded vision, only it did not see far enough. He saw the immediate future clearly, distinctly, rightly. Is it not true that dharma has decayed? Is it not true that we have now complete caste-confusion? What has become of the dharma of caste? It has vanished, as Arjuna feared it would. His words from the standpoint of a limited vision were truly "words of wisdom," of worldly wisdom, the wisdom of the unilluminated mind. He saw with true prevision that which was coming on the land. He understood that he was engaged in a work which meant ruin for India; that he knew, though he could not see beyond the India of the moment; the mightier India,

which was to be born of the birth-throes of the ruin, was beyond his ken.

What wonder that it should be so, what marvel? How could we expect Arjuna, wise in much as he was, to pierce through the dim mists of the future and to see what was to be born out of this temporary misery? How could we expect him to see the result—the true result of all the struggle? Why then was he so sharply rebuked? If his prophecy were true, if his prevision were correct, if dharma was going to fade away, and castes would become confused, why did these words of rebuke fall from the divine lips: "Whence hath this dejection befallen thee in this perilous strait, ignoble, heaven-closing, infamous, O Arjuna? Yield not to impotence, O Partha! It doth not befit thee. Shake off this paltry faint-heartedness. Stand up Parantapa. (ii 2, 3)". Why that strong rebuke? Because the plan, the scheme, of Ishvara must be carried out, at whatever cost for the moment, by those who are His agents in the work.

Arjuna had been living with Shri Krishna since he was a youth, and was His dearest friend. As youth, you remember, how they met after that great tournament where Arjuna won Draupadi, stood as conqueror on the field. You remember how they grew up side by side, how the influence, the marvellous influence, of Shri Krishna had, for all these years, been round His chosen friend, preparing him for the great part that in the struggle he was to play. There was a plan to be worked out in which Arjuna was an actor, to which his eyes were blind. He was under a delusion; confused, perplexed, he could not see; and that great plan that had to be worked out was changeless; nothing that Arjuna could do would alter it, no resistance of his might avail to make it different from what it was. He was to understand that forms lose life, but that the Spirit dieth never, and that when the work of the form is over, it is well that it should be shattered into pieces; that only when the Spirit shapes for itself new forms can the larger unfolding take place. He who hesitates to destroy the form when its work is done knows not the power of the life that is the builder, and shall continue to build in days to come.

From *The Indian Theosophist*, May, 1942.

# THE AMERICAN THEOSOPHIST

Published monthly by  
THE THEOSOPHICAL SOCIETY  
IN AMERICA

National President.....SIDNEY A. COOK  
National Secretary.....ANN WERTH  
Publication Office, Olcott, Wheaton, Illinois  
Editorial Office, Olcott, Wheaton, Illinois  
Subscription Price.....\$1.00 a Year  
Foreign Subscriptions .....\$1.25

Entered as second-class matter at the post office at Wheaton, Illinois, under the Act of March 8, 1879.

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

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

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

Only one condition is needed in order that a Christ may share His strength with a younger brother: that in the separated life the human consciousness will open itself to the divine, will show itself receptive of the offered life, and take the freely outpoured gift. For so reverent is God to that Spirit which is Himself in man, that He will not even pour into the human soul a flood of strength and life unless that soul is willing to receive it.

—ANNIE BESANT

## *The Significance of Lend Lease*

Lend Lease has been referred to as one of the major inventions of the war, but it is much more than that. It is America's expression of world brotherhood, and Brotherhood far from being a mere invention is a national and spiritual law. Inaugurated as a defense measure to supply Britain (then fighting alone) with the tools we were not ourselves prepared to use, then as assistance to Russia and to China, recognizing that aggressive war was in fact our own affair, it has been looked upon by some as merely a realistic fighting measure, and by others as a grand piece of national charity.

But it is much more than any or all of these. It is a common sharing of our resources and facilities and our work to restore and maintain the peace of the world, and as such it is the greatest practical application of the principle of Brotherhood that the world has ever seen. It is much more than a defense measure, although the practical application of brotherhood is the surest means of avoiding war.

Already food and clothing and other necessities have reached North Africa, and the promise has been made that such supplies will be made available for the rehabilitation of all Axis ridden peoples. We doubt not that if Germany were starving at the time of her coming collapse American food would not be withheld. The cost of all this is a matter of grave concern to some. What is that cost? Is it anything more than Nature's own abundant contribution of resources from within the earth, combined with our own work? And shall we ever, under any circumstances, deny to Nature and to ourselves the right and the privilege of sharing for the world's helping, especially for the world's helping toward permanent peace?

It is not our money that we are giving. We have more money and the symbols of money in America than ever before. What we are producing and sharing are the resources and the work power that Nature provided us, and it is Natural Law that peace shall follow and be sustained so long as the great principle of Brotherhood is thus made practical.

That it must eventually become reciprocal goes without saying. But despite all the seeming expediency of its beginning, Lend Lease is brotherhood in expression, from the heart of the American nation to the broken hearts of others, to the war-torn and war-weary because they are broken and torn and weary, not because it is defense or charity or promotion of trade. It is time for recognition that the practice is essentially an ethical and spiritual one, and that it is based upon the brotherhood of human kind. It is for this reason that great and inevitable good will flow from it. Lend Lease is good will to men in practice. Peace on earth is the sure result.

## *Perspective*

Perspective is an essential to comprehension. All is relative, and things get out of proportion when the sense of perspective is lost. This is particularly likely to happen in these fast moving days of intensive living, and it is good to have our attention called to the eternity of time, to the long, long process of evolution and

world making in which we play a not unimportant but momentary part.

The following excerpt from the *Toronto Theosophical News* presents in summary some time tabulations with which we are not accustomed. They should give us perspective:

"... In the West we consider that five thousand years is a very long period of time and that the year 3103 B.C. is an almost theoretical point in history arrived at by counting backward from the year 1 A.D. For the Indian student, however, that year marked the beginning of the latest only of four great cycles in time, the first five thousand years of which ended in 1897. This vast cycle has not yet

ended; as a matter of fact it has hardly begun, for its full period is 432,000 years. It is called Kali Yuga, the Black Age, the Age of Iron. The three cycles which preceded our present age had a total length of 3,888,000 years, the total of the four ages being 4,320,000 years. This is called a Mahayuga, which means a great age. Such a great age, however, is only a minute in the whole period of manifestation for 2,000 of such Ages or a period of 8,640,000,000 years make up only a 'day and night' of Brahman. One hundred of such 'days and nights' make up a divine year and one hundred divine years constitute an 'Age of Brahman' or a total of 311,040,000,000 of our mortal years."

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## PEACE

(Continued from page 266)

to the restraint, as Newton's third law of motion has been trying to tell us it must, for more than two centuries. Definitely, it does not work to bring peace on earth or goodwill toward men, which is the end in view.

And, since definitely the doctrine of dominating others does not work toward that end, what other reasonable course is open but to test the "ideal of perfection" which would have us declare ourselves once and for all time on the side of the would-be-free as against the would-be-masters in the war between these two conflicting ideologies?

Admittedly, that declaration will not undo the damage which has been done during countless centuries of the opposite doctrine. We shall have to pay the price of our mistakes, but that we shall have to do anyway, whether we accept the worth of that price in wisdom or reject it and repeat the same mistakes and incur the same penalties.

We cannot hope to cancel out all the violence we have let loose in the world with a wish or a word. We shall have to find ways in which to balance that violence to a state of rest as painlessly as possible—but what sane man will say that a task should not even be attempted, if it seem difficult?

The task is not so difficult, after all, for it is a task which must be taken over by two thousand million workers, each with only his own small field of conduct to cultivate, and even that to be done one step at a time.

The will to be free is bound to conquer the will to dominate others eventually, for it is far more powerful. The will to freedom is set in the souls of man, but the will to mastery is merely an expression of his vanity and greed. The important question is not will it conquer, for that is certain, but *when*, for men must be miserable till they are free. They may project their misery as far into the future as it stretches into the past, or they may begin now to eliminate the cause of misery, for it is in their own minds, where they can get at it, one weed at a time till the field is free, and the world of fields.

The hoe in the hand of the individual worker may, perhaps, take the form of a test question for all his own actions or projected actions: "Will this offend against the rightful freedom of others?" If the answer is yes, the answer to the projected action is NO.

And how shall we define the "rightful" freedoms of others? As "those freedoms which do not offend against the freedoms of others."

Certainly we shall make mistakes and pay the penalties, but the price is worth paying. . . . IF one learns from one's mistakes, for that is the one way to wisdom, and is not wisdom beyond price?

The only way to have peace on earth is to complete the quotation with which we started, with *goodwill toward men* in place of the will to dominate them. When that is done there will be peace. Till it is done, there will be wars. The choice is ours, now.

## Pearl Buck Speaks For Democracy

**I**N November, 1941, The New York Times and other newspapers featured a series of articles and editorials on a "crime wave" in Harlem. These editorials denied the basic cause for the situation in our country of which the new manifestation of crime in Harlem is only a symptom slight enough for what it signifies. Nor were the constructive measures proposed sufficient. It would be impossible for any accumulation of social welfare work to solve the situation which produces crime in Harlem. We all know that merely to make arrests and impose jail sentences can be nothing but an emergency measure and one which promises no fundamental improvement for the future. But equally palliative are the efforts of welfare workers on the basis upon which they are now organized.

The reason why colored Americans are compelled to live in ghettos, where they are helpless against high rents and miserable housing, is the segregation to which race prejudice compels them. Race prejudice compels colored people to take what work they can get because there are so many jobs Negroes cannot get. Race prejudice makes and keeps Negroes' wages low because some labor unions will not admit colored labor on the same basis as white labor. Race prejudice and race prejudice alone is the root of the plight of people in greater and lesser Harlems all over our country.

As a result of the effects of race prejudice a very serious conviction is gradually becoming settled in the minds of colored Americans all over our country. They are coming to see that what they have been taught and have believed is not true—namely, that if colored people can be patient and good and show themselves obedient and humble they will inevitably prove themselves worthy citizens and will therefore receive the rewards of full citizenship. They are beginning to believe, and this in very large numbers, that individual or even collective worth as human beings gains them nothing so long as they are Negroes. The hopefulness natural to their race is now changing to despair. Colored leaders are saying today that no amount of achievement will gain anything for the colored people as a whole, and that, moreover, they no longer believe the people of the United States will fight for democracy. Americans may fight to live and do as they like, they say, but not for democracy.

This conviction of some colored leaders and many more colored people is rapidly permeating the whole twelve millions. When hope is taken away from a people moral degeneration follows swiftly after. Young colored men and women today are giving up hope of justice or security in their own country. When this hopelessness reaches down to certain strata in any society, outbreaks of crime are inevitable. We must expect it in many places beside Harlem. It has already occurred in other cities.

The swiftness with which this long-gathering despair has come to a present head is due, perhaps, more than to any other immediate cause, to the refusal of the majority of defense industries to employ colored labor on anything like an equal basis with white labor. To the colored American this is final proof of the hopelessness of his plight, that even in the defense of his country he is not allowed his share of work.

And yet it may be a mistake to say that this denial of the chance at jobs is more to blame than the resolute segregation in the Army or the practical limitation in the Navy. The colored American, thanks to an education in democracy, now really wants to see his country a democracy. When he defends the United States of America he does not want to do so segregated and limited. This contradicts his idea of a democracy. He has grown up a good deal since the World War. And he has not forgotten that war. He is willing to fight and die again, but not for something he does not possess anyway.

The white American is conscious of this feeling now seething and mounting in the hearts of his colored countrymen. But the white American sedulously avoids acknowledging or indeed even facing it. With the same curious blindness which none of us could understand in France, we white Americans avoid the reality in our own country. We do not want to discover the real truth about the colored American, which is that our prejudice denies him democracy. We refuse to face it because we do not want to change the status of the colored person. We wish to keep him the servant of the white man.

I am, I think, realistic and objective on this matter of race, having lived most of my life among colored peoples. My own ancestry is entirely Southern, and I am very familiar with

the problems of white and colored in the South. I do not, however, believe their solution is to be found in what the average white Southerner says, in the familiar patter, that the Negro is a childish creature, delightful enough in his place, who only wants to be taken care of and fed and sheltered and treated kindly. That the Negro in the South often glibly falls in with such assertions means nothing, for that Negro is afraid of his white master and says what the white man wants him to say. The same Negro quickly expresses himself in totally different terms as soon as he changes his locale and is relieved of his fear.

But be that as it may, the real point is that our democracy does not allow for the present division between a white ruler race and a subject colored race, and we ought to make up our minds as to what we want and then move to accomplish it. If the United States is to include subject and ruler peoples, then let us be honest about it and change the Constitution and make it plain that Negroes cannot share the privileges of the white people. True, we would then be totalitarian rather than democratic; but if that is what we want, let us say so and let us tell the Negro so. Then the white Americans will be relieved of the necessity of hypocrisy and the colored people will know where they are. They may even settle down into a docile subject race, so long as we are able to keep the weapons of rebellion from them—and these include education.

As an American I should deplore any such thing, and yet the world needs this sort of clarification. Democracy now suffers from vagueness because of the lack of relation between principle and action. With all the evils that Hitlerism has, at least it has one virtue, that it makes no pretense of loving its fellowman and of wanting all people to be free and equal. Everybody knows where Nazism stands and what to expect of it. Cruel as it is, and dangerous as it is to civilization, it is less cruel, and it may be even less dangerous in the end, than the sort of democracy which is not real enough or strong enough to practice what it preaches. To destroy hope utterly is kinder than to allow it without intending to let it be fulfilled.

The importance of facing the situation between white and colored people in our own country is twofold—it is upon this rock that our own ship of democracy may go down first, and upon this rock, too, that all peoples may divide into the ultimate enmity. Everywhere in the world the colored peoples are asking each

other if they must forever endure the arrogant ruling white race. They feel they have been very long patient, but they cannot be patient forever and they will not. In India such men as Nehru, only recently released from jail; in our own country colored Americans, as intelligent and well educated as Nehru, barred by their color alone from an equal chance with white Americans to earn their living or to defend democracy—there is a deep, subtle, dangerous relationship between them. We are foolish if we do not realize it.

For in many educated colored Americans hopelessness results not in simple crime but in a rejection of patriotism. Among the colored peoples of the world there are those who prefer Hitler to British imperialism, feeling that if English rule over colored races can be destroyed, then Hitler can be dealt with afterward as the less established evil. At home and abroad the white race has the choice to make—whether it will follow the totalitarian principle of ruler and subject races, even to the inevitable end of rebellion and the worst of wars, or whether peoples of all colors will decide to work out ways of living in mutual harmony and freedom.

Such is the situation between colored and white peoples at this moment. It is idle to say that the crisis is two steps off and let us attend first to defense and the present war. Crisis between white and colored is not two steps off—it is close, inextricably mingled with this war, because the war against Nazism carries race equality or inequality as one of its main issues. It does no good that we ourselves keep the issue hushed and hidden and apart from the thinking of the mass of the white people. The crisis approaches, whether white people are willing to know it or not. It approaches in the world, and with that inexorable march our own people are keeping step.

What then should we do if we are honest believers in the democratic way of life? We must move swiftly and at once, and our President should not fear so to move, to do away with the effects of race prejudice upon colored Americans. Race prejudice cannot be taken out of people unfortunately by surgical operation, although it is an evil and foreign growth. Children do not have it until they catch it from older people. I have frequent proof of this, the most recent being through the 12-year-old son of an American friend newly returned from China.

This white child goes to public school in a New Jersey town. When a class picnic was to be held it was found that the place chosen excluded colored people. To his deep indignation the boy found that his teachers, instead of changing the place, accepted the exclusion and managed by "tactful ways" to see that no colored children came to the picnic. The white boy was shocked to the soul at this injustice in his own land to which he had long looked with love and pride while he was growing up in China. His hurt was personal, too, because his own best friend happened to be a fine colored boy. "I won't go if Henry can't go," was his right decision.

Nor do adolescents have race prejudice in anything like the degree that older people have. Recently in Texas there were a championship white football team and a championship colored team at high schools in the same city. Of course their managers and coaches would not schedule them to play each other. But the white team went out one morning by secret arrangement and played the colored team. They said to their coach when they returned: "We just wanted to see which of us was better." As it happened, it was a tie game and though there is symbolism enough in that ideal ending, the significance of the incident, and of plenty of others like it, is that the boys, colored and white, had no prejudice against each other.

Intelligent white people seldom suffer from race prejudice so severely as ignorant ones, and there are many who would, if they dared, acknowledge that they have none whatever. But too few dare. For wherever the disease of race prejudice is found it is bitter and incurable and dies only with death.

But if nothing can remove race prejudice from those in whom it is ingrained, they should not be allowed to violate our nation's democracy. At least our government can and should see to it that all Americans shall have

equal economic opportunity and that colored people in this democracy shall not suffer insult because of their color. It can and should insist that colored citizens shall share responsibility with white citizens for the welfare of the nation, and thus remove the chief reason for the half-tolerant, wholly patronizing contempt of the white for the colored and thereby build in the colored citizen belief in himself. Democratic government must keep apace of science and realize that there is no basis beyond prejudice for the belief that one race is intrinsically superior to another. Continued injustice may make any one inferior, temporarily, regardless of his color.

I read with complete approval of every plan to better the conditions under which colored people must live and work. But until race prejudice is conquered and its effects removed, the bitter fact remains that the colored American knows he will not get a better job for being better educated and better housed or for having in his childhood more playgrounds. He will not be given an equal chance with the white American of his class and ability. Race prejudice will still deny democracy to him.

Are we Americans to go on accepting the stupidities of race prejudice? I know the oft-repeated wearisome defense. Intermarriage is the fearful specter behind everything. On that there is but one answer. Are we to deny to 12,000,000 Americans the rights and privileges of our country, and are we to risk our very democracy itself by maintaining a determined ruler-subject relationship between white and colored, because some day a few white and colored individuals may choose to marry each other?

Is democracy right or is it wrong? If it is right, then let us dare to make it true.

From "American Unity and Asia," by Pearl S. Buck. By permission of the John Day Company.



Theosophy has not by any means lessened the mystery of the universe and of our existence and evolution. It may have, and perhaps should have, deepened the mystery. Our little answers, after all, are not the important thing. It may be that the biggest thing about Theosophy is that it has somehow put the problems of life *greatly*, that it has made us feel the vaster mystery behind the little corner of the veil that is lifted.

—D. JEFFREY WILLIAMS

# Vision

As an experience of the whole

SALLIE WEIS

**H**AVE you ever felt that you were backed into a corner and bound hand and foot by some clever adversary in a discussion, finding the answers you needed only after it was too late to use them?

Such momentary confusion is often due to an inability to grasp immediately the problem as a whole and to avoid being blinded by a mass of detail. In fact it is often the details of life with which we identify ourselves that prevent us from discovering life's larger purpose.

India's position and our attitude toward it is a highly controversial question today and can well be used to illustrate the point. Gandhi's disciples hold with him that the only solution of the problem is immediate and complete independence; that any view contrary to this is British propaganda and therefore false; that it is India's duty to insist, since freedom is the pivot of this war; that Gandhi speaks for all India despite the millions who recognize other faiths and leaders; that, judged from previous experience, Britain cannot be trusted if we wait until after the war; that war is immoral because nothing is ever settled by force; that non-cooperation and passive resistance is the only alternative and that in the case of immediate freedom this weapon could be used effectively even against a Japanese invasion, setting an example before the world; finally, that the United States should intervene, regardless of our own unsolved racial problem.

Nearly all these points make sense, but what is their relative value when seen from the outside in perspective, rather than from somewhere inside and near the circumference? For details obscure an underlying pattern and must be subordinated if we would discover truth.

The diagrams help to illustrate this point. The snowflake design is used here to represent the world pattern. No. 1 shows the whole pattern with all its intricacy and pattern within pattern while No. 2 suggests the effect of limited vision or concentration on the part without reference to the whole. One cannot set up a valid judgment of the whole and its order, based on a part artificially selected.

Looked at in the larger setting India's plight still is serious—but so is the plight of the

whole world. No nation can be saved at the expense of all the others, for we are moving into an era of collective security where rugged individualism is to be outmoded. India has a gift for the world. But how could India make her contribution to a world lying in ruins? All the things India stands for can grow only in freedom and only if she be free will there be ready acceptance of her gift, hence her freedom must be assured. But proportionate views show also that it is an overstatement to say that nothing is ever decided by war. War decided our independence and later our national unity and the one thing that this war will decide is whether Dictatorship or Democracy will guide the immediate future of great masses of people. The *Gita* is clear on this sort of thing. From it we see that to turn the other cheek (non-resistance) would be to give way to oppression and cruelty, evils we are told to resist. Where does non-resistance fall in the pattern? Non-resistance to evil is for the saint—the holy man, not the masses at their present levels. In time humanity as a whole will adopt pacific methods. Evolution is however a matter of timing and to make four steps at a time saves nothing if you miss your footing.

In a printer's shop the other day, I stood fascinated by a complicated press which the printer explained was invented during the labor shortage in the last war. This machine, in a succession of expertly timed movements, picked up a sheet of paper, inked the press, printed the sheet and laid it down, repeating the operation in the space of time it would have taken four men. Something was ailing the press this day, however, and as I watched, the printer suddenly turned from his explanation to shut off the motor. One operation had been falling a moment too early and the whole machine was in danger of being wrecked.

The world machinery seems similar. Unless our timing from now on is extremely accurate our past inaccuracies may destroy us completely.

*India can* set the world an example and it is her duty to do so. She can say to the United Nations "We mean to achieve our freedom and will do so, given time, but it must be obtained by *right action* on our part regardless of the actions of others. We know the Good Law that from free action alone is there no re-action.



Therefore we will do our part toward the victory for freedom, knowing only freedom can follow for us."

Following such a course, which is within her power, India could expect more through a United Nations victory, than could be hoped for from the Japanese in the event of invasion, even if Gandhi pled successfully for the use of passive resistance. For if that cannot be practiced perfectly enough to be effective with the British how could it be expected to accomplish more from the Japanese who are far more ruthless? Non-resistance to be practised effectively, requires great understanding and self-discipline which very few possess. In the hands of the masses (even of India) wholesale violence is the inevitable result.

Freedom is the pivot of this war and what nation can stand in the way of the Plan except temporarily? In view of other enormous changes that natural events have forced on us, there is little doubt that India will be free. Intervention on our part would be the height of smug impudence in view of our own unsolved problems regarding the Negro.

Looking at the whole, then, we see humanity evolving in orderly fashion and expert timing according to a pattern; that morality is a relative thing and cannot be legislated or proclaimed but only realized in time. Therefore Gandhi's position is that of a virtual dictator threatening the safety of the United Nations unless his demands are met and leading his followers on his own path instead of their own, a path fraught with danger for them, says the *Gita*. And we see that free action and not reaction is the example India can set the world.

Thus in the world pattern we see that a voluntary hearty allegiance of India to the cause of the Allies will effect, in response from both America and Britain, what is wanted by India—and effect this in a framework where her liberty will count, as part of a world pattern.

The marvelous blueprint of the pattern of the current transition which Theosophy makes available can be superimposed on each difficult problem as it arises. Details no longer cloud the issues. Because you see the whole picture you see its details with added meaning.



We should preach God's glory day by day not by words only, often not by words at all but by our conduct. If you wish your neighbors to see what God is like, let them see what He can make you like. Nothing is so infectious as example.

—CHARLES KINGSLEY

# The Buddha on War

ARYA ASANGA

**A** GAIN and again, here in India as elsewhere, endeavors have been made to prove that the Lord Buddha was in favor of at least defensive wars, or wars against aggression. These all go back to one spurious source. In the whole of genuine Buddhist literature such a thing can of course nowhere be found. The latest effort of the kind, under the above title, is found in a recent number of *THE AMERICAN THEOSOPHIST*.<sup>\*</sup> In other places I have already raised my voice against this fallacy. Now it seems necessary to do so also amongst Theosophists. Harder is error to eradicate than weeds in the garden, once they have taken root. In this case the error was sown by a well-known and well-meaning scholar of Buddhism of the last century, Paul Carus, in Chapter 51 of *The Gospel of Buddha*. The book has been strongly recommended even by orthodox Buddhist authorities, and has gone through at least fifteen reprints. The author's good faith is above discussion. But his western proclivities have obscured his understanding of the Lord Buddha's teachings on this special subject of war, punishment, violence and non-violence. The chief fault, however, lies with those who indiscriminately quote these misconceptions and personal imaginings of Paul Carus as authentic words of the Buddha. And this has also been done by the contributor to *THE AMERICAN THEOSOPHIST*. Yet he had no excuse for not knowing that the author was playing off his own bat, and not repeating the Buddha's words.

The facts are as follows. Chapter 51 consists of thirty-five numbered paragraphs, of which numbers 1-14 and numbers 31-35 are a faithful translation from the authentic Buddhist Scriptures.<sup>Δ</sup> Now, if the reader will look up either of the books mentioned in the footnote, he will not find a word about war or punishment, violence or non-violence, in these authentic texts. They deal with the problem of action and inaction. Simha, the General-in-Chief of the Licchavis, having heard that the Buddha preached the doctrine of inaction or quietism,

questions him. Summarized, the Lord's answer is:

In a certain sense, Simha, it is true that I teach the doctrine of inaction, and train my disciples in this doctrine. But it is equally true that I teach the doctrine of action, and train my disciples in this doctrine. In what way, then, is it true, Simha, that I teach inaction? In so far, Simha, as I teach the not-doing of unrighteous actions by deed, word and thought, and of all things which are evil and not good. And in what way is it true, Simha, that I teach action? In so far, Simha, as I teach the doing of all righteous actions in word, deed and thought, and of all things which are good.

And that is all there is to it.

It is unfortunate for Mr. Gardner that he picked out for his contribution exactly those paragraphs 15-30, which are but the fruit of Paul Carus' own peculiar fancy, falsely assuming that they were "given by the Lord Buddha" himself. Nothing is less true. And the fault is not with the author. He has not concealed the fact, but expressly noted it in the "Reference Table" on p. 237 of his book, marking the identical passage as "Explanatory Additions," by himself of course.

For his remarks on punishment, Paul Carus gives a further reference to *The Questions of King Milinda*, but a perusal of that book again shows his complete misunderstanding. Far from punishment being in any way regarded as recommended or approved by the Buddha, the text expressly states that the rule, "Punish him who deserves punishment," is "certainly not part of the doctrine laid down by the Tathagatas," and that "the thief is not put to death through the word of the Tathagata, but only through his own act," or evil Karma. The whole passage turns upon the subtle problem of the Law of Karma working itself out by means of the good as well as the evil actions and institutions of men.

What the Buddha's teachings regarding punishment really are, we may learn from the *Dhammapada*:

All beings fear the rod of punishment.

All fear to die, all fear to live,

Regard them as thyself, strike not nor slay.

(vs. 129-30)

Whoso withholdeth the rod of painful punishment,

Who neither strikes nor makes to strike,

Whoso 'mid those who wield the rod, remains dispassionate,

Him I deem a holy man.

(vs. 405-06)

(Concluded on page 278)

<sup>\*</sup> November 1941, pp. 253-54.

<sup>Δ</sup> Vinaya Pitaka, Mahavagga, VI, 31. See Max Muller's translation in "The Sacred Books of the East," Vol. XVII, p. 108 ff. or Brewster's "The Life of Gotama, the Buddha," p. 136 ff.

# Successful Service Series

## VII. The New Year Week-end

E. NORMAN PEARSON

The first "Successful Service week-end" will be held Friday, Saturday and Sunday, January 1, 2 and 3, 1943. An outline of the program is given in this article.

**T**HE first "Successful Service Week-end" will be launched surrounded by difficulties. Many who would like to be with us find that their place in the war effort will keep them away. Others will be missing because of insurmountable obstacles—transportation problems and the multitude of unfavorable conditions consequent upon the present situation. To many, attendance will be impossible. To many others, difficult. But to the good Theosophist a difficulty is merely a challenge which spurs to even greater accomplishment, and those who overcome difficulties in order to be present and to join other such hardy souls in their search for means whereby they may become more valuable and efficient helpers in the Good Work, will insure success in this our first such undertaking.

The Week-end will begin with lunch on Friday noon and will end with lunch on Sunday noon. A low price of \$5 has been placed for the period. This will include room accommodation, meals and admission to all the sessions.

The program is varied and it will be adapted, insofar as possible, to the actual needs of those present.

There will be talks, demonstrations, forums and entertainment.

Beginning at two o'clock Friday afternoon, there will be three addresses. Mr. Cook will speak on "The Theosophical Society as a guide to the Path"—a call for dedication to the work. Mr. Perkins will speak on "The Theosophical Society as a channel for the higher forces"—a call for harmony in action. Mr. Pearson will speak on "The Theosophical Society as a repository of the Ancient Wisdom"—a call for efficiency in action. An Open Forum discussion will follow these talks, and all present will be invited to participate. In the evening a social gathering will be planned.

Saturday will be a full day session. Starting with the presentation of some thoughts on the

need for proper by-laws and other business procedures, the group will conduct a "business meeting" to demonstrate methods of speed and efficiency. In the afternoon, a demonstration "Speakers' Training Class" will be held, the group participating in an analysis of each speaker's effort. Those desiring to do so will take the platform. Later, brief talks by members of the Headquarters Staff will outline needs for business dealings with Olcott. Sessions will be followed by ample opportunity for full discussion and constructive criticism by those present. On this evening, also, a social event will close the day, with items of enjoyment and value for all.

The morning of the final day will see demonstration programs on the conduct of public meetings—lectures, forums, and study classes. These will be arranged to reproduce conditions which are met with in public work.

Such, briefly, is the program. It has been constructed with the idea that the group will not be too large to preclude a reasonable degree of informality and an individual contact with each member attending. While the outline has been prepared with the idea of modification, if necessary, to meet the actual needs of those who attend, it will be preserved in its general phases, and those who come can rest assured that there will not be one dull moment from beginning to end. It will be packed with practical, workable, valuable and helpful ideas which can be carried back home and put to work. You will have opportunities to learn. You will also have opportunities to contribute. You will be inspired by the atmosphere of Olcott and by those whom you meet there in common aspiration. Your presence and your contributions will help to inspire others.

Of course you're coming if you possibly can. But if you have not yet sent in your registration, please do so today.

# The Theosophical Platform

GEOFFREY HODSON

## Theosophy and the Public Mind

THE great need of the world today is for the basic teachings of Theosophy. As far as possible these should be so presented as to antagonize no one. Rather should the presentation be such as to attract the attention and win the assent of thoughtful people the world over. Practical value in the solution of life's problems, logic, wisdom and deep spirituality—these qualities inherent in Theosophy should be apparent in all its presentations.

The most effective presentation is the impersonal. The least effective is that which depends for its acceptance upon personal attachments and personal influence. Theosophy does not need these aids. The Ancient Wisdom carries its own conviction to those intellects which impartially examine it and to whom it is logically and clearly presented.

The most powerful appeal, even to the agnostic mind, will always remain the spiritual. Teachers of Theosophy should increasingly rely upon its inherent truth, wisdom and spirituality. Literature and lectures should increasingly be vehicles for these three qualities.

The success of the great artist is not personal. It is the result of the inherent beauty in his work. True, his power to portray it is important, but less important, far less, than the beauty itself. So also the teacher of Theosophy—and is not this descriptive of every member? It is

the inherent truth, wisdom and spirituality—and therefore beauty—of Theosophy which he should present. His own skill as a teacher, like that of any great artist, should be as unobtrusive as possible, should indeed be lost in the spiritual qualities of his subject.

Also, like the great artist, the Theosophical teacher should be a quiet-minded individual—one whose consciousness is concerned with great issues, fundamental truths. True, at times his presentations both in his life and his work may become *fortissimo*. But the greatest appeal will always be that of the basic theme, grand harmonies, the skillful changes of key, the variations of the theme and especially the quieter passages, the sheer beauty of which exalt the listener into his own musical heaven. *His own heaven!* Important words. *His own Theosophy*, equally important words.

The function of the Theosophical teacher is not to force upon others his own Theosophy. It is to lead each listener and student to the discovery of his own Theosophy, to the gateway of his own Theosophical heaven.

Thus the world may be led—never driven—to that greatest of all heavens upon earth which is Theosophy perceived intuitively, grasped intellectually and lived physically. This and this alone I submit is the panacea for this world's ills.

## Lodge Members and Public Lectures

Quite frequently while lecturing, I become aware of the active cooperation of members seated among our audiences. I greatly appreciate their attendance, not only for the support which they give to me as the speaker, but because I know that many dedicated channels are present through which the Masters' power and wisdom can reach those who come to us in search of light.

In these dark yet wonderful days, it is very significant that so many hundreds of people are coming to listen to Theosophy and show such keen interest in it by their regular attendance and their many questions. Some of these questions are perhaps elementary. Some, however, are deep and thoughtful and often draw out in response more of the Ancient Wisdom than was contained in the lecture.

Together we Theosophists are carrying out a most important piece of work, and though I happen to be the mouthpiece, I do not feel any more important than those members in the audience through whom the Masters' light is shining and the Masters' love is flowing. As a result of our cooperation we may be assured that though all unknown to us many an aching heart and troubled soul is receiving such peace, such encouragement, such help as they are able to receive.

In my twelve years of Theosophical lecturing, I have had abundant evidence that great psychological changes can be wrought, are wrought, in certain members of the public at Theosophical gatherings. This occurs not necessarily or entirely as a result of the speaker's words. Sometimes perhaps it occurs in spite of the speaker

and what he says! Be that as it may, I do know that consolation and healing reach these strangers to us who find their way into our lecture halls.

So there is definitely an inner, hidden side to our public work of deep psychological and

spiritual significance. Especially do dedicated Theosophists sitting among the people serve as channels through which light shines into many a clouded life. And this is our high calling—to be light-bringers in a temporarily darkened world.

### The Inner Side of Theosophical Work

Theosophical work on its inner side is one of the most fascinating occupations. One is all the time dealing with the living, growing souls of men. The process is not unlike that of gardening, and gives the same delight. Success means new ideas in the recipient's brain, a certain trend of thought and action in the life, and in addition mental elasticity, responsiveness to new ideas.

In lectures it is well to think direct into the minds of the audience. People come in all kinds of moods and for various motives. They all have their blind spots, but they all have also certain areas, which, if touched, are sure to respond. Some of them have been influenced to attend the lectures by invisible helpers. The occasion of the attendance at a Theosophical lecture is of the greatest importance mentally and spiritually to every single member of the audience. Not one is there by chance; even those moved by curiosity have an inner need

which Theosophy can meet. If one can discover and meet this need the result is often amazing. The aura swells out and shines as the ego comes down and impresses the personal consciousness from within in response to help from without. Sometimes people's whole lives are changed in a few minutes.

We Theosophical lecturers might well try more and more to be the mouthpiece of the teaching department of the Inner Government of the World, and less and less speakers on our own account. There is almost unlimited power and inspiration available to the world. It is a tragedy that such a small portion of it is realized and used by man. Time is the great consoling fact. One reminds oneself that the Masters have been ceaselessly at work along these and other lines for centuries and centuries. They never pause and, as far as one can judge, are never disappointed, whatever the results.

### THE BUDDHA ON WAR

(Continued from page 275)

And the Lord's teachings about resistance against aggression, about violence and war, whether offensive or defensive, about conquest, victory and defeat, are not less clear in the same small booklet:

"This man abused me, he beat me and conquered, Conquered and plundered." Harboring such thoughts, Never appeased is the hatred of such men.

"This man abused me, he beat me and conquered, Conquered and plundered." Rejecting such thoughts, Quickly appeased is the hatred of such men. Never by hatred is hatred appeased,

Nay! but by kindness: that's the old-time law.

(vs. 3-5)

He is no Aryan who creates harms.  
By harmlessness to every living thing,  
A man is "Aryan" called.

(v. 270)

Shame on the striker, greater shame.  
To him that stricken, strikes again.

(v. 389)

Victory engenders enmity, in sorrow live the defeated.  
The peaceful live in happiness, renouncing both victory and defeat.

(v. 201)

There is no doubt that on these points, the Buddha's teachings are identical with the Christ's, or rather, to give chronology its due, the Christ is in perfect accord with the Buddha.

(Another student, A. Rangaswami Aiyar, comments on p. 470 of *The Theosophist of Sept. 1942*, "The quotations given by Bhikkhu Arya Asanga in his article 'The Buddha on War' from *Dhammapada*, appear to refer to individual conduct rather than to violence and war whether offensive or defensive." Ed.)

# Excerpts from "The Secret Doctrine"

(Compiled by May Kyle Willatsen)

**I**S Theosophy a new religion, we are asked? By no means; it is not a "religion," nor is its philosophy "new;" for, as already stated, it is as old as thinking man. Its tenets are not now published for the first time, but have been cautiously given out to, and taught by, more than one European Initiate—especially by the late Ragon.

More than one great scholar has stated that there never was a new religious founder, whether Aryan, Semitic or Turanian, who had invented a new religion, or revealed a new Truth. These founders were all transmitters, not original teachers. They were the authors of new forms and interpretations, while the truths upon which their teachings were based were as old as mankind. Thus out of the many truths revealed orally to man in the beginning, preserved and perpetuated in the Adyta of the temples through initiation, during the MYSTERIES and by personal transmission, they selected one or more of such grand verities—actualities visible only to the eye of the real Sage and Seer, and revealed them to the masses. Thus every nation received in its turn some of the said truths, under the veil of its own local and special symbolism, which, as time went on, developed into a more or less philosophical cultus, a Pantheon in mythical disguise. Therefore is Confucius, a very ancient legislator in historical chronology, though a very modern sage in the world's history, shown by Dr. Legge, to be "emphatically a transmitter, not a maker." As Confucius himself says, "I only hand on; I cannot create new things. I believe in the ancients and therefore I love them." (Actually; I am a transmitter and not a maker, believing in and loving the ancients.)

The writer loves them too, and therefore believes in the ancients, and the modern heirs to their wisdom. And believing in both, she now transmits that which she has received and learned herself, to all those who will accept it. As to those who may reject her testimony—the great majority—she will bear them no malice, for they will be as right in their way in denying, as she is right in affirming, since they look at Truth from two entirely different stand-points.

Agreeably with the rules of critical scholarship, the Orientalist has to reject a priori whatever evidence he cannot fully verify for himself. And how can a Western scholar accept on hearsay that which he knows nothing about? Indeed, that which is given in these volumes is selected from oral, as much as from written teachings. This first installment of the esoteric doctrines is based upon Stanzas, which are the records of a people unknown to ethnology. They are written, it is claimed, in a tongue absent from the nomenclature of languages and dialects with which philology is acquainted; are said to emanate from a source repudiated by Science—to-wit, Occultism; and finally, they are offered through an agency, incessantly discredited before the world by all those who hate unwelcome truths, or have some special hobby of their own to defend. Therefore, the rejection of these teachings may be expected, and must be expected beforehand. No one styling himself a "scholar," in whatever department of exact Science, will permit himself to regard these teachings seriously. They will be derided and rejected a priori in this century, but only in this one. For in the twentieth century of our era scholars will begin to recognize that the SECRET DOCTRINE has neither been invented nor exaggerated, but on the contrary, simply outlined; and finally that its teachings antedate the Vedas. (This is no pretension to prophecy, but simply a statement based on the knowledge of facts. Every century an attempt is being made to show the world that Occultism is no vain superstition. Once the door is permitted to remain a little ajar, it will be opened wider with every century. The times are ripe for a more serious knowledge than hitherto permitted, though still very limited, so far.)

« » »

Such a work as this has to be introduced with no simple preface, but with a volume rather—one that would give facts, not mere disquisitions, since the Secret Doctrine is not a treatise, or a series of vague theories, but contains all that can be given out to the world in this century.

Volume 1, *The Secret Doctrine*, (Adyar Edition), Pages 58, 59, 60.

# A Meditation for December

DONNA SHERRY

*"We say to you: Within this next half-century you can make Brotherhood a living reality in the world. . . . You be all of one blood, one source, one goal. Know this truth and live it."*

—A MESSAGE FROM AN ELDER BROTHER TO  
MEMBERS OF THE THEOSOPHICAL SOCIETY.

Quality to be understood and applied—ONE-POINTEDNESS.

THE quotation for this month embodies a pronouncement so simply stated and an admonition so direct that a casual reading fails to disclose its startling implications. Meditation will reveal them, as well as the basic truths underlying them—truths perhaps not before recognized by the individual as having any immediate application to himself.

The initial pronouncement is a challenge (as most pronouncements of the wise seem to be). Phrase by phrase, it raises questions that must be answered, it presents ideas to be investigated, it implies hidden truths to be discovered, Laws to be understood, capacities to be assessed, before the individual is led to the realization that the statement does directly concern him, that the challenge is to him.

To those who accept the challenge, the final admonition would inevitably represent a stern and solemn charge. In them it would evoke the quality of one-pointedness.

But one-pointedness can become a narrowing influence in the life of the individual and seriously limit his usefulness if it is fixed on an objective alone. In this meditation, however, there will be revealed one-pointedness not only polarized to an objective, but all-inclusive as to factors that need to be understood and used in serving the objective. Here is one-pointedness which draws along into the great flood of its purpose all ideas, all things, all activities that serve the objective: "You be *all* of one blood, one source, one goal."

It is said that one-pointedness consists of holding in perfect balance essence and detail.

The *essence* of Brotherhood is much more than just the relationship of beings. It seems to be of the nature of the Breath of the Universe—the interdependent inflowing and outflowing Breath—a universal cooperative life-sustaining Principle of give and take.

The *detail* of Brotherhood is represented by a social structure, culture, group form, or Law incorporating the give and take of consideration and helpfulness, privilege and opportunity, work and fruits—an outer manifestation of the co-operative life-sustaining Principle.

To hold fast in consciousness to that essence of Brotherhood while creating and implementing its detail of outer form constitutes one-pointedness in relation to "making Brotherhood a living reality in the world."

"You be all of one blood, one source, one goal. Know this truth and live it." To know it is a big undertaking; to live it, a great one. Together they constitute a one-pointedness that cannot fail to make possible achievement of the objective.

"YOU can make Brotherhood a living reality in the world." Fantastic for us to think we could successfully take up the challenge? It is addressed to members of The Theosophical Society.

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We are not at the end of our progress but at the beginning. We have but reached the shores of a great unexplored continent . . . It is man's destiny to ponder on the riddle of existence and as a by-product of his wonderment, to create a new life on this earth.

—CHARLES FRANKLIN KETTERING,  
*famous inventor and research scientist.*

# Theosophical Questions Answered

A. F. KNUDSEN

*Question: Does the rule of "like attracts like" hold true between parents and children?*

**Answer:** Yes; but there are other factors. It is karma with one or both parents. When the debt is paid, or the hate expended, or the in-harmony adjusted the lives drift apart. Even man and wife may drift apart, and wisely, if the adjustment is completed. But two fickle-minded egos may have to marry for several successive lives to learn constancy and the purpose of marriage.

*Question: Is anger ever justified?*

**Answer:** No. But the situation is probably wrong. The incident should be immediately rectified or adjusted. However, one should never act in anger or disgust. Indignation, too, is a bar to proper justice. One should so live that such incidents as have caused or would cause anger are prevented. Anger indicates an irregularly developed mind.

*Question: Is it weakness in a man to have tears in his eyes?*

**Answer:** Yes, if he is a weakling and sorry for himself. No, if he is strong and sympathetic. A man may be stirred deeply by music or oratory, or by innocence and helpless purity and ignorance. Then tears may even be honorable.

*Question: Will you be kind enough to give me the Theosophical idea as to the possibility and lawfulness of the healing of disease? Is not ill health karmic?*

**Answer:** Yes, good health is normal and sickness a karmic lesson to teach us to use our bodies correctly and apply their powers lawfully. But we who are not ill may help our fellow being, whether it be man or beast. To refuse to help anyone in trouble would be a sin.

How can we help? First, by external means—care, diet, rest, nursing, etc. Second, by medicines, antiseptics and other scientific methods such as osteopathy and surgery. Lastly, there is the power to relieve pain or sickness by the transfer of vitality. One can and may do this direct by sharing one's quota of vitality, or one may show the sufferer how to adjust himself by assuming a true attitude of mind as to his place in the world. The true Theosophist should be on the way to good health. Yet we are far from perfect health until we are in con-

stant control of our thoughts, emotions and acts. When one begins to coerce himself to stay on the path of virtue he will hardly need any help but goodwill, sympathy and brotherly love.

*Question: Explain the contradictory statements in The Bhagavad Gita, Ninth Discourse, verses 4 and 5. Is the Absolute unknowable, or is there a stadium of thought where the comprehension of the Absolute is possible?*

**Answer:** "By Me all this world is pervaded in My unmanifested aspect; all beings have root in Me, I am not rooted in them."

"Nor have beings root in Me; behold my sovereign Yoga! The support of beings yet not rooted in beings, My SELF their efficient cause."

This question deals with the abstruse, the abstract and most difficult aspect of religion, the real nature of God. Can the nature of God be known? Can the spirit of man be known, and live? Can man see God? Such questions have fascinated the mind of man from the very beginning of things.

*The Bhagavad Gita* is a splendid epitome of this struggle of man to put into words the consciousness that there is God and man's response to the Divine Life in the concrete world of forms.

The quotation is in the Ninth Discourse of this very abstruse scripture. Eight have therefore been read. Presumably the questioner is earnest, diligent and zealous. The previous chapter, the Eighth, deals with "The Indestructible, Supreme, Eternal."

Do we need a new faculty or sense to deal with this aspect of human knowledge? We do. How do we get that faculty? How awaken it? By reading the words, by contemplating the problem of human faculty, by pondering is the faculty aroused. When we are determined to know the Truth the faculty will be there to grasp the meaning, the words, the symbols. And yet first will come the grasp and later the evidence of the Truth of the idea. The nature of God is beyond words. Meanwhile the records in print show us this Ninth Discourse of *The Bhagavad Gita*, among many others. Read the words again. There you have a magnificent effort to make the words we already have in English diction carry and convey to another brain and mind that which one mind is conscious of. These words mean much to many men.

# I Ask You

ELITHE NISEWANGER

**N**OW and again some member of the Society comes forward to urge rather insistently that we must present Theosophy without any label if we would hope to interest the general public in its wisdom and in the age-old light it has to throw upon the solution of modern problems.

Just why should such a policy seem advisable? It is quite conceivable that a certain discretion may be the better part of valor in those Nazi-ridden countries where even a suspicion of Theosophy is likely to subject its adherents to indignities if not actual and inhuman persecution, but can there be any justification otherwise for a nameless or masquerading Theosophy?

There are those to answer that Theosophy has become discredited, has no standing among

thinkers and leaders of today, is unpopular. But why? Is it a bitter or unpalatable dose which has to be camouflaged and foisted by devious means upon an unsuspecting public, just for its own good? Or is it something of which we are slightly ashamed so that our connections with it must hide behind anonymity? Are these days of the Inquisition when it is as much as a life is worth to profess and be true to a faith not sanctioned by some ruling and despotic power?

Certainly not, and if Theosophy be found unpalatable or unpopular, the fault must lie not with Theosophy, but rather with our presentation of it and a thousandfold more with our living of it, for *that* is the evidence which speaks more convincingly than any number of words, however eloquently spoken.

## From the National President's Correspondence

My dear \_\_\_\_\_:

I've been interested in your articles relative to a world bank for the stabilization of currencies and I hope it will be adopted and applied as to western hemisphere operations, because proving itself there I am sure that it will be extended and made world wide.

I go much farther in my thought. I think it not impossible that the war will not only bring the nations together in recognition of the value of cooperation in war time, but in peace time also; that trade barriers the world over are likely to be reduced and eventually eliminated; and farther yet, that in the course of the social and economic changes that will certainly come we may pool all the natural resources of the world.

This, I think, will come about in recognition of the fact that the parceling out of the world's land and resources among the various nations is purely an arbitrary business. By what fortuitous chance was the line between Canada and the United States drawn just north of instead of just south of the immense iron deposits of Minnesota?

You can name innumerable instances where the ownership of natural resources is merely the result of chance or war. As Gilbert Chesterton very truly said—"The most astonishing

example of man's forgetfulness is his forgetfulness of the fact that he is living on a star." To put it in other words, the whole of mankind owns the whole of the earth and it all belongs to them all.

Taking that as a hypothesis, and I think that it's impossible to break it down, then each nation is merely a trustee of its wealth in natural resources and each individual owner is similarly a trustee to his nation. Each is entitled to a fair return for making resources available, but everyone is entitled to share them on the same basis.

The key-note of the future of civilization rests in the word "trusteeship." I think we may also eventually wind up with a pooling of international debts, for having pooled the natural resources of the earth and refunded the international debts through an international fund over say a period of one hundred years, then resources would easily pay the debt, recompense the present private owners and leave the world in possession of its resources as a whole and entirely free of debt.

That is a vision I've been dreaming about for a long time. It is not as impractical as it sounds, and I think within our own lifetimes we shall see steady advance toward its consummation.

—SIDNEY A. COOK

# The Theosophical Order of Service

ESTHER C. RENSHAW, Chief Brother

**T**HANK YOU! Brothers and friends for your confidence as expressed in electing me Chief Brother for the Order. Thank you, also, for the many fine letters of congratulation, which I regret I cannot individually acknowledge. We have a responsible work to do and it can only be done cooperatively. To that work I pledge my devotion, loyalty and guidance, for further practical application of the Theosophical teachings in the Service of Man. H. P. B. wrote: "Enlightened application of our precepts is to practice our teachings." Let us accept our great responsibility and with sympathy and understanding help to usher in a new civilization of human rights.

Dr. Besant once wrote in a letter regarding the T.O.S. chief officer, "... whose work it is to supervise and synthesize the varying activities." This I hope to do with your full assistance. Since its inception under Dr. Besant in 1908, the Order of Service has had numerous phases of work. The International Correspondence League was one of the original leagues. The nucleus of the present department of Animal Welfare was the first organized animal protective group in America. Thirteen members of Brooklyn Lodge formed "The League for Little Brothers" in 1911. One committee was "The Order for the Defense of Theosophy and The Theosophical Society." It reorganized in 1926 and declared itself in the pages of *The Theosophist* to "henceforth function within The Theosophical Society instead of outside the Society." Fortunately, Theosophy and The Theosophical Society no longer need defending in America!

The policy of the T.O.S. for the immediate future, will be:

1. To work for, within and without, the Society, under the direction of the International President, Dr. Arundale, and in cooperation with the National President, Mr. Cook.

2. To seek and employ sound, well coordinated methods of working for the Universal Brotherhood of Humanity.
3. To uphold the Theosophical ideal and to endeavor to realize it in various practical efforts both individually and in groups.
4. To establish a T.O.S. National Group in which individual members, non-members, National members and those of the study groups (of less than seven lodge members) may function. This ruling is made because the International Constitution requires seven members and associates for Local Committees of the T.O.S.

Theosophists take great interest in all things happening in the world. The tremendous discontent and great seething which involved the world in the present war can be solved in but one way—a change of heart, a change of mind and attitude which each one must adopt for himself, not leaving it to other influences, political or otherwise. Here and now we can affect the whole course of the future and build the world we want through right activity which is the essence of the Order of Service. Each one has to decide for himself what is right activity. For some it will be a duty to fight to preserve liberty and justice; while for others it will be to assist in the vital work for readjustment and reconstruction. If ever the world needed the right motivation and elucidation of the eternal verities, it is in these dark, troubled times. There *is* work to be done!

The Order of Service offers a fine field in which all members may work. There is opportunity for *you*, whatever your temperament and capabilities, in at least *one* of its seven Departments. There are no dues; contributions are therefore doubly appreciated. We need you. For further details write to the Chief Brother at 423 Euclid Avenue, Cleveland, Ohio.

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If the doors of perception were cleansed,  
everything would appear to man as it is, infinite.  
For man has closed himself up, till he sees all  
things through the narrow chinks of his cavern.

—WILLIAM BLAKE

## Theosophy in the Field

**Besant Lodge (Cleveland).** "One of the most successful means of propaganda in this Lodge is its Library and Book Sales Department, under the direction of Mrs. Bertha Brotherton. During the last four months sales have amounted to \$150.00. Mr. Jinarajadasa's visit brought \$40.00 into the treasury, and the demand for his books continues. The book display table is well handled, with frequent and attractive changes in book displays."

**Besant Lodge (Houston)** has acquired a new lodge room in down-town Houston, after years of meeting at homes, and recently held an "Open House" program. Members are happy with the change, and one of them reports that there is a noticeable increase in attendance, as well as good publicity from the newspapers.

**Besant Lodge (Hollywood)** offered an unusually interesting program to the public during the month of November. Mr. Fred Werth spoke on "Our Present Conflict—Why a Pearl Harbor?" and Mr. and Mrs. Scott-Lewis presented an illustrated lecture on "Exploring the Insect World." Founders Day was observed with talks by Mr. and Mrs. Hotchener and Mr. Knudsen and the induction of new members.

**Birmingham Lodge** sponsors a study course in Straight Theosophy every Saturday afternoon, under the leadership of its President, Eleanor Bridges, and a public lecture every Sunday.

**Covington Lodge.** "October was truly a red letter month for Covington Lodge. It brought the opening of fall activities with Mr. Corey's lecture on 'The World Revolution,' and it also brought Mr. James S. Perkins, who gave two excellent lectures and a special members' meeting talk in which he imparted to us the spirit of Headquarters and helped us realize our responsibility as Theosophists."

**"Fellowship Lodge (Chicago)** has embarked upon an ambitious program for the fall and winter season. One day each week, from eight to nine o'clock, with the one exception when the monthly public lecture is held, *First Principles of Theosophy* is studied and discussed. This serves a dual purpose. It provides a regular study group for members and, being open to the public, inquirers can attend these meetings and some are doing so with a fair regularity.

**"Glendale Lodge** was privileged to hear Mr. James Taylor of Besant Lodge, Hollywood, during October talk on 'The Health Program of the U.S.S.R.' The Lodge has decided to hold its regular closed meetings on Sunday afternoon and to follow it by the public class."

**Lightbringer Lodge (Washington)** is stimulating public interest in Theosophy by means of weekly open forums. The plan is to have the speaker for the evening talk for about thirty minutes and to follow this by a discussion period. Talks during November included "Theosophy's Answer to the Mystery of Life," "Why Are We Here?", "Death, the Beginning of Life," and "Should We Be Thankful for Death?"

**St. Louis Branch** presented Miss Jean Glen-Walker to an enthusiastic St. Louis audience for three public lectures on "India's Spiritual Greatness," "Woman's Power in the Building of a New Humanity," and "The Ceremonial of Life." In these days of turmoil and uncertainty Miss Glen-Walker has a vital message to give for the creating of a new era in world history.

**St. Paul Lodge** has found the Round Table method of conducting meetings an invaluable aid in stimulating interest and enthusiasm. They write as follows: "Our Round Table discussions have averaged twenty persons for the season, fully half of whom are strangers. We start with light refreshments, all sitting around a large table and remain there during the discussion. Everyone has an opportunity to talk and a great deal of interest is manifested. This type of meeting has enlivened our Sunday evening programs." Besides this, a study class in Human Relationships is conducted by Mrs. Maude Porter and one on *The Bhagavad-Gita* by Mr. Porter.

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**E. L. PRATT, Editor**

Pismo BeachCalifornia

# Theosophical News and Notes

## *Successful Service Week-end*

Attention is called to the announcement in our last number and the program outlined in this issue, an advance copy of which has already been mailed to the President of each lodge.

It is hoped that all the lodges—at least in the near-by states of Illinois, Indiana, Iowa, Ohio, Michigan, Missouri and Wisconsin—will be represented on this important occasion, and that more distant lodges may not be entirely without delegates.

Registration should not be delayed. The all-inclusive fee for the whole period of three days is \$5.

## *Adyar Convention*

War time mails, and perhaps sinkings, have delayed receipt of recent numbers of *The Theosophist* and *The Theosophical Worker*. We therefore have no information about the program for the International Convention, which is undoubtedly being held as usual at Benares. We shall not, however, have any sense of isolation. Theosophists are bound together in a common cause and in their recognition of the brotherhood of all men.

The Convention may be a small one as to attendance, but it will be a great occasion nevertheless. Members in America will turn their thoughts to Adyar and be participants.

## *Mr. Werth Cancels*

Mr. Fred Werth has responded to America's need in these war days and will shortly take a position in a war industry, the Kaiser Shipyards in Portland. This has resulted in the cancellation of his tour, beginning with December 1, but he will conclude the work scheduled for the Pacific Coast.

We regret that this will cause inconvenience to our lodges, to some of whom, however, we have offered an alternative.

We wish success for Mr. Werth in his new work and envy our Portland Lodge the immediate availability of his services. We hope that in his new activity he will have freedom sufficient to accept engagements with other near-by lodges.

## *Mr. Rogers Postpones*

The lecture course projected by Mr. Rogers to begin in January, under the auspices of Besant Lodge in Hollywood, has been indefinitely postponed. After recovering from pneumonia, Mr. Rogers developed acute bronchitis, and his doctor thinks he will not be ready for work again before February or March.

## *Secret Doctrine Study Course*

Just received, with permission to reproduce for distribution in this country, is a copy of "Studies in The Secret Doctrine," a course issued by the Information Department of The Theosophical Society in England. This course, in six brief parts, will be of valuable assistance to groups or individuals desiring guidance in the study of *The Secret Doctrine*.

Mimeographed copies will soon be available, at 15 cents each to cover costs. Address requests for it to the National Secretary.

## *Meditation for the Month*

In our October issue we commenced this series of meditations. It has been suggested that many would like to have these reproduced as pamphlets for pocket or purse, for use in spare moments and travel time. If there is a sufficient response to this idea, arrangements will be made to furnish attractive leaflets at nominal cost.

## *Again, the Draft*

Another of our Staff Members, Mr. Ralph Epstein, has been called in the Draft. Ralph has filled an important place at Olcott, that of Janitor, and his ministrations to its needs will be seriously missed. We wish him good fortune as he transfers his service to another field.

## *Our Index*

On the last page of this issue appears the Index for the Volume ended with this number, for the compilation of which we are indebted to Dr. Frank Steiner, of Cincinnati. Future issues will be similarly indexed, and indices for past years, moving progressively backward, will be offered at nominal cost, if there is sufficient demand. The National President has preserved a complete set of the magazines for nearly thirty years, from the first month of his membership. Many others have probably done the same, and will welcome the work of Dr. Steiner.

**Help ! ! !**

With the departure of Mr. Ralph Epstein, Olcott is left without a janitor. This position is open to both men and women—or perhaps a married couple, who would like to come and live at Olcott and care for its physical needs. If you can offer your services in this very important capacity, please write to the National Secretary *at once*. Help is wanted, and needed seriously.

**Olcott Sunday**

The Olcott Sunday Lecture season was opened on October 25 with a lecture by Mr. Sidney A. Cook, on the subject, "The Way to the World we Want."

**Suggestions from the President**

On page 249 of our last issue, members were referred to the President's suggestions regarding reconstruction of our work and the relationship of the T. O. S. and its type of activity to the lodge. We now find that this material, which advance copy showed to be in the August issue of *The Theosophist*, did not actually appear, nor is it to be found in the succeeding number. We apologize to our members for this reference to *The Theosophist* without actually checking to see that the material, of which advance copy was received, had actually been included in the magazine.

**Visitors to Olcott**

Among those who were visitors to Olcott recently are Mr. H. S. L. Polak, Mrs. E. Norman Pearson, Mr. Victor Russell, Sgt. Oliver Allen, Capt. Edward Northam, Mr. and Mrs. William Fleischmann, Mrs. Alice Connelly, Mrs. E. Lundahl, and daughter, Theresa, Mr. and Mrs. Cecil Boman, Pvt. Allen Lacey, Mr. E. Norman Pearson, Mrs. Adeline Schwartzkopf, and Miss Ave Bruzzichesi.

**The Sacred Books of the East**

The National Library needs a set of the thirty or more volumes of this work and would appreciate such a gift or information possibly leading to the acquisition of the set. Write the National Secretary.

**New Members for October**

Applications for membership during October numbered thirty-one, and were received from the following lodges: Akbar (Chicago), Arundale Group (Santa Barbara), Austin-Dharma, Besant (Boston), Buffalo (two), Cincinnati (two), El Paso, Georgia (Atlanta), Lansing

(two), Maryland (two) (Baltimore), Minneapolis (three), New York, Oakland (two), Oklahoma City, Pacific (San Francisco), San Francisco, Seattle, St. Louis Branch, Tacoma (two), Washington, Wheaton, and two National Members from Fincastle, Va., and Nashville, Tenn.

**To-Those-Who-Mourn Club:**

Shipment of booklets from October 15 to November 15:

Michigan .....	100
New Jersey .....	400
New York .....	15
Oklahoma .....	60
Oregon .....	200
Pennsylvania .....	300

Total .....1075

*"Let us do the considerate, the generous, and the compassionate deed whenever possible—if we would have karma deal kindly with us."*

—PAUL BRUNTON in *The Hidden Teaching Beyond Yoga*.

**Statistics**

October 16, 1942 to November 15, 1942

*American Theosophical Fund*

Previously reported .....	\$9,388.75	
To November 15 .....	3.50	\$9,392.25

*Building Fund*

To November 15 .....	10.00
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*War Relief Fund*

Previously reported .....	25.00
To November 15 .....	1.00
	26.00

*Adyar Art Project*

Previously reported .....	212.00
To November 15 .....	5.00
	217.00

*School of Tomorrow*

Previously reported .....	376.00
To November 15 .....	185.50
	561.50

**Born**

To Dr. and Mrs. John Burling De Hoff, New York Lodge, a daughter, Susan Andrea, October 22, 1942.

To Rev. and Mrs. Thomas N. E. Greville, Washington Lodge, a daughter, Alice Eden, May 4, 1942.

**Died**

Miss Gretchen Schmidt, Fremont Lodge, October 2, 1942.

Mrs. Hanna M. Bailey, Pacific Lodge, October 7, 1942.

Mrs. Mildred Rathbun, Detroit Lodge, October 25, 1942.

Mrs. Blanche C. Wolf, Berkeley Lodge, November 1, 1942.

**Married**

Mrs. Georgia C. Neill, Spokane Lodge and Mr. D. R. Green, October 19, 1942.

Miss Helen Louise Sikuta, Oak Park Lodge and Mr. Archie R. Thompson, October 31, 1942.

Miss Evelyn Hintz, National Member and Mr. Norman Koelsch, November 15, 1941.

Miss Mary E. Soley and Mr. V. Keith Tatlow, both of Glendale Lodge, October 10, 1942.

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