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THEOSOPHIST



Official Organ of THE THEOSOPHICAL SOCIETY in America

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OLCOTT

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From THE LODGE HANDBOOK

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There Is Work to Be Done

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I came to the decision to seek re-election only after much thought. I was urged to do so by many of our members and by the Board of Directors.

Mr. Rogers Declines

In the matter of the May elections, I wish to thank all who have done me the honor of inviting me to be a candidate for the office of National President but to say that under existing circumstances I cannot accept. That does not mean that I am declining service, for if it should be that any one of the five electoral districts desires to have me represent it on the Board of Directors I would be willing to accept that degree of responsibility, and whatever of value long experience in lecturing and organizing among our lodges may have would be as fully available to the Section there as in the higher office.

—L. W. ROGERS

Over the course of the years the spirit behind the work of The Theosophical Society has been clear and its true nature has ever been in the foreground. Olcott, which was just the building and residence, torn with the winds of new beginnings, has been built upon a solid center standing as the focal point of spirit in the midst of the Section, and its solidarity and its strength. What has been here are not alone those of the physical paths and gardens, but the greater value that derive from personal dedication on the part of those who have lived and worked to make the Section such a pillar in the world.

As has been freely offered of ability to offer financial aid, as the Section been in the hands of field workers, wherever there has been lodges to utilize. The welfare of the Section has been equally a matter of concern.

There has been no serious attempt to develop the work of the Section. Old methods of so doing were failing with the advent of many competitive forms and attractions, and in the years of deep depression no money was available. Concern was for the preservation of what remained of the once nearly 300 lodges, rather than for the spreading of available effort still more thinly over new territory in which so many Theosophical lodges had died within recently preceding years.

To preserve what remained, the Greater America Plan and its personnel went to work in the Section, the *Lodge Handbook* was published, improved pamphlets were made avail-

able. In those respects that their value in upholding the work of the Section in which there has been failure there has been garnered some measure of practical wisdom, from which the future may profit. Only two things could cause the Society to fail: neglect to do its essential work in the true spirit of its purpose, or lack of management of its affairs. Either would be fatal. There is therefore no discouragement.

able, field workers went to the assistance of lodges regardless of public work, the establishment of standards of beauty in surroundings and technique were undertaken—all in years of deepest depression when preservation rather than expansion was vital. To this end all work in the Field was directed and the growing spirit of unity and harmony at Olcott spread abroad through the Section as the new standards at the Center were reflected in the lodges.

The link with Adyar was made more strong and the channel deepened. Adyar's publications were made more readily available through co-operative measures between Adyar and Olcott, and through similar measures Adyar's books assumed more attractive formats, a movement that has been greatly developed still more recently in our own publications. The several Adyar Campaigns have been fully promoted in this Section.

The financial side of the Society's activities was given very necessary attention. Through years in which depression and unemployment reached levels never previously approached in any country anywhere in the world, the Society's net worth as shown by its audited balance sheet has increased. This has been achieved after conservative accounting, in which its assets have been written down over \$90,000. Intrinsically, the Society is worth \$100,000 more than ten years ago. Its properties have been thoroughly maintained and are in a better state of repair than ever before. The Society's current ratio of assets and liabilities has been steadily improved from 1.63 to 1 on the wrong side to 1.45 to 1 on the right side. Despite depression years, not a bond or interest payment defaulted. Nearly \$50,000 has been paid on the debt.

New enterprises have been encouraged. Youth has been given its place in the Society's work. National Committees were established, some still fruitfully producing. Advertising in new fields and in new media has been tried. Two different experimental radio programs are in progress, and these may point the way to the development of new territory. District lecture activities have been sponsored, but the search for resident district lecturers still goes on. The spirit of friendship as an underlying principle, essential in our activities, has been promoted. The *Art of Friendship* course was designed for this purpose. For years past these various activities and encouragements have continued without an appeal for funds.

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five to seven that areas not included might have representation. It instituted the Higher Membership plan that has brought over \$30,000 to our treasury. It sponsored an amendment to the National By-Laws limiting the expenditure on the maintenance of Headquarters as an assurance to the members that their local activities would be prospered.

Now as to the future. To me it looks tremendously encouraging, for from the time that it was rumored that I would not seek re-election the number of members who have approached me to continue in office, the expressions of appreciation, the offers of help, have been unprecedented. This Christmas has brought me more messages of friendship than ever before. I have learned that there is very great appreciation throughout the Society, though in ordinary times it goes mostly unexpressed. Members are only seemingly unresponsive. The work which I have had to do as National President shows promise of changing from an alone kind of responsibility (relatively speaking) to one of very many comradeships and much sharing, which in the past has been largely in spirit only, but now seems assured in the practice, too. Members have written of their realization that one man alone cannot do all that is required, that a sense of responsibility must permeate the whole Society if all is to be well with all of the work.

We are a Society of individuals, each of whom is a representative of Theosophy to the world. His strength is the Society's strength, his failure the Society's failure. That which Tolstoy called "progress toward well being," that struggle on the part of humanity toward perfection, should ever be his struggle and displayed in his life as "human goodness." Life has made great demands on us all in the past few years, but despite the demands we must increase our efforts to be humanly good. This sense of what the Theosophist stands for in himself and among his fellow members and to the world forms the foundation for our unity. We are all seekers, striving toward an ideal, and this unity does not mean lack of variety. We can have it in infinite degree, but all must work harmoniously as the different organs of the physical body work together, though each fulfills a different function. Each individual member is an organ in this body of The Theosophical Society, and all of the organs must work cooperatively and harmoniously to maintain the Society's healthful life.



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AS we approach the national election our members have a right to expect, and I have a duty to give a resume as to the past and a statement looking toward the future.

I came to the decision to be a candidate for re-election only after many weeks of thought. I was urged one way and another by friends and by circumstances, so that before, during and after the last Convention I was entirely undecided. It was much later, after opportunity for quieter thinking, that the decision came.

Some years ago I wrote to one seeking an appointment for field work: "It is my ideal that those who enter Theosophical service should do so impelled by a resistless inner compulsion, never by the force of outer circumstances." Such is my decision. Were circumstances and the many pressures of these war days to control, I would now be looking forward to leaving the Presidential Office rather than preparing to continue through three more arduous years. I approach a new term of office humble, as one must be in the face of a decision so arrived at, and conscious, as one must also be, that the record of the past, if it contains some achievements, inevitably contains also some shortcomings. If some desired ends have been gained, others yet remain to be realized. Sensing the greatness of the work, achievement seems incomparably small. Yet those things that are accomplished have their place and their value in upholding the Great Work. In those respects in which there has been failure there has been garnered some measure of practical wisdom, from which the future may profit. Only two things could cause the Society to fail: neglect to do its essential work in the true spirit of its purpose, or lack of management of its affairs. Either would be fatal. There is therefore no discouragement.

In the course of the years the spirit behind the work of The Theosophical Society has been maintained and its true nature has ever been kept in the fore-ground. Olcott, which was just a new office building and residence, torn with the stresses of new beginnings, has been built into a harmonious center standing as the focal point of the spirit in the midst of the Section, an emblem of its solidarity and its strength. The beauties created here are not alone those of trees and physical paths and gardens, but include those of far greater value that derive from purposeful, impersonal dedication on the part of servers who have lived and worked to make Olcott such a center and such a pillar in the Society.

Service in the Field has been freely offered to all lodges, irrespective of ability to offer financial response. Never has the Section been without a number of lecturers and field workers, nationally supported, and never has there been lack of encouragement to the lodges to utilize these services to the utmost. The welfare of every lodge, large or small, has been equally the care of the Administration.

There has been no serious attempt to develop new territory. Old methods of so doing were already failing with the advent of many competitive forms and attractions, and in the years of deep depression no money was available. Concern was for the preservation of what remained of the once nearly 300 lodges, rather than for the spreading of available effort still more thinly over new territory in which so many Theosophical lodges had died within recently preceding years.

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The Elder Brethren want not our devotion only, but our good, sound, sensible hard work—not our emotional outpourings, but our ardent effort to do Their will in work together.

The key to our future course of action we may well take from Dr. Besant's counsel to Dr. Arundale a few days after her passing, when her successor was on the high seas west of Honolulu. Her beautiful admonitions of that time are about to be made generally available, and I who had the privilege of sharing them some years ago may now openly offer them as a basis for our future program. Discerning members will see that their spirit has permeated past effort, but her direct instructions will give impetus and aid in the future. After referring to the special work which the Masters had given her and which took all her time and effort, Dr. Besant said:

"During these last years I have had no time to give that attention to the Society which it constantly needs. You must do this, and in the right way. We cannot act directly on individual members. We have to take them as they come. But lodges and their meetings must become much more business like and efficient. With lodges of the right kind and meetings wisely conducted, there will be no difficulty in making the Society a movement which the world neither can ignore nor want to.

- "1. Study Theosophy and promote friendship.
- "2. Encourage members, through the T.O.S., to put Theosophy into practice.
- "3. Draw the young near to Theosophy.

"*Study, Work, Action, Friendship*—are the main purposes for which a lodge exists. The study of Theosophy; practical Theosophical activity in the outer world; and the drawing of the members together in real friendship; all in the name of Theosophy, under the inspiration of Theosophy pure and simple. You must work at the lodges. They have become confused. They are weak and uncertain. The members pull in a hundred different directions. They are not Theosophical lodges, whatever else they are. They have forgotten what Theosophy is, what Theosophy has done because it is Theosophy. Their members run here, there and elsewhere—everywhere but towards the Theosophy we have been preaching these fifty years and more, the Theosophy H. P. B. and the Colonel brought to us, the Theosophy Charles (Bishop C. W. Leadbeater) and I have been trying to pass on to you all."

Here we have the clearly established truth from behind the scenes by one skilled, experienced and devoted, and who being free, passed on to us in her wisdom her exhortations for our guidance. We shall do ill if, knowing their source, we do not now rally to the banner which she unfurls for us anew. Let me recapitulate:

1. "*Study Theosophy and promote friendship.*" These need no elaboration. The means have already been provided in the courses on Theosophy and on Friendship.

2. "*Encourage members through the T.O.S. to put Theosophy into practice.*" Some members know that I have already been working with them in an effort to make the T.O.S. more effective and a better channel for practical Theosophical expression. Some time ago I was a member of an international committee looking toward the reorganization of the T.O.S. The war prevented the consummation of its recommendations, but there is much that can be done without waiting for new plans.

3. "*Draw the young near to Theosophy.*" Letters to the lodges from time to time have emphasized their responsibility to give youth its place and with encouragement. The Young Theosophists have found a welcome at Olcott, and a place on Convention programs. The last Olcott Sunday lecture was by a Young Theosophist. They carry the program for February and for March. Younger people, attractive to the young, have been working in the field. Others are being watched as they train for this work. The Children's Department has been promoted and the Round Table revived as a part of this program for youth.

Let us look again at Dr. Besant's statement: "You must work at the lodges. They have become confused. They are weak and uncertain. The members pull in a hundred different directions. They are not Theosophical lodges, whatever else they are. They have forgotten what Theosophy is, what Theosophy has done because it is Theosophy."

There are our instructions, upon which the principle of preservation rather than expansion has been based. There is the reason for stressing work with lodges rather than with the public, but not neglecting the public. There is the reason for Straight Theosophy; there the motivation for all the effort toward friendship and solidarity.

Does this foretell anything new for the future? I think it does, for here we have assurance of the soundness of our direction and this

(Continued on Page 13).

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A Happy New Year

It is New Year, and war spreads over the world. We usually say "Merry Christmas!", but perhaps this year there will be less merriment. Events will make us more thoughtful. But the New Year need be no less full of the deep down quality of joy.

America has committed herself fully and unitedly to the task of ridding the world of all threats to liberty and all gangster domination of peaceful nations. There will be some cost, but we may be joyful that we have chosen to defend for all the world those treasured qualities that we could not retain unless all the world could share.

A common enemy and the defense of a common cause have brought an increasing degree of cooperation among the nations. Learning of their inter-dependence in war, they are beginning to appreciate the possibilities of mutual helpfulness in more constructive effort. When the nations are being brought together there is new cause for joy.

The creation and preservation of peace, restricting the activities of nations everywhere to peaceful pursuits, is now recognized as the joint responsibility of all nations. Well may we be joyous at this assurance of the end of war. As we view the whole scene and look beyond the immediate war years, we see cause for great joy that our country and so much of the world are

advancing together toward a new order and an understanding that will bring permanent peace and happiness where there has been only war and the fear of war. The cost will be great, but little compared with the gain.

So—a joyous and happy New Year to all.

—S. A. C.

Heritage of our Fathers

"That which our forefathers have bequeathed to us we must earn if we are to possess it."

In all the course of history no nation has so easily acquired so much as has our own.

Faced now with the challenge to earn our magnificent bequest of bounteous land and a priceless freedom, we shall through sacrifice more truly possess that heritage.

Christmas, symbol of the Christ birth, this year especially signifies the emergence of the deeper and more abiding qualities by which alone our nation, or any nation can endure.

Those who are Theosophists and see world affairs in their wider significance as a part of an infinite plan, have cause not only to be happy, but to be happier this year than before. For our country is now to play her true part and the world is to have a rebirth, out of which its real principles, long submerged in the pursuit of personal ends, are to be brought into full play through cooperation and collective sacrifice and endeavor.

No Black Out

All that endures stands through sacrifice. The degree of sacrifice poured into The Theosophical Society by its founders and its early leaders made of it an enduring institution. Sustained sacrifice through the years has assured its continuance and it is by the unrestrained giving of our effort that it will live on. Work of the nature of that of The Theosophical Society thrives under sacrificial conditions.

These are days of sacrifice. War is upon us and our work is more important now than under more favorable conditions. There must be no black out of our service because of war. We have the example of England, where the work goes on in every lodge, bomb shattered as they may be; where the meetings in the London Headquarters are held despite blasted windows and shrapnel pierced roof. It is under such conditions that the degree of our dedication is proven by our willingness to overcome obstacles.

Things that are to stand must be sacrificed for, and unfavorable situations will not block the ardent server of the Cause. Such are the

conditions under which The Theosophical Society pulls itself together and where a group encounters difficulty the unity of us all adds strength. In our finer moments we sustain ourselves, but in times when our strength would fail and when obstacles are great, we sense the value of the collective help of all brethren as one body.

In these days we must be together in spirit more, not less. War created barriers must not separate member from member, nor reduce the degree of our service. We must meet—not less—but with adjustment to the conditions that war creates. We must meet more frequently, sense more greatly our nearness to each other and our splendid purpose and, with all our energy, work collectively for greater service to meet the greater need.

Philosophy

A philosophy by which life might be made sweeter and more profitable is expressed understandingly by Wilfred A. Peterson, a logician and writer of Grand Rapids, Michigan, in a recent issue of *The Silver Lining*, a private publication, as follows:

"How we do worry about things we can't control, such as floods, thunder storms, and wars in Europe! Just for a change, why don't we do something about things we *can* control? For example, while none of us can lengthen his span of life, perhaps, beyond the hand of destiny, we *can* control its width and depth. It is not given us to control the contour of our countenance, but we *can* control its expression—we can smile instead of frown. We cannot alter the distance of our heads above the ground, but we *can* control the height of their contents—we can think high thoughts. We have no control over the weather, but we *can* control the moral atmosphere that surrounds us. We cannot control the other fellow's annoying habits, but we *can* do something about our own."

A Glorious Goal

Every American has a work to do. We love our country. Do we love America enough to honestly ask ourselves: "Can I do more?" and to go to work and do more? For all the war and all the suffering until the final victory, every citizen has a share of responsibility. Karma falls where karma has been earned. We have earned the shock that has come and the sacrifice we now must make. Theosophists are no excep-

tion. We, too, have been careless. We, too, have sought to blame others for conditions at our own door, conditions that can be righted only through our own cooperative effort.

To the nation comes the proof that isolation is not only weak and wrong, but impossible. To each citizen comes the challenge to do more for America, to be truly cooperative, to do what he can right where he is to win the war. But we must do more than win the war in the Pacific; we must win the war of righteousness against evil, of light against darkness, of cooperation against separateness. That war is being waged and must be won not only in Europe, in Africa, in China and in the Pacific, but in our communities, our homes, our lodges and our hearts. Thus only can there be safety and peace.

Theosophists, always warriors for the right, will not only do their share as citizens, but because they are Theosophists will everywhere lead in placing the common welfare above all that is for less than all.

War has come to the United States. Sincerely as some have held the view that war could have been avoided; opposed on principle as many honest thinkers have undoubtedly been; desiring an American basis of peace, as all men of good will have done; war is yet brought to our land and to our people.

The treachery with which war came brings home to all the nature of the forces, evil and dark, that are loose upon the world. The evidence that the war is not merely one of peoples or countries or empires, but of light and darkness is laid clearly before us. The President is profoundly right when he says that it is the will of the people to make very certain that such treachery shall never endanger us again.

The task we as a nation have undertaken will not be easy. There will be many dark days and long periods of heartache and much to cause discouragement. But there will be no despair, no cessation of effort, of determination, of sacrifice, until the victory is won. As a nation we are embarked with other free nations upon the course of ridding the world of international ruthlessness and aggression. The end will be a world worn, but at peace and prepared for an era of cooperation in preserving justice and good will; a world determined in the future to stop evil everywhere ere its work begins. It is a glorious goal. It will be achieved.

About our National President

JAMES S. PERKINS

AS the present Administrative term draws to its close and our thoughts as members of the Society are directed toward the future, with the grave responsibility we all share in the coming election of new officers in a period of great uncertainty in the world, there are certain considerations which I feel we should review thoughtfully.

Mr. Cook has announced that he will stand for re-election to the office of National President. I know he did not make his decision without weeks of careful thought. As a close co-worker of his during a good many years of his service as National President, I feel urged to offer to the membership in the cause of enlightenment some recollections, thoughts, and testimony of what that association has revealed to me regarding the man and his work.

I shall never forget my first visit to Olcott in 1932. I knew instantly then (as I believe I shall always know) that it was my "spiritual home" in America. It has been one of my joys to see year by year, how it has grown in beauty, all of its values preserved and cherished while new ones were constantly added. Wherever there is such an accomplishment there needs must be some steady vision, some driving influence ever watchful, never failing, with regard to those interests. That work, of course, is the duty of the National President, but the constant care and intelligence with which it has been done by Mr. Cook is indeed our good fortune. I say this because I think we should all realize the importance of a Headquarters—and our Headquarters particularly.

None of us can forget the days we faced from 1930 on, when our work indeed hung precariously in the balance as our center was threatened with grave financial uncertainty. Where among us was there anyone so fitted with the business and financial and organizational abilities as was Mr. Cook for such an hour in the history of our Section? There are few of us indeed who fail to feel that here was an "appointment with Destiny." And the years that have followed—the steady years of a new financial security—of reorganizing our Section's business along modern, acceptable lines of procedure, of introducing efficient methods and practices common to large enterprises, but very uncommon in organizations such as ours which seek to bring a practical idealism to the

world—all of these things, initiated entirely by Mr. Cook, have certainly justified our belief that his was truly an appointment with Destiny.

To those of us who feel the great reality of our work (and who does not?), the particular privilege that is ours to belong to a Society that may be said to be the Masters' Society—to all of us, the guarding of the Light of the Ancient Wisdom, which is Theosophy, is one of our highest duties. In practical terms this means the constant promotion of what we have come to call Straight Theosophy. Mr. Cook has stood first among us in his unfailing and tireless efforts with regard to his stewardship. For this I am, as one of the members, grateful. His loyalty to our great leaders has been unquestioned. He has steadily deepened and made more real the channel and the link between the American lodges and members, and Adyar. He has ceaselessly endeavored to lift the standards of our work, both at Headquarters and in the field and among our members and lodges.

These may all appear to be generalities, yet "first things come first," and these are first things. Without them all else sinks to an inferior level.

Mr. Cook offers outstandingly the quality of friendship. His has been a steady emphasis upon friendship as a vital part of our work. How truly we know that this is among the first virtues of a Theosophist! There are endless little episodes that might be mentioned which have gone unsung and unknown, that have proven the generosity and the wise friendship which our National President has ever offered, and I am thinking of that friendship as it has been extended in every direction and not just in terms of my own personal relationship, which has indeed been one of the happiest and most fruitful friendships of my life.

To many of us Mr. Cook has long been an inspiration in the matter of personal sacrifice in the service of our Great Work. Certainly none can say that he would continue service as the National President for another term out of personal desire or gratification. It is an arduous task that becomes particularly heavy as the world's critical situation develops. Yet, with a positive genius for the use of time, Mr. Cook manages to face every task adequately, as a continuous sacrifice, which I am sure he regards as a continuous happy opportunity. It would not be

possible were it not for the qualities in him that draw servers to his assistance. Olcott today is not only functioning efficiently, but with a group of devoted servers surrounding the National President it is more than ever before ready to face the strenuous days ahead.

Contrary to some opinion, I have ever found Mr. Cook encouraging new ideas and new developments in our work. Again and again he has initiated or aided new developments that seemed sound. His care in inquiring deeply into the nature of every scheme proposed is certainly an anchor to the windward—an important factor of safety in a group of idealists easily given to flights of fancy that often could prove highly expensive and even disastrous. Mr. Cook brings to us preeminently the sane, commonsense and clear-headed point of view of a man who faces successfully the world of 1942.

It is easy to level against such a man the criticism of being undemocratic. I protest that viewpoint. I have found Mr. Cook's ideal of democracy to be one in which all participate in

a common cooperative effort according to capacity and not a system to gratify the ambitions of a few. This is a high moral level to maintain and I believe he successfully does so.

There are none of us who are human who do not err. Mr. Cook is a man who will defend his point of view vigorously, but who listens attentively to the arguments of others far more than seems to be realized. Not only is he open to the viewpoints of others, but he sincerely invites them. This has been a valuable qualification which makes possible an openness to change with regard to mistakes. A vigorous defense of one's point of view is not to be mistaken for unwillingness to welcome the new.

These are things I have experienced and felt as I have labored with Mr. Cook in our common cause. It has been a great privilege to be associated with him. Nothing but the best for me has resulted, a thought which I am sure many others can echo. I can only hope that in the years ahead that relationship will continue.

Shadows of Illusion

BY ROSALIE CANNEY FOX

IN my preceding article, "The Divine Architecture," I endeavored to show how students of Occultism are also (because of it) students of Architecture in its broadest and highest sense, students of that Divine Architecture that is ever in the process of Becoming in every atom of Space throughout Eternity; that Divine Architecture, of which man-made architecture is but an outward symbol of a great inner Cosmic Reality—the evolution of Life through Form.

But as students of this sublime and eternal Architecture, let us never, even for a moment, become blinded by the forms themselves, believing that in them we have found Reality. They are but vestures—veils—hiding the face of Reality from us, even while revealing it. Let us think of them as but guide-posts, if we will—revealing to us something of the workings of the Life—but, even while so doing, veiling from us the fullness of Its transcendent splendor until within us has awakened that quality of Spiritual Discernment which enables us to distinguish the Real from the unreal, the Permanent from the impermanent and transitory, the shadow from the Eternal, Timeless **THAT** which casts the shadow. Only then can we pierce beneath the illusory veils with which the Life clothes Itself—and find the *one* amid

the Many—the Unity amid the seeming diversity.

In the early stages of our evolution, we are blinded by the forms, and in our blindness we fall victim to the snare of Illusion which Buddhism terms "Maya," and which has been defined as "the magical glamor of appearances which causes the unenlightened percipient of them to conceive multiplicity and duality as being Real." We are dazzled by the forms—and in our dazzlement, we mistake them for Reality. Hence has arisen the heresy of separateness, which has been the cause of a large part of the suffering and sorrow that shadow our existence.

As we progress further in our Pathway of Becoming, the Life is revealed to us—first in glimpses, then in increasing fullness and splendor, until at last, with the dawning of Discernment, we can see the forms as but vehicles of unfolding Life that dwells in them for a brief time until their usefulness has been fulfilled—and then the Life discards them, in order to build for itself better and more perfect vehicles. Yet even when we are able to perceive this, we have not yet seen the Life in Its Reality. Shadows of it, perhaps—like shadows cast upon a screen—that flit across our vision dimly and are gone, re-absorbed into the greater shadows from whence they came. While the

Life does dwell in the forms, it is yet a thing apart and we must learn to distinguish the one from the other. In the seeming diversity, we must never lose sight of the fundamental unity which dwells ever at the heart of that seeming diversity. Life is ever *one*, while the forms which it inhabits during the course of its unfoldment are many.

When we study the Evolution of Life and the Evolution of Form, we see, at once, that they are two separate processes which move together in somewhat of a parallel. The Evolution of Form is a complex process, passing through many stages, many transitions. First, Birth, then unripened Youth, then, slowly reaching toward and becoming a seasoned maturity that holds within it Fulfillment—then, at last, the decline of the form toward the sunset of its span of existence—old age, and gradual disintegration at last dissolve the form and, having fulfilled its purpose, it returns again to the elements from which it was molded.

These stages in the life of the form—birth, youth, maturity and age—bring to mind the "Seven Ages of Man," which Shakespeare so graphically and understandingly described, for man enacts in his span of life in any one incarnation, the same stages of birth, growth, and eventual decay that all forms of our universe also pass through. It has been said that man is a universe in miniature, and that in the span of each earth-life he re-enacts the same periods of growth, fruition, and dissolution as that which is experienced by every other living thing upon the earth. And with reference to man we may turn again to Shakespeare, and meditate upon his words: "All the world's a stage; and all the men and women merely players; they have their exits and their entrances; and one man, in his time, plays many parts." Is this not an allegory of the Life process—not only in man, but in all forms inhabited by the Life in the course of its evolution? Is it not an allegory of the Doctrine of Reincarnation and Reembodiment?

The Evolution of Life is quite a different process—for whereas the Evolution of Form is complex, the Evolution of Life is wondrously simple. For Life there is no decline and dissolution in death. Life has but one movement throughout Eternity—and that movement is UNFOLDMENT. Unfoldment is its Purpose in Being, and Unfoldment is the Fulfillment of its Purpose. The forms that it builds and ensouls, while travelling its Pathway of Unfoldment, are but incidents to the Life (again the simile of shadows comes to mind), lasting but

for a day (or shall we say an hour?) in Eternity. They dissolve and die, but the Life goes on to build newer and better forms through which it can more fully and perfectly express Its Unfoldment. Its Path is ever *upward*—eternally *upward* and *outward*, and the forms it uses are but incidents in its Unfoldment and Eternal Becoming.

Let us think of the experience of viewing the unfolding glory of the dawn as it is painted upon the face of the heavens with colors of living fire. First, the darkness begins to pale and merge from darkness into a shadowy dimness that gives promise of awakening light. Then, slowly, the paling greyness seems to flush with soft, delicate tints of rose and coral and pale lemon yellow—heralds of the coming glory of the sunrise. Yet they are not the sun, though they bear witness to his coming. They are but reflections of his radiant glory—yet, because of them, we know that the sun is rising and that his flaming presence has flushed the dawn sky wherein his radiance is reflected, making way for him as he ascends into his heaven.

So do the forms bear witness to the Life; but they are to the Life what those first, pale flushes of the dawn are to the sun, they merely point the way to those who have the eyes to see Beyond. Let us never mistake them for that of which they but bear witness. Let us study them and know them for what they are, but let us strive to awaken within ourselves that power of Discernment that will enable us to find and to know Reality amid unreality, Permanence amid impermanence, Eternity amid the transitory and the fleeting. Let us as students of the Divine Architecture strive for that—knowing that even the Architecture is but a means to an end—not the end, in itself. Let us study and know the forms, but let us pierce beneath their outward seeming, and know them for what they truly are: garments worn by the Life just so long as the Life needs that particular garment to express an unfolding aspect of its growth. In our study of the forms, let us not become blinded by the forms themselves, mistaking them for that of which they are but fleeting shadows. Only that which is eternal, changeless, and permanent can be Real—all else is but illusion that veils Reality from us until we have learned to pierce beneath the veil.

So, as students of Architecture, let us never forget the true nature of that Architecture—but let us seek in its diversity for that Eternal Unity which is the Root of all Being, the Goal of all Becoming.

Francis Bacon—Our Shakespeare

SADIE G. STAVE

THIS month we celebrate the birth of the great genius who wrote the Shakespearian plays—Sir Francis Bacon. He is of particular interest to us as the Master who is connected with American affairs. Here is our opportunity to learn the truth about this great personality—the greatest figure in English letters, one of the greatest personalities in European civilization.

As long as the truth is not generally known or taught in our schools, it is our duty to become acquainted with the facts and communicate them to those who are ready to listen. Let me relate briefly the dramatic details of a tragic life. If you are interested in the scholarly research work connected with the subject of the Shakespeare-Bacon controversy, you will be able to obtain many excellent books. I list a few at the end of the article.

The story of the life of Sir Francis Bacon as given in books dealing with English history and literature is false. Bacon ranks with the martyrs of the world. He was the victim of a plot as diabolical as ever stained the pages of history. There are now abundant proofs that not only did Francis Bacon believe himself to be the son of Queen Elizabeth, but that others knew it also as a State secret. His father was Robert Dudley, later known as the Earl of Leicester. The Queen and the Earl were married privately, and the boy was born four months later. At the age of fifteen Francis accidentally learned the secret of his birth and was sent to France in the entourage of the Ambassador to the French court. He traveled over the very scenes immortalized in the Shakespearian plays. He visited Spain and Italy—Verona, Padua, and Florence. While at the French court, Francis fell in love with Marguerite of Navarre who was then taking steps to be divorced from her husband, and the loss was bitter even to the end of his life.

All efforts to persuade the Queen to acknowledge him publicly as her son and heir to the throne failed. Unofficial records state that he was compelled to keep the knowledge a secret at peril of life and to swear that he would make no claim to the succession.

While on the Continent, he was initiated into the Rosicrucian Order. He had also become imbued with the New Learning then spreading from Greece to Italy and France. He conceived

the idea of teaching the common people the cardinal virtues in great epics of moral passion—the Drama, similar in principle to the way we find truths embedded in the myths, the wisdom of the ancients.

In Elizabethan days the language of culture was Latin. There was virtually no English language save barbarous country dialects. The customs and manners of the people were rude and coarse so he began the herculean task of giving England a language, building up a vocabulary, and refining the ethical standards of the masses. He spent all the money he could make or obtain to further his aims as did also Lady Bacon, his foster-mother, and Anthony Bacon, his foster-brother, who were fired with the same ideals. This hidden work was known to the Fraternities. When Bacon died, the great scholars of the day united to acclaim him *the greatest poet who had ever lived*. Yet Francis Bacon never wrote poetry (save one or two translations) over his own name, any more than he claimed openly to be a Prince of the House of Tudor.

The Queen's intimacy with Leicester resulted in another child known to history as the Earl of Essex. The two men knew each other as brothers. They arranged that if ever Essex should be acknowledged heir, Francis should have a free hand for his literary and philosophic ideals. When Essex was condemned for treason, Francis had no fear that Essex would actually go to the block. Essex had the Queen's ring in his possession. The Queen had promised that if Essex would send her the ring, she would refuse to sign the death warrant. The ring did not come. The ministers pressed Elizabeth for her signature. The fact is that Essex had sent the ring relying on the Queen's promise. The Countess of Nottingham kept it back. On her deathbed she sent for the Queen and confessed her guilt. History records that the horrified and enraged Queen shook the dying woman on her bed, screaming at her: "God may forgive you, but I never can." For historians to declare that Essex was the Queen's lover is absurd. All the facts point to this: that she had the love of an imperious woman for a wayward child and that false pride on both sides led to their joint undoing.

All this time Francis was known as the straightest man in the House of Commons by all the Freeholders of England. At James' first

parliament he was returned by two constituencies, always a rare honor. It was a signal tribute to virtue and ability. At fifty-one he was made Attorney-General, and then successively, Lord Keeper, Lord Chancellor, a Peer of the Realm. He held the office of Lord Keeper for three years, and at the age of sixty he was created Viscount St. Alban. Yet within three months after receiving this honor, England's greatest Chancellor fell—a catastrophe so surprisingly dramatic that its equal can only be found in the terrible tragedies of Shakespeare. It is a tangled tale of the deceit, hypocrisy, and corruption rampant at the Court. Lord St. Alban was falsely accused of taking bribes and perverting justice in the Chancery Division by political enemies who wanted to get rid of him, who coveted his position and who despised his uprightness and intellectual genius. Bacon was so taken aback that his health was broken. Nevertheless he began to prepare a defense. The King, full of fear of ruin and revolution, begged him to plead guilty lest the Throne be jeopardized. At last the King commanded him to enter a plea of *Guilty*. Then the Chancellor submitted. Bacon's enemies to humiliate him, demanded that he plead guilty to *each particular charge*. There was no way of escape. He could not draw back. The truth is that Lord St. Alban pleaded guilty to technical carelessness only, not to crime; carelessness, too, when he was new to the office, his registrars, his secretaries, and his clerks.

After his fall, his enemies were in power. Dissatisfied suitors were encouraged to obtain a reversal of his judgments. The fact emerges that though there were many attempts to set aside his verdicts, not one was reversed. They stand sound in law and sound in fact. That in itself is sufficient to acquit Francis Bacon from the common verdict passed by elementary history books.

A ruined man socially and politically, and penniless, Bacon turned to his literary work. Within five years he turned out work after work of prose, philosophy, and numerous secret volumes. He compiled the Shakespearian Folio and published it secretly so that it should not be tarnished by his personal disgrace. He completed his personal poems, *Shakespeare's Sonnets*, which contain the secret of his true personality. These sonnets were sold only to the Brothers of the Masonic and Rosicrucian Orders. He requested the Brothers not to divulge the secrets of his birth, life, and death. Ben Jonson believed in his innocence. A note is extant of

Bacon's interview with the King in which Bacon declares that he is ready to make an oblation of himself for the King. The name Shakespeare is a penname taken from the Goddess Pallas Athene—the Shaker of the Spear of Knowledge at the Serpent of Ignorance.

Sir Francis Bacon played a large part in many other activities. He was the founder of the Royal Society for Science. He was deeply interested in the colonization of the New World. It is due to him that the Atlantic seaboard was English rather than French or Spanish. He influenced profoundly English prose through his *Essays* and English philosophy through his philosophical books. He organized the Rosicrusse Literary Society that helped him in all his literary undertakings, "his literary compeers by night." He organized the English Masonic Order and wrote its classic and stately ritual. He gave the final literary form to the King James Version of the Bible. Later in history he is known as the Count St. Germain. Today He is the Master at the head of Seventh Ray activities.

Let me summarize briefly the evidence for the Baconian authorship of the Shakespearian plays;

1. Edwin Reed, the English scholar, has pointed out 885 parallelisms in the Baconian books and the Shakespearian plays.

2. Only five badly written signatures of Shakespeare's are extant. The details of his life before he left Stratford and after his retirement are unbelievably petty. There is not one sign of interest in the plays. There is not one indication of love of culture. As a scholar characterized the Shakespearian plays, they are "written in the most courtly, refined, and classical English, replete with learning, full of evidence of wide reading, dealing with aristocratic life and manners, and instinct with poetry of the very highest order." "Shakespearian Scholars freely admit that the plays show knowledge of the Neo-Platonic philosophy, are full of Masonic symbols, reveal a familiar knowledge of the Bible, a masterly knowledge of the ancient world, and an extraordinary vocabulary." William H. Furness, one of the greatest Shakespearian scholars that ever lived, said: "I have never been able to bring his Life and his Plays within a planetary space of each other." The plays and sonnets, however, harmonize perfectly with the life, character, attainments, and learning of Sir Francis Bacon.

3. The ornament placed at the head of the Sonnets in the Quarto is also found in Francis

Bacon's works, Shakespeare's plays, and the King James Version of the Bible. It is a specimen of Rosicrucian symbolism which at the same time reveals Bacon's true identity.

4. *De Augmentis*, published at Leyden in 1645, contains a frontispiece which is a pictorial allegory. Bacon is seated before a table pointing with the forefinger of one hand to an open book. The other hand restrains a figure clad in a skin that is struggling to reach a temple on the top of a nearby hill. Bacon is here represented as the author of two works—one open and acknowledged, the other, enigmatical dramatic and unacknowledged. The figure clad in the beast's skin struggling to reach the Temple of Mysteries is the Muse of Tragedy.

5. The head-ornament of *The Tempest* in the Great Folio and that of the *Novum Organum* are the same, thus externally indicating the close connection between the two books: the one inaugurating the "Inventory of Things in Nature," the other the "Inventory of Human Passions."

6. That ciphers were popular in Queen Elizabeth's day is well known. At least five of the ciphers that Bacon used have been deciphered. These ciphers are discovered profusely scattered through the plays, sonnets, and ornaments, revealing his name and identity, also his position in the two brotherhoods.

7. The dangers of publication were so dreadful that Bacon's concealment of his identity is readily understood. "In 1530 Press Censorship was established until 1694. If by chance anything to which her Majesty took exception happened to find its way into print, the unhappy printer, if he was not broken on the rack or his feet smashed into a pulp with boots, had his hands cut off and the stumps seared with a hot iron." (Harold Bayley.)

8. A most interesting piece of direct evidence is the Shakespeare monument in Westminster Abbey which had been erected by Pope. The statue is graced with the head of Francis Bacon, the stockings are engraved with the Tudor Roses and a Crown, the lace work on the ruffs of the sleeve is an exact repetition of the ruff worn by Queen Elizabeth. Between his

feet are the Sonnet initials T. T. The fingers of the statue points to the Queen at the side. The place of honor in front is given to a beautiful youth—a crowned Prince—young Francis Bacon of the Hilyard Miniature (found in Queen Elizabeth's prayer book). On the left side is the figure of the Queen's second son, the Earl of Essex, and the Queen's husband, the Earl of Leicester.

Alfred Dodd, the greatest living authority on the Shakespeare-Bacon controversy today states: "Think you that the abbey authorities would have allowed all this apparently meaningless foolery if they had not known to whom the Shakespeare Monument was actually being erected—Lord St. Alban, a Prince of the House of Tudor? Not likely . . . The High Dignitaries knew the truth as the State Secret. And it is known today in the Highest Quarters. The time is now ripe when the inscription on Francis Bacon's Tombstone must be made manifest—'Let Compounds be Dissolved.'"

I close with the words of Alfred Dodd: "Let me, then, appeal to you in the sacred name of justice to help to touch the public conscience, to restore to one of the noblest of men his good name, so that this generation may hand to posterity the lamp of truth respecting this most lovable character, the pure soul of a World Master."

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ALFRED DODD

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2. *Shakespeare, Creator of Freemasonry.*
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E. FRANCIS UDNEY

Later Incarnations of Francis Bacon

To obtain Alfred Dodd's books, write to him personally at Fahelen, 108 Sandforth Road, Liverpool 12, England.

I should also like to call the attention of our readers to the publications of the Baconian Society in England, 30 Ridgeway Street, London, W. 1.

The failure of humanity in the West to preserve the worth of their civilization and the dignity of man weighs like a nightmare on my mind.

It seems clear to me that this failure is due to men's repudiation of moral values and to their belief that everything is determined by a

physical chain of events.

The first experiment in this diabolical faith was launched in Manchuria. Those who built their power on moral cynicism are themselves proving its victims. The nemesis is daily proving more ruthless.

—SIR RABINDRANATH TAGORE

Looking Backward and Forward

JAMES S. PERKINS

NOW that I have completed the first part of my season's work, traveled many hundreds of miles and visited about 35 lodges, it might be of interest if I put down a few impressions and thoughts. Before doing so, however, I want to remind readers that my approach is not analytical, but intuitive. I find that I cannot step out of my role of an artist, and thus I have entered again and again into the limitations of each problem and have proceeded to "paint pictures." The qualities I have needed and have called forth have been those the painter uses.

I have looked upon the work clear-eyed and without presupposed ideas of what I felt it might and ought to be. I have taken it just as it was, and have found it good.

I have often listened attentively, and sometimes, I must admit, with a sinking heart, to some who have attempted to interpret the state of our work in many places. If I had any expectations, they were that conditions in certain quarters might be found rather depressing. Now I have seen for myself and I no longer believe that. Everywhere I found Theosophists courageously and earnestly doing their work, roots down and chin up—working, whatever their limitations, to further the spread of Theosophy. This I marveled over again and again. It has inspired me with a great hope and confidence regarding our future.

On all sides, along all lines, unities are being shaken. The spirit of the time has been against unities. It has been an age of transition, of confusion, an age of choice—yet the phenomenon of our Society has continued throughout; the web of brotherhood has been a reality.

I ask myself, have we—some of us—expected too much on the surface? Have we held hopes that were unreal because they were not keyed to the difficulties of our time? It is much, very much, to find here and there, in city after city, members standing firmly in the support of our work. It is our task to help them to carry on ever with more efficiency and beauty, to aid them in their limitations—not with too much criticism, but rather with inspiration and encouragement.

Everywhere I have found Theosophists considerate and kindly with regard to my personal needs. I feel that I want to commend the Section's good manners. I have no complaint to

offer whatever on that score. I have expected nothing and found much, and I feel that I want to shout: "Fellow Theosophists! With what we *have* got we are doing great things and will do far greater!"

Our hour of greatest peril is past. The tide is swinging in world affairs back toward unities. Our nation at last is lined up with forces committed to freedom and to greater unities. Immense opportunities now open for The Theosophical Society to spread with greatest effect the teachings of Theosophy and the value of Theosophical living.

Though it was a great physical strain upon me to travel and be constantly adjusting to new conditions, I look forward eagerly to day by day service in the great cause of creating a love for and a new interest in Theosophy.

I appeal to the lodges that I have not yet visited to make every effort to gather responsive audiences. This cannot be done without advertising. In a small city of 17,000 I had the finest example of good advertising and follow-up publicity of any single place. The result was fine audiences of people, intelligent above the average. It was very encouraging. In other places little effort was made, with corresponding results. The chagrin of members who felt an opportunity had slipped by is an unhappy experience. I hope there will be few, if any, further examples of this inadequate preparation.

It should be understood that those of us who travel really mean to give our best to the work. Let the lodges give theirs. In the common effort we shall make the most of our opportunities.

One suggestion I would like to offer, is that chairmen should experience a feeling of cheerful confidence in our work and avoid giving negative impressions regarding the local or the national work. It is necessary to be positive and not negative in the creation of any work. I have found that simple piano music, if it is good, helps me greatly in creating a successful atmosphere for the lecture.

I mention these facts only because they contribute to successfully making the most of our opportunities. I am looking forward with great anticipation to the privilege of working with other members and lodges as my itinerary progresses.

THERE IS WORK TO BE DONE

(Continued from Page 3)

combined with the recognition that all must work, that all have a responsibility, and the promises of collaboration in practice as well as in spirit which have come to me so genuinely from so many sources—these collectively will make a new future.

With such assurances of work, we can certainly still further improve our methods and modernize our thinking. For the Theosophical Society like democracy itself can be preserved only by making it work, meeting actual needs. That does not involve departure from Theosophy to something weaker or something less, but an upholding of Theosophy in its purity more strongly than ever, insuring its application to the needs of the present time as it so successfully met the needs of the materialistic days of the Society's inception.

Theosophy holds the answer to the problems of today no less than to the problems of yesterday, and as it was Theosophy that met the needs and enlightened the world in early days, so it is Theosophy that will answer today's needs. We have but to find the way of making the primary truths clear in the midst of a world of problems now much more complex.

For this purpose there is need for all kinds of Theosophical work. There is a place for the Theosophical specialist. Fritz Kunz and his work come in that category and the Theosophical Research Association has been encouraged in that sphere, though only the few can be specialists. The great majority of mankind still need just straight Theosophy, simply, inspiringly told, and related to the problems that beset the world and all men individually. This is the nature of the work that James Perkins and Fred Werth are doing so well, and to which youth also is so responsive. They share, too, with Mr. Rogers the public work. So far as developing new territory is practicable, Mr. Rogers since last summer has assumed that responsibility. He is unequalled in that field.

A training program is in the course of development, largely under the direction of Norman Pearson. Aids to chairmen, secretaries, hostesses, class leaders, librarians, publicity chairmen, book sales agents, etc., are being designed as a part of this program, all to be supplemented with a special course next summer, and possibly through the magazine. This is part of the "work with lodges," to add further quality and therefore pulling power and effectiveness to their activities.

I have recently consulted the Board of Direc-

tors on the subject of issuing certificates of organization, and therefore of recognition, to groups too small to form lodges, and thereby give them encouragement to meet, to study and to prepare themselves for lodge work. I have proposed a Workers' Conference to be held in connection with next summer's Convention and Summer School, and to be attended by all who care to come and help promote in any practical way, new phases of activity.

Special leaflets on Theosophy are in course of preparation for distribution in great numbers to men in the armed services. Volunteers are needed and have been called for to serve in this work.

Early in November I suggested to a federation struggling with the problems of its own bulletin that it make use of THE AMERICAN THEOSOPHIST for a quarterly presentation of its views and thus reach a wider circle of readers. The national magazine has always been open for constructive articles, and every federation could in turn be given space for such contributions. It is not a new idea. It is but being emphasized with the hope that long standing opportunities for exchanging ideas may be availed of.

I want to clear up a point about which there appears to be doubt. It is well known that I did not favor the change in the method of electing members of the Board of Directors. I did not attempt in any way to influence the decision of the members regarding it, but afterwards frankly stated that I thought I had been remiss in not presenting certain points of view that I believe the members would have welcomed and that might have affected the result.

Throughout my term of office I have strenuously worked to maintain the unity of the Section, and it has been maintained, except for one lodge (when and if the interest of the Society requires the full story of that one incident to be published, much that is now obscure will become clear). I have been opposed to the division of the Section into political units of any kind. I regard such a step as a departure from the essential principle of unity. I have felt that members would regret any plan by which there were five Board members, for each of whom 80% of the members of the Society had no chance to vote, and I would have liked the subject further considered. I abhor politics and political scheming within the Society and have kept the Society free of them as though they were poison—which they are. Principles

openly proclaimed should govern our procedures and to set the stage for political divisions was, in my judgment, a serious mistake.

But those who are fearful that I would obstruct the working of the new plan once it had been adopted do an injustice to their National President, who knows too well the occult law that requires whole-hearted cooperation in any decision lawfully taken. Members therefore have my assurance of the fullest cooperation in making the new procedure effective. I hope that under it we shall select a Board of Directors each prepared to be intensively active in the promotion of the work in his own district, truly representative of the National Headquarters and the unity it represents, as well as of the interest of the members in the district. Such a Board Member should be a bond of union with the center, visiting and sustaining the lodges in his district, familiar with their needs and assisting them to better work and understanding and mutual cooperation. The success of the new procedure depends entirely upon its being made of practical value to The Theosophical Society, to lodges and to members—not merely of political influence and preferment to the few.

Let us remember too, that these are times of testing. Men are under fire, not only of tanks and guns on the battle fronts of the nations. Men are being proven big or little, fit or unfit by their reactions when their small schemes fail or their ambition is seemingly denied. The most vociferous often tell the least of the truth. Incidents seen on the surface sometimes go back many years for their beginnings.

Differences there may be among us, but among men who are big and whose hearts are true, differences but enhance and enrich. *Light on the Path* tells us that we never gain what we want or need from those with whom we differ until we have made them our friends.

We are a nation at war. The air has been cleared as we know what it is we stand for as a nation. Others with whom we differed we now clearly recognize as comrades in a common cause. Lesser ambitions have been merged in the common interest. Differences and uncertainties within the nation and the world have been subtly reflected within the Society. The unity achieved by the nation should now be manifest no less in our own ranks, in our common interest—the more effective living and spreading of the truth of Theosophy.

I give you a slogan for the future: "There is work to be done." But I say to you also that this work can be done and done well and effectively and to the glory of Those Who founded the Society and placed it in our hands, only if

we work as one, as They work as one. The work is Theirs, but we must find the way of work and it is not the way of self-seeking and of separateness. It is the way by which all of these are forgotten in the glory of the work itself.

Only today I was among a group of men who see in present international collaboration just an expedient of the moment and who believe that when the war is over this nation and every nation will return to the methods of nationalism and greed, laying the foundation for more wars and no improvement in human relationships. I was alone in defending the opposite point of view. But so long as there are men without hope, who do not know that in a better ordered world men would be better behaved one toward another, who do not know that there is a plan by which the world steadily progresses and mankind achieves, so long must the work of The Theosophical Society go on.

All men cannot be reached by lectures and by books. The majority respond, touched by the light in the life of some Theosophist, by his faith, his certainty, his knowledge of the wisdom. One sees daily the value of Theosophy as a living influence even more than as a teaching, and while the knowledge must be spread abroad by all the means in our power, by old methods and by new, the most urgent of all needs toward the fulfillment of the real purpose of The Theosophical Society is that we shall be brothers together and show the light of brotherhood and truth and beauty to all men. With this achieved in solidarity and oneness, with all pulling their full weight together and in one direction, though in their different capacities, all else that is desired for and of the Society can be realized.

I acknowledge most gratefully suggestions which have been made to me and help which has been offered as to a future program. There are, no doubt, many other thoughts and all will be welcome.

For myself, I have but one real ambition. That is, sometime when strenuous work is done, to have what I call "a house by the side of the road"—a Theosophical house on a Theosophical road where the Theosophical world will go by, where members with whom I have worked through many years will always be dropping in—and new members, too, and all who are in trouble can find some comfort and some strength through the sharing of a ripe experience and where Theosophical work in quieter ways can be continued.

But for the present: "There is work to be done."

Calendar of Lodge Events

JANUARY, 1942

(We all participate in Theosophical work, and it should be encouraging to us all to realize the degree to which we are sharing with our brothers in a unified work. In order to bring to all a more real sense of this sharing in a work that is not simply local, but national, each lodge was asked to send in its program for the month of January. The result is this composite calendar. Only forty-four lodges responded—and some of these were indefinite as to time, date and type of program—or the calendar of this typical month would have been very much more extensive. It serves, however, to show that we are at work, and the steadfastly continued effort is truly magnificent in its extent. Clearly, so much space cannot be given every month, but this will give assurance to all that there is activity steadily carried on the Section over.)

January 2 (Friday)

ATLANTA (Georgia Lodge): Members' Class, 8:00 p.m. (every Friday), "The Laws of Manu."

COLUMBUS: Class, 8:00 p.m. (every Friday), "Elementary Theosophy"—Mrs. Jennie Bollenbacher.

DENVER: Study (Members), Devotional Reading—Mrs. Ruth Goodwin; "History of The Theosophical Society"—Mr. C. V. Hickling; "The Inner Meaning of the War"—Mrs. Elizabeth Ferrin (every Friday).

LAKELAND: Study, 8:00 p.m. (every Friday), "The Ocean of Theosophy."

LONGVIEW: Study, 8:30 p.m. (every Friday), "Talks on the Path of Occultism."

MILWAUKEE: Open House. "Viewing the New Year"—Miss Marcella Schmitt.

NEW YORK (New York Lodge): Tea, 4:30 p.m. (every Friday).

Talk with Questions, 5:00 p.m. (every Friday).

Lecture: 8:15 p.m., "The Philosophers' Stone"—Mr. Fritz Kunz.

PATERSON: Members' Meeting (First and Third Fridays).

SEATTLE (Besant Lodge): Study, 8:00 p.m. (every Friday), "The Secret Doctrine"—Mrs. Mae Willatsen.

January 3 (Saturday)

LONG BEACH: The Youth Group (every Saturday)—Mr. James G. Forsyth, Leader.

January 4 (Sunday)

BOSTON: Lecture, 4:00 p.m., "Theosophy and the New Order"—Mrs. Gladys Pope.

CLEVELAND: Lecture, "Let there be Light on Genesis"—Dr. Alvin B. Kuhn.

COLUMBUS: Lecture, 3:00 p.m., "The Mission of Our Forests"—Major Frank E. Noyes.

DETROIT: Lecture, "Jesus and the Woman from Samaria"—Mr. Joseph Hadjisky.

MADISON: Members' Meeting, 3:00 p.m. (every Sunday).

NEW ORLEANS (New Orleans Lodge): Lecture, 8:15 p.m. (every Sunday).

SAN FRANCISCO (Pacific Lodge): The Round Table, 11:00 a.m. (First and Third Sundays)—Mrs. Lago.

Members' Talk, 2:30 p.m., "Karma-lessness"—Mrs. Estelle Fledelius.

Informal Public Meeting, 4:00 p.m. (every Sunday)—Mrs. Ruth L. Doak, Chairman.

SANTA BARBARA: Lecture, 3:30 p.m.—Mr. Roy Rush.

TACOMA: Social hour and tea, 7:00 p.m.—Mr. Austin Bee in charge.

Public Forum, 8:00 p.m., "Life After Death"—Mr. G. A. Weber.

January 5 (Monday)

ALBANY: Class, "Fundamental Theosophy" (every Monday)—Mr. J. G. Selley.

ANN ARBOR: Discussion, 8:00 p.m., "Current Problems in the Light of Theosophy."

ATLANTA (Georgia Lodge): Study (Members), 10:30 a.m. (every Monday), "The Laws of Manu."

BERKELEY: Class for public (every Monday).

CLEVELAND: Lecture, "God in His Unity"—Dr. Alvin B. Kuhn.

DENVER: Class (every Monday), "First Principles of Theosophy"—Mrs. Florence Kramer.

NEW YORK: Class, 7:00 p.m. (every Monday), "Elements of Theosophy"—Mr. William J. Ross.

SACRAMENTO: Members' Meeting (every Monday).

SAN DIEGO: Members' Meeting, 8:00 p.m. "Atoms, Through Involution and Evolution"—Mrs. Mina Brust (Continued to Jan. 12).

WHEATON: Study (Members), "History of The Theosophical Society"—Mr. J. E. Middlekauff, Mr. and Mrs. T. B. Chaney.

January 6 (Tuesday)

ALHAMBRA: Members' Meeting (Business), 7:30 p.m.

BOSTON: Research Class, 7:30 p.m. (*every Tuesday*), "The Secret Doctrine"—Miss Marion Swift.

COLUMBUS: Members' Meeting, 8:00 p.m. (*every Tuesday*).

DETROIT: Business Meeting followed by study in three groups—"The Ancient Wisdom," "The Laws of Manu," and "Discussion of Selected Passages from the Bible" (*every Tuesday*).

HARTFORD: Class in Comparative Religion (*every Tuesday*).

LOS ANGELES (Chela Lodge): Lecture, 8:00 p.m., "Giordano Bruno, Mystic"—Mr. Henry B. Donath.

MIAMI: Members' Meeting (*every Tuesday*).

NEW ORLEANS: Class, 8:15 p.m. (*every Tuesday*), "Elementary Theosophy"—Mr. R. K. Mitchell.

PATERSON: Lecture, "Death, the Gateway to Life"—Mr. Fred Werth.

January 7 (Wednesday)

ANN ARBOR: Class, 8:00 p.m. (*every Wednesday*), "History of Civilization in the Light of Theosophy."

BOSTON: Class, 8:00 p.m. (*every Wednesday*), "The Art of Friendship"—Mrs. Fannie S. Pritzker.

CLEVELAND: Lecture, "God in his Duality"—Dr. Alvin B. Kuhn.

GRAND RAPIDS: Class (Members) 8:00 p.m. (*First and Second Wednesdays*), "The Ancient Wisdom"—Miss Maude Jessup.

MILWAUKEE: Members' Meeting, "Reconstruction."

NEW YORK: Supper, 6:00 p.m. (*every Wednesday*).

Meditation Class, 6:15 p.m. (*every Wednesday*)—Mrs. Dora Kunz.

Public Speaking Class 7:00 p.m. (*every Wednesday*)—Mr. William J. Ross.

Class, 7:00 p.m. (*every Wednesday*), "The Bhagavad Gita"—Dr. Mukerji.

Members' Meeting, 8:15 p.m. (*every Wednesday*), "Comparative Religion."

OKLAHOMA CITY: Study (Members), "The Laws of Manu."

PORT HURON: Lecture, "Man and His Bodies."

SAN DIEGO: Lecture, 8:00 p.m., "The Constitution of Man"—Hans Pajunk.

SPRINGFIELD: Class, 3:30 p.m. (*every Wednesday*).

TACOMA: Members' Meeting 8:00 p.m. (*every Wednesday*).

January 8 (Thursday)

ALBANY: Members' Meeting, "History of The Theosophical Society"—Mrs. Florence Pohl.

ATLANTA (Georgia Lodge): Class, 7:30 p.m. (*every Thursday*), "Reincarnation and Karma."

BERKELEY: "Questions and Answers"—Mrs. George Friend.

CHICAGO (Fellowship Lodge): Lecture, 7:00 p.m., "The work of the Bodhisattva in Christianity"—Mr. Albert Hardcastle. Class, 8:00 p.m., "The Formation of the Solar System"—Mr. Alfred Gabrielson.

LONG BEACH: Dinner, 6:30 p.m.

Lecture, "How to Die Nicely"—The Rt. Rev. Charles Hampton.

NEW ORLEANS: Members' Meeting (*every Thursday*), "History of The Theosophical Society."

SANTA BARBARA: Members' Meeting, 7:45 p.m. (*every Thursday*), "Man: Whence, How and Whither."

ST. PETERSBURG: Closed Business Meeting.

TACOMA: Class, 8:00 p.m. (*every Thursday*), "Principles of Theosophy"—Mr. G. A. Weber.

January 9 (Friday)

CLEVELAND: Lecture, "God in His Trinity,"—Dr. Alvin B. Kuhn.

MILWAUKEE: Lecture, "William Blake, Artist, Mystic, Philosopher"—Miss Lillian Zimmerman.

NEW YORK: Lecture, 8:15 p.m., "Of Cabages and Kings"—Mr. Fritz Kunz.

January 11 (Sunday)

BOSTON: Lecture, 4:00 p.m., "Browning, Poet and Mystic"—Mrs. Katherine Holden.

CLEVELAND: Lecture, "The Symbolism of Hell Fire"—Dr. Alvin B. Kuhn.

COLUMBUS: Lecture, 3:00 p.m., "Invisible Helpers"—Mrs. Jennie Bollenbacher.

DETROIT: Lecture, "Jesus in the Court of Potiphar"—Joseph Hadjisky.

FOREST GROVE: Members' Meeting, 7:30 p.m.

SAN FRANCISCO (Pacific Lodge): Lecture, 2:30 p.m., "Distribution of Karma"—Mrs. Calista Lewin.

SANTA BARBARA: Discussion of Basic Theosophy—Mr. Roy Rush, Moderator.

January 12 (Monday)

ANN ARBOR: Study, 8:00 p.m., "The Laws of Manu."

CLEVELAND: Lecture, "The Bread of Life Broken for all Souls"—Dr. Alvin B. Kuhn.

January 13 (Tuesday)

ALHAMBRA: Class, 8:00 p.m. (*every Tuesday except first*) "History of The Theosophical Society."

BOSTON: Tea and Book Review, 3:30 p.m.—Mrs. Ida Robier.

PATERSON: Lecture—Mr. William J. Ross.

LOS ANGELES (Chela Lodge): Theosophical Quiz—Mr. Henry B. Donath.

January 14 (Wednesday)

CLEVELAND: Lecture, "The Great Law of Incubation"—Dr. Alvin B. Kuhn.

GRAND RAPIDS: Study, 8:00 p.m., "The Ancient Wisdom"—Miss Maud Jessup.

HARTFORD: Lecture, "America's Destiny"—Mr. Fred Werth.

MILWAUKEE: Business Meeting.

PORT HURON: Lecture, "The Occult Significance of Color."

SAN DIEGO: Class, 8:00 p.m. (*every Wednesday except first*), "Principles of Theosophy"—Mr. Hans Pajunk.

TACOMA: Meditation and Reading (*second and fourth Wednesdays*).

January 15 (Thursday)

BERKELEY: Class, "First Principles of Theosophy" (*every Thursday except First*).

CHICAGO (Fellowship Lodge): Adyar Hour, 7:00 p.m.—Mr. A. H. Person.

Lecture, 8:00 p.m.—"Theosophy: A key to the Education of the Future"—Miss Joy Mills.

HARTFORD: Lecture (Members), "Theosophy Through the Ages"—Mr. Fred Werth.

LONG BEACH: Lecture, "Practical Theosophy"—Mr. Eugene Munson.

ST. PETERSBURG: Study, "The Inner Life."

January 16 (Friday)

CLEVELAND: Lecture, "The Stable and the Manger"—Dr. Alvin B. Kuhn.

MILWAUKEE: Symposium, "Are There Invisible Helpers?"

NEW YORK: Lecture, 8:15 p.m., "The Concealed of the Concealed"—Fritz Kunz.

January 18 (Sunday)

BOSTON: Lecture, 4:00 p.m., "Reincarnation"—Mr. Fred Werth.

Lecture, 8:00 p.m., "Death, the Gateway to Life"—Mr. Fred Werth.

CLEVELAND: Lecture, "The Four Arms of the Cross"—Dr. Alvin B. Kuhn.

COLUMBUS: Lecture, 3:00 p.m., "Force of Habit"—Mrs. Rosamond Bradshaw.

DETROIT: Lecture, "Ye are the Salt of the Earth"—Mr. Joseph Hadjisky.

SAN FRANCISCO (Pacific Lodge): Talks on "The Physical Body" and "The Etheric Body"—Mrs. Mary Patterson and Mr. Ben Harris. 2:30 p.m.

SANTA BARBARA: Lecture, 3:30 p.m.—Mrs. Jessie Crum.

TACOMA: Lecture, 8:00 p.m., "The Way to the Masters"—Mr. Charles Berst.

January 19 (Monday)

ANN ARBOR: Study, 8:00 p.m., "The Laws of Manu."

BOSTON: Lecture, 8:00 p.m., "Experiments of Pythagoras"—Mr. Fred Werth.

CLEVELAND: Lecture, "The Descent of the Soul"—Dr. Alvin B. Kuhn.

SAN DIEGO: Class (Members), 8:00 p.m., "History of The Theosophical Society"—Mrs. De Hosnery.

WHEATON: Book Review—Mrs. T. Chaney.

January 20 (Tuesday)

LOS ANGELES (Chela Lodge): Lecture, "Karmic Variations"—Vinnie Pearson.

SPRINGFIELD: Lecture, Mr. Fred Werth.

January 21 (Wednesday)

CLEVELAND: Lecture, "The God in the Lions' Den"—Dr. Alvin B. Kuhn.

GRAND RAPIDS: Business Meeting, 8:00 p.m.

MILWAUKEE: Study, "The Art of Friendship."

PORT HURON: Lecture, "Post War Reconstruction."

SPRINGFIELD: Lecture, Mr. Fred Werth.

TACOMA: Study, 8:00 p.m., "The Art of Friendship"—Mrs. Viva Emmons.

January 22 (Thursday)

CHICAGO (Fellowship Lodge): Study, 7:00 p.m., "Thought Power"—Miss Rhayma Roberts and Miss Marion Card.

Study, 8:00 p.m., "The Art of Friendship"—Mrs. Mabel Lattan.

LONG BEACH: Lecture, "The Jewish Religion"—Rabbi Graffman.

ST. PETERSBURG: Study, "The Inner Life."

TACOMA: Class, 8:00 p.m., "Principles of Theosophy"—Mr. G. A. Weber.

January 23 (Friday)

CLEVELAND: Lecture, "The Lost Meaning of Death,"—Dr. Alvin B. Kuhn.

MILWAUKEE: Lecture, "The Ancient Wisdom"—Miss Flora Menzel.

NEW YORK: Lecture, 8:15 p.m., "Made in the Image"—Mr. Fritz Kunz.

SACRAMENTO: Lecture (Members)—Miss Etha Snodgrass.

January 24 (Saturday)

BERKELEY: Talk (Members)—Miss Etha Snodgrass.

January 25 (Sunday)

BERKELEY: Federation Meeting—Miss Etha Snodgrass.

BOSTON: Lecture, 4:00 p.m., "Our Heritage"—Miss Marion Swift.

CLEVELAND: Lecture, "Why is a Mummy?"—Dr. Alvin B. Kuhn.

COLUMBUS: Lecture, 3:00 p.m., "Science—The Limited Path to Truth"—Mr. Charles R. Swisher.

DETROIT: Question and Answer Program (Public)—Mr. Edwin N. Lord.

FOREST GROVE: Members' Meeting, 7:30 p.m.

SANTA BARBARA: Tea and informal Discussion, 3:30 p.m.

January 26 (Monday)

BERKELEY: Study Class—Miss Etha Snodgrass.

ANN ARBOR: Class, 8:00 p.m., "Mysticism."

CLEVELAND: Lecture, "Weighed in the Balance"—Dr. Alvin B. Kuhn.

January 27 (Tuesday)

LOS ANGELES (Chela Lodge): Lecture, "The Devachanic Plane"—Mrs. Beulah Donath.

ROCHESTER: Lecture, "Death, the Gateway to Life"—Mr. Fred Werth.

PATERSON: Lecture, Viggo Westergaard.

January 28 (Wednesday)

CLEVELAND: Lecture, "The Ark and the Flood"—Dr. Alvin B. Kuhn.

ROCHESTER: Lecture, "The Power and Use of the Mind"—Mr. Fred Werth.

GRAND RAPIDS: Study, 8:00 p.m., "The Art of Friendship"—Mrs. Emma Briggs.

MILWAUKEE: Study, "The Art of Friendship" (Members).

PORT HURON: Lecture, "Steps in Spiritual Growth."

January 29 (Thursday)

CHICAGO (Fellowship Lodge): Business Meeting, 7:00 p.m.

LONG BEACH: Questions and Answers, "Thought Power."

ROCHESTER: Lecture, "America's Destiny"—Mr. Fred Werth.

ST. PETERSBURG: Lecture, "Inspiration."

January 30 (Friday)

CLEVELAND: Lecture, "Born in Virgo; Reborn in Pisces"—Dr. Alvin B. Kuhn.

MILWAUKEE: Lecture, "Freedom is for the Brave"—Mr. Dudley C. Brooks.

NEW YORK: Lecture, 8:15 p.m., "Created in the Likeness—Man"—Mr. Fritz Kunz.

We regret that programs received from Herakles Lodge (Chicago), Chicago Lodge, Besant Lodge (Hollywood) and Rainbow Group (Columbus) reached our hands too late for inclusion. The fifteenth of the month preceding publication is the last moment copy can be accepted.

Mountain Peaks

Dr. Arundale to New Members

Through membership in The Theosophical Society the way stretches upwards to the feet of the Elder Brethren. When we join the Society we come, as it were, from the plains of the outer world into the hills of a great Brotherhood which we have joined, we perceive the mighty Mountain Range on which are Those who have gone before us—the Elder Brethren, the Rishis, the Great Ones of the world.

Some of us have found the feet of one or another of these Elder Brethren. The Theosophical Society is one of the pathways of approach to Them, for They are a Brotherhood Themselves and can acknowledge, recognize and help

very especially those who have learned to believe in Brotherhood.

By joining the Society you assert in the outer world that you believe in Brotherhood. That is a great step towards membership of this mighty Brotherhood of the Elder Brethren. Some day I pray that all of you may come face to face with one or another of Them. By joining The Theosophical Society not only are you reorienting your life to a new, a beautiful, and a happy Brotherhood, but you are also wending your way towards Those who are the great Friends, the mighty Elder Brothers of the world.

From Theosophy in New Zealand, June-July

Theosophy in the Field

Aurora Lodge: "Miss Jean Glen-Walker spoke to our lodge members on November 25 on 'The Spirit of Adyar.' She stressed the importance of lodge members working together in times like the present. Since there is such a tremendous amount of work to be done likes and dislikes should be forgotten completely. She brought us into close touch with the spiritual life of Adyar and with Dr. Arundale, Rukmini, Bishop Leadbeater, Dr. Besant, and Mr. Jinarajadasa."

Besant Lodge (Cleveland) held a very successful Christmas Bazaar on December 3. Mrs. Claudine Lemley was chairman and worked hard to make the Bazaar interesting and financially successful.

"The attractive rooms were gay with all sorts of Christmas things, lovely scarfs, chiffon handkerchiefs, costume jewelry, aprons, wall hangings, pillows, blouses, etc., and fortune tellers added to the fun. This bazaar is an annual affair, preceding Christmas, and always proves financially helpful and makes Christmas shopping easy and pleasant."

Besant Lodge (Hollywood): "Our Founders' Day meeting was full of love and power. The program was introduced by the candle lighting ceremony arranged by Mrs. Gladys Goudey, and carried on by four speakers—Mrs. Hotchener, and Messrs. Steinstra, Hotchener, and Knudsen. Everyone present felt the inspiration that is the life of the Society."

"Our December lodge activities included music with comments by Mr. Howard Coombs; a lecture on 'The Unity of Minerals' by Mr. James Roddy; an evening devoted to the membership committee with Mrs. Lois Homes and Mrs. Gladys Goudey in charge; a Christmas program, and a drama group program with Mrs. Julia Brain and Mrs. Lucy May Moore as speakers."

Brotherhood Lodge (New Orleans) was glad to present Mr. L. W. Rogers on November 20 and 21 to lodge members and friends. He spoke on "Rebirth; a New Chance" and "The Masters of Wisdom, Power and Compassion."

Casper Lodge: "Mrs. Jessie Crum has given us a series of three lectures on 'The Power and Influence of the Mind and Emotions,' 'After Death, What?', and 'Seeking the Eternal.' Following this Mrs. Bible gave two talks: 'Music and Its Effect on Our Super-physical Consciousness,' and 'The Effects of Color on

Our Super-physical Consciousness.'"

Cincinnati Lodge was happy to have Mrs. Dora Kunz give three public lectures at the Netherland Plaza Hotel on November 16, 17, and 18. Her lectures had an attendance of about 225 each night. The titles were, 'The War as Seen From the Invisible Worlds,' 'A Day Among the Dead,' and 'The Aura and Its Effect on Daily Life.'

"Our lodge is designing and painting Christmas cards and is conducting a swap sale as a means of raising money to help meet lodge expenses."

Detroit Lodge reported three exceptionally interesting Sunday evening programs in December, including a question and answer meeting, a lecture, "The Occult Significance of Christmas," by Mr. Edwin N. Lord, and an illustrated reading of "The Other Wise Man," by Mrs. Mabel Lovell, assisted by Miss Eleanor Lord.

Dharma (Austin) Lodge: "We hold one meeting a week with six as the usual number in attendance, and we take no summer vacation. Books are loaned when there is a call for them and appointments are made for any inquirers who through their reading are stimulated to ask questions. So far we have met at the home of two of the members."

Houston Lodge is enjoying to the full and finding great advantage in owning and operating its own 'Theosophical Center.' Here it is that two or three meetings are held and library days maintained every week. The highlight of the season has been Mr. L. W. Rogers' series of lectures, at which an audience of two hundred heard him nightly for five nights. Great interest has been manifested, and seventy-three registered for the study class.

Joliet Lodge is very happy over the fact that the minister of St. John's Universalist Church, after hearing a public lecture given by one of our members, asked this member to teach his Sunday morning class. Three other members of the lodge are also teaching classes in the same church."

Lightbringer Lodge (Washington, D.C.) continued their series of open forums during December. Mr. C. F. Stillman led a discussion on 'Alcohol—Its Occult Effects' on December 7. On December 14 the discussion centered on 'Blessed Be Drudgery' with Mrs. L. H. Bean pointing out the importance of simple daily tasks. Mrs. L. Rauzi led the

forum on December 21 using 'Healing Through Higher Consciousness' as her topic. On December 28 Mr. Carl Huboi took the chair and led the discussion on 'Evolution in Architecture.' "

Lotus Lodge (Philadelphia) enjoyed two lectures by Mr. Fred Werth, "The Power of Thought," and "Your Place in the Universe," on December 13 and 14. Mr. Werth brought Theosophy to his audience in a simple yet forceful manner. His material was well thought out and was presented with a sincerity of manner that was well received.

Miami Lodge's program for December included "Creative Theosophy," in which each member took three minutes to present to the lodge something of value which he had found recently—a few pages from a book, a short article, an account of an experience, a lecture, or a thought mulled over. On December 9 Mr. Rawdon Sharpe presented "Some Thoughts on The Theosophical Society." Mrs. Pauline Downing reviewed the book "When the Sun Moves Northward" on December 17, and on December 23 a Christmas party was held which included a program by the children, a visit from Santa Claus and refreshments.

"Milwaukee Lodge has offered to the public a series of interesting talks during October, November and December. Mrs. Annette Schmitt gave two talks each month on fundamentals of Theosophy. Symposiums were held on the following subjects 'The Purpose of the Present Crisis,' 'Man's Journey in the Other Worlds,' and 'Have You Lived Before?' Mr. Dudley Brooks gave three talks on 'The Method of Occult Study,' 'Occult Momentum,' and 'The Secret Heart.' "

Minneapolis Lodge reports: "We had a very interesting Founders' Day program arranged by Mrs. Helen Loenholdt. The meeting was well attended, with thirty-four members present and two visitors coming for the social hour which followed the program.

"In December our calendar included the following lectures and activities: 'A Theosophical Quiz,' with Mrs. Florence Sperzel as chairman; 'Four Doctrines of the Person of Christ,' by Professor George Conger; 'And a Little Child Shall Lead Them,' by Rev. Newton A. Dahl, and 'The Old Soul Takes the Road Again,' by Mr. and Mrs. Fritz Loenholdt. On December 27 we had a Christmas party which included music, refreshments and a delightful time beside the fireplace."

Norfolk Lodge was happy to have Mr. Fred Werth give two talks in November on

"Your Place in the Universe," and "The Power of Thought."

St. Louis Branch's activities for December included lectures on "Germs of Mind in Plants," by Mrs. Schwartzkopf and "The Karma of War," by Mrs. Ruth McMyler. On December 21 a Christmas program was held with Mrs. Connelly in charge.

St. Petersburg Lodge writes: "Our lodge is going on about the same. Mr. Chaffin gave a talk on 'Dharma' recently. We advertised in the local paper (small announcement) but only two people came. We think that sending personal invitations is better as we recently mailed thirty-six and six visitors attended. On Christmas eve we gave 'The Other Wise Man.' "

San Antonio Lodge. "Mr. Rogers gave four lectures for the public, the four being broken into groups of two, by a members' meeting. Our auditorium, with a normal seating capacity of 100, over-flowed into the hall. The other three lectures filled the auditorium to capacity. A study class in Theosophy was organized with Mr. Beauchamp as teacher and leader, with one dozen people registering."

Mid-South Federation

The annual dinner of the Mid-South Federation was held in Atlanta Georgia on November 15 with forty members and friends present. Mr. Geoffrey Stevans presided as master of ceremonies, and the following officers were installed: Mr. Geoffrey Hirsch, president; Mr. Harry Bromley, first vice-president; Miss Ruby Radford, second vice-president; Miss Emma Glasscock, treasurer; Miss Mary Phillips, secretary; Mrs. Carolyn Cothran, Mr. Norman Pollitt, Mr. Irving Walker, and Miss Mary Douglas, board members. Talks were given by Messrs. L. W. Rogers, Fred Werth, Adolphe Michel and Geoffrey Hirsch.

The federation presented the retiring president, Mr. Adolphe Michel, with a gold key on which was engraved "First President, Mid-South Federation, Theosophical Society, 1940-41, Adolphe J. Michel."

Mr. Norman Pollitt, chairman of the awards committee, made the presentation of the Marion Ehrhardt cup to Georgia Lodge for their activities last year. Augusta Lodge was given honorable mention for their contribution to Theosophy in the field of radio. This award is an annual one and is given to the lodge that renders the greatest contribution to Theosophy in service, education and cooperation and was made possible by the friends of Marion Ehrhardt who gave it in her memory.

Theosophical News and Notes

From the President

DEAR COLLEAGUE,

The resolutions of your National Convention are indeed heartening both to myself and to the members of the Staff and other workers at Adyar. Of course, this and other generosity comes naturally from members of the American Section, who have supported our Society in the present war in a marvellous manner—and I think specially of the conferring of memberships in good standing upon hundreds of our brothers sorely stricken in Europe, of the help given to the Headquarters itself, and to various Relief Funds, and of other ways in which the Society has been able to carry on almost as if there were no war.

If my services have been to a certain extent what they should be, and if our Headquarters Staff is able to be appreciated so generously, it is in no small measure due to the American Section which I ever bless for its most generous good-will to myself in the arduous years of my Presidentship.

I am deeply conscious of my shortcomings and of my unworthiness to follow our beloved President-Mother. I am, therefore, all the more grateful for the understanding and sympathy which have prompted these two resolutions.

I request you to be good enough to communicate the contents of this letter to your membership with my deep admiration of the strength of your Section and its solidarity in these catastrophic times.

Very cordially,

GEORGE S. ARUNDALE
President

Thank you

Mr. Cook, Mrs. Werth and the members of the Headquarters Staff wish to thank all those members who so thoughtfully sent cards of greeting and remembrance during the Christmas season. They were all posted on a bulletin board especially prepared for the purpose and made a very attractive display.

"Bringing Me to You"

Mr. Cook will be glad to send additional copies to any member who, because he shares the magazine with another member, did not receive a personal copy. Just write to him if you want a copy of your own.

A Letter

DEAR FRIENDS AND FELLOW-MEMBERS,

Your spontaneous and warm-hearted letters, coming, as they have, from every part of the Section, upon the announcement of my resignation as National Secretary, have served to deepen the joy which has always been mine in serving our Society through this particular office. You have been so generously kind and appreciative that I feel, too, very humble, and can only wish that I could have been really as useful as you seem to think. If I know my own limitations and mistakes better than you do then I am glad that at least you have not discovered them but instead have inspired me to their overcoming in order that as time passes I shall be more wise and loving and true in this greatest of all work.

In any case, however much I shall miss Olcott, the Staff there, and all its activities, and not less the friendly, the understanding, the inspiring letters which have poured through my hands during the years from all of you, members from everywhere throughout the Section, yet I shall have the compensation of travel amongst you. For this privilege I am deeply glad, for to serve the Society at any time, and still more in war time, is a privilege greater than any other opportunity life can offer. Then, too, I shall have the pleasure of greeting you personally, many of whom I know only through letters. To this happiness I am looking forward with keenest anticipation, for we are comrades who must know each other better, must learn to appreciate each other more truly, in order that we may together constitute that "nucleus of universal brotherhood" which our true Heads may use in helping our distraught world to the discovery of happiness and unity.

Thank you all very much for your kindnesses to me always and with good wishes until I may greet you in your own lodges.

Faithfully yours,

ETHA SNODGRASS

Mt. Vernon Lodge Reincarnates

Recent reference to prospective new lodges, has been hopefully made in this magazine and it is gratifying that one group—Mt. Vernon, New York,—has now organized its new incarnation and has received its new charter.

A New Library Project

To be on the alert for new methods of spreading Theosophy is one of the ways we can all serve the Society.

Last January Mr. Casper C. Phillips, of Meridian, Mississippi, wondered how Theosophical books would "take" in department store rental libraries, and got in touch with the librarian in charge of the lending library in his community. They talked it over and Mr. Phillips was so enthusiastic that the librarian referred him to Mr. Carl K. Wilson, head of the chain of 112 such libraries in large cities of the United States.

Then Mr. Phillips wrote to Headquarters for cooperation and suggestions, and arrangements were made to place ten Theosophical classics (including *The Ancient Wisdom* and *First Principles of Theosophy*) on the shelves of the libraries in the stores of the following cities: Butte, Montana; Rockford, Illinois; Cincinnati, Ohio; Atlanta, Georgia; Denver, Colorado; Seattle, Washington; Long Beach, California; Philadelphia, Pennsylvania and Meridian, Mississippi.

There are 112 libraries in this chain. We have been able to place books in nine of them because members in the cities where they were located showed an interest in the project. The requirement, in order to encourage further cooperation on the part of this organization, is to create a demand for Theosophical books by referring friends to the library or borrowing the books ourselves just to make them "popular." Let us know if you would like to join in making Theosophical books available in this new way, and we will refer you to the Carl K. Wilson library in your community.

Have you Noticed?

Have you noticed the steady improvement in the quality and appearance of Theosophical Press publications? Modern type, high grade bindings, new materials and new color tones make them books to take pride in, both as to content and bindings; books for friends.

Mr. Rogers Wants Assistant

Mr. Matt Boardman, my very efficient assistant, has answered the call of military duty and I must replace him. A young Theosophist below draft age is preferred, but one above 45, or who is otherwise not subject to draft, will do. Must be a T. S. member, non-smoker and a competent driver. Address me in care of The Theosophical Society, Wheaton, Ill.

L. W. ROGERS

Thoughts for Practical Work

There is need for practical instruction for all Theosophical workers. It is planned to meet this need by the publication of a series of small brochures which will be designed for program chairmen, hostesses, librarians, etc. so that anyone assuming any responsibility for Theosophical work in the lodge or out of it can learn the practical procedures of his particular job from a book designed to meet his need.

They must, however, be practical books, and each one should therefore be compiled from the actual experience of practical, working members. We need help. Will everyone who has had Theosophical responsibility in any office, or on any job, large or small, send to Headquarters the essential things gleaned from his experience (what to do, what to avoid, etc.)?

From Miss Flora Selever, General Secretary in Budapest

We have just received a greeting signed by over sixty members in Budapest assembled in their Thirty-fifth Annual Convention on November 9 to be forwarded to Adyar as their greeting to the International Convention. Air mail via the Pacific now being suspended, it will not get there in time, but it will be heartening to the President to know that this group is keeping the light shining amidst the darkness of a war darkened world.

The League for American Womanhood

Many are the worth while activities carried on by members of the Society, which, because they are not officially a part of the Society's activities, do not always receive all the recognition they deserve. The League for American Womanhood is one of these. Headed by Mrs. Kathrine Perkins, it is an organization dedicated to the promotion of the ideals of true womanhood. Its declared objects are as follows:

1. To promote the dignity of woman and the sanctity of marriage and motherhood.
2. To promote the recognition of Beauty and the Arts as essential foundations of life.
3. To promote true brotherliness to all creatures, and actively to oppose all forms of cruelty.

If these objects strike an answering chord in the hearts of any of our members, Mrs. Perkins would be very glad indeed to hear from them. Address: Olcott, Wheaton, Illinois. The League also publishes a very attractive Bi-monthly bulletin devoted to the promotion of the above objects.

Reassurance

The many friends of Major and Mrs. Martin H. Burckes, who have been stationed in Hawaii for the past few months, will be happy to learn that they are safe and well. Mrs. Burckes recently wrote: "Everything quickly went on a war basis . . . At the very first all women and children were evacuated from the army posts, as they were targets, but before the week was out most were back in their own homes . . ."

Mrs. Burckes also states that she and their son, Melvin, will soon be returning to the Mainland.

Theosophy for Soldiers

For some time we have planned the publication of a small booklet on Theosophy for wide distribution among men in the Services, but before going to press we would like to know how many lodges will definitely undertake Theosophical work in the camps, barracks, etc. of our army and navy, and how many of these booklets can be used.

Where lodges may not wish to undertake this work officially, individual members may be willing to do so. We would like to hear from them also.

The National Library Serves You

The National Library now has a few more than 8,450 books on its shelves. Throughout the years it has shown a slow but steady growth. At the time that Headquarters was moved from Chicago to Wheaton about 1,700 volumes were brought to the new location. In 1932 THE AMERICAN THEOSOPHIST informs us that there were about 5,000 volumes on the shelves. Now we have 8,450 books—a growth of about 3,450 in a ten year period, after a good deal of weeding out of inferior books.

There are no figures available on the number of borrowers in the earlier years of the Library but in October, 1940 there were 70 people, members of the Society, who had borrowed books within the previous six months and 30 active non-member borrowers. In November, 1941 there were 102 active member-borrowers and 27 non-member borrowers.

Our library is for the use of all members of the Society and of all who are interested in the teachings of the Ancient Wisdom. It exists to help promote the objects for which the Society was founded and to spread the teachings of the Ancient Wisdom.

Col. Olcott in 1886 made statements concerning the Adyar Library which we might in a modest measure apply to our own Library.

He said, "It is a means of helping to effect the object for which the Society was founded, and which is clearly stated in its constitution. Of the three declared aims of our Society, the first is 'to form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or color.'

"The second: 'To encourage the study of Comparative Religion, Philosophy and Science.'

"The first is the indispensable antecedent to the second, as the latter is the logical consequence of the former . . . Our Society is an agency of peace and enlightenment and in founding this Library is but carrying out its policy of universal good will.

"We do not desire to crowd our shelves with tons of profitless speculations, but to gather together the best religious moral, practical and philosophical teachings of the ancient sages."

We have such books in the National Library. We have books on Hinduism, Buddhism, the teachings of Confucius, and many others. We can help you in your efforts to further the three objects of the Society. Are you an isolated member? Why not make use of the National Library? Are you a lodge member? Why not borrow from the National Library the books that your own library lacks. The National Theosophical Library is your Library—use it!

From Meridian, Miss.

DEAR MISS SNODGRASS:

Whatever this group has accomplished is due to the inspiration of your kindness and your patience. Had it not been for you we would not now be talking about the marvelous lectures of Mr. Werth and Mr. Rogers and we would not be looking forward to the establishment of our lodge. For this you are due our everlasting gratitude and thanks. Some day we will have the opportunity of seeing you and telling you in person.

CASPER PHILLIPS

New Members

Twenty-six new members joined the Society in the month of November: five of them, including two minors, being the basis of the prospective new lodge in East Orange. Besides these, there were three in Cincinnati, three in New York, two in Baltimore, two in Boston, two in Tacoma, and one in San Diego, Hollywood, Buffalo, Glendive, Milwaukee, Oakland, Columbus (Rainbow) and Seattle. And so, from Massachusetts to California, the work goes on.

To-Those-Who-Mourn Club

Comparative shipments of leaflets, December 16, 1940 to December 15, 1941:

	Nov. 16 to Dec. 15	1940-41	1939-40
California		825	1,079
Canada		100	169
Colorado		43	52
Connecticut			8
District of Columbia	2	3	
Florida	3	341	166
Georgia		6	100
Hawaii			27
Idaho			38
Illinois	26	1,933	2,331
Indiana		21	
Iowa		25	
Kansas		1	805
Kentucky			15
Louisiana		115	55
Maryland		37	210
Massachusetts		25	320
Mexico			5
Michigan	100	1,022	431
Minnesota		100	355
Mississippi	20	42	2
Missouri		64	5
Montana	10		15
Nebraska			12
New Jersey		2,405	2,650
New Mexico		5	
New York	500	4,875	3,938
North Dakota		100	30
Ohio	32	258	707
Oklahoma			100
Oregon	30	825	901
Pennsylvania		219	352
Philippines		3	5
Rhode Island		1	
South Dakota			1
Tennessee		30	
Texas	30	114	87
Vermont		100	100
Washington		135	4
Virginia		18	
Wisconsin		1	100
Wyoming		25	111
Totals	753	13,817	15,286

"I consider it every man's duty to do what he can to make the world better and happier."
Damodar K. Mavalankar.

Mrs. Janet Adams

Butte Lodge lost a valued member and its former president when Mrs. Janet Adams passed beyond the veil on December 8.

Mrs. Rebecca Boardman

Mrs. Rebecca Boardman, the first president of The Theosophical Society in St. Petersburg, and known by many as the Grand Old Lady of Theosophy, and beloved by all, gave up a worn and tired physical garment of some 93 years on the twenty-seventh of September, 1942, at 1:30 in the afternoon, and slipped quietly away.

From the Bulletin of the Florida Federation

Mr. A. Eugene Deaderick

Mr. Eugene Deaderick, who died on October 8, joined the Society through Akbar Lodge and was at one time editor of *The Messenger*. He was president of Chicago Lodge and of Sirius Lodge, which he helped to organize, and of Pythagoras Lodge, in Cincinnati. He became a priest of the Liberal Catholic Church and in 1926 went to Holland for special training under Bishop Wedgwood.

Dr. Besant Quoted

Arnold Bennett, author of *How to Live on 24 Hours a Day*, refers to Dr. Besant's *Thought Power* in his book, and praises it very highly: Another example of how the concepts of Theosophy are becoming more and more popular as the world begins to understand.

Statistics

November 16 to December 15, 1941

American Theosophical Fund

Previously reported	\$169.18	
To December 15	26.85	
Founders' Day to December 15	147.21	\$343.24

Building Fund

To December 15	113.87
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War Relief Fund

Previously reported	857.57	
To December 15	68.50	826.07

Adyar Art Project Fund

Previously reported	78.60	
To December 15	1.75	80.35

Married

Miss Florence Bay, Oak Park Lodge, and Mr. Lysett, June 14, 1941.
Mrs. Theodora L. Francis, Covington, La., Lodge, and Mr. Oren S. Kelso, October 21.
Miss Phyllis Harry, Fellowship Lodge and Mr. William Fleischmann, Oak Park Lodge, December 6.

Died

Mrs. Janet D. Adams, Butte Lodge, December 8.
Mr. Augustus Baur, National member, recently.
Mrs. Marie Cory, Washington Lodge, recently.
Mr. Eugene Del Mar, National member, November 27.
Mr. Carson E. Jarvis, Genesee Lodge, Rochester, N. Y., November 11.
Mr. Gust Johnson, Alhambra Lodge, recently.

Convention is the most important date on your Theosophical Calendar.
Don't miss it!

Book Reviews

Man, the Master, by Gerald Heard. Harper & Bros., New York, Cloth \$2.50.

In *Man, the Master*, Gerald Heard warns us that it is only by understanding the evolutionary crisis in which humanity stands, that men may extract themselves from chaos. He offers factual, historical evidence for his thesis, that the world's disorder is but the outer evidence, in political and economic forms, of the disorientation of man's whole being. "History is the shadow cast by the moving mind of man." His powers of growth have exceeded his capacity to assimilate and give meaning. Monarchy, democracy and totalitarianism are but reflections of the increasing loosening of the bonds with the unifying sub-consciousness, and man's emergence into isolating, self-conscious individualism.

He regards this high development as a necessary but transitional phase of growth. Man is also part of a greater reality. What must come about is a new understanding of, and a new adventure in, consciousness. For the next step will not be a spontaneous emergence, but an intentional, directed one. Only so can Man become Master of his destiny. Failing this, he will go the way of other over-specialized creatures, or destroy himself.

But there is evidence that a new creative type is emerging in human stock, whose grasp of reality is based upon a wider apprehension and a more extended time-sense than the individualistic. An acknowledgment of the prophet and the seer type, without executive function, in society, would restore to men their sense of continuity—of eternity—and would guarantee the use and not the abuse of each man's work and integrity. As forecasters they would provide a new service to mankind. The eyes are but a small part of the total body, but make possible its safe accommodation to the rest of the world. Mr. Heard sees, under such guidance, competitive anarchy dissolved. Men, united in a new understanding and co-operativeness, would function according to a natural four-fold division of abilities and time-sense. The ancient Code of Manu has already expressed this natural division.

Religion has now an unparalleled opportunity to provide its particular and unique contribution

to society—psychological insight into the nature of Reality. Seership, a new orientation, and dynamic love must become the concern of men qualified by life, circumstance and spiritual training, to help themselves and others. We trust the truth of the scientists; we worship beauty everywhere. Should not faith in goodness, for the "pure in heart," be restored to its place in our hearts and in society? "For where there is no vision, the people perish."

— G. A. O.

A Royal Romance Bacon-Shakespeare, by James Arther. The Theosophical Publishing House, Adyar, Madras, India. Adyar woven Cloth, \$4.00.

Every lover of the Shakespearean plays will want to read this latest contribution to the Bacon-Shakespeare controversy. The book is a masterpiece of the printer's and bookbinder's art and a credit to the publisher. The truth came to the author, as to many other Baconians, psychically. His enthusiasm for the subject and his love for the Master, who was once Sir Francis Bacon, shines on every page. The book deals principally with the evidence given by the ciphers. The author has most painstakingly analyzed the ciphers in many of the Elizabethan poems and plays, not only those usually associated with the name of Shakespeare. According to the testimony of the ciphers Sir Francis Bacon was the whole Elizabethan literary movement, having written not only the Shakespearean plays and sonnets, but Spenser's *The Shepherd's Calendar*, Burton's *Anatomy of Melancholy*, and the plays of Marlowe, Peele, and Greene; also, the beautiful and classic style of the King James version of the Bible is his.

Some Baconian scholars are of the opinion that Francis Bacon was assisted by a secret literary group known as the Rosicrucian Society. This group accounts for the enormous number of works that bear the various Baconian marks—the ciphers, the symbolic frontispieces and the ornamental headpieces, and the watermarks on the pages.

Every lover of the subject should read this delightfully written and printed volume.

—S. G. S.

..NEW PUBLICATIONS..

The Night Bell,

BY G. S. ARUNDALE90c

Offering in book form the fascinating articles which have appeared month by month in *The Theosophist* since the outbreak of the war. Dr. Arundale in these stories graciously shares with us some of his experiences as an Invisible Helper. Attractively bound in linen of atmospheric grey.

A Royal Romance,

BY JAMES ARTHUR . . . \$4.50

Under his chosen nom de plume, the well known Theosophist, Mr. A. J. Hamerster, deals most expertly and understandingly with the Bacon-Shakespeare controversy. The writing is a triumph of classic prose, the format a tribute to the fine workmanship of the Vasanta Press and the bindery at Adyar. A limited number of copies available in Adyar-woven cloth binding.

FOR WINTER READING

Good Books With Inexpensive Bindings

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BY CLARA M. CODD20c

Explicit and concise answers to your questions on Theosophy and the Mystery of Life. Just off the Press, with a cheerful leatherette paper cover.

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Priceless teachings of the great Hindu epic poem, "The Mahabharata." Miniature paper.

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An answer to the many questions raised by this intriguing subject.

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