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OCTOBER ★ 1943

Under the Auspices of THE THEOSOPHICAL SOCIETY ADYAR

BUILDING THE FUTURE

The crowds of souls drift onwards along the sluggish current of Time. As the earth rolls, it carries them with it; as globe succeeds globe, they too pass on. But the Wisdom Religion is anew proclaimed to the world that all who choose may cease to drift, and may learn to outstrip the slow evolution of the worlds.

The student, when he grasps something of the meaning of the Law, of its absolute certainty, of its unerring exactitude, begins to take himself in hand and actively to superintend his evolution. He scrutinizes his own character and then proceeds to manipulate it, deliberately practising mental and moral qualities, enlarging capacities, strengthening weaknesses, supplying deficiencies, removing excrescences. Knowing that he becomes that on which he meditates, he deliberately and regularly meditates on a noble ideal, for he understands why the great Christian Initiate Paul bade his disciples "think on" the things that are true, honest, just, pure, lovely and of good report. Daily he will meditate on his ideal; daily he will strive to live it; and he will do this persistently and calmly, "without haste, without rest," for he knows that he is building on a sure foundation, on the rock of the Eternal Law.

—ANNIE BESANT, in *Karma*

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Education for the Future

JAN KRUISHEER

NOW it is well known that Education in a very real way can change and mold a nation—for better, for worse. In Germany before the last war, when the question was asked, "What has made the nation?" the answer always was: "The Prussian Schoolmaster." And present-day Germany has understood this no less. Thus we see that Education, in a time when everyone is filled with the longing for a better world to come, is of world-wide importance. Education alone can change the world.

The first question an educationalist—parent, teacher, or clergyman—has to ask himself is: "What is our aim and goal in educating?" Is it to prepare for the struggle of life? Is it only to earn a living, if possible much more than a living? Is it to outwit others? Is there no other, no higher aim? . . .

In the lecture "The Purpose of Life," I believe I have shown that "the purpose of life is evolution unto Perfection," and if that be true, Education has the glorious task to prepare for—and work upward towards—the Happiness, Beauty, Peace and Freedom of that Future. The purpose of life, its ultimate goal, is to procure these for all God's children; to guide the Prodigal Son, which each man is, back home. It is the supreme task of Education to co-operate in this, God's Plan for all.

Our present day educational methods clearly show that this is not understood. The world cannot but be a battlefield if the powers of love, sympathy and altruism are constantly neglected. One of the main arguments always used to defend our warring competitive social organization of life is that strife is the law of nature's evolution, and that this is the natural conclusion of Darwin's hypothesis concerning "the survival of the fittest." But present-day Biology takes quite a different point of view

which is as yet insufficiently stressed, but if it became more generally known might play a considerable role in the building of a better world. Prof. Batten says: "that altruism and co-operation which we gradually recognize as the absolutely necessary conditions for further social evolution are fundamental and primary factors in the great strategics of evolution in Nature itself."*

There are many such instances to show that co-operation is at least as important a law of nature, and that for the evolution of the human race *it is The Law*. . . If we long for a better world, for peace, *we have to educate for peace* and not for strife as we are doing now. Present-day Education itself makes use of competition, because this is humanity's present attitude of mind which makes our educational methods far too intellectual at the expense of the unfolding of the many other aspects of life.

In order to understand this, we need a better knowledge about man's nature and character. First of all, man is not primarily a body, having perhaps a Soul or Spirit; man *is a Spirit-child of The Divine*, having a Soul which animates a temporary body. "The Kingdom of God is within you." (St. Luke XVII:21.) "Ye are the temple of God, and the Spirit of God dwelleth in you." (I Cor. III:16.) And as a child of Divinity, man is essentially good—not the miserable sinner. Within the body is that Spirit which is really himself and which in potentiality possesses all the attributes of Divinity, his Father in Heaven. They are dormant as yet and Evolution is the gradual awakening of that Perfection.

Here lies the task of true Education and of true Religion as well: to guide man on his way back homeward. This is why Hinduism by its adherents is called "Sanatana Dharma,"

*See par. 3 and 4, page 219, this mag.

that is: "The instructions how to live rightly." The highest and most necessary task of Religion (of all religions of the world) is to teach man how to live rightly. Religion is therefore the Education of adults, to show them "the Way to Perfection." And the first requisite thereto is the knowledge that this Perfection is constantly present within and furthermore is ceaselessly calling him, urging him. Everyone of us, if only he will listen to that Voice within, knows that it is there. The Attributes of Perfection, or as Kant called them "the Transcendental Ideals of Perfection"—the Transcendental Virtues (Paramitas) of Buddhism—are constantly calling us; and everyone feels that urge for Happiness, for Love, for Beauty, for Truth and Wisdom present in his deepest Self. . .

Education is—or certainly should be—the calling forth of the Attributes as yet concealed and hidden but always present. This is the original meaning of the word *education* which is derived from "educō" meaning "to draw out." The drawing out or calling forth of what is already potentially present.

Evolution—and more especially human evolution—is growth of consciousness; the bodily organism depends upon the growth or increased awakening of conscious life. In the mineral, the atom, life is imperceptible and Science has only recently found some kind of life-emotion even in the atom. In the plant it sleeps, in the animal it dreams, in man it just begins to awaken. But each growth or increase of awakened conscious life brings with it the increasing power freely to move and this means improvement of bodily organism. The evolution of the body proceeds parallel with that of life and consciousness—the two are intimately linked together.

It is one and the same living creature which according to Theosophy ascends the whole of that ladder of Evolution. Associated with this is the Biological Law of Recapitulation of the Embryo, which for the human entity, for example, shows that it has passed through the former stages of fish, amphibian, animal, to man. This made Prof. Bernhard Bavinck ("Naturwissenschaften") say that "From the atom to the worlds of the fixed stars and from the amoeba to man, there is one uninterrupted ladder of ever evolving forms." Of ever evolving creatures, we would prefer to say.

"What are we"—says Henri Bergson ("Creative Evolution," p. 5)—"in fact what is our character if not the condensation of the history that we have lived from our birth—nay, even

before our birth, since we bring with us certain pre-natal dispositions." Where could we acquire these pre-natal dispositions if we did not exist before? Education has to take into account that no child—in fact no one—is a sheet of white paper upon which nothing has been written and which we can fill in as we like. Every newly born creature on the whole scale of the ladder of evolution brings with it from the past its own hereditary formula, the characteristics resulting from its experiences in the past. The educator—parent, teacher, priest—has to take into account this fact of Reincarnation.

The next question is: How does the creature accumulate these experiences? The Law of Effort here gives the answer, also a highly important aspect of Education. Nothing whatever can be gained by any living creature in the world but by its own effort. This effort is creative. "Function, effort, originates faculty and determines the structure of the organism," says a Law of Biology. We hinted already at this Law in the beginning while indicating the parallel evolution of consciousness and body in the different Kingdoms of Life. "It is then right to say that what we do depends on what we are; but it is necessary to add that we are to a certain extent what we do, and that we are creating ourselves continually." (Prof. Henri Bergson; "Creative Evolution," p. 7.)

We are constantly creating ourselves and while every act in the physical world is the result of thought or emotion, our character depends on what we think. It is because of the parallel mutual reactions of body and soul-character that the state of mind has such an influence on that of the body. A pure soul is indispensable for a healthy body; pure in emotions and desires, not full of intellectual facts. The necessity to control the emotions and the desires is almost entirely neglected, yet their influence on body and character is enormous. Probably the time is not far distant when a high percentage of our physical diseases will be recognized as having mental and emotional causes. Careful education and guidance of the emotions is urgently necessary, the development of harmony, purity, happiness, love, etc.

The emotions are closely connected with morality as Divine Law. True ethics and morality cannot be brought forward either by mutual social arrangement, customs, nor by the enforcing of man-made laws. True moral life must be based on Divine Law, that is, the Law

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And Nature Evolves

W. SCOTT LEWIS

ONE of the greatest and most interesting advances in the evolution of vegetable life is going on at the present time. This is the one that has given us our modern highly ornamental wild-flowers. While there have been flowers for millions of years, the most of them have been very simple in structure and not to be compared with many kinds that are now common. Originally flowers possessed neither beauty of form nor brightness of color . . . But beauty is a part of the Divine plan for the world. Not only was it a part of the plan that flowers should develop into exquisite flowers but their evolution has been so timed as to correspond in a general way with the development of the artistic sense in man . . .

People often ask, "Which plant now represents the crest of the vegetable life-wave?" . . . The most highly evolved member of the monocotyledons (palm, grass, lily, etc.) is certainly the tropical orchid. These poise like birds or butterflies upon the branches of trees and seem ready to fly away if alarmed. They are not in any way parasitic but draw their nutriment entirely from the air. The internal structure of their flowers is the most marvelous known in the vegetable kingdom, and certain parts often have the ability to make definite motions in their attempt to secure cross-fertilization.

When we come to consider the most highly developed dicotyledons we find evolution proceeding along an entirely different line. A new plant family has appeared quite recently, geologically speaking, and has proved such a success that it has already spread over the entire earth . . . Its success seems to be due to the fact that it has adopted an entirely new principle in regard to its flowers, and it is of special interest because of the fact that man is beginning to adopt this same principle in his dealings with his fellow man . . .



WOODCUT BY SALLIE WEIS

In the new arrangement a large number of small flowers are gathered into one large cooperative blossom. Each small flower retains its original corolla as a single bright appendage having little notches at the end to represent the original five petals. Examples of this type are the dandelion, salsify and lettuce. When a bee visits one flower in such a head it is almost certain to visit all of the others at the same time . . .

thus there is a gain in efficiency through cooperation . . . So successful has this cooperative idea proved that the sunflower family has quickly spread over the entire earth, evolving rapidly into a large number of forms, which include some of our most popular garden flowers . . .

"Is it possible to predict in regard to the vegetable kingdom?" All we can say is that its evolution is proceeding more rapidly today than at any time in the past . . . it seems possible that no flight of the imagination can begin to picture the beauty of our world in coming geological ages. It is certainly not too much to expect that plants will develop the ability to move much more than at present, and the highest types may become as independent of the earth as the birds are today. A flying orchid does not seem nearly as impossible as the orchid itself would have seemed to an observer in the age of algae. All things are possible, but the rapidity with which they come depends quite largely upon man himself.

And man is rapidly learning to control the evolution of both plants and animals in ways that were undreamed of until recently. He has learned of the existence of auxins and has discovered such growth-promoting substances as indole and skatole. He knows the value of vitamins and the importance of minute quantities of the micro-nutrient elements boron, cop-

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Leaders are used to their utmost capacity by the unseen Guides. St. Francis of Assisi was used by Them to restore to Christianity something of its original spirit. Thus sweet St. Francis with his tenderness upheld civilization.

—C. JINARAJADASA, in *Theosophy and Modern Thought*

The Common Sense of it

The Common Sense of it requires that we apply to our activities all that has been proven by ourselves and by others in the past. No store or theater expects to attract people to its offerings without advertising. The whole world has learned that cannot be done. Every-one knows that an out-of-date mailing list is only a means of wasting money. It is a matter of common experience that only a percentage of responses come from even a good mailing list. An inadequate list cannot bring an adequate audience. Poor and unattractive presentations, whether by printing, mimeograph or type-writer, will deter the discriminating and the cultured.

The lecturers of The Theosophical Society work hard and travel under difficulties. It is

a life of great sacrifice and discomfort and in these days even of hardship. Can we do less than our best to achieve the most that is possible from the preparation these have made to lecture and to teach; whose whole but limited energy is placed in our hands to use, to spread the vital truths the world needs and will accept when common sense and experience are applied to our own preparation?

Should we go on any where content with poor and inadequate and second rate advertising and mailing matter? The standards of the world that give best results must be our standards if we would make our own and our lecturers' work count as it could. Let us apply common sense and experience to our work. Be thorough. Do a good job of preparation, thought out and then carried out, and audiences will result.

Then with friendly welcome from a well-trained reception committee, and equally thoughtful and thorough preparation of continuing work, any class will be well attended and any lodge will grow. Common sense proclaims: away with the slovenly, the second rate advertising, the unkept lists, the unthoughtful planning; all the wasteful inadequacies in our work.

Gratitude

A few days ago a man, uneducated and unprepossessing in speech, said something to which every American should listen. A veteran of the last war, a volunteer in this one, he was a member of a voluntary advance guard to cut a torpedo net at a harbor entrance at the landing in North Africa. He had seen war.

He spoke for a practical gratitude that we in America can turn on our lights without fear of bringing bombs upon our neighbors, that we may find in our ice-boxes food ample to our needs, that we may look at our children sleeping safely in their comfortable beds. The people of most countries must live in darkness, fearing light; they must live on monotonous food limited to their minimum need and often far from sufficient; their children are put to sleep in bomb shelters lest their homes crash down upon them.

Yet many are fighting for mankind's freedom, even as we, but suffering more.

If gratitude has any meaning at all, let it mean much in this month of October when our Community and War Funds give us opportunity for practical thankfulness. Gratitude in these circumstances is brotherhood in action. And who can be more brotherly than the brothers of all mankind—the Theosophists?

Convention Message from Dr. Arundale

The following message and greeting was sent to the American Convention sometime prior to May 1, for on that date it was distributed in printed form to all members of the General Council. The original message was evidently lost in transit but the printed copy reached us on August 19 (sixteen weeks on the way) too late for Convention and for the September number of THE AMERICAN THEOSOPHIST.

The message is certainly a practical and useful one in directing our attention to our responsibility as brothers in action to all men.—Ed.

MY very dear Brethren,
Once again the opportunity comes to me to greet you all in Annual Convention assembled, and I do so the more eagerly because I feel very sure that the time has now come for members of The Theosophical Society throughout the world to help Theosophy and our Society to render in these terrible times the succour and comfort so sorely needed by innumerable millions of people of every race, of every nation, of every creed—a special succour and comfort which Theosophy and The Theosophical Society alone have the power to bestow.

I do not hesitate to say that these times are far less times for study and far more times for action. I say that these times are times for every true member of The Theosophical Society and for every true student of Theosophy to be supremely busy about the application of the healing balm of Theosophy and of membership of The Theosophical Society upon the countless wounds of sorrow and despair which pervade the whole world, largely but by no means entirely because of the karma which has descended upon us all in the shape of the most awful fratricidal conflict which has ever devastated the human family and its younger brethren of the sub-human kingdoms.

Except for the younger generations of members of The Theosophical Society and of those students of Theosophy who have still to study more deeply the great Science of Sciences, the Science of Peace, the Science of Truth, the Science of Happiness, as we elders have, I hope, been studying it, there must for the rest of us who are in some measure versed in its Laws be a relaxation as regards study and an intensification as regards action. Study-classes and courses for those who need them, by all means. But the ploughshares of our lecture syllabuses must be beaten into swords of action wherewith we shall fight our way through the evil of suffering and pain to the good of peace and happiness.

As Theosophists we must seek out unhappiness wherever it is to be found in our surroundings and try to apply to it the tremendous consolation of the Truths of Theosophy and of the great comradeship of The Theosophical Society.

We ourselves have, or should have, happiness. But everywhere around us happiness is most sorely needed. It is not for us to confine ourselves to our lodge rooms, to concentrate upon our lodge lectures, to offer Theosophy just to those who happen to come in search of it. To be centers is not enough. The centers must radiate far and wide. And everything we can do to help people to bear more strongly their afflictions, to perceive even in the darkness of war the light Theosophy and our Society will bring to a new world, and to help our nation the more nobly to fulfill its mission both to its own nationals and to the whole world—that we must do with full heart and most eager purpose.

There are many lodges of the Society which are already doing good work in the service of their surroundings. This good work must be intensified to the utmost possible extent, so that wherever there is a lodge or even a small group of Theosophists the people round about it have great cause to bless it for its brotherliness, for its understanding, for its healing power in all afflictions of whatever nature these may be.

Only one way of fulfilling the duties of membership is to study Theosophy. Only one way of fulfilling the duties of membership is to spread the Truths of Theosophy by means of lectures, study-classes and propaganda generally. I do not hesitate to say that the Supreme Way of all ways *today* is to bring Comfort to the desolate, whatever be the cause of their desolation.

Doubtless there are many movements which minister splendidly to the needs of the unfortunate. But I say that while along certain lines these movements may be far more efficient than we could ever hope to be, yet can we be far more efficient along our own lines than

these other movements could ever hope to be. We have Theosophy and the great Comradeship of The Theosophical Society in all their fire and pure Truthfulness. We have a great Universal Brotherhood which knows no distinctions such as the outer world knows and to which it so disastrously clings. We have the lasting cure for the real origin of all the ailments—physical, emotional, mental—from which the world is suffering. We may have panaceas, too. But we have the holy balm of Truth which cures. What more could we give? What more does the world need?

Let our lodges then issue forth from their oases of peace and truth and happiness into the arid comfortless deserts of the world round about them, or further still if so be possible.

Let our lodges give at least a partial rest to lectures and begin the planning of a great Campaign of Healing to meet the prevalent distress, preparing to answer wherever they arise the insistent problems of death, of sorrow, of pain, of seemingly intolerable injustice, of the real cause of the present war and of the war that preceded it.

Let every member of every lodge become a messenger of Comfort and Happiness to all whom he can reach, fortified by his Theosophy and by the wonderful strength of his prized membership of The Theosophical Society.

With the aid of his lodge membership he must learn how to become such a messenger. In his lodge he must study the principles of this messengership and the way in which they can be most effectively translated into healing action. Thus is a lodge vital to the work of the Society. I am entirely opposed to the idea here and there prevailing that lodges are out of date. I am convinced that the lodge system is at present the best system that could be devised for the Masters' purposes in releasing Theosophy and its vehicle The Theosophical Society for the newer service of the world.

But I am also deeply convinced that the present service of the Science and its worldwide channel consists very largely in helping to heal the wounds of the world so that the new world may become scarless and healthy, not that suffering shall cease but that it shall be understood, and the more quickly overcome by reason of its understanding. Every lodge of The Theosophical Society must be a spiritual Clinic toward which the suffering public will

naturally gravitate for the great and special succour which Theosophy and its Society alone can give.

Let our lodges everywhere become factories for the manufacture out of the material of Theosophy and its by-product The Theosophical Society of that rejuvenation and fine strengthening which this Godly material alone can give. The study of Theosophy and the exercise of membership of The Theosophical Society must very largely be to the dominant end of seeking out, of discovering and applying, the Truths of Theosophy and of membership of the Society in all practical ways to the urgent everyday sorrow-drenched needs of the world as well as to the laying of the foundations of the great world-structure of the future.

The Theosophical Order of Service has already done noble work along these lines. But this work must become, it seems to me, the work of every member in these critical days. The whole Theosophical Society must become a great Order of Service (with study for the time being subordinate) not for the doubtless rightful propagation of various controversial matters upon which there may be disagreement among our membership, but for the spreading far and wide of that direct Comfort, Hope, and Strength which Theosophy and membership of the Society bring into that darkness of ignorance in the midst of which all must grope their way towards the light.

Study, yes, that we may know somewhat of the Science of Truth and Happiness as exemplified in Theosophy and in the membership of The Theosophical Society. Study, yes, that the youth of the world may contact somewhat of the Science of Truth and Happiness as exemplified in Theosophy and membership of The Theosophical Society.

Study, yes, to help to bring about a stable peace and a brotherly reconstruction of the politics of the world on a truly Theosophical basis. *But above all else, study to the immediate end of active service wherever there is unhappiness, be the cause what it may.*

We Theosophists are the foes and the destroyers of unhappiness, and never were we more needed than we are today.

Faternally and affectionately,

GEORGE S. ARUNDALE"

We must stop letting today be the effect of yesterday, and begin to make it the cause of tomorrow.

—W. D. KENDALL

Androgyne

CLAUDE BRAGDON

ART is related to life much as mathematics to discovery: that is, as a direction-finder and foreshadower of things to come. There is truth in Oscar Wilde's famous paradox, "The function of life is to imitate art," because art represents the transcending of nature through the operation of a higher power of consciousness . . . The sculptured gods of Hellas and the painted Christs, Madonnas, and Adams and Eves which came later represent, really, archetypal man and archetypal woman . . .

But there is another and a different ideal of beauty . . . This is the *divine androgyne*, or double-souled god . . . No base or vulgar meaning lies concealed behind that ambiguous and enigmatical beauty which Greek sculptors gave to their statues of Hermaphroditus, young Bacchus, Ganymede. It is a beauty . . . which shines forth even from the ruined lineaments of the Christ of the *cenacolo*—the idea namely that archetypal man is *bipolar*, and that the beauty in which masculine and feminine characteristics are blended is the most perfect beauty.

Every human being of either gender is *potentially* double sexed . . . This latent bisexuality is confirmed rather than contradicted by scientific knowledge. Science, however, advances facing backward and in explanation of this mystery can only give the dusty answer, "These are vestiges of a long vanished past." But time is a womb as well as a tomb: the embryo exists in order that it may become a child, the child in order that it may become a man or a woman, and a man or a woman to become man-woman. *Become what thou art! Be ye therefore perfect!* That perfection is nothing other than the divine androgyne.

And the same voice which said: *Be ye therefore perfect* told also the way to that perfection: *Love one another* . . . Love is the supreme agent of human transformation and perfection. This is indicated symbolically by the fact that upon the act of love depends the renewal of life. We are framed by love and for love, and for our failure to increase and magnify it we are by love destroyed . . . The ultimate function of love is the bringing to birth in each of the divine androgyne . . .

Sex is the great unknown quantity—the *x* of the human equation. Until its value is more

clearly established we cannot get very far toward the solution of our most pressing problems—yet sex, in the modern world, is like a guarded wound, to touch which with however medicinal intent is a thing not to be borne.

This unnatural attitude shows that we are no longer at one with nature which with such eloquence proclaims her many marriages, making spring, the mating season, the very epithalamium of beauty—in the bird's song, the burning honey-scented blossom, the pheasant's wing, the peacock's tail, and that "ruddier iris" which stains the plumage of the dove.

For the index of our sexual degeneracy is the ugliness we create all around us. The more the sex-life fails to dramatize and express the love-life, the more does love avert its face, which is beauty . . .

Sex in becoming more secret has become less sacred—for sacred it once was, as we know: the rite of circumcision was a dedication of the sex-force to the service of God; the sacrum, the seat of that force in the body, as the word itself tells us, was a sacred place. Though phallic worship in any form offends our modern sensibilities and is today without advocates or defenders, to our abhorrence of it Antique Beauty, born of that worship, seems to answer with an enigmatic, faintly ironic smile . . .

What follows is a sincere and reverent effort to . . . find a way out of this winding labyrinth of sex without recourse to those frustrations and denials, those violences done to nature, which are the source of graver evils than any they purport to cure . . .

It is impossible to disassociate sex from human love because sex is the physical symbol and sensuous correlative of that love, the phenomenon of that noumenon. Why then is there such a persistent disposition, often nobly inspired, to separate the two? "Spiritual" love which involves sexual continence may be possible for the few but never at any time for the many, yet the force of this as an ideal to be striven for, and its hold upon the imagination of mankind, cannot be dismissed as a mere monk-made superstition. It indicates one or the other of two things: either the perversion, degradation, vulgarization, of a *natural* and therefore noble function (for it is impossible to conceive of *any* life-process as inherently ignoble) or else the possibility of the attain-

ment of some superior felicity, some augmentation of life, or the restoration of some ancient heritage unattainable except through sexual continence. Perhaps there is some truth in both points of view; this is the way in which Ouspensky reconciles them:

In the majority of cases love (between the sexes) has become a trifling away of feelings, of sensations. It is difficult in the conditions which govern life in the world, to imagine such a love as will not interfere with mystical aspirations. . . . For this reason certain fine forms of asceticism are developing quite naturally. This asceticism recognizes that love is the sun, but often does not see its way to live in the sun, and so considers it better not to see the sun at all, to divine it in the soul only . . .

But is this not after all a running away from life, the shirking of a responsibility, the giving way to a deeply subjective fear? . . .

Is it not perhaps a fallacy to assume that the uses of sex are solely for generation—for man's *preservation*? Is it not thinkable that they may be for his *self-regeneration* and the ultimate use to put an end to generation in its present form altogether through the establishment of a bipolarity which is self-generative? Ouspensky may have had something of this sort in mind when he wrote the following:

The creative activity of love does not manifest itself in one direction only. It is indeed

probable that by the spur of love, Eros, humanity is aroused to the fulfilment of its *principal function*, of which we know nothing but only by glimpses hazily perceive.

The sexual urge—the pressure of sex on human consciousness—cannot be escaped or evaded, but has to be dealt with somehow, and in the modern world it seems to be dealt with from false premises and therefore wrongly . . . Were it not better, “not afraid with any amazement,” to become in this as in all things one with the life-force, its agent and organ, with intuition sharpened in the stillness of meditation, the heart overflowing with that love which is passionate kindness, and moved by that beauty which is the very rhythm of life?

For things are differentiated *by their consciousness*—the mood, the motive, the animating spirit are all important: these are what give to every act its tincture, and that tincture in turn determines its effect. Identical actions, inspired by different motives, engender different *karmas* . . .

Sex is the ultimate desperate encounter: by means of it the life-force puts the personality on the pleasure-pain grindstone in order to bring it to a finer edge, make of it a better tool with which to cut a nearer image of that archetype which is the divine androgyne . . .

—*The Eternal Poles*, (A. F. Knopf, Inc.)

“How far are you from me, O fruit?”

“I am hidden in your heart, O flower.”

And Nature Evolves

(Continued from page 219)

per, zinc and manganese. As a result of this knowledge he is able to select certain groups of plants and speed their physical evolution enormously.

One of the most startling results of his new knowledge is the recent evolution of several entirely new species of yeasts which have the strange power of breaking up and recombining the elements of air, ammonia and molasses to form a synthetic meat which can not be distinguished from the animal product! A 1,000 cubic foot vat produces a ton of rich meat every twelve hours at a cost far below the price of beef. So important is this new and as yet unnamed vegetable meat considered that the Army

and Lend-Lease have contracted for millions of pounds. After the war it will be available for everyone in many different flavors and the last arguments against vegetarianism will be swept away. Those who have shrunk from the murder of helpless animals for human food will probably feel that in this case man has done something that may have a profound effect upon his own evolution.

Better fruits and grains and more beautiful flowers than the world has ever seen have now become possible. Man holds in his hands the future destiny of both the plant and animal kingdoms. Let us hope that he will exercise his power with wisdom.

Friends or Furs

WILMA VERMILYEA

Time: the present.

Scene: the living-room of the Roberts home in Anytown.

Characters: Julia Roberts, a girl of sixteen.

Hal Roberts, Julia's seventeen year old brother.

Saint Francis.

Scene I.

JULIA and Hal are discovered on-stage. They are typical young moderns. Julia is dressed for the street—simple dark frock, hat, gloves, and so on. It is apparent that she just returned from a shopping trip; parcels are on the table before the mirror; one of these parcels she is untying as the curtain rises.

Hal is dressed in casual stay-at-home clothes. He lounges on the davenport, engrossed in the daily news. Hal looks up to watch as Julia takes from her parcel a pretty new fur. She puts it around her shoulders, trying it at different angles for the effect.

Hal (grinning): "And the Lord clothed them with the skins of beasts." . . . I've heard that was supposed to be an allegorical statement—not to be taken literally in this age of enlightenment.

Julia (without turning): Meaning what?

Hal: Oh, nothing . . . except that the Lord probably had very little to do with your latest fur-bearing tendencies.

Julia: Hm! (She half turns and makes a little face at him.)

Hal (sings, to the tune "Man on the Flying Trapeze"):

O once he was happy, but now he's forlorn.
They shot him and tanned him, your neck to adorn.

I'll bet that he wishes he'd never been born . . .

Julia (interrupting): Hal Roberts, I think you're just plain mean! . . . I don't see what difference it makes to you if I want to buy *forty* furs.

Hal: Aw gee, sis! (He rises, penitent.) Don't get up in the air about it. I just thought this was a Theosophical family, that's all. . . . And, well, isn't it a little bit primitive for one of us to go around looking like a caveman? . . . What do Dad and Mother think about it?

Julia: Mother said I could do whatever I thought best, so there! And Dad told me it was something I'd have to decide for myself. I'm using my own money! and as for furs being primitive, you're all wrong. They're right

in style. Besides, don't *you* know any Theosophists who wear them? If you don't . . .

Hal: Well, I should think that would be *their* business if they wanted to dress themselves up in the remains of dead animals. There are *plenty* of things in *style* that are pretty silly if you ask me. It looks like Dad and Mother gave you a chance to think for yourself, and you turned it down to go along with the mob. That's the trouble with you women—no initiative! If it was in style to do it, you'd dress up in cactus plants.

Julia: You just don't understand, Hal. Men never do. . . . And as for its being un-Theosophical to wear furs—I read somewhere, in one of Dad's books, a description of one of the Masters. A man met Him somewhere or other and talked with Him, and it says right here in the book that He had on a fur cap! So how about it?

Hal: Maybe it gets cold around there, and the people *have* to take extreme measures. Anyhow, I'll bet those animals weren't killed outright for their hides, like that fox was. They probably lived happy lives and died natural deaths before their pelts were dedicated to human service. Besides, there's no *use* for a fur like that! It's merely ornamental. And a fellow *has* to have a hat.

Julia: Go ahead. Go ahead. But you're just wasting your breath. (She slings the fur over her arm.) I think things are useful enough if they're ornamental! (She picks up the rest of her parcels.) I do like my fur, even if you don't. (She walks off, left, humming happily. Hal shrugs.)

Scene II.

Time: Evening of the same day.

Scene: The same.

(Julia comes in, left. She seems tired. She snaps on the floor lamp, pulls the curtains together over the window, picks up a magazine from the table, strolls to the davenport and settles herself comfortably. She turns pages idly for a moment, yawning, and finally falls asleep.)

St. Francis enters, right. He looks a good deal as Hal would look in a long brown robe with cowl. He stands near Julia, looks down at her for a moment, shakes his head sadly, turns to exit, right. Julia sits up suddenly.)

Julia (surprised): Who are you?

St. Francis: Oh, I beg your pardon. You seemed to be sleeping so I tried not to disturb you. . . . You are Julia Roberts, aren't you?

Julia: Yes. Of course. But who are you? And what are you doing in my father's house?

St. Francis: My name is Francis. As a matter of fact, I came here expressly to talk with you. (His manner is quiet and abstracted.)

Julia (somewhat awed, stares at him curiously): Well . . . do sit down then . . . Mr. Francis.

St. Francis (seats himself upon a footstool near her): Brother Francis. Thank you.

Julia (after a short pause): Just what was it you wanted to see me about, Brother Francis?

St. Francis (looks at her levelly): Miss Roberts, this afternoon I chanced to overhear a discussion between you and your brother. To be perfectly frank, it upset me. I determined to speak to you about it at my first opportunity.

Julia (remembering): Oh! . . .

St. Francis: Now, please, Miss Roberts . . . please do not think me just another meddler. But animals have always been rather special friends of mine. And when I overheard your conversation today . . . I was very much surprised at your attitude.

Julia: Oh well, I can tell you that almost everyone thinks as I do. . . . By the way, do you live near here?

St. Francis: No, I come from Italy . . . I lived near Assisi.

Julia: Assisi! But you are not . . . or are you? . . . You just couldn't be . . . Saint Francis!

St. Francis (smiling): Well, yes. Now that you mention it, I did hear something about their making me a saint. (Again serious) But I've been so busy. There is so much to do, looking after the poor little animals . . . frankly, I haven't had the time to find out very much about that. One of the reasons I am in this country now is to contact people who are willing to help me. . . . Your brother is a very capable helper. And I was counting on you, too . . . Until this afternoon.

Julia: Oh I see. You are trying to organize some people to get other people to be kinder to animals . . . Is that right?

St. Francis (smiling): Yes; that is about right.

Julia (eagerly): But I would enjoy helping you! Really, I'm very kind to our animals . . . even the birds. Did you see the bird-bath, as you came in? That was my idea. I'm sure I could help you, if you'd let me try.

St. Francis: I'm sorry. (He shakes his head.) I'm afraid you won't do.

Julia: Why not? . . . Is it just because I wear fur?

St. Francis: Not entirely. . . . There is a lot more to it than just that. It's the *idea* behind it that makes all the difference.

Julia: Just what do you mean?

St. Francis: By *wearing* your fur you signify your approval of the killing of our little brothers . . . just to satisfy your vanity . . . quite without regard for their right to live . . . without thought of the suffering it causes them to fear man (whom they ought to love) and to die needlessly.

Julia (ashamed): I hadn't thought of that.

St. Francis (sadly): That is quite apparent. . . . If you could really *see*, as I see, all their fear and pain . . . you would not be able to wear their fur, for thinking about it.

Julia: But I can't see. So I *don't* think about it. *St. Francis* (extends his right hand): Here. Take my hand for a moment. (Julia does so.) Now look (he points to the left wall) over there!

Julia (looks intently): Oh! (She covers her face with both hands, and moans.)

St. Francis (gently): There, I didn't mean to frighten you . . . but that is the sort of thing I see and feel all the time . . . It is what we are trying to correct . . . to eliminate from the mind of the world. But as the good Lord said: "The laborers are few."

Julia: Do you mean to tell me that *everyone* who wears furs keeps thoughts and feelings like that about him, attracts things like . . . like that!

St. Francis: Yes. More or less. They cannot help it. Like attracts like. And fur does carry with it some very gross vibrations.

Julia: Would you care to tell me more about it?

St. Francis: Really . . . I haven't time today. I have a great many things to do. (He rises.) I must be going.

Julia: But you will come back, won't you? I should like Father and Hal and Mother to meet you. They will be here any moment . . . can't you stay?

St. Francis (smiling): I should be gone the moment they arrive.

Julia: Why . . . what do you mean?

St. Francis: You are asleep, you know.

Julia: I *was* asleep, until you came in and waked me.

St. Francis: I awakened you into the world of dreams. And I am a dream.

Julia: But you seem so very real to me! (She

(Concluded on page 235)

The Secret

BERTHA WILLIAMS

THE woman stood at the window, staring out into the rain. Through and beyond the rain. There was something uncanny in her stillness. Almost as though she had followed her gaze—had left her body standing there, like a dish or a table.

In the gathering dusk two candles burned. A spiral of incense floated up, from the crown of the Laughing Buddha. Still the woman stood. The fragment of paper caught in her hand took on a tinge of blue.

Lucille was late tonight. Already seventeen minutes late. So the woman observed as she turned from the window, to gaze with that same dull faraway abstraction into the gold and white face of the clock. Jerry had brought that clock from China—way back when.

Strange how random thoughts intruded, even at points of highest tension. Here she was with the moment of years in her hand. Here she was with promise of relief from the months of heart-ache. And she thought of how that little clock had traveled with Jerry in China. Beside the point entirely. Curious thing, the human mind. So obviously uncontrolled.

She was absolved! As simple as that. She had only to exhibit this scrap of paper. And all the misery, all the grief and misunderstanding, would be clarified and ended. It would all be over. Finished. What a wholly unexpected climax.

Lucille would be relieved. More than relieved. And Lucille had a right to hear the truth. Lucille had sponsored her.

An occultist does not protect himself by exposing another's weakness. The occultist renounces self-defense; he remembers that the Self is One.

Any moment now, and Lucille would be at the window. She would scurry past to the door, all raindrops and quiet laughter. There would be in her atmosphere that little fragrance of flowers—that strange soft immanence of Light.

The disciple guards his speech; that is Self-control as to the Mind. "Of all the qualifications, love is the most important."—Not a very loving act, surely, to defend the self, however justly, at the cost of another's peace. However justly.

Curious, how a triangle of torn and wrinkled paper can hold the possibilities of immediate heaven. And it had come into her hand so naturally—so simply, as though it were a trifle. One of those jests of Karma. Karma the Inscrutable.

"There are no barriers between egos."

She had only to show that scrap of writing! She had only to say three words: "Here. Read this."

The rain dripped from the bushes. It dripped in fat reluctant drops. The shower was ended.

Lucille was really late tonight. The odor of incense was fading now. The stubs of candles had burned very low, almost to the brass of the candle-sticks.

Always the look ahead, to the hour of trial and testing. The worldly procrastination. THIS is that hour. Now; the Eternal Now. THIS—is that hour! . . . Did she believe in justice? Was the Law a reality to her? How then had she suffered needlessly? How then had she suffered without guilt? Surely she had debts from the past. Unpaid. . . . There was some vital lesson to be learned through this ordeal. The trial was good, if she learned that lesson . . . Perhaps it had been designed and built—this whole situation—simply to furnish a test! Perhaps it was the Master Who was testing her, giving her a chance to take her stand. Would it find her wanting?

The fragment of paper was wrinkled, torn. But the words were as sharp as crystal. Unmistakable, that handwriting. Unmistakable, the implication. The small and esoteric key to an occult—and very bitter—experience. Almost a miracle, its turning up like this. At this identical moment. Just when its use would . . . Almost a miracle!

Lucille came up the walk. She was affected, too. Whatever touched Claire must touch Lucille. Strange interdependence under the law of Brotherhood.

The rain had utterly ceased now. The dusk had deepened. A silence fell, a silence almost oppressive. The little clock was noisy in that silence—the little clock from China . . .

It was just as Lucille came into the room that Claire opened the window. A flutter of confetti left her hand. It fell without murmur, like a handful of petals.

The Theosophical Order of Service

HENRY C. SAMUELS

A prospectus of proposed legislation for the improvement of human and animal relations.

THE ideal nature of human relationship to the animal world is gradually becoming recognized, though many have had the knowledge throughout the ages. The more significant meanings of the ancient charge in the holy writ of our "dominion" over the animals* are fast coming to general view. This "dominion" involves the responsibility of sound consideration and welfare to be extended to animals.

It is said: "As people may be judged by the regard for the animals in their care, so may nations be judged by the consideration given to animals within their domain." Shall not the good work in the field of human and animal relations keep pace with progress in all other fields of blessed endeavor, which must move swiftly forward, especially with the termination of this war? This work shall go forward, and effort along the following lines appears in order:—

1. Education on the subject of human and animal relations, in its various phases.
2. Better legislation.
3. Services, cooperation and support (moral support especially) from the people.

We propose for consideration and adoption to whatever extent possible and consistent with good citizenship, more and better legislation for animal protection.

1. To establish better order in human and animal relationship with the object that a national office of animal domain may be established. This office to link with similar offices or state commissioners of animal domain in each state.

2. Within the states the service to be extended to counties and precincts through elective or appointive workers. Incorporated cities and towns should continue with their respective ordinances and regulations, and also their distinctive institutions for animal welfare.

3. Present laws in relation to animals define what may or may not be done with them or to them, limited largely to commercial purposes, hunting, etc. Human contact with animals and "dominion" over them means much, much more than merely commerce; and it is well for

all concerned that animals be represented in the government with due recognition for their domain, with their rights and duties well considered. *We propose:*

1. That a beginning be made by the establishment of offices of state commissioners of animal domain. Such offices extend further to co-workers and all linked with the federal office of animal domain. All workers and officers shall have defined police powers.

2. That the length of terms for all such workers can best be determined by each state, and their compensation should be in accordance with recognized standards.

3. That every county have at least one shelter for about every 100,000 population or less for the care of stray animals until homes are found for them, and for the humane disposition of diseased animals. Two or more shelters in convenient locations are needed in larger cities.

4. That the work of this domain be related to animal welfare as such and not to commercial aspects except as it concerns their welfare and the abolition of cruelty.

5. That the domain have appropriate police recognition and protection, from all authoritative police departments.

6. That proper statistical departments be maintained to facilitate the service and to recommend and act upon such recommendations for new and improved legislation and methods for the good of the service.

7. That officers receive and where necessary prosecute complaints of cruelty to and misuse of animals—the aim in all cases being not to prosecute people but rather to secure and insure due consideration to animals; to abolish cruelty and promote the welfare and better understanding of the relationship.

8. That the extent of the consideration and care given to animals by any person or group be entirely voluntary. No laws must be made to force people to adopt and/or care for animals, or to follow out prescribed methods of care.

9. That the purpose of the domain be to abolish cruelty and to promote better understanding of the subject, and to extend common-sense, kindness and help to the animals.

*Genesis 1:26-31, 2:19-20

Reincarnation Study Course

MRS. ADELAIDE GARDNER, B.A.

1. *What is it that reincarnates?*
 Involution: Elemental Kingdoms.
 Evolution: Three younger Kingdoms.
 Individualization.
 Consciousness learns certain lessons and from within evolves the form to meet its requirements.
A Study in Consciousness. Chap. IV to VIII.
First Principles of Theosophy. Pages 9, 119, 121.
2. *The Man at Home—the Ego and his World.*
 Humanity's home is the higher Mental.
 The Ego as store-house . . .
Inner Life. Vol. I, Chap. V.
Gods in Exile. Dr. van der Leeuw.
3. *The Search for Experience—the Process of Rebirth.*
 The permanent atoms. The Lords of karma and Deva help.
 The assembling of the bodies.
Inner Life. Vol. II, Chap. VII, VIII.
4. *Laws Governing Rebirth (a).*
 Karma and our control over it.
 Not fixed but constantly altering.
On Karma. Adyar Pamphlet. Dr. Besant.
First Principles of Theosophy. Chap. III, IV.
Talks with a Class. Dr. Besant. Chap. IX, X.
5. *Laws Governing Rebirth (b).*
 Creative and original thought is the great solvent of Karma, because it alters our own consciousness and its power to react.
Thought Power. Dr. Besant. Chap. IX.
6. *Laws governing Rebirth (c).*
 The parallel streams of karma at the three levels.
 The choice of bodies for special work.
Evolution and Man's Destiny. Chap. IV.
Theosophy and Modern Thought. Chap. I.
Healing Methods Old and New. 2nd Ed. appendix.
7. *Group and National Karma—Dharma.*
 The dharma of wealth and poverty, defeat and victory.
 Social Conditions and National Karma
Theosophy and Modern Thought. Chap. II, on Greece and Rome.
Talks with a Class. Chap. II.
A Study in Karma. Dr. Besant.
8. *The Return to Heaven (a).*
 After-life is built on earth-life.
 At death the unconscious becomes the field of consciousness.
Early Teachings. Chap. II.
Talks with a Class. Chap. IV, VI.
9. *The Return to Heaven (b).*
 The reality of Devachan.
Talks with a Class. Chap. I, XIV, XV.
Inner Life, Vol. II, Section 1, Page 54.
Early Teachings. Appendix B.
10. *The Goal of Rebirth—Evolution—The Path of Return.*
 The perfectability of human consciousness.
The Path of Discipleship. Dr. Besant.
In the Outer Court. Chap. I.
First Principles of Theosophy. Chap. XII, XIII, XIV, XV.
The Masters and The Path.
 —from *The Theosophist*, Jan. 1928.

Books needed for this study are obtainable from the National Library.

Attempts to discover a cure for cancer by means of experiments upon animals and with serum are foredoomed to failure. Unfortunately they constitute a karmic chain which tends to keep alive the very scourge they are employed to destroy. Even if the slightest benefit were ever gained by vivisection, the adverse karmic reactions would far outweigh them.

—GEOFFREY HODSON, in *The Science of Seership*

Excerpts from "The Secret Doctrine"

Compiled by May Kyle Willatsen

QUESTIONS with regard to Karma and Re-births are constantly being put forward, and great confusion seems to exist upon the subject. Those who are born and bred in the Christian faith, and have been trained in the idea that a new Soul is created by God for every newly-born infant, are among the most perplexed. They ask whether the number of Monads incarnating on Earth is limited; to which they are answered in the affirmative. For, however countless, in our conception, the number of the incarnating Monads, still there must be a limit. This is so even if we take into account the fact that ever since the Second Race, when their respective seven Groups were furnished with bodies, several births and deaths may be allowed for every second of time in the aeons already passed. It has been stated that Karma-Nemesis, whose bond-maid is Nature, adjusted everything in the most harmonious manner; and that, therefore, the fresh pouring-in, or arrival of new Monads, ceased as soon as Humanity had reached its full physical development. No fresh Monads have incarnated since the middle-point of the Atlanteans. Let us remember that, save in the case of young children, and of individuals whose lives have been violently cut off by some accident, no Spiritual Entity can reincarnate before a period of many centuries has elapsed, and such gaps must show that the number of Monads is necessarily finite and limited. Moreover, a reasonable time must be given to other animals for their evolutionary progress.

Hence the assertion that many of us are now working off the effects of the evil Karmic causes produced by us in Atlantean bodies.

It is only the knowledge of the constant re-births of one and the same Individuality throughout the Life-Cycle; the assurance that the same Monads—among whom are many Dhyani Chohans, or the "Gods" themselves—have to pass through the "Circle of Necessity," rewarded or punished by such re-birth for the suffering endured or crimes committed in the former life; that those very Monads, which entered the empty, senseless Shells, or Astral Figures of the First Race emanated by the Pitris, are the same who are now amongst us—nay, ourselves, perchance; it is only this doctrine, we say, that can explain to us the mys-

terious problem of Good and Evil, and reconcile man to the terrible *apparent* injustice of life. Nothing but such certainty can quiet our revolted sense of justice. For, when one unacquainted with the noble doctrine looks around him, and observes the inequalities of birth and fortune, of intellect and capacities; when one sees honor paid to fools and profligates, on whom fortune has heaped her favors by mere privilege of birth, and their nearest neighbor, with all his intellect and noble virtues—far more deserving in every way—perishing of want and for lack of sympathy; when one sees all this and has to turn away, helpless to relieve the undeserved suffering, one's ears ringing and heart aching with the cries of pain around him—that blessed knowledge of Karma alone prevents him from cursing life and men, as well as their supposed Creator.

* * * * *

Those who believe in Karma have to believe in Destiny, which, from birth to death, every man weaves thread by thread round himself, as a spider his web; and this Destiny is guided either by the heavenly voice of the invisible Prototype outside of us, or by our more intimate astral, or inner man, who is but too often the evil genius of the embodied entity called man. Both these lead on the outward man, but one of them must prevail; and from the very beginning of the invisible fray the stern and implacable Law of Compensation steps in and takes its course, faithfully following the fluctuations of the fight. When the last strand is woven, and man is seemingly enwrapped in the network of his own doing then he finds himself completely under the empire of this self-made Destiny.

* * * * *

The closer the approach to one's Prototype, in "Heaven," the better for the mortal whose Personality was chosen, by his own personal Deity (the Seventh Principle), as its terrestrial abode. For, with every effort of will toward purification and unity with that "Self-God," one of the lower Rays breaks, and the spiritual entity of man is drawn higher and ever higher to the Ray that supersedes the first, until, from Ray to Ray, the Inner Man is drawn into the one and highest Beam of the Parent-Sun.

"The Secret Doctrine," Vol. II, (Adyar Edition), Pages 316—318, 363—364.

From the National President's Correspondence

DEAR _____:

I find it difficult to answer your questions without my questioning some of them. For instance, in the first one you ask: "Can any lodge ever hope to be a channel for the Masters if its behavior goes against the rules?" In referring to the behavior of the lodge I presume you mean the behavior of some of its members. The question therefore seems to involve some criticism of other individuals.

Your second and third questions seem to be somewhat along this same line, and I would immediately answer that all members should be people of good behavior, with respect toward their fellow members, but I cannot agree that we ought not to "have to put up with" people of any other kind in the Society, for the Society is for all. While it is a requirement of admission to the Society that a member shall accept the principle of brotherhood, it is not a requirement that he shall perfectly live in accord with that principle, and we must expect failures among others as we sometimes fail, ourselves; for none is perfect.

Whether a lodge is a good channel therefore depends very largely not only upon the attitude of members who seem to transgress the law of brotherhood, but upon the attitude of those who feel more able to uphold it. It is important that there should be no transgression, but it is equally, if not more important that we should react in a brotherly way toward those who do obviously transgress. That is the way of growth for all, and it is the way in which the transgression will cease.

We really do "have to put up with" those who transgress. They are part of the world and we may not throw the world out of the Society. The attitude of brotherhood must be expressed to all, as well as *by* all.

It is clearly true that an unintelligent man can never become an occultist, but the Society is not for occultists only, nor for the intelligent only.

As to the failure of the lodge programs to meet the wishes of some of its members, there are quite normal ways of dealing with the preparation of lodge programs. If the Program Committee or the Board of Directors seem to be unsatisfactory in this particular and there are no results pleasing to the majority of the members, when the matter is brought to attention,

then in due course and through ordinary parliamentary procedure new committees and new Boards of Directors and Officers can be elected. The situation will probably require the exercise of restraint and patience, in the meantime.

—SIDNEY A. COOK

TO A FEDERATION PRESIDENT

DEAR _____:

As the members in _____ meet to open their season's work, I congratulate them upon their enterprise in holding their Convention despite the difficulties of war time. Particularly would I impress upon those who are present (and also upon those who are unable to attend) the responsibility of each Theosophist to make himself felt as such. No Theosophist should be just an ordinary person. He knows more of God's Way and God's Plan than any ordinary person, for he is a Theosophist and *as such* he must be known in his environment be it large or small.

The Theosophical Society and each of its lodges must grow by reason of what its members are and by the way in which they make themselves felt. There are none to whom this is impossible for to make oneself felt by others does not mean that one must address them in large gatherings or otherwise deal with them in spectacular ways but only that one should be kindlier, more comforting, more helpful. These qualities of brotherhood should be shining qualities in each by which each is known and through which Theosophy makes its way into the hearts of others. Our center of universal brotherhood means little if it does not mean these simple things, expressed in simple ways to all people, and indeed Theosophy means little to us as individuals unless it has exactly this effect in our own lives.

I therefore urge upon you not only that you be good students of Theosophy but that you be brothers, not in name only but in the practical ways of helpfulness and comfort in individual contacts in the world of troubled men and women.

My heartiest greetings and good wishes.

—SIDNEY A. COOK

Successful Service Series

XV. A Night in Class

JOY MILLS

TONIGHT the series of classes in elementary Theosophy was to begin. There could be no forgetting it. Last evening's paper ran a long account of it, a bit about the teacher, the list of titles for the series, and a small piece about Theosophy and The Theosophical Society. The afternoon edition today had a conspicuous, well-placed ad about the class, its time and place. Then, too, there was the card, neatly-printed, concise and to the point, that had reached me a few days ago. No, there could be no mistaking it; tonight was the night. I was ready and waiting for 7:30 to commence the twenty-minute walk that would bring me to the Theosophical Hall.

It would be good to have ten minutes before the class started. Time to browse a bit among the books. I remembered how inviting they looked on my first visit. That was about three weeks ago, I mused. Strange how the title of that public lecture had attracted my attention! I had never heard of Theosophy before, nor The Theosophical Society.

At the end of the lecture, there had been announcements; I scarcely remembered them. I wanted to think about what had been said. "The Theosophical Society—public lectures—lending library—books—name with hostess—elementary class . . ." I caught snatches of words here and there; yes, something about a class, but I had forgotten it until the card came.

My musings were interrupted by the chime of the clock. Time to be on my way. Let me see, what was it tonight? "What Theosophy Is." Fine: I would find out, and then if I didn't like it . . .

A smiling and very charming elderly woman took my arm. She introduced herself, and I gave my name; immediately I was at ease in the friendly atmosphere of the Lodge room. She talked quietly, feeling out my interests. We gravitated toward the book display; it was rather like a magnet, and soon I had purchased *A Textbook of Theosophy*. Not that I had planned to buy any books; indeed, it had not occurred to me; nor had persuasion done it. I could scarcely explain it . . .

The Hall was filling rapidly, and I was glad to have come early . . . At exactly eight, the Lodge President made a few prefatory remarks

about Theosophy, the Society, and the purpose of the classes. (How good to start on time!) The leader, after a few introductory comments of his own, proceeded to outline the plan of the course and the method by which the class would be conducted. He had an air of quiet dignity, but was less formal than a lecturer. That was good; we were not to be lectured at, but talked with. This man believed in something—believed in it very much; his sincerity and earnestness could not be doubted. And he was ready to share his understanding with us, that we might believe also or disagree . . .

"We may compare the work we shall do in these classes to the building of a house. With Theosophy as our architectural guide, we shall design, construct, and tenant a house, see it destroyed and rebuilt, investigate some of the laws of good building, and attempt to find a purpose behind such work. First, however, it is essential to understand the nature of our guide. What is Theosophy? Let us start with an explanation of the word . . ."

This was clear, understandable, logical; nothing one could refute or deny. My interest was aroused; the building of a house, and I thought this would be philosophy, perhaps too deep for me . . . I liked it, couldn't afford to miss a class—like leaving a floor out of a house . . .

"The aim of the course will be to present very simply such parts of Theosophy as can be immediately useful, and to present them in an ordered, consecutive picture that we will build together . . ."

Useful? Could a philosophy be useful? I thought . . .

"Briefly, let me outline our work. We shall first concentrate on the building of the home, the selection of the place and the material. This we shall compare to the formation of our solar system, and the evolution of life, to the gradual building up of the home and its tenant . . . To follow this evolution of life, we shall need to examine the tenant, who and what he is, what floors of the house he lives on . . . We shall see the tenant out of the house, for a short period, as in sleep; then for longer periods, as in death . . . We shall note

the return of the tenant, the laws by which he builds new homes . . . We shall climb to the roof of the house and survey the entire plan of life; we shall see that there are other houses, some magnificent, some poor and dingy . . . Thus we shall find the purpose behind our building and rebuilding . . . Finally, we shall enumerate the results . . . the values . . ."

Quietly he concluded. There would be no questions tonight, though on subsequent nights time would be allowed for discussion. That was good; tonight we were too new to ask sensible questions—later we would know better how to ask about particulars . . . Couldn't afford to miss any class in the series; it was a whole . . . It was not only interesting; it would be useful—presenting an ordered phi-

losophy of life . . .

* * * * *

These imaginary notes from the diary of an imaginary new member serve to enunciate a few essential principles for successful class work. Theosophy cannot profitably be presented in separate compartments, each class hour a unit in itself, with no relation to what has preceded or is to follow. Building class work around a definite underlying theme, that will carry over from week to week, that will link the subject-matter, so as to give a consecutive picture of Theosophy, will prove of inestimable value in making the presentation of Theosophy successful. This is not only good educational practice; it is also practical Theosophy.

My Guest

C. JINARAJADASA

THE little guest was the last I expected to greet. But in order to explain his coming, I must describe where my rooms are* at the Headquarters Main Building at Adyar. They are on the first floor—that is, one floor above the ground floor, called second floor in the United States. I have one office in the western wing. The old staircase—the only one which existed when H. P. B. lived at Adyar—is at this end. It has 28 steps, and they are not straight but turn twice at right angles, before one reaches the landing. From the landing open two doors: that to the right, to my office; that to the left, to my bedroom. This staircase from 7:30 a.m. to 5:30 p.m. has a continuous stream of people, coming and going to the President's offices and mine. During these hours my bedroom door is shut, but in the evening and on Sundays, it is kept open to get the breeze, and also during the night.

In my bedroom one evening I almost jumped, for facing me, on a shelf four and a half feet from the floor, was—a baby frog! Frogs at Adyar do come upstairs, but by the other, the principal staircase. Anyway, there he was. But imagine his hopping up those twenty-eight steps (are frogs on the First Ray?) and timing or breaking his journey so that he could get into my bedroom. . .

A few days later my friend made me jump again—for he was in my bathroom, perched on

the rim of the basin, when I turned on the light. As water is always kept in the basin ready for me, I suppose he was attracted to it, though the basin was for him "way up."

I think he goes under the shoe-rack during the day; it is dark there. But on what he lives is a mystery. At the moment there are no mosquitoes, and so far only one cockroach (a speckled one, which the mind says is "how pretty," but to which the astral reaction splutters "ugh"). I am hoping that my guest will make a meal of him; for that will solve for me the problem of *Ahimsa* or Harmlessness, and also assure me Cleanliness.

* * * * *

After writing the above, I came to my office and turned on the light. There he was, sitting on my office armchair! So he had changed quarters, traveling across the landing. I had to tell him to "hop it" and I think he is now under a book-case.

There is in the *Rig Veda*, the most sacred of the scriptures of the Hindus, a hymn by a Rishi in praise of frogs, and comparing their joyous croak as the rains begin to the sound of Brahmins chanting Vedic mantrams. So I am not the first in this land to consider a frog as a subject worthy of a literary effort.

But with his determination and adaptability, what sort of human will a frog be in the next Chain?

*1941.

Education for the Future

(Continued from page 218)

of Effort which unerringly brings the harvest to be reaped in conformity with the seeds we have sown—our actions in thoughts, feelings, deeds. In this—and in this only—we have the safe and sure foundation of Divine Justice.

The education of the emotional part of our character therefore needs much more care than it has had hitherto. Control of the emotions should be an essential part of educational training—the forming of right habits. Beauty in general, harmonious music particularly, and above all harmonious environment and surroundings can be of great influence. But in order to achieve this the educator—parent, teacher, etc.—must possess the qualifications desired. It is impossible to awaken and stimulate any virtue which one does not possess, oneself. This means, of course, that every educator who desires the welfare of his pupils is bound to begin by educating himself or herself. Self-creation and self-improvement of the educator by himself. Only if we know how to correct and build our own character will we be able to teach others how to do so.

How to approach and tackle vices? First to know what they are. Vice is the absence of Virtue in the same way as ugliness is the absence of Beauty; evil the absence of Good; darkness the absence of Light. . . The former are all negative, the latter are positive Attributes. We shall never succeed in overcoming these negative qualities by treating them as if they were positive. Such an attempt can result only in arousing the resistance and opposition of the individual concerned. The positive way to conquer darkness is to bring Light; the positive way to conquer evil is to emphasize the opposite positive Virtue. Then the blank will be filled in and disappear.

One of the emotions we may not omit to mention, because it is still too much used as a method of education, is fear. We have to avoid fear at all costs; it is a kind of hatred and most disastrous to the character. Fear works degeneratively, is antagonistic to happiness, and something done out of fear will inevitably result in hatred.

The intellect is the part of human constitution which has been over-emphasized. But it is only a certain part or aspect of the whole of our mental capacities which has been developed out of all proportion compared to other possibilities. That part is the image-

making mind which works in thought-forms. It is analytic, concrete, separative, competitive, selfish I-ness; and its result is that we ourselves are now believing *that we are this separative thing*, irrefutably separated from all our fellow-creatures. But this *is not* our real Self or Spirit, and now again we reap the harvest of this our so exclusively intellectual education. Moreover, because our character is whatever we think, we have to learn that we are responsible for our thoughts and therefore have to manage self-control of thoughts as well as that of emotions.

To cure this we have to add Wisdom to the vast amount of knowledge already acquired. ("There is a great difference between the words: 'This is sensible,' and 'This is wise.' What is sensible is not always necessarily wise, and what is wise is almost never sensible in the eyes of cold intellect."—Maurice Maeterlinck.) Indeed, cold intellect! We need more warmth in our minds; in its icy coolness all the warmth of Sympathy, Love, Happiness, Beauty, etc., vanish. We desperately need the cultivation of the higher possibilities, the altruistic ones to replace the egoistic. Wisdom is inseparable from sympathy and all the other unifying influences of Brotherhood.

This brings us to the next faculty, which in the coming near future has to take the place of intellect—intuition. Intuition is knowledge inwardly conceived; it comes from *within* as ordinary intellectual knowledge is connected with the without. And here we enter the domain of Philosophy and of Religion as such. With these I do not mean any of the antagonistic separative systems of present day philosophies and religions; they are as much the outcome of man's intellectual narrowness as all our present systematized organizations. True Philosophy is a necessary factor for higher education, because this alone can bring into activity that higher part of our conscious mind in which these higher Attributes of Divinity can be approached. Thus it is that Plato regarded Philosophy as the greatest good ever imparted by Divinity to man.

It is the noblest task of Religion (of all religions) to awaken that Realization of the Highest, with Its Divine Possibilities, in man. That is to bring the inspiration of true Idealism, to encourage aspiration towards Perfection, the achievement of which indeed will

mean Salvation. Education with the aid of Philosophy and Religion can make a call upon the Transcendental Ideals of Perfection, all so closely connected with that greatest Ideal of all: the Unity and Brotherhood of all mankind, without any exception, in the Fatherhood of God. Thus conceived, Priest and Teacher is one vocation—as it always has been in ancient civilization; together they must aim to build noble characters, help man on his Path towards Perfection.

Let us now select a few examples to explain very briefly what we mean when we say that we must make the Attributes shine through, passing the veils of mind and matter which keep them imprisoned.

Beauty has a very great influence on the soul's character and it is environment which reacts so very strongly upon it. Our homes, cities, educational buildings, their rooms, etc. never should be of a matter-of-fact coldness. Now they often look like prisons. Prisons themselves are an abominable institution, proof of the bad education of the unevolved; we must educate, not punish, ignorance or backwardness. Beautiful parks and gardens everywhere can teach us how to love Nature, God's Nature. The arts can also be used to call forth the creative faculty of the Spirit, the true heritage of the Supreme Creator.

Happiness is essential for the higher faculties of life and therefore should be regarded as an indispensable factor in Education, needed in all aspects of life, more especially in Education and above all in Religion.

Freedom is as necessary in Education as in ordinary life. We have to learn to guide in freedom. The individual has to learn how to use his freedom without danger to his fellow-

men, and—knowing the Law of Effort or activity—that freedom does not necessarily mean freedom of execution. He has also to learn that freedom can be granted safely only if there is developed sufficient self-control and self-restraint so that it will be used only for the benefit of others. Such self-restraint means that the individual shall *know* the Law of Effort and its natural retribution—Karma, as it is called in Theosophy—so that it will be the true guide of his actions and behavior in life, which means that he will *know* himself to be responsible for his acts: thoughts, feelings, deeds—so that his moral and ethical life be based on Nature's Law. . .

We are Spirit in our inmost being. All Perfection is there potentially *present*. It is calling us constantly. We, without exception, feel the urge for Happiness, for Beauty, for Peace, for Freedom, etc.; it is there incessantly. We even know that it includes immortality, because, as Henri Bergson said: "We do not believe that we will die. Why do I say so? Because if we did we would live otherwise." The task of Education and of Religion is the speeding up of that evolutionary process which at our stage first of all and chiefly must be the realization of our interdependence with our fellow men. We can not really be happy until all are happy, so we can not really be free until all are free. . . until the Universal Brotherhood of Humanity becomes for us a fact of Nature.

The truly religious task of Education therefore is to show man how to *become* what he *is*, to show him the Way Homeward; to lead him from the unreal to the Real, from darkness to Light, from death to Immortality.

—Lecture delivered in The Johannesburg Lodge.

Friends or Furs

(Concluded from page 226)

puts out a hand to touch his robe.)

St. Francis (takes Julia's right hand in his, covering both with his left one.) Just now I seem very real. But Julia, some of the most truly real things in this life are only dreams. And all of the greatest and grandest things men and women do . . . come out of those dreams. It may be that when you waken you will not at all remember me. But there will be the seed of a dream in your heart. Some

day, before very long, you will gladly join us . . . and work gallantly with the Youth of Today, who demand equity and compassion for their animal friends.

Julia: "Equity and compassion" . . . for our animal friends. You mean we should make friends instead of furs?

St. Francis (smiling): Friends instead of furs. Yes. (He pats her hand.) *Friends* . . . instead of furs. (Curtain)

Theosophy in the Field

AKBAR LODGE (Chicago) on Saturday, August 27, held a picnic in Jackson Park. Some twenty-five guests attended, plus the usual retinue of ants, grasshoppers, et al. Akbar Lodge has enjoyed an active summer, with many new members participating.

BESANT LODGE (Cleveland) recently held its annual picnic at the home of Mr. and Mrs. John Harrison. In a beautiful outdoor setting, overlooking the beach and water of Lake Erie, a glorious afternoon was enjoyed by all in attendance.

BUTTE LODGE on Sunday, August 1, enjoyed a picnic at Columbia Gardens, at the foot of the Rocky Mountains. Thirty-five members and guests were present. Regular meetings reopened on September 9, with a good attendance and much enthusiasm for the work.

FELLOWSHIP LODGE (Chicago) on September 16 presented "A Town Meeting," including three talks and a lively discussion period. Mrs. Elsa Stephani Lorsy spoke on "The Challenge of Color," Mrs. Iris White on "The Hand that rocks the Cradle," and Miss Caro-

line Tess, of Headquarters Staff, on "How Important is Education."

GAINESVILLE LODGE will resume meetings in October. The officers who will take up their duties at that time are:

Mr. Ralph B. Kyle, *President.*

Mr. John Killinger, *Vice-President.*

Mr. Pierre J. Guinand, *Secretary and Treasurer.*

Mrs. Bonnie Kyle, *Librarian and Publicity Chairman.*

Mrs. Clara Killinger, *Goodwill Chairman.*

The Florida Federation

The Florida Federation held its Tenth Annual Convention on September 4 and 5, at Orlando, Florida. Five "Special Talks" analyzed "Some Difficulties Overcome by: H.P.B., H.S.O., Lincoln, Spinoza, and Washington." A symposium was held on the subject: "How do *You* interpret the Three Objects?" A third feature was the public lecture, "Your Evolutionary Journey through the School of Life," by Mr. Gerald L. Smith. All Federation officers were re-elected. The Convention was well attended and "full of thrills."



Mental Metamorphosis

WARREN F. EVANS

There is a way easy and practical by which we may loosen the hold of any unhappy feeling upon us, and cause it to give place to a better state . . . To struggle against our feelings will do us no good, for action and reaction will here be equal . . .

We lay down this general law—that *influx is always into forms that are correspondences* . . . The relation of the outward form to the interior essence and character is a universal one, and in living beings is a mutual one . . . When the external is made to assume a form in harmony with any spiritual state, the emotions and thoughts constituting it flow in . . .

When an actor on the stage by his countenance, attitude and gestures, outwardly mani-

fests the feelings that belong to the characters he personates, they take possession of him . . . sometimes with overpowering force.

The relation of body and soul is that of correspondence, and there is a tendency in each to adjust itself in harmony with the other. The external form is under the control of the internal manhood, and obeys the dictates of its volitions. By an effort of will it can be made to assume any attitude we please, so . . . place the external man in such an attitude and form as shall no longer ultimate the feelings we wish to remove, but which shall be the correspondence of the opposite emotional state.

—from *The Mental Cure*

Theosophical News and Notes

One Test of an Officer

It has been said that Theosophists are dreamers and certainly they sometimes give that impression. Down-to-earth practical action, procedural efficiency and effective form are often remote conceptions to too many of us.

I have asked for the annual reports of our lodges for their value in keeping me informed and for their historic value in our files. Only a few lodges have responded and I am beginning to wonder what kind of annual reports the members demand of their lodge officers.

As I visualize the annual meeting of a lodge it is one of the events of the lodge year. The members get together in the very largest number, with enthusiasm to review their work of the year and to hear something of the tentative plans for the new year, which will be formulated more exactly before the new season opens and as to which the lodge officers will later give them full information through the mail, that they may be contemplating the new year's program.

I have received a few annual reports that are perfect summaries of the year's activities and interests, worthy records for the lodge and for Headquarters, guides to future lodge administrations, setting forth briefly the high points in each program, the mountain peaks of the lodge year, epitomizing the values in the work done and recording the programs designed for special days.

I wonder if, instead of asking lodge presidents to send to me reports of the lodge year, I should not ask for copies of the reports that are made to the lodges themselves and depend upon the members of each lodge, when installing their new officers, to impress upon them that a well prepared report of the year's proceedings will be required of them when the year ends. Perhaps lodge officers should be selected with a view to their capacity to make reasonably good reports, for there may be some doubt as to whether those who cannot do that are able to organize a constructive year's work. This is something for lodge officers but especially for lodge members to think about.

—S. A. C.

Library Extension

The National Society has done a steady and impressive job of placing Theosophical books in public libraries but has touched only the

principal cities. Portland Lodge has shown the way to another phase of this work in that it has placed books in the public libraries of three smaller communities. This is excellent Theosophical work. As it is carried on from Headquarters a commitment is always obtained from the library that our books will actually be placed upon the shelves and made publicly available rather than in the library storage.

Where other lodges undertake work of this nature, we hope that they will always consult Headquarters to determine what has already been done with the libraries they propose to approach, and that they will also send to us a report for our library card file, giving the names of the libraries and the books placed therein.

T. O. S. News

Newly appointed Federation Head Brothers include: Miss Annette Applewhite of Atlanta, Georgia, for the Mid-South; and for Texas, Miss Freda Dewson of Houston, Texas.

Jubilee Anniversary Honors!

Mr. Gilbert Latham of Chicago writes us that he joined The Theosophical Society in September, 1893, and is still a member of Chicago Lodge.

Fifty years ago this month *Mrs. Fannie F. Young* of Oceanside, California, joined The Theosophical Society.

Mrs. Dorothy A. Shumaker of St. Paul, Minnesota, became a member of the Society just fifty-one years ago, in October.

All honor to these good and faithful members!

(We hope our records are complete. If you know of an omission, will you please advise us?)

"Thy Woods and Scented Hills"

A reader of THE AMERICAN THEOSOPHIST has recently called to our attention another American "tragedy." The Singer Wildlife Refuge, located in Madison Parish, Louisiana, and comprising approximately 130,000 acres of hardwood forest and virgin cypress, has been leased for timber rights, and cutting of the forest is in progress. This area for twelve years an inviolate refuge for birds and animals, many varieties rare and almost extinct, now faces—as do we all—the perils of war and the sword of destruction. We wonder what our National Deva thinks as our great forests go down.

For Isolated Members

A national member would like some correspondents within the Society and he suggests that those who, like himself, are without personal contact with other members could extend their acquaintance among Theosophists and feel much more a part of the organization through a correspondence club in which members would exchange ideas on various Theosophical subjects by mail. Such a club would be of special value to national or isolated members and we shall be glad to organize one if members who are interested in it will so inform the National Secretary.

Once Again

We are indebted to Mr. Horton Carr, of Chicago, for a set of 2 x 2 kodachrome slides. This new set consists of 44 views of the 1943 Summer Sessions. They are available to lodges having the necessary projector at no charge other than the cost of mailing.

Among Our Magazines

Brotherhood is our work!—such was the ultimatum reached by the 1943 Convention of Theosophists in South Africa, who spoke much of practical Theosophy, and gave report of their conclusions in the February-March issue of *The Link*.

"When the Devas descend to earth they come with music, with color, with light, with flowers, and with incense. We must bring something of the spirit, the atmosphere of the Devas . . . CULTURE is the first and foremost requirement. When greatness or spirituality or heaven has touched earth . . . then it is that culture is expressed in everyday life." So says Rukmini Devi in *Theosophy in New Zealand*.

In *The Theosophical Movement* (India) recently appeared an interesting article, "Macbeth, a Study in Witchcraft." One paragraph we quote: "Since the criminal methods and effects of Witchcraft . . . have existed and will exist for many ages, the Adepts' complete knowledge of these may have been made partly available to Shakespeare in order that this most occult of all his tragedies might give instruction and warning through a visual presentation of Wizardry, intensest of Black Magic, arrayed as protagonist against Soul and Spirit."

Other magazines regularly received include the following: *The Adyar Library Bulletin*, *The American Young Theosophist*, *The Bombay Theosophical Bulletin*, *Boletín de la Sección Mexicana de la Sociedad Teosófica*, *The Canadian Theosophist*, *Conscience*, *Evolucion*, *The*

Federation Quarterly, *Hamilton Theosophical Quarterly*, *Horizon*, *The Indian Theosophist*, *Juventud Teosofica*, *The Liberal Catholic*, *The Middle Way*, *Mira East and West*, *O Teosofista*, *Revista Teosofica Argentina*, *Review of Philosophy and Religion*, *Revista Teosofica Cubana*, *The Shrine of Wisdom*, *Theosophical News and Notes*, *The Theosophical Forum*, *The Theosophical Worker*, and *The Theosophist*.

We receive also *Theosophy in Action*, *Theosophy in Ireland*, *Theosophy*, *Theosophy in Australia*, *Toronto Theosophical News*, *The Torch*, and *The Young Citizen*.

Headquarters Mail

Unless clearly designated otherwise, all mail addressed to Headquarters is considered business mail and opened accordingly. Any mail which includes Society business should be addressed:

The Theosophical Society in America
P. O. Box 419
Wheaton, Illinois
Attn: Person or Department

Each sheet of paper should refer to *one subject only*, to facilitate filing.

For personal mail:

Name
P. O. Box 419
Wheaton, Illinois
Personal

Headquarters will be grateful for your cooperation in the use of the above forms.

John Snell Returns

John Snell, after a brief visit to the hospital and a fine recovery, is back at Headquarters to resume his work of keeping our offices and halls clean and orderly, a job he relinquished when spring called him outdoors to service on the grounds. John is welcome indoors.

"Dear Mr. Cheer"

The Theosophical program "Dear Mr. Cheer" has been accepted by seven additional stations:

KSAM—Huntsville, Texas
WKNY—Kingston, New York
KLUF—Galveston, Texas
WCED—Du Bois, Pennsylvania
KFRO—Longview, Texas
WJPA—Washington, Pennsylvania
WHJB—Greensburg, Pennsylvania

White House Acknowledgment

To President Roosevelt

August 24, 1943

The President

Washington, D. C.

My dear Mr. President:

I have the honor to convey to you, in accordance with a resolution of the members of this Society assembled at its recent annual meeting, their greetings and best wishes to you as our President and Commander-in-Chief, and to pledge to you and to our country their continued unswerving loyalty and service during the present crisis.

Yours respectfully,

—SIDNEY A. COOK,
National President

From the White House

August 28, 1943

My dear Mr. Cook:

The President has asked me to express his sincere thanks for that fine letter you wrote on the twenty-fourth advising him of the resolution recently adopted by your Society. He wants each member to know that such whole-hearted manifestations of all-out support in the war program are deeply gratifying to him. He is most appreciative, too, of those friendly greetings and good wishes.

Very sincerely yours,

—M. H. MCINTYRE

Secretary to the President

Among our Vegetarians

We learn that Mr. Geoffrey Hodson has consented to serve as president of the newly organized vegetarian society of New Zealand.

We are advised, also, that Mrs. Margaret Cousins selected the topic of vegetarianism for a talk she gave at the Annual Convention at Adyar.

Only Fourteen

Fourteen members have responded to the suggestion that our bonds be paid by 1000 subscriptions of \$12 each. The idea has been put forward only in this column of News and Notes, not as a special feature or in display type. We have hoped that this simple straightforward proposal would meet with whole-hearted approval and response, believing that a note rather than a drive or a campaign would be preferred, and that at least 1000 members would desire to participate.

The bonds must, of course, be paid. How shall we set about it? Is this simple sharing plan the right one? If so, are you one of the 1000? Will you answer with a \$12 subscription?

Founders' Day

On November 17 lodges and members all over the world will observe "Founders' Day." Lodges on this day take a special collection which is sent to Olcott as a contribution toward the work of Headquarters.

Itineraries

JOY MILLS

October 15-31 —Illinois-Wisconsin Federation

JAMES S. PERKINS

October 19-20 —Omaha

October 22-25 —Denver

October 27-29 —Casper

October 31-Nov. 2 —Billings

November 4-5 —Butte

November 7-11 —Spokane

November 13-15 —Seattle

ETHA SNODGRASS

October 9-10 —New Orleans

October 11-12 —Covington

October 14 —Pass Christian

October 16-18 —Meridian

October 23-30 —Mid-South Federation

November 2-4 —Washington, D. C.

November 5-7 —Baltimore

November 11-14 —Pittsburgh

On Reincarnation

CAUSE:

I bring this idea of the supreme importance of inculcating the doctrine of reincarnation to the notice of my brother Theosophists. It seems to me that we may well regard it . . . as the most important gift that Theosophy has to offer to the western world at this stage.

—SIR ROBERT KOTZE in *The Link*, June-July, 1943

EFFECT:

Reincarnation Study Course, in this issue.

Page Mr. Disney!

We are in receipt of the following grave communication addressed: "To Every Olcottian whom it may concern:"

No flocks that range the valley free

To slaughter I condemn;

Taught by the Power that pities me

I learn to pity them.

—OLIVER GOLDSMITH

No peas and beets that come in cans

Will I put on the table,

So long as Nature's luscious greens

To gather I am able.

—ANN NONNIE MOUSE

(*Brother to Mickey*)

With Olcott's victory garden in full leaf, we say "Thank you."

"Consider the Lilies"

"Either everything in the universe is the way we find it because it happens to be that way or else it is the result of a plan. The laws of nature certainly would not create themselves; and their marvellous complexity and the way in which they form a harmonious whole indicates the operation of a Supreme Intelligence." So Mr. W. Scott Lewis, author of an article in this issue, introduces one of his science lectures, through which he suggests to non-Theosophists the background tenets of Theosophy.

Service Roll

To the Service Roll have been added recently the following names:

Leon W. Ellsworth, Austin-Dharma Lodge, U. S. Army.

Lillian Godek, Detroit Lodge, WAC.

William Henry Finley, National Member, U. S. Navy.

Lt. Comm. Kendall R. Jenkins, Pacific Lodge, U. S. Navy.

Kathryn Munson, Aurora Lodge, WAVES.

New Members for August

During August, applications for Membership were received from the following Lodges: Genesee (Rochester), Georgia (Atlanta), Joliet, Lotus (Philadelphia), Minneapolis, New Orleans, Oakland, Pacific (San Francisco), and San Francisco. National Members were admitted from Raymond, Illinois; St. Paul, Minnesota; Shreveport, Louisiana; and Pittsburgh, Pennsylvania.

The Passing of Alfred Kendall Jenkins

In 1920 the Beginners' Class which Mr. Rogers had established in Glendale, California, formed itself into a lodge of The Theosophical Society, with Mr. Alfred Jenkins as its first president.

From the 119th Psalm he compiled an opening meditation which some have called the foundation on which Glendale Lodge was built. I offer it here as the foundation and structure of Alfred Jenkins' life:

"With my whole heart have I sought Thee: O let me not wander from Thy commandments. Thy word have I hid in mine heart, that I might not sin against Thee. Teach me, O Lord, the way of Thy statutes; and I shall keep it unto the end. Make me to go in the path of Thy commandments: for therein do I delight."

At every meeting we shall miss the presence of this faithful server who has been promoted from the physical plane for wider service on higher planes. Every life was better for its

contact with his, and the inspiration which he gave to higher ideals of service will still lead us as we "carry on."

—BETSEY JEWETT

Visitors at Olcott

House guests at Olcott during the past month included: Dr. José B. Acuña, Mr. Lancaster D. Burling, Mr. Armando Calzada, Mrs. Gertrude Blanchet, Mrs. Charles E. Chase, Mr. Leslie Harris, the Rt. Rev. and Mrs. Charles Hampton, Dr. Dorothy Rood, Mr. and Mrs. Albert Hardcastle, Mrs. Mabel Lovell, Mrs. Robert B. Kleinschmidt, Miss Marcella Schmitt, and Mrs. Daisy F. Hurd.

To-Those-Who-Mourn Club

Shipment of booklets from July 15 to September 15, 1943:

California	100
Canada	60
Illinois	1000
Louisiana	14
Mississippi	25
Montana	30
New Jersey	400
Ohio	200
Pennsylvania	600
Texas	40

Total....2469

If you could become one with my consciousness, you would find it concentrated only upon service and action, born of a continuous urge to help mankind.—A MASTER

Statistics

August 16 to September 15, 1943

American Theosophical Fund

Previously reported	\$133.14	
To September 15	101.79	\$234.93

Building Fund

Previously reported	67.00	
To September 15	75.00	142.00

School of Tomorrow

Previously reported	104.50	
To September 15	100.00	204.50

Births

To Dr. & Mrs. Thomas E. Greville, a son, Edgar Murdock, recently.
Dr. Greville is a member of Washington Lodge, Mrs. Greville a former member of Ann Arbor Lodge.

Deaths

Mrs. Lily Lawrence Bow, Besant Lodge of Houston, recently.

Mrs. Evelyn I. Johnson, Maryland Lodge, July 27, 1943.
Mr. Alfred Kendall Jenkins, Glendale Lodge, September 2, 1943.

Mrs. Irma D. Whitham, Genesee Lodge, September 3, 1943.
Brig. Gen. Thomas E. Merrill, Army Lodge, August 18, 1943.

Mrs. E. May Taylor, National Member, recently.

Mrs. Caroline M. Gillett, Washington Lodge, August 12, 1943.

Book Reviews

THESE WE HAVE NOT LOVED, by the Rev. V. A. Holmes-Gore, C. W. Daniel Co. Ltd., 3/6d., The Theosophical Press, \$1.00.

This thesis on the subject of human and animal relations is addressed primarily to the world of religion, and to Christianity in particular. It is in the main an indictment against the church for its failure to recognize more fully the life link between humans and animals. The author takes his stand as a Christian, and lashes alike at the Protestant and Catholic faiths. The references to scriptures are well selected. But whether the strategy employed is wise or otherwise remains to be proven. On the whole we are dealing here with an expression on an important and timely subject from the point of view of religion; the author shows what Christianity has done in respect to the question before us, but mostly what it has failed to do.

But the book is also replete with sound scientific and common sense facts on such subjects as cruel sports, vivisection, and so on. The chapter on vegetarianism is supplemented by

a chapter on "Religion and Flesh Eating," and the book is concluded by a further chapter "Was the Master a Vegetarian?"

The facts dealt with throughout the book (113 pages) are well presented, and the sincere student will readily discount the personal views of the author when he reproaches entire groups, such as, for example, the Judaic group of old. Many statements of that character in the book could have been and should have been put in a more creditable manner. Hence a general statement by the author as to "Jewish barbarism" is entirely unlovely and unbeautiful—certainly un-Christian. Kindness to animals is an integral part of the Hebrew faith as a whole, including the Judaistic denomination.

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