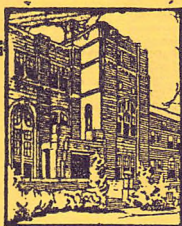

THE
AMERICAN
THEOSOPHIST



Official Organ of THE THEOSOPHICAL SOCIETY *in America*

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Bureau of Research and Synthesis

NOVEMBER ★ 1943



Under the Auspices of THE THEOSOPHICAL SOCIETY ADYAR

Universal Brotherhood

We are not working merely that people may call themselves *Theosophists* but that the doctrine we cherish may affect and leaven the whole mind of this century. This alone can be accomplished by a small earnest band of workers who work for no human reward, no earthly recognition, but who, supported and sustained by a belief in that Universal Brotherhood of which our Masters are a part, work steadily, faithfully, in understanding and putting forth for consideration the doctrines of life and duty that have come down to us from immemorial time. Falter not so long as a few devoted ones will work to keep the nucleus existing. You were not directed to found and realize a Universal Brotherhood, but to form a nucleus for one.

—H. P. B., *Lucifer*, 1891

I say again then. It is he alone who has the love of humanity at heart who is capable of grasping thoroughly the idea of a regenerating practical Brotherhood.

—*The Mahatma Letters*

Be in full accord with all that lives; bear love to men as though they were thy brother pupils, disciples of one teacher, the sons of one sweet mother.

—*The Voice of the Silence*

THE AMERICAN THEOSOPHIST

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No. 11

H. P. Blavatsky and H. S. Olcott

With Magic Pen

(No more subtle alchemy was wrought by these artists in phenomena than the daily magic they created with words. As story-tellers they made the events of truth not only stranger but more dramatic than fiction. We offer two brief excerpts from their writings.)

H. P. B. (*The Isle of Mystery*): . . . The island was a tiny one, and so overgrown with tall weeds that from a distance it looked like a pyramidal basket of verdure. With the exception of a colony of monkeys who bustled away to a few mango trees at our approach, the place seemed uninhabited. In this virgin forest of thick grass there was no trace of human life. . . . The grass under which we stood like insects under a rhubarb leaf waved its feathery many-colored plumes much above the head of Gulab-Singh (who stood six feet and a half in his stockings) . . . from a distance it looked like a waving sea of black, yellow, blue, and especially of rose and green. On landing we discovered that it consisted of separate thickets of bamboos, mixed with gigantic sirka reeds which rose as high as the tops of the mangoes. It is impossible to imagine anything prettier and more graceful than the bamboos and sirkas. The isolated tufts of bamboos show, in spite of their size, that they are nothing but grasses, because the least gust of wind shakes them and their green crests begin to nod like heads adorned with long ostrich plumes. There were some bamboos there fifty or sixty feet high. From time to time we heard a light metallic rustle in the reeds, but none of us paid much attention to it . . .

The sun had set, and we were told that supper was ready . . . As the last golden ray disappeared on the horizon, a gauze-like veil of pale lilac fell over the world . . . The phosphoric candles of the fireflies began to twinkle

here and there, shining brightly against the black trunks of the trees, and lost again on the silvery background of the opalescent evening sky. But in a few minutes more, thousands of these living sparks, precursors of Queen Night, played round us, pouring like a golden cascade over the trees and dancing in the air above the grass and the dark lake . . .

We were waiting for the "concert" which the Takur had promised us. "Be patient," he said, "the musicians will not appear before the moon rises." The fickle goddess was late: she kept us waiting till after ten o'clock. Just before her arrival a sudden wind rose . . . In the general silence we heard again the same musical notes which we had passed unheeded when we first reached the island, as if a whole orchestra were trying their musical instruments before playing some great composition. All round us and over our heads vibrated strings of violins, and thrilled the separate notes of a flute.

In a few moments came another gust of wind tearing through the reeds, and the whole island resounded with the strains of hundreds of Aeolian harps. And suddenly there began a wild unceasing symphony. It swelled in the surrounding woods, filling the air with an indescribable melody. Sad and solemn were its prolonged strains, like the arpeggios of some funeral march; then changing into a trembling thrill, they shook the air like the song of a nightingale, and died away in a long sigh. They did not quite cease, but grew louder again, ringing like hundreds of silver bells . . .

Suddenly the vision is changed; now it is a stately cathedral and the thundering strains of an organ rising under its vaults. The powerful notes now rush together, now spread out through space, break off, intermingle, and become entangled like the fantastic melody of a delirious fever . . .

Alas! the charm of these sounds is soon exhausted, and you begin to feel that they cut like knives through your brain . . .

"For God's sake stop this, Takur! . . ." shouted the colonel . . .

The three Hindus burst out laughing; and even the grave face of the Takur lit up with a merry smile.

"Upon my word," said he, "do you really take me for the great Parabrahm? . . . Ask for something easier than the instantaneous uprooting of all these bamboos."

"I beg your pardon; I thought these strange sounds were some sort of psychological influence."

"So sorry to disappoint you, my dear colonel . . . Don't you see that this wild music is a natural acoustic phenomenon? Each of the reeds round us—and there are thousands on this island—contains a natural musical instrument; and the musician, Wind, comes here daily to try his art after nightfall."

—*Caves and Jungles of Hindustan*

* * * *

H. S. O. (*Incident in Benares*): . . . There was a glorious moon, shining day-bright out of a sky without a cloud . . . turning our white bungalow into an ivory palace and silvering the water of the lotus tank . . . At last some of the Pandits took leave, and the rest of us went within. The talk was upon the subject of Yoga.

"Matam Plavatsky," said Dr. Thibault . . . (I ask my friend's pardon for transcribing his then accent and words, but the scene comes back to me so vividly that I can almost hear

him speaking) . . . "dese Pandits tell me dat untoutedly in te ancient times dere vere Yogis who hat actually teveloped the Siddhis tesccribed in the Shastras; tat tey coul't too vonterful tings; for instance, tey coul'd make fall in a room like dis a shower of roses. Put now nobody can do dat." . . .

He had no sooner pronounced the last word than H. P. B. started up in her chair . . .

"They say no one can do it now? Well, I'll show them; and you may tell them from me that if the modern Hindus were . . . more like their ancestors in many ways, they would not have to make such a humiliating confession, nor get an old Western hippopotamus of a woman to prove the truth of their Shastras!"

Then setting her lips together and muttering something, she swept her right hand through the air, and bang! on the heads of the company fell about a dozen roses. As soon as the momentary shock was over, there was a scramble for the roses, but Thibault sat as straight as a post . . . Towards the end of the evening, in a pause in the conversation, he turned to H. P. B. and . . . said that, as he had not been so fortunate as to get one of the roses that had so unexpectedly fallen, might he be favored with one . . . ?"

"Oh yes, certainly," she said . . . and making another of her sweeping gestures, down fell another shower of roses, one rose actually hitting the doctor on the top of his head, and bounding into his lap as he sat bolt upright. I happened to be looking at him at that moment and saw the whole incident. Its effect was so funny as to set me off into a gale of laughter. He gave a very slight start, opened and shut his eyes twice, and then, taking a rose and looking down at it, said with imperturbable solemnity:

"De veight mooltiplied py te felosity proves dat it moost haf com from a creat distance."

—*Old Diary Leaves*

As we have been from the first, so are we now united in purpose and zeal and ready to sacrifice all, even life, for the promotion of Theosophical knowledge, to the saving of mankind from the miseries which spring from ignorance.

—H. S. OLCOTT and H. P. BLAVATSKY, *Lucifer*, 1888.

Reminiscence

C. JINARAJADASA

I MET George Arundale for the first time in London either in 1890 or 1891, when he returned to England after being for a period at school in Germany, at Wiesbaden. I recall his telling us about Kriegspiel, the war game among the boys after school, with the boys in two companies being trained to understand how to fight in a real war. We have still at Adyar his school papers with marks for languages, arithmetic, good conduct, etc. marked by his school-master. Later I saw much more of him, as at Cambridge he and I entered the same college. He studied Criminal Law and Moral Sciences and after the Tripos examinations got his two degrees of B.A. and LL.B. I studied Constitutional and International Law and Sanskrit but got only my B.A., as owing to ill-health I had to drop out of the law examination. During his studies in Moral Sciences he had over three years to study Political Economy. Of course he passed in that subject, but with the strange result that ever since he has never opened his mouth on the subject of Economics. This I have held against him as a grievance, as when some of us had to tackle the subject I had to "mug up" Economics in the course of a few months so as to have some ideas of how we Theosophists are to approach that confused topic.

Dr. Arundale intended once to be called to the Bar and was entered at the Inns of Court as a member of the Inner Temple. He ate the regulation number of dinners each year and passed some of the exams, but did not take the final exam and so was not called to the Bar. He is the only one among us who is really a Citizen of London—I mean not merely born a Londoner but that he is a citizen of the old Corporation of the City of London with its Lord Mayor and its several "Livery Companies." I believe he is a member of the Pewterers Company and one of his privileges is that should he be destitute in his old age he can receive a few pounds pension to starve upon, from his Livery Company.

Dr. Arundale is very much drawn to heroes and while he was the Minister for Public Instruction in the State of the Maharajah of Indore, he organized a Hall of Heroes where he put in various pictures and busts. I do not know frankly whether the youth who came to his Hall of Heroes gained any real inspiration

from the characters held up for their imitation. After finishing at Cambridge he spent several months in Paris, as he was drawn to the character of Napoleon. He spent much time trying to get at the original sources at the Bibliothèque Nationale. It was as the result of these historical studies that he was elected a Fellow of the Royal Historical Society.

In 1902 he offered himself to Dr. Besant and she accepted his services. He and his aunt, Miss Francesca Arundale, went to Benares and there settled down. He became first Headmaster of the Central Hindu School and later Vice-President and Principal of the Central Hindu College. His influence over the college boys was splendid, and both the masters and the old school boys still have a deep gratitude towards him. During the school and college hours he was the Englishman in English clothes, as was necessary at the time because of the Government's suspicion towards the Indian attempt at education as having something sinister and revolutionary about it. But after college hours he promptly went into Indian clothes. I recall how every evening he made it a point to go to the hostels or boarding-houses to inquire into the welfare of the boys and young men. Dressed as he then was as an Indian, they recognized that he had ceased to some extent to be the Englishman, and this enabled him to get their confidence on many matters that they would not have mentioned to an Englishman. The influence of the C. H. C. during the period when Dr. Besant was its chief inspirer, with her faithful knight George Arundale to carry out her wishes, is almost akin to the stamp which Eton and Harrow have given to their boys. Many of the men in North India prominent in public life today have imbibed the C. H. C. spirit of the old boys.

Dr. Arundale of course met Bishop Leadbeater as a boy in London. I was staying at the house of the Sinnetts when Bishop Leadbeater acted as tutor to Denny Sinnett and myself. I do not now recall if George ever joined our studies but if so it must have been for a very short period because afterwards he went to a day school in Bayswater.

At Christmastime in 1910, Dr. Arundale, with a band of his group of students interested in spiritual matters, came to Adyar for a Con-

(Concluded on page 256)

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Our Unchanging Purpose

In this month of commemoration of the founders and the founding of The Theosophical Society, we can find no more fitting editorial material than that provided in a letter written shortly before his recent death by Mr. A. C. Fellows, for over forty years a member of the Society and for the last ten years secretary of the lodge in Toronto. We are indebted to the *Toronto Theosophical News* for the letter written to a fellow member—

"With reference to the discussion that took place during the meeting of the Committee last Monday. I understood you to say that the Society had failed in its mission on the grounds that the Society had made no organized attempt to ameliorate the lot of humanity and had failed to organize reforms to that end.

"You will have noticed that I and some others present disagreed with your point of view . . . My opinion and that of many other Theosophists is . . . that the real mission of The Theosophical Society is of a purely spiritual nature . . . and that the Society has not yet failed.

"The Society was founded by two of the Masters of the White Lodge, for the purpose of combatting the materialistic outlook of mankind as a whole, and also as an attempt to inculcate the idea of Brotherhood. For this purpose some great and important Truths which had long been forgotten by the world were given to the Society, with the charge to make them known and to spread them as widely as possible throughout the world.

"It was realized that unless man's nature could be changed, and the only way to change it was by the acceptance of those truths, that the future of mankind was black indeed, and might even end in the annihilation of the race. The mission of the Society is therefore of the most vital importance, and a more altruistic objective could hardly be conceived . . . If the Society fails to carry out this work, if it embarks on side issues such as organizations for the amelioration of the present conditions or expending its energy in trying to carry out reforms, it is wasting its energy and diverting it from its true mission . . . The Society's one mission is the attempt to change the hearts of men; the magnitude of such a mission makes such questions as unemployment and other present social evils sink into insignificance in comparison with the nigh overwhelming task that the Society has been asked to perform.

"If men's hearts are to be changed and can be changed, then all the social evils would of themselves disappear . . . There are thousands of charitable organizations in the world today, there are literally millions who are interested in world and national reforms. Any Theosophist as an individual can link himself up with them and at the same time carry the Theosophical principles with him and work for humanity . . . but as members of the Society let us never forget that our real mission is to teach and promulgate the great Truths committed to our charge in the attempt to redeem man from his animal nature and make him truly human. Can we conceive a more altruistic task? . . .

"I will in conclusion quote a passage from H. P. B.'s message to the first Convention of the American Theosophical Society in 1888; she treats of this matter in far abler words than I can:

Theosophists are of necessity the friends of all movements in the world, whether intellectual or simply practical for the amelioration of the condition of mankind. We are the friends of all those who fight against drunkenness, against cruelty to animals,

(Concluded on page 264)

The Original Lodge

DOROTHY ASHTON

The first thing which strikes one about the founding of the Society is the apparently casual nature of the formation of the first nucleus in New York. It was just a sudden resolution framed and passed after a lecture on Egypt—to form a society of people interested in occultism.

But we know that the Society was built from within outward and that it was all planned, that the two Adepts whom we associate with the Society had sent the founders to meet in America for the purpose and that H. P. B. had definite instructions from Them. She says: "Orders received from India direct to establish a philosophico-religious society and to choose a name for it—also to choose Olcott." And again: "Morya brings orders to form a society, a secret society like the Rosicrucian Lodge. He promises help."

This first nucleus in New York, "the original lodge" in the most literal sense, was purely a study group; but as the Society grew and branches were formed, it became necessary to formulate its aims and objects, and in a few years this was done on the basis desired by the Masters, and Brotherhood was soon the dominant idea. The Master Koot Hoomi had written: "The Chiefs want a Brotherhood of humanity and a real universal fraternity started."

So the objects of this new Society were to form this universal fraternity without any restricting qualifications, to study the philosophies of the East and occultism, and to oppose materialism; this last was done by H. P. B. with great gusto in her writings and by her phenomena.

The new Society grew apace, spreading all over the world, and many new branches were formed. The direct help and power of the Masters was the force behind this expansion—Theirs the life which welled up in each new center. In addition, the Society was the channel for a dynamic stream of thought and knowledge turned on the West for the first time. Olcott says: "We knew not, but those Adepts knew, that we two were to serve as the necessary nuclei for the concentration and diffusion of that akashic stream of old Aryan thought which the revolution of cycles had brought again into the focus of human needs." It was these things and background which

made our Society and every center within it unique.

At first we hear of the "Parent Society" and its branches, but in 1883 the term "lodge" was used in London and became general, based on the use of the term by the Brotherhood of Adepts to whom the two Masters interested in the Society belonged. A lodge was and is a working unit, a group of members of all grades and types welded into a living whole, whose vitality and energy is greater than that of its component parts. When such a group has a sense of dedication it is a channel for the Masters' power, and inner work is done through it, as well as outer work by it.

From the first, lodges were autonomous in carrying out their work in their own way under the objects of the Society, but they could forfeit a charter, for misbehavior. There was in these early lodges a ceremonial flavor about the proceedings, lacking today. New members were initiated into the lodge with elaborate ritual, and we read of the London Lodge as having secrecy, signs and passwords, etc. Then, as now, the Masters guided and helped Their Society, but today They are more in the background. We must stand on our own feet and make some decisions ourselves; then, those two Adepts who had made themselves responsible for the Society helped H. P. B. and Col. Olcott, not only in broad policy but in detailed instructions *re* Lodge work and officers. Letters giving such instructions fell through the train roof when Olcott was traveling and thinking ruefully about the difficulties of a certain center. And when there was a squabble in the London Lodge as to who should be President, the Master Koot Hoomi writes: "To the members of the London Lodge, friends and opponents" and after some advice ends His letter by saying flatly that if the two people concerned (both candidates for the presidency) cannot agree to disagree "We can have no hand in the further development of the London Lodge!" And He says elsewhere that the usefulness of a lodge depends largely on the discretion and zeal of its principal officers. The same Master also insists that a lodge should have a "mission"—meaning presumably that the teaching must be applied, lived and passed on or the inner channel becomes choked and

the flow of lodge life ceases. He says: "Let every branch before it is chartered choose some one object to work for, an object naturally in sympathy with the general principles of the T. S., yet a distinct and definite object of its own, whether religious, philosophical or educational."

These early lodges had the great privilege of receiving the basic principles of Theosophy, put for the first time in Western terms, straight from H. P. B. who was the Masters' direct instrument. Much sound study and digestion of these truths must have taken place in lodge circles—when *Isis* and *The Secret Doctrine*, the Masters' own letters and *Esoteric Buddhism* had to be tackled "neat," so to speak, without a settled terminology, and without the later help of A. B.'s and C. W. L.'s work. Comparative religion received considerable attention also, and lodges regarded it as part of their ground work to assemble the libraries necessary for the study of these subjects.

Although the founders gave public meetings in the large towns and H. P. B. dealt with a stream of visitors and inquirers wherever she was, propaganda as a lodge activity is not mentioned till 1887, when the Blavatsky Lodge here in London proposed to diffuse Theosophy

both "collectively and individually" including public lectures, and caused some argument and resignations.

One aspect only of early lodge life remains to be mentioned—that of the training of members. Under our third object (powers latent in man) H. P. B. taught the more advanced pupils who formed the second section of the Society, the Masters being regarded as the first.

But apart from this, lodge life *is* a training ground and egos in the group are tested and sorted as to their fitness for future work and use. The only difference in the early days was the greater intensity of conditions, the presence often of the founders, the more immediate influence of the Masters and the difficult nature of the pioneer work in a world more materialistic than we now realize. All this stimulated both good and bad qualities in the workers, and those who could not respond fell out in one of the many crises which shook the Society. For this reason the history of these early lodges when looked at from the outside was distinctly stormy; from within, however, both the Society and its units grew steadily and passed through the probationary period and became "safe" for their future work.

—*News and Notes*, Sept.-Oct., 1943.

Dr. Besant's Birthday

Remembrance at Olcott Shrine Room Oct. 1, 1943 8:30-8:45 A.M.

Arranged by JOY MILLS

Music: "Largo" by Handel

Chairman: The life of love never gives liberation from service, and as long as eternity endures, the soul that loves works for and serves the universe. We are met this morning to commemorate the birthday of a great server, Annie Besant. The theme of this short program is: Annie Besant, Servant of the Masters.

Unison: "O Hidden Life, vibrant in every atom,
O Hidden Light, shining in every creature,
O Hidden Love, embracing all in oneness:
May each who feels himself as one with thee
Know he is therefore one with every other."

Leader: To Annie Besant, faithful servant of the Masters, Lover of Truth, and Friend to all creatures, let us dedicate this little while that we spend in her presence. The outer world may know her as the author of a hundred books, the deliverer of twice ten thousand lectures, the inspirer of a hundred million people, the great dreamer of a new world of peace and good-will, a new union of the people of the earth. We may know her as the loyal and faithful server of the Elder Brethren; let us hear her call:

A Voice: "I summon you, my Brethren, to set your hands with me to this great task . . . to repay, as far as you can, by helping in Their work, the loving care showered upon you by our Elder Brethren. Come with me

(Concluded on page 260)

The Metaphysics of Theosophy

FREDERICK H. WERTH

I. Foundations of Theosophical Metaphysics

THE word "Theosophy," derived from the Greek *theosophia*, meaning "divine wisdom," dates back to the third century A.D. when Ammonius Saccas, the Alexandrian philosopher, started the Eclectic Theosophical System. Although the word Theosophy was coined at that time, the wisdom to which it refers dates back as far as man himself. Known in the West as Theosophy, it has been known in the East for centuries by the Sanskrit term *Brahma-Vidya*, God-Knowledge, or God-Wisdom.

In Baldwin's *Dictionary of Philosophy and Psychology*, Theosophy is defined as:

- a) A stage into which philosophic reflection passes when its primary data are God, and an organ through which He is revealed or mystically intuited.
- b) . . . In the first or general sense most oriental thinking is Theosophical. Modern thought first became distinctly so in Neo-Platonism, but the tendency has survived down to the present, and has taken on various embodiments.

Hasting's *Encyclopaedia of Religion and Ethics* states:

Theosophy, in the modern as in the ancient world, proclaims the possibility of such knowledge, as the inevitable result of the immanence of God. Man is essentially a spiritual being, his self, or spirit, being an emanation from the Universal Self, or Universal Spirit, God, as a ray is an emanation from the sun. Hence, to know himself, his deepest self, is to know God. The word *Theosophy* has, further, historically a second meaning: it denotes a body of truths, or facts, concerning God, man, and the universe; and these may be conveniently classified under three heads: religion, philosophy, and science.

Hasting continues by stating that Theosophy is concerned with the body of truths handed down to us from all civilized countries, and by a "long succession of prophets, teachers, and writers."

The teachings of Theosophy may be traced in the Indian *Vedas*, *Upanisads*, *Puranas*, and the *Bhagavad-Gita*; in Chinese Taoism, and the writings of Lao-tse; in the Egyptian *Book of the Dead*; in the Hebrew *Kabbala* and *Talmud*; and in the writings of the early Christian Church Fathers. This wisdom-tradition is found in the writings of such philosophers as Plato, Pythagoras, Plotinus, Iamblichus, Dun Scotus, Bruno, Boehme, Eckhart, Hegel, Bergson, and many others.

According to Hasting, the doctrine of Theosophy may be subdivided as follows:

Philosophic teachings:

- a) Idealism: Consciousness is primary.
- b) Universe is the Manifestation of the Logos.
- c) The immortality of the soul.
- d) Reincarnation.

Scientific teachings:

- a) Scientific investigations.
- b) Discovery of natural laws.
- c) Cause and effect (law of action and reaction).
- d) Evolution.

Religious teachings:

- a) The unity of God.
- b) The trinity of the manifested God.
- c) The hierarchy of beings.
- d) Universal brotherhood.

In a discussion of the metaphysics of Theosophy, we shall be confined to a consideration of the first subdivision, the philosophic teachings.

Some of the earliest literature on Theosophy dates back to about 3,000 to 1,500 B.C., to the sacred scriptures of the *Vedas*, which means "knowledge." The *Rigveda* is the oldest of the four *Vedas*, and consists mainly of hymns dedicated to the powers in nature—the sun, moon, wind, rain, etc. The two gods with whom the hymns are chiefly concerned are Indra and Varuna, the former representing a powerful warrior, the latter, a god of the sky or heaven. Varuna has often been identified with the Zoroastrian Ahura Mazda, the "Wise Lord." The Tenth Book of these hymns gives evidence of the serious quest for truth, the yearning to know the whence of this world, and who the ruler and creator is. The following lines indicate the seer's attempt to pierce behind the powers of nature in the hope of understanding the *real*:

Germ of the world, the deities' vital spirit,
this god moves ever as his will inclines him.
His voice is heard, his shape is ever viewless.
Let us adore this wind with our oblation.

The *Upanisads* (800-600 B.C.) represent a different phase of Hindu thought. Brahma is here designated as the One Supreme Being; the individual who seeks to understand the real, must know his identity with Brahma. "That art thou." "Whoever thus knows *I am Brahma* becomes this All. Even the Gods have

no power to prevent his becoming thus, for he becomes their soul (*atman*).” The individual thus no longer worships the gods indiscriminately, but seeks to identify himself with the One Divine Source of all life, Brahma.

The word *Upanisad* means “to sit,” signifying that these books are the result of long meditation upon the reality of the world. The aim is not to continue the sacrifices of the former Vedic teachings, but to seek enlightenment within one’s self, to understand the Supreme Power in the world. The *Upanisads* are primarily interested in the doctrine of re-incarnation, and the means of release from the wheel of repeated births to enjoy the bliss of Brahma. The final secret, according to this doctrine, is that the individual and Brahma are one; that the reality of the external world is identical with the reality of the *self* within the individual. In short, “The Universe equals Brahman.”

A third great Hindu scripture is the *Bhagavad-Gita*, a portion of the great Indian epic, the *Mahabharata*. The war which forms the basis for that epic is believed to have been fought in the thirteenth or fourteenth century before Christ, but the writing is much later and it is difficult to date the portion known to us as the *Bhagavad-Gita*, or “Song of the Blessed One.” In the Everyman’s Library Edition of *Hindu Scriptures*, we read:

When we turn to this Scripture (the *Bhagavad-Gita*), we find ourselves in what is unmistakably a new religious milieu. Its relation with the ancient tradition is maintained through the fact that always behind it looms the Vedic deity Vishnu. But the fact that with Vishnu has come to be associated the doctrine of “avatars” or descents has made it possible for various newer and more popular worship to be linked up with him and to share in his prestige. One

of these was associated with the hero-god called Krishna, who had drawn to himself many followers and who evoked from them a fervent devotion which was known as “bhakti.” Thus, while other Vedic deities were fading from the scene, these worship obtained for Vishnu new vigour and a wider range of influence.

The story of the *Bhagavad-Gita* centers about the manifestation of Krishna in human form, to give a doctrine of truth. Like the *Upanisads*, the *Gita* directs its attention upon the one Reality, on the One Life which manifests itself in the universe. The doctrine of evolution and re-absorption is presented, teaching that the universe is evolved out of the one primordial matter and returns to it again. The similarity of this to the theory of world-periods as advanced in modern Theosophical literature is evident.

The *Bhagavad-Gita* prescribes two ways of attaining truth, or union. One way is to seek after true knowledge, the knowledge that all life is one; that the life in the universe is a manifestation of the One Supreme Life. The other way to attain union with the Supreme is through right action, by unselfishly dedicating one’s duty to Krishna. This is the doctrine of *dharma*, of doing one’s own duty, dedicating it to the Supreme:

Better death in the performance of one’s own duty and tasks, than victory in performing the borrowed duty of another. Do the task at hand . . . Perform thy tasks for the sake of Duty to the Real Self alone, and for no other motive.

References: *Hindu Scriptures*, Nicol Macnicol (Everyman’s Library Edition); *A Student’s History of Philosophy*, A. K. Rogers; *The Bhagavad-Gita*, Ramacharaka; *The World’s Living Religions*, Robt. E. Hume; *The Theosophy of the Upanishads*, Anonymous.

(This is the first in a series of six articles. Ed.)

If proof of prophecy is in the future thereof, it must be admitted that at least on one occasion Mme. Blavatsky came off handsomely. Thus in the year 1888 she foretold in no uncertain terms that between that date and 1897 (note the precision!) some very great discoveries would be made in the exact sciences which would revolutionize the whole trend of science, “and materialistic science will receive a death blow.”*

And, actually, in 1895 Roentgen discovered the X-ray; in 1896 Zeeman discovered the polarization of light, and Curie radioactivity; 1897 Lorentz made the preliminary discovery of the electron and the same year Thomson achieved the definite discovery of it.

*Secret Doctrine,
Vol. I, Pages 6-12

—JOHN CURNOS, *A Book of Prophecy*

Olcott Nature Notes

Contributed by Staff Members

THIS autumn at Olcott, and magic is in the air! Enchantment is found at the bend of the road by the library. In the midst of six large apple trees it is perfect fairyland, and you linger to admire the symmetry of the trees as their branches, laden with red apples, touch the ground. A picturesque scene is harvest time, at five o'clock in the afternoon, when the girls climb on step-ladders to gather the apples for pies and canning or for storage in the root-cellar—promise of future enjoyment during the long winter months at Headquarters.

« » « »

A glimpse of the grove, in the radiance of the sunlight. The trees stretch high into the sky, wearing the brightness of the season, showing the mellowing shades as the sprays change texture from the soft warm greens of summer to the yellows of fall. Dark red tones—one finds them here and there. The trees indicate their enjoyment of the season by the occasional tossing off of some leaves. The blue spruce stands guard at the entrance to the grove; he is shining in a silver glory of light; blue and white clouds overhead.

« » « »

Dickie, Sr. (taking a bird's eye view of Olcott) balanced himself on the limb of the great elm while his mate coaxed breakfast into baby's tiny beak. "Now, my angel," said he, "do you still call me the impractical dreamer because I was swayed by the Great One, Silver Wings, who stopped us on our weary flight and bade us welcome to this heaven world? You wouldn't believe the wonders He told us were here—complete security, plentiful food, friendly surroundings. And best of all the humans who live here surround us with their gentle and protective vibrations. Was I not wise, my love, to listen to my heart?"

Mrs. Dickie, the practical: "Come out of your rosy halo, my day-dreamer. Dickie, Jr. is hungry and cannot live on dreams." Dickie sighed and, whirring away into the sunlight, thought sadly on the inconsistency of the female.

« » « »

Noon hour, and warm October sunshine out in Besant Grove. What entertainment would Nature provide this day? . . . Spreading my camp-pad under the Russian olive tree and

with sun-glasses for the upward view, soon the presence of dozens of tiny birds was made known to me. What could account for such numbers of them on a single bough? With motions swift, graceful and certain they flew among the silver leaves glistening in the strong light of the sun, apparently expressing only the joy of living.

But not that alone, observation disclosed. The air was teeming with microscopic iridescent-winged insects clearly visible in the sunshine—easy prey for our hungry friends, the pewees. Their aerial darts were efforts at food-gathering, and how joyously they sought their maintenance. Would that all *humans* the world over could sustain their needs so happily!

« » « »

There are a few pretty "miniature lakes" on the Headquarters grounds—tiny sky-mirrors, one having various kinds of fish, mostly gold-fish. They do beautify the grounds very much indeed. (Yet I often wish they were very much larger. How we would enjoy a little skating in the winter time!)

« » « »

It is now all but impossible to distinguish the outline of the tent. Only where the platform stood now lingers a strip of buff-colored grass trimly defined on this first day of October.

"I shall go over," I said, "and discover who gave the tulip tree. Some lodge will want to know that this year for the first time it blossomed."

The sunlight swam with butterflies—great yellow swallowtails, little sulphurs, the common blue. I lifted the plaque on the tulip tree. Neither date nor donor was listed. Four words only: IN HONOR OF PYTHAGORAS.

« » « »

Just now there is little to be seen in the garden by the willows. But in spring there is a riot of bloodroot, trillium, Virginia bluebell, columbine—more than fifty varieties of wildflower.

The herb garden, nestled unobtrusively among the apple trees, produces no showy blooms; its bouquets are a joy to the culinary artist. From this garden the kitchen is supplied with basil, sage, summer savory, tarragon, sweet marjoram; with dill, burnet, borage, chives and chicory—these giving to our salads,

soups and nut-loaves that "certain something" which helps to make Olcott meals delightful. There are fragrance herbs, too: lemon balm, lavender, rose and oak leaf geranium!—and medicinal herbs, although these are not utilized (except, perhaps, as beauty is medicine).

« » « »

Any observant driver on Illinois highways notes in late September and early October the migration of the deep brown hairy caterpillars. Every few hundred yards one sees one of these "beating it" across the forty foot stretch of concrete from the verdant grass shoulder on the one side to an identical grass strip on the other. Have they come a long distance and are they traveling far? Or is it just a roadside to roadside migration? I do not know the answer, but they seem to be bent upon some very definite goal. Never is one seen traveling along the highway or at an angle—always directly across at right angles to the road, undeviatingly taking the shortest distance to the opposite side; no wasted wandering, a clear-cut purpose in course of fulfilment. And every fall they cause me to be thoughtful and deliver to me their message.

« » « »

The leaves have turned russet and golden, red and brown, and some of them are falling. It has been raining steadily for several hours. The robins are very wet and discouraged, and the beautiful red, gold and russet colors are beginning to look sodden and heavy. A lone rabbit eating his lunch outside my window had to stop in the middle of it to shake the water out of his fur.

« » « »

It was the hour sacred to the lamp. The day had been brilliant with many colors. Now we sat in silence, in the hushed communion of remembrance; the brilliance of the day was stilled as the western sun cast shadows of vine against the drawn shade. Suddenly a small bird alighted on the vine; his silhouette blended into an exquisite pattern, full of rare beauty, of vine and bird. All the wonder of Olcott, the splendor and the stillness, lay like the touch of the Master's hand in that delicate tracery of bird and leaf.

« » « »

With ceremony lavish, sepia and grey October has again put on her joyous pageant of death, showing us how beautiful is death when Nature has full sway. The myriad leaves, their labor well done, have added full share to the growth of their lord, the tree. Their life released from incarnation has become again united with the energy of the whole, where in heavenly bliss the work of the next incarnation is being arranged—modeled in buds now dormant but ready for the vernal impulse of expansion.

These leaves, these discarded bodies of the leaf personalities, are gaily bedecked in token of the joy of the elements in their return to their heavenly home. The life that formed and used the foliage is gladly returning to the life of the tree; the mineral life is joyful, too, as it returns to its kindred of the soil. Thus we find all Nature rejoicing in this annual "death."

Should we also not find in death the same spirit of peace, thanksgiving and joy?—echoing Nature's wisdom "Thanks be to God!"

The Secret Doctrine should be studied through the use of the will, rather than through the use of the mind. The more we use the mind in studying *The Secret Doctrine*, the more confused we become . . . If we take here, there, and elsewhere, some or all of the pregnant sentences, and look at them . . . through the will, through power, through the creative spirit, they will have a meaning far different than the very restricted meaning they have when analyzed through the mind or the emotions.

I feel myself—I was almost going to say—"antagonistic" to study classes in *The Secret Doctrine*. They are almost sure to be mind-classes. The only study classes I should care to join would be study classes in which each person meditated on certain highlights in *The Secret Doctrine* and gave forth these highlights as the result of his meditation . . .

—G. S. ARUNDALE,
The Theosophical Worker,
November, 1942

Successful Service Series

XVI. "The Stranger within Thy Gate"

E. NORMAN PEARSON

THE moment a "stranger" crosses the threshold of our lodge hall, opportunities (shall we say "duties"?) are placed before us which, as Theosophists, we cannot—must not—overlook. He enters, a "stranger." No time must be lost in changing his status. He must become a friend.

NO ONE SHOULD EVER ENTER A THEOSOPHICAL GATHERING OF ANY KIND WITHOUT MEETING SUCH AN HONEST, CORDIAL AND REALLY WARM-HEARTED WELCOME THAT HE IMMEDIATELY FEELS HE IS AMONG FRIENDS.

This does not call for a display of exaggerated sentimentality; no "gushing"; no hyper-emotionalism. Just a straightforward, forthright welcome, conceived in good-will, clothed in good words—simple and direct, and expressed with honest intention. As a Society the first object of which is to found a nucleus of the Universal Brotherhood of Humanity, we cannot do less than this. We must show that the brotherhood we seek to expound has driven its roots into the depths of our own hearts.

Many people have testified to the value, and to the need, of this very thing. Some have told of their first entrance into a Theosophical gathering and of the friendly contacts which were made; of how they were made to feel that they were welcome, and how they sensed at once the atmosphere of good comradeship which pervaded the place. Some, alas, have told a different story!

In order to accomplish this needed service, careful organization is necessary, for it must be carried out properly and it must be done continually. Of course, some one person should be placed in charge, for someone must be responsible for co-ordinating the efforts of those who take part in the work. His title? Relatively unimportant; but shall we call him the "Head Usher"?

Perhaps the most important faculty which one who performs this duty should possess is that of making people feel at ease through his welcome, avoiding frigid formality on the one hand and a boisterous informality on the other. He should be able to meet people with

a friendly smile, a cheery word and a cordial hand-shake. But, above all, he must be really convinced of the importance of his work and be ever on the alert to keep it well organized and really doing the things it should be doing. He should have properly trained and permanently appointed helpers and should augment this staff by pressing into service members who are present at any gathering, if circumstances should make it necessary. He and his assistants should be in evidence, near the entrance or at other points where their duties may call them. His assistants should help in seating the audience, keeping ventilation and temperature to a comfortable degree and performing any other needed services.

And about "atmosphere"! That is built by the lodge members themselves, each one consciously or unconsciously doing his part. As students of occultism we know full well the power of thought. A lodge of friendly people will build for itself a friendly atmosphere and those who enter that aura will feel its friendliness. Jealousy, suspicion, gossip in the lodge room, will—would—but, no, there *could not* be such things in a Theosophical Lodge Room!

So, a friendly welcome *before* the meeting. And a friendly atmosphere in which the meeting may be held. Then, once more, the usher assumes a position of paramount importance—he and every other member who can possibly be assembled to help him. Ushers and helpers should be on hand to talk to people *after* they have heard the speaker's message, to answer any questions and to tell more about Theosophy and the local work. In order that a member may be recognized as such, it is suggested that each wear a simple identifying badge (such as a Theosophical emblem, perhaps) against the background of a small piece of suitable ribbon.

Presidents: will you not see to it that your lodge is organized for this important work so that it is done consistently and effectively? Members: you can help to convert that stranger into a friend. It's a good work, isn't it! Let us make it an outstanding feature of our activities.

Adyar Survey

THE next International Convention will give consideration to the question: "What shall Theosophy and The Theosophical Society give of their leadership to the post-war world?"

1. To promote its material well-being (The application of Theosophy to Politics, Economics and Industry);
2. To promote the well-being of its youth (The application of Theosophy to Education);
3. To promote its cultural well-being (The application of Theosophy to Religion and the Arts);
4. To promote its ever-increasing Truthfulness (The application of Theosophy in intensification of a universal, eager, and free search for Truth);
5. To promote its Universal Brotherhood (The application of Theosophy to the Individual).

In the Watch-Tower Notes to appear in the August number of *The Theosophist*, Dr. Arundale makes clear his purpose and asks for the co-operation of members everywhere. He does not wish them in their comment to be restricted to the questions as he has presented them above. However, as he says, "While the general plan of Theosophy and of The Theosophical Society must be as we have always had them, there are surely special highlights needed to be emphasized both for the transition period between the old world and the new and for the special needs of the new world. . . . is there not a special Theosophy, within the general, which must be placed before the new world as it settles down to new functioning?"

The President does not think that there can be any official pronouncement since "the first Object of the Society does not permit of our movements being in any way sectarian." He is thinking of the individual leadership of members of the Society by virtue of their knowledge of Theosophy and he wants statements from the members as to the conclusions

they draw from their Theosophical insight, for which purpose he suggests first a study of H. P. Blavatsky in the search for answers to his questions, and that these answers be found not so much in what H. P. B. has written as "from the conclusions which the student is impelled to draw from the spirit which she has set on fire in him" and which should help the student "to lay his own individual foundations" for the structure of the new world. It is of these foundations that he desires to hear from members. He suggests that other classical sources of Theosophical inspiration should also be sought. It is his desire not only that individual members write him but that if groups give consideration to these questions he shall be advised of *discussion trends*, giving the opinions of all elements in the group—minorities as well as majorities—without any formal decisions. Least of all does he wish any particular existent scheme or plan to be named for adoption, since it is not an examination of already proposed programs for reconstruction and post-war benefit that is wanted but the individual Theosophist's application of his Theosophy.

As regards The Theosophical Society in the post-war world, the President desires to understand what its members individually see that they can or should do in their capacity as members—in what ways they will individually engage as Theosophists in helping to lay the foundations of the new world in the various fields of reconstruction: politics, economics, industry, education, religion, etc. He wants the world to know that Theosophists throughout the world are alive individually to their duties and opportunities. Answers should be given principally "from a general world point of view" and should be brief and to the point without detailed supporting argument. They should if possible reach Adyar by December 15, in time for the International Convention. That will require air mail. More complete replies and supporting data could follow later.

It is easy in the world to live after the world's opinion; it is easy in solitude to live after our own; but the great man is he who, in the midst of the crowd, keeps with perfect sweetness the serenity of solitude.

—RALPH WALDO EMERSON

Bureau of Research and Synthesis

DURING the Convention and at the request of the Ohio Federation there was presented through Mr. E. Norman Pearson to the Board of Directors a resolution of the Federation requesting the Board to investigate the possibility of establishing a Theosophical Research Foundation "to study world thought and integrate it with Theosophy." After some discussion, in which representatives of the Federation were invited to participate, the following statement was accepted as expressive of their thought and purpose:

"That there shall be created as an integral part of The Theosophical Society in America, a Bureau of Research and Synthesis.

"The Purpose of the Bureau shall be to discover through individual and collective research, new facts and viewpoints generally accepted among world thinkers, which can be correlated with the teachings of Theosophy (and are consistent with the three objects of The Theosophical Society) and to form a clearing house for the receipt and dissemination of such information.

"The Bureau shall consist of members of The Theosophical Society in America who are in sympathy with its purpose and declare their desire to be associated in its fulfillment."

With this starting point, it was agreed by the Board that, as suggested by the Ohio Federation, the proposal should be presented in THE AMERICAN THEOSOPHIST for consideration of all members, with a statement from the National President regarding it.

Before Summer School closed I had an opportunity of discussing this project with Dr. José B. Acuña and with Mrs. Charles E. Chase, both of whom have had long and successful academic experience in the educational field. It was then arranged that a conference on the project would be held in the month of September. As it transpired, I was out of town when the conference took place but Mr. James S. Perkins, who had been present at all previous discussions, acted as its chairman. Dr. Acuña and Mrs. Chase attended, together with a number of other members and Mrs. Ann Werth and members of the Headquarters Staff, some of whom had had educational experience. Mr. Pearson, who had presented the original resolution, was unavoidably absent.

From the rough notes of that conference I have gleaned the following: Dr. Acuña envisioned the aim of the project to be the collection of the facts of science in the various fields of knowledge and their synthesizing down to

a series of main principles in each. A study to cover the field thoroughly would require several years of research which would of necessity be the work of those trained in these various branches of science. The work should be done by Theosophists because only those having a knowledge of Theosophy and of the subjects investigated could with intelligence recognize the coincidence of the facts and principles. However, there was some thought that a group of the deeper students of Theosophy might concurrently study Theosophical sources, especially *The Secret Doctrine*, and produce a corresponding synthesis of principles which could in due course be correlated with those produced by the other group. Dr. Acuña was emphatic, and rightly so I think, that those participating in this or any similar program must search for truth and not merely create a system of apologetics through strained interpretations.

It was considered that some part of this technical work might have to be done by finding promising young people and sending them to college to specialize in certain fields, after which they would continue individual research toward creating a Theosophical synthesis of those fields. It was pointed out that every effort should be made to insure that such students were reasonably certain to remain interested in the project and active in Theosophical study throughout the period.

Mr. Pearson, with whom I have since discussed the matter, has thought that it would be desirable to discover individuals, preferably Theosophists, who were skilled in and would head up the various branches of scientific and other knowledge. Astronomy, biology and kindred sciences were suggested, together with philosophy, sociology, education, service and perhaps symbolism (and, of course, many others), the work in each to be graded as elementary, intermediate, advanced and true research, thus providing for all grades of workers. The number of divisions would depend upon the number of specialists who could be found to head the work.

All of this I recognize looks somewhat like planning, but these are merely suggestions which have arisen in the course of discussion, and I know that the thought of the Ohio representatives did not run in the direction of a planned program since they felt that such might appear to be an imposition of a system

of study rather than a spontaneous offering of work by the members of the Society. However, those attending the conference looked upon the program as an educational venture and felt that in order to be useful the work would have to be organized—that collective research must be planned in order that the material offered would be usable in the desired synthesis and to insure full coverage of the various fields. A plan of some kind would be necessary in order that when presented to the members each could determine where he could fit in and what his contribution could be. Only a few departments might be started at first, with the building occurring gradually as capable workers were found to develop the work in untouched fields.

It was recognized in the conference that knowledge must be humanized; that is to say, it must be keyed to life in that broader sense in which life is understood by the Theosophist. If this work were thoroughly done, it was felt that textbooks might result from it, and this fits in with thoughts expressed in more recent meetings of the Research Center in London; that its work should be developed and that ultimately The Theosophical World University might be revived as an active organization. Dr. Arundale desired this although he did not feel that such revival should be implemented at this time. The work of the Research Center in London, established in 1934,

has been carried on with substantial success but only a very small group of members have actively participated and a slightly larger group have shown interest in and supported the work of genuine research.

The proposal of the Ohio Federation is designed to extend this kind of activity and interest all through the ranks of The Theosophical Society in America and to invoke a general interest in research in Theosophy and the various branches of knowledge and bring them together that all may be the better understood and that Theosophy may be the more acceptable to students in the higher branches of learning. If successful it seems to me that it should not only have this effect but should bring the various apparently unrelated branches of science more closely into coincidence so that one contributes to the understanding of another, as Theosophy should contribute to the understanding of them all.

Such are my thoughts and my understanding of the purpose of the proposal presented by the Ohio Federation. It looks like a huge program, and ultimately it should become that, but it can be started in a small way with what we have and where we are. This presentation is merely to start discussion in the hope that many members will freely express their opinions regarding it and volunteer a specific part.

At the Feet of the Master

A Summary for Practical Use

Who wishes to succeed must do exactly what is said.—J. KRISHNAMURTI.

I. DISCRIMINATE between the real and the unreal:

- a) The right and the wrong.
- b) The important and the unimportant.
- c) The useful and the useless (or less useful).
- d) The true and the false.
- e) The unselfish and the selfish.
- f) The man and his bodies.
- g) The God in everyone and everything and the surface errors.

II. DESIRE NOT:

- a) Self in any form, however exalted.
- b) Proof of result.
- c) Psychic powers.
- d) Honor in accomplishment.
- e) Personal expression and influence.

III. PRACTICE GOOD CONDUCT:

- a) Control the mind, gaining: serenity, courage, optimism, concentration, scheduled activity, healing thought, humility.
- b) Control action, gaining: thought manifested through accomplishment, order and values, avoidance of further worldliness.
- c) Be tolerant, cheerful, one-pointed in effort and dedication, confident in the Master and in yourself.

IV. LOVE MUCH:

- a) Love God; love mankind and all that is, from God.
- b) Watch ceaselessly against gossip, cruelty, superstition; be active in doing good.

"In the Process of Common Living"

JUSTICE BRANDEIS

(The following excerpt from a letter of Justice Brandeis will appeal to many interests and many views. His warning not to expect any immediate Utopia through any processes but the slow development of men shows an insight into Nature's eternal evolutionary way. His recognition that evil must be attacked where it is found and new conditions must come through gradual improvement of our present institutions rather than by revolutionary means will appeal to practical men. His thought, so much in line with present economic trends toward co-operative effort in industry, shows that the world is catching up with his far-seeing vision. But to the Theosophist the great appeal in Justice Brandeis' letter lies in the admonition to pursue the perfection of the individual and the application of that increasing perfection to ordinary daily living. He places this responsibility at the door of the Church but the Theosophist sees it as his own. Ed.)

REFUSE to accept as inevitable any evil in business (e. g., irregularity of employment). Refuse to tolerate any immoral practice (e.g. espionage). But do not believe that you can find a universal remedy for evil conditions or immoral practices in effecting a fundamental change in society (as by State Socialism). And do not pin too much faith in legislation. Remedial institutions are apt to fall under the control of the enemy and to become instruments of oppression.

Seek for betterment within the broad lines of existing institutions. Do so by attacking evil *in situ*, and proceed from the individual to the general. Remember that progress is necessarily slow, that remedies are necessarily tentative, that because of varying conditions there must be much and constant inquiry into facts . . . and much experimentation; and that always and everywhere the intellectual, moral and spiritual development of those concerned will remain an essential—and the main factor—in real betterment.

This development of the individual is thus both a necessary means and the end sought. For our objective is the making of men and women who shall be free, self-respecting members of a democracy—and who shall be

worthy of respect. Improvement in material conditions of the worker and ease are the incidents of better conditions—valuable mainly as they may ever increase opportunities for development.

The great developer is responsibility. Hence no remedy can be hopeful which does not devolve upon the workers' participation in responsibility for the conduct of business; and their aim should be the eventual assumption of full responsibility—as in co-operative enterprises. This participation in and eventual control of industry is likewise an essential of obtaining justice in distributing the fruits of industry.

But democracy in any sphere is a serious undertaking. It substitutes self-restraint for external restraint. It is more difficult to maintain than to achieve. It demands continuous sacrifice by the individual and more exigent obedience to the moral law than any other form of government. Success in any democratic undertaking must proceed from the individual. It is possible only where the process of perfecting the individual is pursued. His development is attained mainly in the process of common living. Hence the industrial struggle is essentially an affair of the Church and its imperative task.

There is no more valuable thing possessed by an individual than an exalted ideal towards which he continually aspires, and after which he moulds his thoughts and feelings, and forms, as best he may, his life.

—H. P. BLAVATSKY

Reminiscence

(Concluded from page 243)

vention. When he expressed eagerness to "go on," Bishop Leadbeater put to him the question, "Do you mean business?" Dr. Arundale replied that he did mean business, utterly. It was then pointed out to him that he would have to give up smoking. The next day he did give up smoking straightway, though it meant a severe wrench from his pipe, for it was real solid comfort for him to sit in an arm-chair with a book and a pipe. He periodically still looks back with regret on his reformation in this matter of the pipe.

Dr. Arundale is an excellent "booster." He knew all the tricks of the auctioneer when he had to organize a Home Rule raffle and sell a walking stick worth six *annas* for six *rupees*. He is an inexhaustible source of schemes for all kinds of activities; he bubbles over with them.

One very marked characteristic in him is that the more he is abused, the more charity flows from him—and this with no sense of superiority but out of innate good will. He firmly believes that everyone has full right to his own opinion, and does not attempt to judge an individual whose opinion is, in the judgment of some of us, warped and twisted. His slogan "together differently" is a real expression of his attitude to all who aim at the same goal. The more he is criticized the more he publishes the criticism in *The Theosophist* with a mild rejoinder.

What is Dr. Arundale's record as President of our Society is open to all for examination and so I do not speak about it.

He has two typewriters at his "chowki" for he likes to work seated Indian fashion. He swings from one typewriter to another as he keeps two or more jobs going. Many times when I have seen him with fountain-pen in hand correcting or signing, he had also in the other hand a medicine glass, because though he looks well he has the habit of running a

fever every two weeks; then he never goes to bed nor does he keep still, but goes on working whether he is well or not.

Dr. Arundale likes to go to bed at 8 P.M. or as near to it as possible. He is an indifferent sleeper, for he wakes up often and then reads a bit, preferably detective stories. I have seen the light burning in his sleeping hut at almost all hours of the night, when I tramp from one bed to another* in my two rooms at Adyar at opposite ends of the building. He rises early and he has told me that sometimes his best inspirations come at about four in the morning. It is about this time that I am struggling to get my second scrap of sleep. He is really a cold weather mortal though so much of his life has now been spent in the tropics. When we are in Benares in December for Convention, and the temperature is below 40° and 50°, often of a morning when we meet him, when we are all wrapped up in our shawls, he comes along saying to us, rubbing his hands, "Isn't this fine!"

It was H.P.B. who "spotted" little George as one of the coming leaders. He was then five or six years old. Mr. Coats can show the photographic reproduction of the letter which H.P.B. wrote on a sheet of children's newspaper to George. What she wrote to him is as follows:

To GEORGES *Chela*, Esq.

Happy New Year to the Most Honourable Georgy Esq. A box of sweets is forthcoming from Russia, a cold and pious country where the undersigned is supposed to have evolved from. When it arrives—you shall have it, and when you understand what your loving old friend means—you shall indeed be a *chela*.

Yours respectfully,
H. P. BLAVATSKY

So then, long ago she prophesied that George Arundale would "indeed be a *chela*." Her prophecy has come to a happy and glorious fulfilment.

* 1942

"... the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord; to comfort all that mourn; to give them beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness."

—Isaiah 61:1-3

The Theosophical Order of Service

HERBERT A. STAGGS

THE Right Citizenship Department of the T.O.S. is a recognition that Theosophists keenly feel their responsibility and share in the destiny of their embattled Motherland. To be a good citizen, for which there is the most urgent need in this world crisis, one must determine what is the central theme or keynote of one's country and act in co-operation with it. Citizens all over the world will better serve their countries in the reconstruction era ahead by pondering upon the keynote of their respective countries. Then from the blending of notes we may determine the central theme, the great keynote of our present world-civilization, and more effectively co-operate with the Divine Will which ensouls it. What is Columbia's Word which in God's Plan for men must be spoken? What is the destined contribution of these United States to the common welfare of the family of nations? How shall we know the way?

THE WAY AHEAD—only through steadfast service can we sense, joyously if however imperfectly, the splendid Future toward which, if we keep the right directional trend, we are, however hesitatingly, moving. One key to the future is internationalism—global vision—world vision—whatever expresses the sense of togetherness which sees isolationism and aloof nationalism as a fantastic illusion, and looks to a Federation of Nations as not only expressing the spirit of a world grown small but as the only guarantee of a prosperous and peaceful future.

We must cherish the United Nations not only as an instrument of victory but as the nucleus of the future Federation of the World which will outlaw otherwise inevitable World Wars.

THE PRESENT WORK—Right Citizenship workers can help through study and service. We can study the true principles and ideals of citizenship in such books, by Dr. Besant, as *Wake Up, India!* and *Lectures on Political Science*; articles in the magazine *Conscience*, published at Adyar; the writings of Dr. Arundale, Mr. Jinarajadasa, and others. We can contact organizations with sound vision; for example, "Free World Association," "The

Biosophical Institute," "World Citizens Association," "Better Citizenship Association," etc.

There is an opportunity at present to help distribute the booklet, "The Spirit of Reconstruction," the fine contribution of our Vice-President, Mr. James S. Perkins. It gives the unique view of the student of Theosophy on world rebuilding and is designed for educators, legislators, ministers, etc. and for the thinking man of the street. Mr. Perkins has published upon request his lecture "The Hidden Side of Victory" and we heartily recommend that you secure copies of it from The Theosophical Press and encourage your friends to study it.

The Peace and Reconstruction Department of the T.O.S. has printed a free pamphlet, "War!—Why? Its Cause and Cure," for distribution to our armed forces at home and abroad. In addition we have the four leaflets of this type [see News and Notes, this issue] which are intended to give the light and comfort of Theosophical knowledge of life and death and "God's Plan for men" to those who by their sacrifice protect us from the evil forces endeavoring to enslave the world. It is imperative that these pamphlets reach those in the various branches of the service.

Still rings clear the call of an Elder Brother read at the Adyar Convention of 1925: "Within this half-century you can make Brotherhood a living reality in the world. You can cause the warring classes, castes and nations to cease their quarrelings, the warring faiths to live once more in Brotherhood, respect and understanding. Make Theosophy a living force in your lives, and through your example those class and caste distinctions, which for so long have bred hatred and misery, shall at no distant time come to be but distinctions of function in the common service of the nation-family and of the World-Brotherhood. . . . Where trouble is, where suffering is, where ignorance is, where quarrel is, where injustice is, where tyranny is, where opposition is, where cruelty is, there must we find the earnest members of Our Society . . . on its mission of re-sounding throughout the world the note of BROTHERHOOD."

Excerpts from "The Secret Doctrine"

Compiled by May Kyle Willatsen

As already said in the Preface, *The Secret Doctrine* is not a version of *Isis Unveiled*, as originally intended . . . *The Secret Doctrine* will now throw light on many a problem left unsolved in the first work, especially on the opening pages, which have never been understood.

« » « »

In the present work, detailed cosmogony and the evolution of the four Races that preceded our Fifth-race Humanity are given, and now two large volumes explain that which was stated only on the first page of *Isis Unveiled* alone, and in a few allusions scattered hither and thither throughout that work. Nor can the vast catalogue of the Archaic Sciences be attempted in the present volumes, before we have disposed of such tremendous problems as cosmic and planetary Evolution, and the gradual development of the mysterious humanities and races that preceded our adamic Humanity. Therefore, the present attempt to elucidate some mysteries of the Esoteric Philosophy has, in truth, nothing to do with the earlier work. The writer must be allowed to illustrate what is said by an instance. Volume 1 of *Isis* begins with a reference to "an old book". . . It is the only original copy now in existence.

« » « »

Tradition says, that it was taken down in Senzar, the secret sacerdotal tongue, from the words of Divine Beings, who dictated it to the Sons of Light, in Central Asia, at the very beginning of our Fifth Race; for there was a time when its language (the Senzar) was known to the Initiates of every nation, when the forefathers of the Toltec understood it as easily as the inhabitants of the lost Atlantis, who inherited it, in their turn, from the sages of the Third Race, the Manushis, who learnt it direct from the Devas of the Second and First Races. The illustration spoken of in *Isis* relates to the evolution of these Races and of our Fourth- and Fifth Race Humanity in the Vaivasvata Manvantara, or Round; each Round being com-

posed of the Yugas of the seven periods of Humanity; four of which are now passed in our Life-Cycle, the middle point of the Fifth being nearly reached. This illustration is symbolical, as every one can well understand, and covers the ground from the beginning. The old book, having described Cosmic Evolution and explained the origin of everything on earth, including physical man, after giving the true history of the Races, from the First down to our own Fifth Race, goes no further. It stops short at the beginning of the Kali Yuga, just 4,989 years ago, at the death of Krishna, the bright sun-god, the once living hero and reformer.

But there exists another book. None of its possessors regard it as very ancient, as it was born with and is only as old as the Black Age, namely, about 5,000 years. In about nine years hence, the first cycle of the first five millenniums, that began with the great cycle of the Kali Yuga, will end.

[H. P. B. wrote in the *Vahan*, December, 1890, p. 2:

If you would really help the noble cause—you must do so now; for a few years more and your, as well as our, efforts will be in vain. We are in the very midst of the Egyptian darkness of Kali Yuga, the Black Age, the first 5,000 Years of which, its dreary first cycle, is preparing to close on the world between 1897 and 1898. Unless we succeed in placing the T. S. before this date on the safe side of the spiritual current, it will be swept away irretrievably into the Deep called Failures and the cold waves of oblivion will close over its doomed head. Thus will have ingloriously perished the only association whose aims, and rules and original purposes answer in every particular and detail—if strictly carried out—to the innermost fundamental thought of every great Adept Reformer, the beautiful dream of a UNIVERSAL BROTHERHOOD OF MAN."—Ed.]

And then the last prophecy contained in that book—the first prophetic record for the Black Age—will be accomplished. We have not long to wait, and many of us will witness the dawn of the new Cycle . . .

"*The Secret Doctrine*," Vol. I, (*Adyar Edition*), Pages 64, 65.

Days to Remember

Founders' Day	November 17
Dr. Arundale's Birthday	December 1

Theosophy in the Field

ARUNDALE GROUP (Santa Barbara) has begun its season's work, and will hold a public meeting every Sunday evening.

BESANT LODGE (Boston) after a helpful summer series of public meetings opened its fall activities with a visit from the National Vice President, Mr. James S. Perkins, whose two public lectures drew very enthusiastic audiences. A members' meeting gave added inspiration, setting a splendid keynote for the coming months, the work of which will cover many interesting ventures, including a class in public speaking.

BESANT LODGE (Hollywood) resumed regular meetings in September, its busy schedule designed to include: tea table talks, member meetings, a public study class, and a public speaking class. For the month of October the study class subject was "Reincarnation," the class being conducted, as usual, by Bishop Charles Hampton. The public speaking class is under the direction of Mr. Victor Potel.

"**BUFFALO LODGE** had the privilege of having Mr. James Perkins, our National Vice-President, open our season's activities with a members' meeting. We are deeply grateful to him for his truly artistic and inspiring interpretation of Theosophy, given in two timely and illustrated public lectures.

Dr. Besant's Birthday was celebrated with a special program."

CINCINNATI LODGE reports an earnest and co-operative membership at the beginning of its season's work, a program with every-member participation, the trend of the effort being toward "scientification."

DETROIT LODGE has recently presented to the public four Sunday lectures by Mr. E. Norman Pearson: "The Good Earth," "Saga of the Soul," "Pattern of Life," and "Of Things to Come." The lodge reports an increasing public interest in the ordered study of Theosophy.

Further honors are due in that Detroit Lodge has created for its 1943-44 season a decidedly unique program of graded study courses, covering: Elementary Theosophy, Intermediate Theosophy, Advanced Subjects in Theosophy, Studies in *The Secret Doctrine*, Theory and Practice of Meditation, and Afternoon Study Group. (Advance classes may be attended only if the student has successfully completed the work of the preceding course or courses.) Here

is lodge planning of exceptional value. Work so ordered should bring superior results.

FELLOWSHIP BRANCH (Chicago) announced its October program as consisting of five meetings for members only, with four meetings open to the public. Titles for the latter included: "The Arts of the Seven Rays," (Mrs. Elsa Stephani Lorsy); "The Seeking Spirit," (Miss Joy Mills); "The Idea of Reincarnation" (Discussion Circle); and "Ornamental Motif," (Miss Frances Innes). The last named was illustrated with slides of Claude Bragdon's drawings.

GAINESVILLE LODGE on October 3, at the home of Mr. and Mrs. R. B. Kyle, opened its 1943-44 season with a meeting in observance of World Day for Animals. The program was under the direction of Mrs. Bonnie Kyle, chairman of the program committee, and on this occasion Pvt. Harry MacAllister, Jr., of Miami Lodge, was guest of honor.

GLENDALE LODGE in its October meetings presented the titles "The Ancient Wisdom in Modern Magazines" and "The Law of Adjustment." The subject of public speaking was also introduced.

INDIANAPOLIS LODGE on Sunday, October 10, resumed regular meetings in their newly decorated lodge rooms. The occasion was a delightful tea, attended by members and guests. The lodge has made arrangements for added newspaper publicity, weekly.

OAKLAND LODGE reports that its members, including four new ones, are enjoying the nicely renovated lodge room "attractive in its new colors and tints, drapes and furnishings."

OAK PARK LODGE has undertaken an active program for the fall season, and in its Tuesday night meetings will present to the public the following lecturers: Dr. Henry A. Smith, Mr. Carle A. Christensen, Mrs. Amelia Brooks Chase, Mrs. Cecil Boman, and Dr. William Abt.

PORTLAND LODGE sponsors, from October 17 through December 5, a series of free Sunday evening study classes in Theosophy, the meetings to be conducted by Mr. Frederick H. Werth. On November 21, Mr. James S. Perkins, National Vice-President of the Society in America, will present a public lecture.

RAINBOW GROUP (Columbus) opened its fall season with a public lecture "To Those

Who Have Eyes," by Mrs. Sallie Weis, President of the Ohio Federation. World Day for Animals received newspaper publicity; and the mails carried a schedule of the group's extended library service. Member-meeting programs devoted to study of *The Besant Spirit* and *The Law of Sacrifice* informally christened the newly acquired lodge room (same street address), dedicating it to service in memory of Annie Besant, Warrior.

SEATTLE LODGE OF THE INNER LIGHT has embarked upon an ambitious public program, with basic Theosophy as its watchword. Increased advertising has meant increased audiences, and collections which have more than

paid its way. Among the scheduled activities are the Sunday evening public lectures, the Inquirers' Class, and the Study Class, together with a Round Table group, as well as members' meetings.

ST. LOUIS BRANCH on September 1 resumed its regular weekly meetings. During September, St. Louis was favored with a return engagement by Miss Etha Snodgrass, who gave two very fine public lectures. These were well attended and sincerely appreciated.

On October 6, Mrs. Eleanor Sterling presented a splendid program commemorating the birth of Dr. Annie Besant.

Dr. Besant's Birthday

(Concluded from page 246)

into the darkness and the peril. There is no failure for those who march beneath the Shining of the Star."

Leader: She was the perfect instrument of her Master. His word was her law . . . in a spirit of wisest understanding on all occasions when understanding was possible to her. Annie Besant was always on the field of battle. And in command on that field was her General-Guru with all His colleagues of that Great White Brotherhood. She was ever thrilled to repeat the sublime words of Myers' *St. Paul*:

A Voice: "Whoso has felt the Spirit of the Highest

Cannot confound nor doubt Him
nor deny:

Yea with one voice, O world, tho'
thou deniest,
Stand thou on that side, for on this
am I.

« » « »

"Ay, tho' Thou then shouldst strike
him from his glory,
Blind and tormented, maddened
and alone,
Even on the cross would he maintain
his story,
Yes, and in hell would whisper, I
have known."

Leader: At supreme moments of her life the depths of loneliness and sacrifice were round about her. How perfect was her courage, and how perfect her devotion to the wisdom

of Those whose messenger she was to the world of men.

A Voice: "I see the Star that shines ever over the White Island. Lift up your eyes, my brothers, and you shall see it; then face fearlessly the raging of the storm."

Leader: Thus she came through storm to peace—a peace that belongs to the eternal, not to the transitory. In life, through death, to life, she was but the Servant of the Great Brotherhood, and those on whose heads but for a moment the touch of the Master has rested in blessing can never look again upon the world save through eyes made luminous with the radiance of the Eternal Peace.

A Voice: "Let golden bonds unite those whom Karma's iron chains have drawn together . . . Work for me. Do not grieve for me. I am working. Let us work together as when I was with you, in the outer world. I am near to you and you are near to me."

Leader: Somewhere today on planes beyond our vision, she marches still in power and in majesty—devoted server of the Elder Brethren, the Masters of Compassion and of Wisdom—another shining light on the path we all must take.

Chairman: Let us keep faith with her by renewing silently our dedication to the Masters whom we would serve as beautifully and as well.

(Silent meditation. Five minutes.)

Chairman: "Keep then in your hearts the Peace of the Eternal abiding in the Self."

Theosophical News and Notes

Indian Ruler Joins the Society

On July 27 the young ruler of Gwalior, Captain His Highness Maharajah Sir Jiwaji Rao Scindia Alijah Bahadur, G.C.I.E. (Grand Commander of the Order of the Indian Empire) joined The Theosophical Society at the Theosophical Lodge in Gwalior, the capitol of Gwalior State, Central India. As the Maharajah gets a salute of 21 guns whenever he comes on a state visit to the Viceroy, he is recognized as one of the chief ruling princes of India. He was admitted to membership in the Society by the General Secretary, Mr. G. N. Gokhale. The Maharajah rules over four millions of Hindus and Mohammedans. The State has a Legislative Assembly of 90, of whom 55 are elected, and an upper House of 40, of whom 20 are elected.

The present ruler's father donated to the local Theosophists their fine Lodge building and garden, located in a park where are also two other religious buildings, a Mohammedan Mosque and a Sikh Temple, gifts of the Maharajah's father. Round the walls of the Theosophical lodge room are the emblems of all the faiths.

The gorgeous cerise shawl which Mr. Jinarajadasa wears is one of two which were given to him by the Maharajah at the conclusion of a lecture, at a court function, on "How We remember our Past Lives."

"A Blood Donor's Prayer"

Miss Olga Kaufmann of Covington Lodge is author of the following prayer, which was presented to the Red Cross center at New Orleans, later copied and distributed by their National Headquarters:

"I give my blood to blend with the blood of my fellow-men, to save the life of one who fights for my freedom on the battle-field of honor. In the name of One who gave His blood for me."

Those Thousand Members

That suggestion by a member that our building bonds be paid off completely by a \$12 subscription from each of one thousand members is "catching on." We have only mentioned it casually but the simplicity and ease of consummating the program have caught the imagination of some so that this mere suggestion has been sufficient for their spontaneous writing of a \$12 check. That is the way this

job ought to be finished—not by a campaign or a drive, but from an internal impulse to have a part in seeing it through now that the end is so near. Who else wishes to be numbered among the thousand members?

As Promised

Four leaflets for soldiers are ready for distribution: "Invisible Armament," "The Hidden Warrior," "You Can Take It" and "Now That You are a Soldier." Brief, simple, readable, these are leaflets that will be read. Request your supply from Headquarters, or from the T. O. S. (Miss Esther Renshaw, 2039 Abington Road, Cleveland, [14] Ohio). The leaflets are free to any who will undertake to mail or hand them to Service men and women.

Lodges Approve the "Objects"

The Objects in printed form, suitable for framing, are still being requested and gratefully approved by our lodges; in order that the complete supply be mailed as soon as possible, may we have the request of a copy for *your* lodge room, provided you have not already written?

Olcott Gardens are Grateful

... to Mrs. Charles E. Chase of Chicago, for her generous contribution in their behalf. A practiced gardener and an artist in design, Mrs. Chase is now firmly in league with the Olcott nature spirits, giving much in vision and effort to supplement the work supervised by Mr. Donald Greenwood.

The Occult Note in Fiction

When the June 6, 1942 issue of *The Saturday Evening Post* offered one of the best short stories of the year—"Man on His Shield," by I. A. R. Wylie—it did so with no comment as to the occult note of the tale. In its April 3 issue, 1943, this magazine presented another fine story, "Miracle in the Rain," by Mr. Ben Hecht.

Cosmopolitan, July, 1943, had an article "How Modern Medicine Types You," by G. Palmer. Though reported from the purely medical approach, this is none the less an example of the stride which science and medicine have taken into the realm of the inner causes of disease and accident—causes long known to metaphysicians and to Theosophical research.

—L. P.

Christopher Gale

All who have known him or his work will regret the recent rather sudden death of Mr. Christopher Gale, for many years General Secretary of the Society in Scotland and more recently retired but still an active leader of the work in London. He was indeed a friend and a brother to all, and many learned of Theosophy through him. He died at Camberley from pneumonia.

Theosophy to the Blind

DEAR MR. COOK:

Your letter of August 18 has been received and I want you to know that we of The Theosophical Book Association for the Blind are most grateful to you and to all other members of your Board for the splendid help you are giving us in our effort to bring the teachings of Theosophy to the blind.

Very sincerely yours,

—F. A. BAKER, *President*

On the Record

In a recent Sperry Corporation advertisement, outlining in text and pictures "36 Years with Our Air Forces," we find a news photo dated January, 1911, and bearing this caption: "Phil. O. Parmalee and Lt. M. S. Crissy launch the first explosive ever to be dropped from an airplane." The Lt. M. S. Crissy—now Col. Crissy, retired—is one of our well known members of the Society.

Thus did a Theosophist in line of duty participate in those early experiments by which in these present days freedom is being fought for and is to be won again for all mankind.

Staff Changes

After eight years of excellent service, first as head of the Bookkeeping Department, more recently as manager of the Theosophical Press, Miss Winifred Boye leaves Olcott, bearing with her our heartiest affection and good will!

The work relinquished by Miss Boye will be taken up by Miss Lola Fauser, who has been her first assistant. Miss Pamela Todd will be transferred from the Membership Department, her place being filled by our new Staff Member, Miss Edna Schulte, formerly of Detroit. Welcome, Edna!

Theosophical Libraries Desired

Headquarters will be grateful at any time for information as to Theosophical libraries which can be purchased second-hand from either members or non-members who for any reason have no further need of their books.

Unwanted Enclosures

An occasional complaint reaches us that fundamentalist religious pamphlets are found within the pages of THE AMERICAN THEOSOPHIST. We do not know how this occurs but would appreciate it if members finding any of these would promptly send them to us to aid in our investigation.

Lodge Property

The National Council of the Society in England recently discussed the advantages and disadvantages of lodges holding property. Their conclusion was that arrangements as to property should be flexible so that necessary changes could be made without hindrance by obligations in respect of premises, and that lodges should be encouraged not to cling to outmoded ways but to display a willingness to make changes where they would be beneficial to the local presentation of Theosophy.

Vegetarianism

A prelude-to-peace campaign stressing vegetarianism in all nations is being diligently inaugurated by Mrs. Sadie Stave of New York. One of Mrs. Stave's articles, first appearing in *The American Vegetarian* newspaper, has been reprinted in pamphlet form by the Leeds Vegetarian Society of England.

Library Catalog Approved

"Congratulations on the first Library catalog I ever saw which was as aesthetic as it is business-like. I enclose \$1 for postage present and future . . . Here is one person at least who is very grateful for all the good things that come to us from Headquarters."—A MEMBER

Scientists, on Meat-eating

Two scientists of the Harvard Medical School, Drs. Fred J. Stare and George W. Thorn, addressing the closing session of the American Chemical Society's 106th meeting, said experiments had indicated health and efficiency can be safely maintained on a diet containing 50 grams of protein, of which only 5 grams need be animal proteins—"the protein content of one ounce of meat; but animal protein can also be provided by such foods as milk and eggs." They further stated: "Lumberjacks may demand plenty of red meat to get their timber out, but the demands rest on habit, not on a nutritional or medical basis."

Occult Stories Needed

A member who writes stories for the radio would like to receive *true* stories about dreams, clairvoyance, occult experiences, that permit of dramatization. Headquarters will forward these.

Among Our Magazines

"At a discussion meeting of the English Headquarters, Mrs. Ransom reminded members that the Society was founded to select those who might found the Sixth Root Race, and hence was organized to evoke a certain inner attitude in individuals. Members were to be trained individuals capable of sustaining the pressure of spiritual life at a slightly higher level than before . . . The need today is to return to the original purpose of the movement." So says *Theosophy in Action*.

In *Theosophy in New Zealand* (July-September, 1943) appears an imaginative article, "Hail! Devas. Come to Our Aid!" by Matarau. "We are led to conclude," says the author, "that our country is a kind of replica on the physical plane, or reflection in matter, of its National Deva." And the author goes on to list the possible seven chakras of the country of Aotearoa.

We suggest that readers of THE AMERICAN THEOSOPHIST analyze the map of America and try to determine the possible correspondence of our National Angel.

Theosophy in Ireland tells us (January-March, 1943): "Miss Pinchin . . . has written to inform our Section of the President's wish to make this an H. P. B. year . . . He requires all the material available for the compiling of an H. P. B. Memorial Series of Volumes."

Karma Changes

As a child she was not allowed to touch a brush or paints, but used to try to squeeze the juice of flowers, to paint little pictures of the sky and trees.

As an adult, Mrs. Ethel Smeaton, one of our California members, now designs the most exquisite water-color miniatures. Visitors to Olcott will remember these as a charming detail of the Press display room.

Words of Tribute

Mrs. Clara L. Selley, secretary of Albany Lodge, passed away from physical life on October 11, 1943. With intuitive perception she joined The Theosophical Society as soon as she learned that the Society proclaimed the existence of the Masters of Wisdom; and she never wavered in her allegiance to Them throughout approximately fifteen years of membership.

Publicity Box Suggestion

Mr. Frederick Werth, writing from Portland, Oregon, suggests that when possible each lodge of the Society put up outside its door a publicity-box, to be kept supplied with appropriate Theosophical pamphlets.

N-E-W-S!

A twenty-six episode serial, "Adventures in Christmasland," the script of which has a world brotherhood theme, is interspersed with fairy lore, the facts in keeping with the doctrine of Theosophy. This syndicated program is being put into electrical transcription, and will go on the air in late November. Congratulations, Miss Ruby Radford!

Health Correspondence Course

The Health and Character Education Institute (Julius Gilbert White, Director) offers a free correspondence course in conjunction with the rental of their publication, *Abundant Health*. Based as it is upon vegetarian practice and natural living laws, the course may be of interest to some of our readers.

Visitors at Olcott

During the past month visitors at Olcott have included: Mr. Ray Goudey, Mrs. Charles E. Chase, Mr. and Mrs. Albert Hardcastle, Mr. and Mrs. James Wycherley, Mr. Lancaster D. Burling, Mrs. Gertrude Blanchet, Mrs. Anthony Ostroff, Miss Jean Ostroff, Pvt. Anthony Ostroff, Mrs. Daisy F. Hurd, Mrs. Amelia Brooks Chase, Miss Frances Innes, Mrs. E. Norman Pearson, Miss Edna Schulte, Mrs. Anna Schulte, Mrs. Robert B. Kleinschmidt, Mrs. Jessie E. Muhlig, and Mrs. Hilda Bretthorst.

Public Speaking for Theosophists

Several Theosophical lodges seem awake to the idea expressed by Mr. Geoffrey Hodson in the U. S. A. Committee on Membership Circular, No. 16. In this he states, "However wonderful Theosophy is, the people simply will not come to hear an uninteresting and poor speaker. I do hope that some day we shall be able to establish in each Section a well-conducted training school for public lecturers, field workers and class leaders."

New Members for September

During September, applications for Membership were received from the following Lodges: Ann Arbor, Atlanta, Besant (Boston), Colorado (Denver), Dallas, Des Moines, Detroit, Georgia (Atlanta), Glendive, Houston, Lightbringer (Washington, D. C.), Miami, New York, Pacific (San Francisco), Pittsburgh, and St. Louis Branch. Applications for National Membership were received from West Palm Beach, Florida; Chicago, Illinois; Wheaton, Illinois; Clarksburg, West Virginia; New Brunswick, New Jersey; New York, New York; and Pleasant Prairie, Wisconsin.

Service Roll

To the Service Roll has been added recently the following name:

Glenn King, Washington Lodge, U. S. Navy.

To-Those-Who-Mourn Club

Shipment of booklets from September 15 to October 15—

California	100
Illinois	12
Michigan	100
Mississippi	50
New York	120
Oregon	200
Pennsylvania	400
Texas	45
Total.....	1027

Statistics

September 16 to October 15, 1943

Building Fund

Previously reported	\$142.00
To October 15	473.00
	\$615.00

Births

To Mr. and Mrs. William Fleishman, Fellowship Branch, a daughter, Carol Dean, September 17, 1943.
To Mr. and Mrs. Joseph E. Thompson, a son, Joseph Edward, September 20, 1943. Mrs. Thompson is a member of Milwaukee Lodge.

Deaths

Miss Nora Kathleen Jackson, National member, May 18, 1943.
Arthur Johnston, Detroit Lodge, September 6, 1943.
Mrs. Agnes Millett, Springfield Lodge, September 27, 1943.
Mrs. Laura Pauline Bair, Buffalo Lodge, September 28, 1943.
Mrs. Clarissa C. Selley, Albany Lodge, October 11, 1943.
Mrs. Bonnah Grotlich, National member, recently.

Marriages

Miss June Marie Mortensen, Portland Lodge, and Sam Gaps, September 24, 1943.
Mrs. Elizabeth Firth, Lakeland Lodge and W. B. Arendell, September 10, 1943.
Miss Marion Adelaide Boehling and Rev. Viggo Westergaard, New York Lodge, October 2, 1943.

For the work of the Society is not primarily to proclaim a cut-and-dried philosophy, but to establish a Universal Brotherhood.

—C. JINARAJADASA

Editorial

(Concluded from page 244)

against injustice to women, against corruption in society or in government, although we do not meddle in politics. We are the friends of those who exercise practical charity, who seek to lift a little of the tremendous weight of misery that is crushing down the poor. But in our quality as Theosophists we cannot engage in any one of these great works in particular. As individuals we may do so but as Theosophists we have a larger, more important and much more difficult work to do . . . The function of Theosophists is to open men's hearts and understandings to charity, justice and generosity, attributes which belong specifically to the human kingdom and are natural to man when he has developed the qualities of a human being; and when people have learned to think and feel as truly human beings should feel and think, they will act humanely, and works of charity, justice and generosity will be done spontaneously by all.

"No reforms, however good they may appear, however good the intentions of the promoters, can ever have a real and lasting benefit for humanity so long as selfishness is the predominant feature of the world; such reforms would either soon be abused or placed in the discard. Selfishness cannot be eradicated from man's nature by reform clubs or by Acts of Parliaments, but only by inculcating the great Ideal of the

Brotherhood of Man. This as Theosophists it is both our work and our duty to teach and spread; will not this if done whole-heartedly occupy all our time and all our energy?—and from this we should refuse to be side-tracked.

"Exchange of views never does any harm and often prevents misunderstandings, and I hope what I have now said may convey to you my reasons for having to disagree with you as to whether the Society has failed in its work. I am now drawing to the close of a fairly long life, and over forty years have been spent as a member of The Theosophical Society, and from the days of my youth to the present time a great change has come over the world in its way of thinking, in its attitude towards life. . . . In reviewing the changes of the past forty years one can plainly see these changes are due entirely to Theosophical teachings, for there is no other source to which such changes could be traced. In view of all that I have now said, I take my stand that The Theosophical Society has not yet failed in its duty, nor will it fail if we and those who follow after us remain true to the Trust which was invested in the Society."

CHRISTMAS CARDS

Again this year we offer United China Relief cards. New designs, printed in full color, this year's cards are as lovely as ever. Envelope with each card.

CHOICE OF THREE GROUPS

CLASSIC GROUP:

"Landscape View After A Fall of Snow"
 "Willow Tree"
 "The Market"
 "The Herald of Spring"
 Size $4\frac{3}{8}$ " x 6"

3 each,
 12 for . . . \$1.00

.

RELIGIOUS GROUP:

"Holy Family Fleeing to Egypt"
 "Madonna"
 Size 4" x 6"

6 each,
 12 for . . . \$1.00

.

ANTELOPE:

Single design, size $4\frac{3}{8}$ " x 6"

12 for . . . \$1.00

"GOLDEN STAIRS" CARD

Out of print for several years and available now—H. P. Blavatsky's well known and stimulating quotation, beginning "A clean life, an open mind, a pure heart, an eager intellect" Printed on fold of blue paper with T.S. emblem in gold, envelope to match. . 12 for \$0.60

CARDS PREVIOUSLY ADVERTISED

(Bargain Group)

Besant Quotation Card—"A resolute will and a devoted heart, lighted by knowledge," etc. White card, gold trim, T.S. emblem in colors.

Besant Quotation Card—"There is nothing too noble, nothing too beautiful, nothing too divine for man to achieve," etc. Fold of heavy green paper, silver star decoration.

"O Hidden Life" Card—Mantram with music; blue on white, lotus flower cover design.

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