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DECEMBER ★ 1943

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THE Christ-nature is reflected in the lower world not in the world of thought but in the world of emotion. Emotion in the lower nature is the reflection of Self-realization in the higher . . . For what is it that makes you realize something of unity in the broken reflections of this lower world? It is not when you reason but when you feel. It is when you reproduce by sympathy the emotion of another that you can catch a glimpse of the unity which underlies the separation of the persons. You do not argue yourself into oneness with another; you sympathize yourself into oneness by the reproduction of his feeling in yourself. Wisdom, the realization of the unity in a higher world, is the Love which draws together the separated fragments in the lower world. And so it is from love, from the plane of emotion—for love is the root-emotion out of which every virtue arises, the unifying principle in the lower world—it is by development of that, by its broadening out beyond all limitations of family, of nations, nay, even of humanity, until it embraces within its vast orb the whole of living things in a world where all is living; it is that which throbbing here, that heart of love in the lower world, awakens in the Christ-world a vibration of its matter, and the realization of the oneness of the SELF begins to dawn on man.

—Annie Besant



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The Clairvoyant Study of Motherhood

GEOFFREY HODSON

IN order that the ideas which I am about to put forward may be more easily understood, I propose to present a brief statement of their place in the fundamental philosophy upon which they are based. The purpose of human existence in the flesh . . . is that of growth. As a result of repeated incarnations in human form, the immortal Spirit which is Man eventually attains to a standard of perfection which has been set for him by that Major Intelligence of which he is at once a projection and a part.

Each incarnation in the flesh is in reality a fifth part or stage of a cycle of existence. This cycle opens at the time when the immortal Spirit, which is man clothed in that undying principle which the Greeks called the Shining *Augoeides*, under the impulse of the divine will feels a thirst for wider powers of self-expression and an urge to enter new fields of evolution. Under that impulse, he projects a portion of himself downward into levels of matter more dense than those upon which he normally resides . . . Assisted by certain intelligent agents of the Logos, he builds for himself vehicles of expression in the worlds of thought, of feeling, and of physical matter. When the process of building is sufficiently advanced, he is born as a helpless infant and enters upon the physical stage of the life cycle. After that stage is completed, the process of descent is reversed. The physical body is cast off, its material disintegrates, and the man then finds himself functioning in his emotional body; that vehicle in its turn wears out and is laid aside, leaving the man with no vehicle of consciousness lower than the mental level. Likewise the mental body eventually disintegrates, and that portion of himself which was put forth at the beginning of the life cycle is

then withdrawn, bearing with it in terms of memory and capacity the products of all the experiences through which the man has passed.

Then follows a gestatory period, during which all experiences are translated into faculty, into powers and gifts, and are added to those which have already been developed in previous life cycles. When that stage is over, the thirst for new experience is felt once more, and the process is repeated over and over again until the time when every possible power has been unfolded, every human lesson learned. All necessity for birth has then been transcended and a new phase of unfoldment begins: man enters the super-human fields of evolution, continuing there his long pilgrimage back to That from which he came.

Such is the story of the prodigal son, who is man; such is the philosophic basis for the ideas which I am about to expound. They are not put forward in the least as dogmatic assertions, but rather as suggestions . . . They represent the age-old teachings of the Ancient Wisdom tested and examined by the occult researches of an unbroken succession of investigators into nature's hidden mysteries.

The faculty used in such researches is that known in modern days as clairvoyance. By "clairvoyance" I do not mean to imply conditions of mediumship, trance or any of the supposed phenomena surrounding the spiritualistic concept of psychic powers. I refer to the positively controlled seership which is latent in every man, and is awakened in the few . . . (I have written of this subject in *The Science of Seership*) . . .

Clairvoyant research . . . discloses the fact that amid the myriad of atoms of which the three mortal bodies of man are composed, there

is one in each of them which does not share in the general dissipation of material which occurs at death . . . These three permanent atoms—the physical, emotional and mental—are attached to the ego or spiritual man by a thread of light, and they become the storehouse of all the experiences through which the man passes in each of his three vehicles. All these experiences are indelibly implanted upon these atoms in terms of power of vibratory response. Nothing that happens to the man is ever lost, but is permanently imprinted upon the atoms of which his bodies are composed.

We may picture, then, the opening of the life cycle—at which point the ego is making ready to plunge once more down into the material worlds, in search of knowledge and of power. Hanging below him on a glowing golden thread are his three permanent atoms, each quiescent during the gestatory period, but now answering to the thrill of his life . . .

Under that impulse each becomes a magnet and draws towards itself material appropriate to the type of vibrations which it is emitting. By this means, as the months of prenatal life are passing, an agglomeration of matter is gathered around the three permanent atoms and is gradually organized into a vehicle of consciousness—one in each of the three lower worlds. This attraction of material appears to be governed by electro-magnetic laws, and the result of it is that each vehicle is built of matter which is exactly appropriate to the development and needs of the man himself. It follows, therefore, that injustice is impossible, and the bodies with which we are equipped represent absolute justice for each one of us.

This process, however, is not entirely automatic; for clairvoyant observation reveals the presence of intelligent beings who are guarding and guiding the growing vehicles . . .

One of the most striking results which follow the awakening of the clairvoyant faculty is the discovery of the fact that the human race is not the only order of intelligences using this planet and solar system . . . In addition to the growing mineral, vegetable, animal and human consciousness, there exist many other orders of beings evolving side by side with the known occupants of our planet and mingling in varying degree with them.

One such race is that called in the East by the name of *Devas*, which means "Shining Ones"—so called because the bodies of its members are built of material which is self-luminous. These "Shining Ones" are the

angels of the Christian Scriptures, and they constitute a parallel stream of evolution existing side by side with the stream to which we belong and, though normally invisible, very closely associated with ourselves . . . (I refer those interested to my books: *The Brotherhood of Angels and of Men* and *The Angelic Hosts*). For our present purpose it is sufficient to say that the body used by both the human and the angelic races is apparently taken from the same model, for angels appear with human forms, human faces; their expression differs from our own, however, in that their countenances are stamped with a super-human beauty and "other-worldliness."

To return to our subject, members of this race were found to be assisting in the processes of human birth. As a rule, it would appear that at least three members of the angelic hierarchy are present from the time of the opening of the life cycle. One of these operates from the higher mental level and is in possession of full knowledge concerning the karmic situation of the ego about to incarnate; he co-operates with his subordinates at the lower mental and emotional levels, and passes on to them sufficient knowledge of the particular aspect and measure of karma which is to be worked out in the forthcoming incarnation.

An understanding of their work will, perhaps, best be grasped from a brief account of the activities of the deva working at the emotional level. The function of this being is to supervise the construction of the astral, etheric and physical bodies. In the pursuance of his tasks he continually endeavors to produce the best possible result which the karma of the individual will permit. For the most part, he achieves this by enclosing the growing forms within his own aura, allowing his own potent and vivid life-force to play upon, purify and vitalize them; by this means, also, he insulates both mother and child—particularly the latter—from the effects of external adverse circumstances, maternal shocks, emotional disturbances and inharmonious psychic environment. He remains in this close contact up to the very moment of delivery, watching the increase in the size and development of the bodies, taking advantage of every favorable circumstance and serving as a channel for the force of his hierarchy to the embryo. In addition, he pays the greatest attention to the process of linking the consciousness of the ego with that of his vehicles. The extremely fine adjustment that is necessary for the perfect working of the

super-physical and physical mechanism of consciousness is brought about by his agency . . .

The etheric and physical bodies are built by a dual process: this is partly automatic and partly the product of the semi-intelligent activity of a number of subordinate workers called nature-spirits. These tiny beings, who stand on the lower rungs of the angelic ladder of evolution, fulfill the office of builder in our worlds of form . . .

At the formation of the zygote or first cell, from which the foetus develops, and the attachment of the permanent atom, a distinct vibration is emitted from that composite body. This vibration belongs to the order of sound; though not physically audible it is occultly discernible, and is seen to produce the following effects:

1. The insulation of the sphere of influence within which the building operations are to occur.
2. The magnetization or specialization of all material within that sphere.
3. The production of an etheric form which is the mold into which the new body is to be built.
4. The calling of appropriate nature-spirit builders (i. e., those on that particular wave-length).

These builders, called by the fundamental note of their own nature, enter the insulated sphere; they find within it an atmosphere peculiarly suited to them, in which they can conveniently work, and material which has been magnetized to the same wave-length as themselves—as the result of the original emitted vibrations. They then work like a hive of bees: they absorb this material, assimilate it and implant upon it still more definitely their own specific vibration, and then deposit it in and around the growing form. The position which this material assumes is governed by the lines of force which represent etherically the shape

and structure of the body-to-be. Free matter is also being attracted into position by similar laws. As the different types of tissue are to be constructed, such as bone, nerve, brain, muscle, etc., further modification of the original vibration is emitted and governs both the choice of material and its arrangements in the body.

The foundation on which the body is built, as also the planet and solar system, is not a foundation of solid matter but of flowing electro-magnetic energies. Just as man reaches the standard of perfection set for him by association with and mastery of matter, so the angelic hosts reach their goal by association with and manipulation of these flowing energies and forces of the solar system. In the process which I have just previously described we see them at work.

When the eighth month is reached, a change begins to occur in the appearance of the emotion-deva; gradually the semblance of a bright blue cloak is to be seen covering his head and shoulders as he assumes more and more the likeness of the Madonna. The astral, etheric and physical bodies are held by him with a tender and reverent embrace: the blue mantle rests upon the mother, and to those who can see, a vision of wondrous beauty is revealed as this change becomes more and more marked. (I use the masculine form for convenience only; the deva is a-sexual.)

Investigation shows that this remarkable phenomenon is the result of the work of the feminine aspect of the Deity, of whom all women are representatives and in whose service every mother officiates. This aspect of the Logos has been represented in our planet by a succession of great Beings, known to the ancients under various names, such as Isis, Ishtar, Venus; and, in our own times, the Virgin Mother of our Lord . . .

—*American Lectures*



. . . Next is the heart *chakram*, which in the spiritual neophyte is one of the main channels through which flows the power of the intuitional worlds. This is the Mystic Rose of occult literature, the petals of which open only after the Christ-Child has been born in the heart—or only after powers of intuition, compassion and love have been developed to a certain degree and are finding an expression through physical life. Meditation on this center is quite safe, and is indeed a valuable means of developing and expressing the above qualities.

—GEOFFREY HODSON,
The Science of Seership

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Love is life, the only life that is real. A man who ceases to love is already dead. All conditions in life are to be judged fortunate or unfortunate according to the opportunities that they offer for love. Love will come under the most unlikely circumstances if men will but allow it to come. Without this all other qualifications are only as water lost in the sand.

—THE LORD MAITREYA

The Angelic Kingdom

A great deal of misconception about the Angelic Kingdom arises from a failure to grasp the fact that angels are entirely impersonal in their nature and activity. They are the embodiment of the forces of Nature and are as impersonal as those forces. True it is that in connection with appropriate ceremonial they attach themselves to certain offices or even to persons vested with the powers of such offices, but that is only because the exercise of the offices or of the powers conferred through them creates the conditions for the flow of certain

of Nature's forces. It is primarily with these forces that they are associated.

They are in absolute attunement with the great Plan of Nature; they know no will nor purpose apart from that Plan. So exceedingly complete and perfect is that attunement with the Logoic Will that they automatically as well as consciously bring their powers to bear wholly in accord with that Will and Plan. Where there is derangement, frustration and disturbance of God's plan through man's errors and failures, there the Angels throughout the whole range of the Angelic Kingdom wait ever ready to do their part in restoring the harmony of the Plan and succoring man's self-made distresses. But mankind, who brought about the unbalance, the injury, the infraction of the Divine Order, must himself provide the opportunity. He must take the first steps to remedy the ill he has created; his must be the nucleus of power, his the will, his the effort to restore and recreate.

Then into the breach and to his aid come eagerly these Angelic Hosts, embodiment of all of Nature's powers, knowing no other way, having no other will but to work out the Divine Plan, waiting always for man to move in the direction of correcting man-made wrongs. They bring inevitably to his helping all the powers of the universe, multiplying a thousand-fold the forces man can himself bring to bear. Man has but to turn in the right direction and angels bring him infinite aid. Such is the encouragement and the assurance; such the means for the rebuilding of our world. God and His angels await.

Standards of Conscience

It is not the purpose of this magazine to enter the arena of political controversy. However, in view of the effort now being made to remove international co-operation from the field of party politics, the urgent need for brotherhood in practice in the large international sense and the serious consequence if a further failure should occur, it is appropriate to recall the following prophetic utterance of Woodrow Wilson made twenty years ago and more than two years after he had left office. The statement was made within three months of his death.

The anniversary of Armistice Day should stir us to great exaltation of spirit because of the proud recollection that it was our day, a day above those early days of that never-to-be-forgotten November which lifted the world to the high levels of vision and achievement upon which the great war for democracy and right was fought and won; although the

stimulating memories of that happy time of triumph are forever marred and embittered for us by the shameful fact that when the victory was won—won, be it remembered, chiefly by the indomitable spirit and ungrudging sacrifices of our own incomparable soldiers—we turned our backs upon our associates and refused to bear any responsible part in the administration of peace, or the firm and permanent establishment of the results of the war—won at so terrible a cost of life and treasure—and withdrew into a sullen and selfish isolation which is deeply ignoble because manifestly cowardly and dishonorable.

This must always be a source of deep mortification to us and we shall inevitably be forced by the moral obligations of freedom and honor to retrieve that fatal error and assume once more the role of courage, self-respect and helpfulness which every true American must wish to regard as our natural part in the affairs of the world.

That we should have thus done a great wrong to civilization at one of the most critical turning points in the history of the world is the more to be deplored because every anxious year that has followed has made the exceeding need for such services as we might have rendered more and more evident and more pressing, as demoralizing circumstances which we might have controlled have gone from bad to worse.

And now . . . the whole field of international relationship is in perilous confusion. The affairs of the world can be set straight only by the firmest and most determined exhibition of the will to lead and make the right prevail.

Happily, the present situation in the world of affairs affords us the opportunity to retrieve the past

and to render mankind the inestimable service of proving that there is at least one great and powerful nation which can turn away from programs of self-interest and devote itself to practicing and establishing the highest ideals of disinterested service and the consistent maintenance of exalted standards of conscience and of right.

So urgent is the need, so great the opportunity, that this subject may be further dealt with in our next issue. So right was Wilson as intervening history has proved. May the errors of the past not be repeated in this new day of opportunity!

Brotherhood

The Poll Tax is a current and complex issue. Risking censure from areas where its discussion is not popular, we briefly present factual material bearing upon the subject. In the last election congressmen were elected by the percentage of the population shown below:—

Arkansas, 7 representatives by 5%	
South Carolina, 6 representatives by 1%	
Tennessee, 10 representatives by 5%	
Texas, 21 representatives by 4%	
Virginia, 9 representatives by 3%	
Alabama	} 26 representatives by 2%
Georgia	
Mississippi	

"Angels and Ministers of Grace"

MARIE MEQUILLET

THE great interest that is now being shown in super-physical or ultra-physical methods of healing may be an indication that we are on the eve of important discoveries in this field—that forces of healing and the laws which govern them, hitherto little known, are on the point of being disclosed. From almost every portion of the world comes evidence of striking results, of cases of healing which in another age would have been called "miraculous." But we are still at the stage of observation and experiment; not yet have the laws which govern these operations been generally discovered. It is therefore a time when we need to walk cautiously, yet with strong assurance that forces of healing are certainly waiting to be outpoured, laws of healing waiting to be discovered, and healing Angels waiting to aid us. Efforts to help and to heal, whether by surgeons, priests or intercessors, are guided and used by Beings whose skill compared with our

own is practically unlimited; whose compassion is unfailing.

It is not expected that instantaneous cures will often result from our Healing Group work—though they may and do happen in certain cases. Many patients feel considerable temporary improvement, but gradually slip back, either partially or wholly. Such patients should confidently wait for improvement. Even the Christ Himself had to apply His treatment twice in the case of the man born blind.

If a patient is not restored to health even after repeated trials it must not be thought that Christ cannot heal, that the Holy Spirit cannot cure. It should be remembered that the channels are human, frail and imperfect. The element of karma enters here. We shall do our best to help; the patient will do his best to prepare himself to be helped; what will come of it is in higher hands than ours—in the hands of the Christ, the Healer and King. We

merely humbly ask that each one be helped as is *most expedient* for him.

Mr. C. W. Leadbeater described the Healing Angels as being—

... very tall and dignified Personages, whose consciousness appears to function normally on the Spiritual or Nirvanic plane, although they pour their force down to the etheric level; their auras glow chiefly with green and purple, with the green perhaps predominant.

The consciousness of the great Healing Angel is most interesting to watch but very difficult to explain physically. An Angel has a mind which works in many compartments, and apparently he uses all these simultaneously. After all, one can see an Angel's thoughts just as one can see anyone else's, only one sees a bewildering number of them because his consciousness is so complex. These great Angels unquestionably have departments of thought working all the time on their cases.

Of course this opens up all kinds of possibilities; the work of the Angels may perhaps touch our lives at more points than we realize. Says *The Book of Tobit*:

Then they were troubled and fell upon their faces; for they feared. But the Angel said unto them, "Fear not; it shall go well with you. Not of any favour of mine but of the will of our God, I came; therefore praise Him for ever and give Him thanks, for I go up to Him that sent me."

And in an *English Hymnal* 242:

Send Thy Archangel, Raphael, the restorer
Of the misguided ways of men who wander
Who at Thy bidding strengthens soul and body
With Thine anointing.

May the blest Mother of our God and Saviour,
May the assembly of the Saints in glory,
May the celestial companies of Angels
Ever assist us.

* * * *

And now of Our Lady as Healer:

As the Star stands for the living symbol of the Spirit, so the crescent of the Moon stands for Our Lady. Everything receives from Her; She is the source of all creations; all things well up out of Her depth. She stands for the cosmic fostering forces, for the cosmic material. As the Christ is the spiritual helper for the souls of men, so is She the bodily helper for the personalities.

After attaining adeptship, She entered the Deva evolution. Shortly afterward, the office

of World Mother fell vacant; so Mary, the Star of the Sea, took that post. Her work is to look after the mothers of humanity; and Our Lady appears at the birth of every child—in a thought-form often *seen* to be present. It is her work to surround an occasion of so much suffering with holy and beautiful influences, trying to uplift the thought of the mother and draw it away from the physical world.

The Christ has as his main work the task of nourishing men with the food spiritual, in religions. But Mary, Our Lady, not only builds the forms and helps their growth but works that all personalities and forms on earth may develop in beauty and in health. Through all the forms She builds a greater Form in which the life of the Christ manifests and works.

Just as there is a spiritual King and a Hierarchy with departments of the world's government, as the World Teacher represents one department, connected with education and religion, so the World Mother is also at the head of one of these great departments of the world. Hers is the mighty task of sustaining those in suffering, of endowing them with courage and understanding, and of pointing out to them the royal highroad of glad and eager sacrifice. Wherever there is grief, despair, agony, there is the World Mother, tending, cherishing, comforting. Wherever there is womanhood and motherhood, *there* is Our Lady.

There may come before us as we think of Her the picture of "the Lady of the Lamp," Florence Nightingale, passing from bedside to bedside among the wounded in her hospital at Scutari, carrying comfort and courage to every sufferer. We see this picture as a faint image of Our Lady, as She moves about. The whole world is Her hospital, and myriad-formed She broods with infinite tenderness over everyone in sorrow. She is more than the mother of Jesus, more than the symbol of Her in any faith. She is on every plane of nature, in every kingdom. And She is concerned with womanhood because in women, in the mothers, the Life takes its channel; there is built that form which later shall serve to express the Life in ever fuller measure.

The peace you shall desire is that sacred peace which nothing can disturb, and in which the soul grows as does the holy flower upon the still lagoons.

—MABEL COLLINS, *Light on the Path*

Metaphysical Ruminations

ERNEST CRUTCHER, M.D.

EACH man portrays what he has hitherto been and done. Each builds his own corporeal housement. It plainly declares him as to what he has thought, enacted, aspired to, and attained. He is the epitome of himself throughout divers incarnations. Since his physical acquisitions are multiform and multitudinous, it must have taken much time to gain his present status. Ergo, this is one argument for his repeated incarnations. Only prejudice, jealousy and desire to dominate thought has antagonized this fact throughout more than a thousand years, for the then dominant church of A.D. 500 changed views and denounced belief in reincarnation as wrong because it antagonized the doctrines of sacerdotalism. Many ethics of Christianity were changed because they disputed the wishes or antagonized the regnant hunger of priesthood. It was about this time that Pope Innocent III mockingly said: "Christianity is a profitable fable." The two popes Gregory echoed the fiat.

The physical body is not you but yours. It was built by you and its beauty or ugliness belongs to you by reason of an infinite past of follies, selfishness, wickedness, goodness, kindness, moral endeavors at helping others or striving for individuality. For unfoldment is the law of the universe. Everything we ken is dominated by evolution. Nothing stands still. Unfolding and forming of individuality is imperative and ever active. It applies to suns, stars and every created being of whatever genus.

Our actual life is the inevitable outcome of precedent life and lives. There is no injustice in fate, for we invited and provoke whatever destiny we meet. Our future life will base on our present accumulations of what we call fate, plus the resultant of this career.

To proclaim and argue reincarnation is not the purpose of this article. Many citations in our *Bible* can be quoted . . . The defective, idiotic, insane and deformed are reaping what some call Karma—retributive fate from other misused and misdirected lives. *Per contra*, the admirable, beautiful and intellectual, likewise, are enjoying some part of the crops of prior life and lives.

The writer is not a spiritualist, nor in sympathy with mediumistic phenomena . . . All

such phenomena are caused by earthbound spirits, of the earth earthy, chiefly engaged in by mischievous, degraded and discarnate spirits or by those who are newly on the spirit plane and ignorant of the hurt and evil of such activities. They are destructive to participants who are yet in the flesh, who are curious or seekers of strange experiences. All such mediumistic indulgences are suspect and not to be patronized. Much immorality and "bad luck" may follow such visits. Evil, designing, malicious types may follow you home and seek to influence you into follies that mystically permit the unseen bad spirits to participate. True, the good spirits are interested, and no one is ever alone or without benevolent spirits attending and seeking to aid or influence the victim to withstand the devisements of the devilish spirits. There is ever war on the spirit side of life between the good and the bad spirits. This fact is known, yet all too frequently ignored or made esoteric.

Let me again aver, I am not a spiritualist, but am under conviction of spirit life and eternal persistence of every being. "The Chambered Nautilus" of Holmes typifies the career of all. We build "new mansions" in bodies we occupy on earth, or elsewhere, for the trillions of huge worlds above us are not without purpose nor uninhabited. Our earth is but a tiny sphere, and one of the inferior planets.

In rebirth we may be "put back" here, or "promoted" because of aspiring endeavors in past careers. There are no privileged and no accursed beings. By deeds we are assigned and our destiny is self-earned; there is no injustice of fate but reparations exacted for transgressions, or rewards for excellences.

The physical body declares the indwelling soul. Many beautiful types become retrogressive, slip back into evil and return with defects of body and criminal impulses. "God is not mocked. Whatsoever a man soweth, that shall he also reap." Is it not just? Is it not rational and right? In our self-pity and whining, we accuse God, or Providence, of cruelty or injustice. We reap as we sow. Each is architect of his own investiture; each works in the changing walls of endless time. Eventually we arrive at perfection, but there is no ultimate of the unfolding soul.

We never had a beginning nor shall have an end. Perpetual growth is the order, nor is there any evasion. The suicide in life is worse off than the murderer and criminal. Death self-induced merely has shucked away the physical, but the sufferings are increased, not ended. In the process of reincarnation, this unfortunate takes up life again with the same burden and fateful course yet to be run, with its lessons to be learned.

Death is not an evil but a beneficent event, permitting a rest and recreation. Death is a provisional rebirth, affording fresh opportunity and recapitulation. Death is as great a blessing as birth. Both are privileges and neither to be grieved over. Death does not destroy but permits rejuvenation and renewed opportunities.

God is good. Law rules and never divine punishment. We reap as we sow. It is the Law!

—By permission *The New Age*

Of Attitude and Art

BEATRICE WOOD

IT has been said that a civilization is known by its art—which puts a weight of responsibility upon artists. But the artist is not different from any other man nor is art apart from life. The artist has the same problem of love and hate, is as jealous of fame as any other, and is as dogmatic about art as a sectarian theologian. There is a professionalism about calling oneself an artist, as there is with certain righteous-minded people who indulge a conviction that they only are gifted with God.

The longing for beauty is in everyone; everyone is potentially an artist. It is merely that some have more opportunity for the specialization that is called art. Many a so-called artist actually has less sensitiveness to art than a person with instinctive taste who lives beautifully but without label.

One would like to think of taste as a spiritual quality, because it adds such graciousness to living; yet many irresponsible and delightfully improper people are gifted with taste while the good and the intellectual are often devoid of it. Taste has to do with standards, and what has meaning for one has none for another.

The oft referred to "artistic sensitiveness" is not infrequently another name for temperament. Sensitiveness is no respecter of professions; it is found in the scientist, the philosopher, the mystic. Any person of fine perceptions finds overtones of life which are never experienced by those of coarser mind—just as a delicately tuned radio reaches stations which one less sensitive would not record.

As a man finds achievement in one line of endeavor he becomes aware that more demanding than the art of Art is the art of living.

Experiences of inspirational nature are few and isolated in the life of the average man. Gratifying as they may be, the true battle of the personality is a daily crisis in which continual problems of tolerance and affection must be adjusted. The basic release for beauty is in the solving of these relationships. Man grows as mind meets mind. Thought becomes aware of itself as it touches the spark of conflict with another. Though there are a few who spend their lives in meditative practices, generally man remains "unfired" if he lives on a desert island. Culture is an endless chain in which one creative person gives a pearl for the next one to add to.

For many reasons mankind delights in living. Some live to enjoy the senses, others to dominate through power. A few live to serve humanity. And some—because they are truly sensitive to form and color—live to banish ugliness. To these last, beauty is the basic reason for all labor; and they sometimes touch with more frequent ease a feeling referred to as "God"—because they have the ability to take joy in simple things, the trees moving in the wind, the hills sharp against the sky.

Yet in the final analysis, compelling as may be their urge to release creations of lovely form and color, the accomplishment of such remains a stimulation of the aesthetic sense. This need to find, to touch, to express beauty is a search on the outside. The rhapsody of the spirit is truly expressed only on the inside; he who is strong, though he may admire outward beauty, is free from the need of it. For he is able to maintain a spiritual resilience, regardless of external feature, be it either of beauty or of ugliness. Attitude therefore is more significant than art.

To Lodge, in Honolulu

"MAHUINA"

MAHUINA* looks at the telecron clock. 3:10. Time to start for the T. S. Lodge meeting! Once out on the lanai she gazes toward the mountain. There are dark clouds hovering—too close for comfort—and no umbrellas to be had in Honolulu. Mahuina shrugs. She turns to revel in the beauty of the landscape below—the green outflung suburbs of Kaimuki and Kahala dotted with bright-roofed houses and flowering trees. The crater of Diamond Head crouches beneath. The endless sea to the left is pure sapphire.

Hum of airplanes comes from a distance. A red plumed bird warbles in the kiawe tree. The air is sweet with jasmine. Mahuina stands in reverence as the words of Tagore flow into her consciousness: ". . . is it Thy delight to see Thy creation through my eyes and to stand at the portal of my ears silently, to listen to Thine own eternal harmony?"

She descends the long flight of steps from her hillside home and proceeds down the quiet street. At the corner a bare erythrina tree spreads its gaunt branches. The sidewalk narrows to an unkempt path, where weeds reach out from either side. A mongoose slithers across the street and hisses from a cactus. The afternoon sun pelts down.

Mahuina climbs the bare unshaded street; she seeks a penciled line of shadow cast by a telephone pole. But here comes the bus; and in a moment she is aboard. Already four passengers: two orientals, a Portuguese, and a *haole*† woman. As the bus winds its way down the mountainside, they see the glittering path of sunlight on water far below. They glimpse in turn the silver strip of the Ala Wai Canal with its fringe of cocoanut palms, a distant shoreline, a portion of Waikiki. Through the business district of Kaimuki they pass. People of many races are engaged in shopping; scores of autos line the streets. The bus threads its way through the congested traffic, starts rolling down the avenue. A playground on the left; now a cluster of small homes. Vari-colored hibiscus and pink oleander hedges. Here a flamboyant vine of purple or magenta; there an outflung carpet of flame-vine, or the waxen-leaved ylang-ylang with its yellow-green flowers climbing over porch and trellis.

The bus stops before a school. Young students clamber aboard—Chinese, Korean, Japanese, Hawaiian, Portuguese, Filipino—all talking together merrily. Their arms are heavy with books; each carries a gas-mask. No one wears a hat, but all the girls wear orchids in their hair; the atmosphere is pungent with odor of flowers.

The bus now rolls past trellised glory—banyan trees and purple bougainvillea; past Kuhio School, where Victory Gardens flourish down to the sidewalks. Here in times past wide beds of brilliant-hued zinnias sang in the sunlight.

A sturdy little Japanese girl boards the bus; her stride denotes utter independence. She selects a seat, and soon bursts into song at the top of her high-piped voice. Mahuina turns, smiling; the song stops suddenly. Mahuina turns quickly away; the song starts up again.

The bus hurries on to the flatlands of Moiliili. Ramshackle structures line the street—Oriental stores and flowershops. The fronts of the stores are open wide; flowers are massed in riotous color. A man is sweeping the front of his shop with a broom made from cocoanut fronds; brooms are as scarce as umbrellas.

A Portuguese woman boards the bus. A brood of small children cling to her, try to hide in the folds of her full gathered skirt. A stalwart young Hawaiian eases gently past the children. He is neatly dressed, in black rayon shirt and slacks; his strong wide feet are bare. He seats himself, on a seat facing sideways; he pulls a red apple out of his pocket and eats it with real appreciation.

Now a very drab section of the town. The dilapidated houses all need paint; most of their windows are permanently blacked out, giving a dismal untenanted appearance . . . Passengers have been getting on and off at every station. Now the bus is full. A Japanese mother edges in, carrying a baby. What a tiny rosebud mouth and rosepetal skin! Both mother and babe are dressed in *haole* clothes. With a pang of nostalgia, Mahuina remembers bright kimonos.

Traffic is now thickening; a veritable sea of vehicles. Mahuina lifts her eyes to the cool green background of the Koolau Mountains. Manoa Valley, verdant and lush, is filled with rainbow mist.

(Concluded on page 286)

*Ma-hu-wee'-na

†Generally, those of Anglo Saxon race.

The Theosophical Order of Service

Looking Backward and Forward

ESTHER RENSHAW, *Chief Brother*

LIFE is! Make it useful, creative. Our job is to learn to render service where it can be useful; to create helpful activities; to link up with existing movements, to bring them to a greater intensity of life; to intensify not only the life of each and all but the sense of life's unity. Being Knights of Right under the banner of Unity, we are assembled for the Service of man.

In 1932 the T. O. S. was established in forty-three countries. I have no international statistics; however, I can report that last year in the United States the T. O. S. expanded and progressed, being completely reorganized. Members have whole-heartedly contributed their inspiration, financial aid, and services.

This belated review of the work begins with the fine artistic interpretation of the T. O. S. (thirty-five members participated) as of Convention, 1942. There have been two editions of the Manual and the supply of five hundred is exhausted. New Registration cards provide for "voluntary annual contributions" to the Order. The Departments of Peace, Right Citizenship, and Animal Welfare sent out the majority of the twenty-five thousand pieces of publicity; we have contacted well over a hundred relief and reform organizations having purposes and platforms which we endorse as being in line with our principles of helpfulness and brotherhood.

Your Chief Brother has endeavored to establish a greater financial stability within the organization and to create more democratic processes; also to promote widespread co-operative effort among the members, augmenting—not replacing—lodge work and study. There is a definite linking of the Order with the Section, also close co-operation between the national officers of The Theosophical Society and the Theosophical Order of Service, thus facilitating the work of reorganization and a more efficient functioning. The trend in this country during the past year and a half has been toward organization activity; there has been a steady increase in membership and col-

laboration happily based upon mutual understanding. A vast and varied amount of work has been reported; this cannot be adequately summarized—unfortunately, since members would be encouraged and inspired by knowledge of the many ways and means of serving.

Too often we think of ourselves as a "small group of struggling members"; yet the good work which many little groups accomplish is astonishing. What can even one lone member do? Well, one lone Theosophist in Idaho impressed her friends so favorably that four of them joined the Society after working with her for Right Peace. Besides rendering excellent community service she sought, bought and distributed 1,175 books and pamphlets! Mrs. J. Hugh Burgess merits the T. O. S. "Oscar."

All federations but one are actively enrolled in the T. O. S. Southern California and Ohio Federations were most active. Outstanding lodge groups were those in San Diego, Glendale, Cincinnati, Milwaukee, and St. Louis Branch. Most of the groups render splendid service; however, commendation is herein made only to those who have worked prodigiously.

The three hundred dollar (\$300) appropriation will be used for furthering of the plans which include: (1) printed departmental matter, (2) consistent educational work, and wider distribution of publicity such as the pamphlet "War! Why? Its Cause and Cure" and the leaflets for those in the Armed Forces, and continued utilization of the Better Citizenship Association's facilities and publications, (3) a revised edition of the T. O. S. Manual, (4) furthering the work for healing and providing Healing Aid pamphlets, (5) greater relief for suffering humanity through the Social Service, (6) enlarged field of activity for the Animal Welfare Department, and (7) definite Arts programs and lectures on painting and music. It is our hope to make the T. O. S. work more specific, clarifying much which may have been vague.

The Eternal Wisdom slumbers in all hearts. Let us awaken to life and serve, Brothers!

For within you is the light of the world.

—MABEL COLLINS, *Light on the Path*

Theosophical Questions Answered

A. F. KNUDSEN

Question: In the November number of this magazine, (1942), your answer to the three questions on Avichi raises others. Please enlarge on (1) "Avichi is an experience of the Monad," (2) "It is the result of complete selfishness," (3) "... for him who has excluded from his conscience all sense of responsibility for others."

Answer: In *The Key to Theosophy* (page 81, 1933 Ed.), H.P.B. tells the story in a few words. When any immortal Monad has failed to make a personality live up to its standard of ethics, it may have to give up the job and start over again. In other words, the utterly debased body may be dropped into oblivion by the spiritual Self. In extreme cases of cruelty or of black magic, this happens. The remnants of mind and emotion left with the "cadaver" will also decay and return to ultimate simplicities. That, too, means the absence of organized life, which is Avichi. This last is a very rare case. This failure is the result of a progressive tendency to fail in moral effort and condone or justify ethical lapses or slips. These at first are merely selfishnesses of no great moment, but the habit of self-justification grows until it is an avalanche of loose living, loose thinking and false conclusions. Selfishness and laziness begin it, moral slackness creeps in. One seeks less rigid society—exclusiveness breeds antagonisms. Differences become barriers. One keeps aloof from other groups and justifies the separation, avoids contacts. Then one sneers at the rigid standards and drops the old relationships. As life after life flows by, a sort of rivalry and competition, as well as jealousy, grows up between the groups—the degenerating group grows in mind but not in ethics. Difference quickly becomes aggression, opposition, enmity, war—even extermination is thought of. The very nature of our solar system spells the elimination of those utterly devoid of moral worth. They are alluded to as the "Dark Forces" and include the followers of force

and black magic. Collectively, they are known in the West as Anti-Christ. These shut off any pricks of conscience until the higher self is entirely out of the game. Then, when the body dies, the astral and mental shells also slowly decompose into the nothingness above mentioned.

Question: Is the Golden Rule obsolete, or is there another interpretation of it? Is it only for the few?

Answer: The teaching as given in the New Testament applies only to the few who take up the monastic or hermit's life and retire from the world of men. It represents, however, a fundamental law of ethical evolution. Now, after 2000 years as a LAW, it is becoming better known and more truly applied. Our United States Government is trying to implement the spirit of the Golden Rule into a true economic system for a nation, for the human race. In fact, the Atlantic Charter is such an attempt for all the races of mankind to apply and make practical. Without such a readjustment of the social order, mankind generally cannot progress to any new and higher type of civilization and spiritual expression. Not only must economic war cease, but religions must cease their relentless competitions. Christianity is in this the chief offender and Asia the chief victim. The Golden Rule applied in this way would help all mankind to a greater understanding.

But here in America and Europe, in the "Christian World," is where war rages most fiercely. The "rugged individualism" advocated by some is just a new phase of the robber baron days of Seventh to Fifteenth Century Europe. The weak and the just must be protected from the strong and the greedy. Thus will the field be prepared for a more liberal adoption of the Golden Rule and exemplification of its practical soundness.



The commercial and materialistic tendencies of the day have almost blinded the perception of people to the really splendid outpourings of spiritual power which take place at certain periods during the year. It is but spiritual economy to make use of such occasions. The destinies of nations are guided by Invisible Agencies Who use every opportunity to bring light and illumination to the world.

—EMMA HUNT

From the National President's Correspondence

TO A FEDERATION IN 1942

MY DEAR BRETHREN:

There has been a phrase in my mind for several days—"Theosophy is our Policy"—and probably I shall presently develop the theme that it suggests. I pass it on to you in advance of such development, as a keynote for your thought and activities as members of The Theosophical Society and as representatives of your lodges and your federation.

"Theosophy" is a very broad term—so broad, in fact, that nothing that is true is excluded. Though the term is so broad and though as Theosophists we are searchers for Truth, yet may we include under the title "Theosophy" only those concepts whose truth is eternal in their nature. That restricts us to great and universal laws, their operation, and human relationships to them.

There are many things of passing moment, and a thousand and one organizations and societies make these their special interest. We have our many humanitarian interests, and the recognition of the universal law of brotherhood compels us as individual Theosophists to be concerned with the application of this law in all humanitarian enterprises. But as members of The Theosophical Society we are concerned to know the Law better, to sense

more truly the great principles of man's unfoldment, to study his true nature and his constitution that we may know ourselves and our brothers better and thus come to feel our unity more fully.

"Theosophy is our policy" means that as an organization we leave outside of our lodges and our member relationships all that is not strictly in accord with a true expression of that unity and an impersonal search for truth. Outside of the lodge it means a constant effort to make Theosophy's spiritual and eternal truths better known, and the Theosophist and the Society respected for their understanding of human problems more penetrating than usually brought to bear.

Because these things that we would do are in accord with the great purpose for which the Society was founded, we really have great strength to do them. They are covered in the simple phrase "Theosophy is our policy," a phrase that leaves so much outside but places responsibility for really great things in our hands.

With cordial greetings to you all,
Sincerely yours,

—SIDNEY A. COOK,
National President

"When Half-gods Go . . ."

HELEN PALMER OWEN

Candlelight and carols are a spell
And snow is soft enchantment on the trees;
We would not count it Christmas without these
To trim the festive, still-too-full hotel:
But Christmas is a dreaming in the heart,
A seeking in a silence for a Star,
A finding where the Life's true treasures are
Long lost amid the self's illusive art.

When tinselness no longer can cajole
And pain no more can turn the heart to tears,
A sign above the lonely way appears
And Christmas is a Manger in the Soul
That catches in its mystery the Light
Of each heart's own first Silent, Holy Night.

Successful Service Series

XVII. The Friend we Made

E. NORMAN PEARSON

LAST month we considered the case of the "stranger" who enters our "gate"—and who (surely!) immediately becomes our friend. He has been made welcome, and the warmth of our greeting has overcome any feeling of strangeness.

Fine work. But that is only a beginning.

As we offer the right hand of fellowship, let us keep clearly in mind that he has come for a purpose. *That purpose is to learn about Theosophy.* Therefore it is our duty to devise means of telling him about Theosophy and of telling him in such a way that he will understand. First things must come first. The simple must precede the complex. Outline is necessary before detail can be understood.

Surely then, the first thing to greet the eyes of one who enters our lodge hall should be the three "Objects" of The Theosophical Society. Let us tell people, the moment they enter our quarters, just what the Society is. Headquarters has now made available to all lodges a beautifully printed sheet which sets forth the Objects of the Society. Suitably framed, this not only will make an artistic addition to the lodge decorations, but will tell to everyone who reads it the story of the Society's purpose. Does *your* Lodge have its copy of the Objects?

Next—of no less importance—should be a nice display-stand carrying a representative selection of free literature; this literature is available from National Headquarters at a very low cost. (This subject has been dealt with in other articles of this series, but is mentioned here because of its importance in relation to the inquirer.) The display should be representative; for the inquirer wants to know, in not too many words, whether or not the subject of Theosophy will appeal to him. In the lecture he will no doubt hear expounded some interesting phase of Theosophy. But, usually, it is only a phase. The inquirer should have an opportunity to gain a "streamlined view" such as these folders give. It is quite possible that many an earnest inquirer has gone away from

a Theosophical meeting still hungry for the very truth which was there to be given him, but the particular presentation of that evening did not convey to him just that fundamental concept for which he was looking. A nice display of free literature will always attract attention and the good which is accomplished cannot be over-estimated. Yes; a few folders may be wasted; but compared with the many *opportunities* which otherwise would be wasted (and, unfortunately, in some lodges are being wasted) such waste is trivial.

Now, a step removed from the free literature, the "Primers," which sell for five cents each. It is the opinion of this writer that if some enterprising lodge would construct a display-stand for the "Primers," with pockets to hold a few of each, a good sign setting forth their value and price, and a place for the purchaser to drop a nickel for each one taken, the venture would meet with immediate success.

Then, the syllabus. Even the smallest lodge should have at least a printed card of some nature, giving the name of the Society and its address, with the day and time of any public class held. The larger lodges will have their printed syllabus, listing all activities.

The Library and Book Sales Department now assume an important part. Here, let it be remembered that rows and rows of books mean little to the new inquirer; and much depends upon his getting a simple, concise outline of basic ideas before masses of detail are encountered. An essential to every lodge library is a shelf clearly labeled "FOR THE BEGINNER" (or some such title), so that the inquirer will not fall into error at the beginning of his quest.

So, our friend knows the "Objects" of the Society. He has had an opportunity to take some free literature; perhaps he bought some of the "Primers." At home he can read and think. He has a syllabus of future activities. Perhaps he has borrowed his first book. He goes away wanting to come again. Friendliness in welcome! Reasonable procedure while he remained! As he leaves, let the "Good-night; come again" be as friendly as the welcome!

"How silently, how silently, the wondrous gift is given!"

Excerpts from "The Secret Doctrine"

Compiled by May Kyle Willatsen

BUDDHI is really one and indivisible. It is a feeling within, absolutely inexpressible in words.

* * * *

Man derives his Spiritual Soul (Buddhi) from the essence of the Manasa Putra, the Sons of Wisdom . . .

* * * *

Adi, or Adhi Budha, the One, or the First, and Supreme Wisdom, is a term used by Aryasanga in his secret treatises . . . It is a Sanskrit term, and an appellation given by the earliest Aryans to the Unknown Deity . . . It means the Absolute Wisdom . . . Aeons of untold duration must have elapsed before the epithet of Buddha was so humanized, so to speak, as to allow of the term being applied to mortals, and finally appropriated to one whose unparalleled virtues and knowledge caused him to receive the title of the "Buddha of Wisdom Unmoved." Bodha means the innate possession of divine intellect or understanding; Buddha, the acquirement of it by personal efforts and merit; while Buddhi is the faculty of cognizing, the channel through which divine knowledge reaches the Ego, the discernment of good and evil, also divine conscience, and the Spiritual Soul, which is the vehicle of Atma. "When Buddhi absorbs our Ego-tism (destroys it) with all its Vikaras, Avalokiteshvara becomes manifested to us, and Nirvana, or Mukti, is reached," Mukti being the same as Nirvana, i. e., freedom from the trammels of Maya or Illusion.

* * * *

This "World of Truth," in the words of the Commentary, can be described only as "A bright star dropped from the Heart of Eternity, the beacon of hope on whose Seven Rays hang the Seven Worlds of Being." Truly so; since these are the Seven Lights whose reflections are the human immortal Monads—the Atma, or the irradiating Spirit of every creature of the human family. First, this Septenary Light; then the "Divine World"—the countless lights lit at the primeval Light—the Buddhis, or formless Divine Souls, of the last Arupa (Formless) World; the "Sum Total," in the mysterious language of the old STANZA.

In the Catechism, the Master is made to ask the pupil:

"Lift thy head, O Lanoo; dost thou see one, or countless lights above thee, burning in the dark midnight sky?"

"I sense one Flame, O Gurudeva, I see countless undetached sparks shining in it."

"Thou sayest well. And now look around and into thyself. That light which burns inside thee, dost thou feel it different in anywise from the light that shines in thy Brother-men?"

"It is in no way different, though the prisoner is held in bondage by Karma, and though its outer garments delude the ignorant into saying 'Thy Soul and My Soul'."

* * * *

As the child's first feeling is for its mother and nurse, so the first aspirations of the awakening consciousness in primitive man were for those whose element he felt within himself, and who were yet outside, and independent of him. DEVOTION arose out of that feeling, and became the first and foremost motor in his nature; for it is the only one which is natural in his heart, which is innate in him, and which we find alike in the human babe and the young of the animal. This feeling of irrepressible instinctive aspiration in primitive man is beautifully, and one may say intuitively, described by Carlyle, who exclaims:

The great antique heart: how like a child's in its simplicity, like a man's in its earnest solemnity and depth! Heaven lies over him wheresoever he goes or stands on the Earth; making all the Earth a mystic Temple to him, the Earth's business all a kind of worship. Glimpses of bright creatures flash in the common sunlight; angels yet hover, doing God's messages among men . . . it was a Reality, and it is one: the garment only of it is dead; the essence of it lives through all Times and all Eternity!

* * * *

. . . regarded in the light of the LOGOS, the Christian Saviour, like Krishna, whether as man or Logos, may be said to have saved those who believed in the Secret Teachings, from "eternal death," and to have conquered the Kingdom of Darkness . . . as every Initiate does. This is the human, terrestrial form of the Initiates, and also—because the Logos is Christos—that "principle" of our inner nature which develops in us into the Spiritual Ego—the Higher Self—formed of the indissoluble union of Buddhi, the sixth, and the spiritual efflorescence of Manas, the fifth "principle."

The Secret Doctrine (Adyar Edition), Vol. 1, pp. 43, 178, 258; Vol. 5, pp. 438, 540; Vol. 3, p. 233.

There's Opportunity Still

A bit of history about the Society's Building Bonds may interest our newer members.

Back in 1925, after the Society from time to time had had its Headquarters in several different cities and locations and had seriously outgrown its Oakdale Avenue (Chicago) premises, under the aegis of Mr. Rogers, then National President, the Society undertook to build a new Headquarters, later named Olcott. A tract of land was purchased just outside Wheaton and a building was designed in keeping with the dignity and work of the Society and to serve the purposes of its National Center for a long time to come. Needed funds were all pledged or provided by members and the work was started. The cornerstone was laid in August 1926 and a year or two later the building was occupied and all the many activities of the Society found a fitting locale. The total expenditure was in the neighborhood of \$250,000 and the property has since been enlarged and improved; Olcott is an estate complete and beautiful.

However, before all the pledges were paid, depression hit the country and the circumstances of many people changed so that they could not pay. To meet the deficiency the Society issued bonds to its members who loaned the needed money. The problem since has been to pay those bonds, of which only \$12,000 now remain. At the inception of this splendid project, thousands of members sacrificed to do their bit toward its consummation. I know of many instances where a member paid hundreds of dollars in a long series of installments. I know of other instances in which

members pledged substantial sums and in the depression and at the request of the administration of that time gave the Society security for their pledges to insure ultimate payment of the obligation. There was great eagerness to be a maximum possible participant in a glorious project for The Theosophical Society that it might have a permanent home. Members in all walks and conditions of life contributed generously and worked hard for the creation of Olcott, with a vision of the stability of the Society and of the magnificence of its purpose. But that was years ago.

I am telling this story because I believe this same spirit—this love of Theosophy and appreciation of The Theosophical Society—still exists among members today, including the newer members who had no part in the glory and the work of the Headquarters project at its beginning. It requires, perhaps, only this story of the way members worked and paid through many months and years of difficulty to bring Olcott into being, to obtain a similar response today. Only \$12,000—twelve dollars (\$12) from each of a thousand members; a fewer number if any would care, as in the past, to make more substantial contributions.

Fifty thousand dollars has been paid through difficult years. Surely we can liquidate the small balance now. And every penny contributed is deductible for income tax purposes and therefore costs the contributor much less than he gives. Make or increase your contribution to the creation of Olcott. Have your own part in this splendid project.

—SIDNEY A. COOK,
National Treasurer

I invoke the Universal Peace, that Peace which is back of all manifestation, the sum and substance of all being, the end-all and be-all of existence. I invoke that Peace that it may flow through me north, south, east, west, above, below, into the three worlds: physical, astro-mental, and spiritual. And may this Peace which I invoke make me a fit channel for higher things to descend to lower planes.

—A HINDU MEDITATION

Theosophy in the Field

ANN ARBOR LODGE once again conducts its meetings at the home of Dr. B. Jimenez, using as text Dr. Besant's *A Study in Consciousness*. *The Voice of the Silence* is basis of the group meditations, and the mantram "O Hidden Life" is the closing note.

BESANT LODGE (Hollywood) sends out an attractive list of titles for its "November and December Public Study Class Lectures, by the Rt. Rev. Charles Hampton." On Friday, December 3, the lodge presents Mr. James S. Perkins, National Vice-President of the Society.

Increased advertising has achieved for the Tea-Table talks "the largest attendance we have ever had for a local speaker."

COVINGTON LODGE "enjoyed a stimulating visit from Miss Etha Snodgrass, who gave a public talk and a special members' meeting." The public liked her manner of presentation, and was grateful for her clarity of expression, her vocabulary wholly free of difficult Sanskrit terms.

GAINESVILLE LODGE, under the leadership of Mrs. Ralph B. Kyle, gave valuable assistance to the Florida Federation when in the month of October it contacted the various Florida lodges with a friendly letter in observance of World Day for Animals. Publicity offered by this lodge was presented through press and radio, while money and effort were contributed to the cause.

HERAKLES LODGE (Chicago) in September presented four public lectures by Dr. Henry A. Smith, who followed these in October with four talks on "The Path of Discipleship." Due to public classes previously conducted by Dr. Smith, the lodge has added to its membership and general lecture audience.

On October 1 the lodge, together with visiting lodges and national members, heard Miss Jean Glen-Walker in a talk commemorating the birthday of Dr. Annie Besant.

INDIANAPOLIS LODGE on October 31 welcomed "the largest audience ever assembled in the lodge room." Excellent advance publicity accounts for the audience whose enthusiasm was due to an illustrated lecture, "To Those Who Have Eyes, Nature Reveals Her Plan and Purpose." The lecturer was Mrs. Sallie Weis, President of the Ohio Federation.

"MILWAUKEE LODGE is happy to have welcomed seven new members since the beginning of this fiscal year. The study of *Man, The Triune God*, by Geoffrey Hodson, during the summer months, has been of vital importance . . . for bringing about a better and broader understanding of evolution, as depicted by a Great Angel. The fall semester was opened with a social . . . for members and their guests."

PORTLAND LODGE on October 6 commenced its winter study program, using as its basic text Mr. C. Jinarajadasa's "First Principles of Theosophy." An emblem of the Society, painted in color by Mr. Harold M. Rice, has been presented to the lodge and now adorns the wall behind the speaker's stand.

Mr. Frederick Werth, whose successful spring study class added new members to Portland Lodge, opened on October 17 a study class based upon Dr. Arundale's book "You."

SACRAMENTO LODGE on October 24, under the auspices of its T. O. S. Dept., delighted members and friends by a musicale and tea, held at the home of Mr. and Mrs. L. P. Le Marquand, the latter, National Head of the T. O. S. Arts and Crafts. Mrs. Idel Le Marquand presented original piano compositions. Mme. Lucie LeMarquand brilliantly rendered various favorites, including Chopin waltzes. Proceeds from the program are to be donated for Braille publications by The Theosophical Association for the Blind.

The Michigan Federation

"Detroit Lodge reports a well-attended two-day Michigan Federation meeting, October 9 and 10. Members from out of town included the National Secretary and the National President.

"Exquisite color reelslide pictures were shown of South America (pictures which were taken by Golda Stretch's daughter who recently gave her life in a London air raid); also fascinating slides were shown of the great National Park, featuring the Grand Canyon. A social hour followed.

"On Sunday a well organized luncheon was served, and later Mr. Sidney A. Cook gave a talk to members. In the evening a very large attendance gathered to hear Mr. Cook's lecture on 'Freedom in the Making.'"

The Mid-South Federation

"The Mid-South Federation had the pleasure of a visit from Miss Etha Snodgrass, October 23 through 30. On Sunday afternoon, October 24, in Atlanta, Miss Snodgrass gave a public lecture, "Mankind in the Crucible." The Georgia Lodge Hall was filled to capacity, aisles included. On Monday evening there was a well-attended members' meeting.

"A Federation dinner on Tuesday, at 6:30 P.M. celebrated the installation of newly elected officers . . . The presence of Miss Winifred

Boye, from Olcott en route to Florida, was a surprise and delight to all.

"At eight o'clock the same evening, Miss Snodgrass conducted a public 'Question Meeting'—an experiment which proved to be an invaluable source of inspiration and education. A remark overheard between questions, 'O, I wish I could feel this way all the time!' must have assured Miss Snodgrass that her presentation of the great Truths of Theosophy is one of the things for which we have been thankful.

"So—THANK YOU—Miss Snodgrass—HURRY BACK!"



Meditation for December

DONNA SHERRY

"No knowledge is true which separates."—DR. GEORGE S. ARUNDALE

Quality to be understood and applied—UNITY

AT first glance it may seem that this brief and simple statement contains no material for meditation—that it is merely a statement of an obvious fact. But meditation should reveal it as offering clear guidance to the earnest seeker after Unity.

"No knowledge is true which separates." In the confusion of these times, in the days of new building, here is a rule by which the youngest seeker for Unity can measure the words and deeds of the crafty and the words and deeds of the wise, and find his way with something approximating certainty.

By applying this rule—"No knowledge is true which separates"—the individual can chart his course unerringly to Unity and Peace and know that his thought and action serve the Plan.

Meditation on this simple unmodified statement should result also in an understanding of what is implied by "Unity"—

"No knowledge is true which separates." Only that which unifies is true. Where peoples are set apart as good or evil, desirable or undesirable, cultured or uncultured, simply be-

cause of race, religion, nationality, color, the so-called knowledge upon which any thought or action regarding them is based is separative and not true. Good or evil—this is prejudice. When peoples are included as part of a whole—according to their dharma and their place in the evolutionary Plan—the knowledge upon which any thought or action regarding them is based is true and unifying. A simple guide for those of us who are new in the search for Truth and Unity—a simple guide with profound implications.

Even the little people will need to give what wisdom they have to the days of new building. The sort of knowledge which in the past held that they should be shut out of the counsels, and deprived of the privilege of taking up their responsibilities in establishing peace and health in the world, was separative and untrue—and unfruitful.

Certainly those who know of the Unity of all Life must watch carefully and constantly to see that they move in that direction. Any prejudice is a betrayal of trust on the part of those who know.

News and Notes

Brotherhood Week

Brotherhood Week will next year be observed as usual, the dates being February 20-26. In order that lodges may plan appropriate observance, we make this preliminary announcement; details will follow, in January.

Unique Service

Mrs. Miriam Barranger of Covington, Louisiana, renders a unique Theosophical service in her own art studio. People of various religious beliefs congregate there through common interest in the war effort; and while the guests make bandages and needed supplies of that nature, Mrs. Barranger reads to them on subjects of tolerance and brotherhood.

"The Objects" For Display

To date, over half of our lodges have claimed their copies of "The Objects" as especially prepared for framing and display in their lodge rooms. Without exception they have responded with enthusiasm upon receipt of the very beautiful and decorative print. It has in every case been accepted as an enhancement of the lodge hall. Every lodge having a hall should seize this opportunity to make our purposes as a Society better known to all who visit them.

Improvement

It is most encouraging to note the improved standards that are being adopted by some of our lodges in their announcements and in presenting their programs to the public. We have especially noticed in recent months the high quality and attractive appearance of the announcements and notices of the following lodges:

Ann Arbor
Besant Lodge of Boston
Buffalo
Detroit
Glendale
Minneapolis
Washington
Middle Atlantic Federation

The list is of course not complete and we will be glad to mention in future issues others that measure up to these higher standards. The risk is only that Headquarters may suggest still further improvement before listing them, but that surely would be a desired co-operation.

Mr. Jinarajadasa writes:

"I want to express to all the members my warm and affectionate thanks for the resolution at Convention. I have been so closely identified with the American Section since my work in Chicago in 1904 that all which affects its growth and expansion is full of the deepest interest to me. I think many forget that our Theosophical Society began in America. I specially look forward to new creations in the Theosophical field from the young members who are being inspired by our philosophy."

In My Opinion

Under the above caption, in a Glendale, California, newspaper recently appeared a write-up in which the columnist, Mr. Carroll W. Parcher, quoted at length from a "Justice for Animals" letter written by Mr. Eugene Wix, one of our Glendale members. In his comment Mr. Parcher states: "As one who has been decrying for a long long time the killing of deer, or even bears, for 'sport' I can agree thoroughly with at least part of Gene's contention . . ."

Rental Library

That rental library project started by one of our members in Meridian, Mississippi, has turned out to be a real success. This member, Mr. Casper Phillips, went to the rental library in one of the stores to borrow a Theosophical book. Of course they had none. He determined that they should have some and he got a number of members and friends to constantly apply to that library for Theosophical books; gave them one as a sample and it was continually called for. The library purchased others and has added Theosophical books from time to time.

A recent report states that the library is doing admirably. There is a section bearing a large label "Theosophy" and some of those books are always out. Of course the lodge members are keenly interested in the project. They talk about it to their friends, interest them in borrowing and in reading about Theosophy and the library is constantly adding new borrowers. It has been a financial success for the library and it is spreading Theosophy.

There is not a city in the country where there is a member where exactly similar work could not be done.

Lodge Suggestion

Mrs. Jennie E. Bollenbacher of Columbus Lodge suggests that papers read by members at lodge or public meetings be filed in a book, perhaps similar to the Lodge Handbook, and kept available on the lodge library table for perusal by those who may not have been able to attend.

Besant School Fund

Mrs. Lula C. Samuel sends us a brief report showing contributions by members and funds donated or raised by various devices during the Convention and Summer School to have amounted to about \$137, for which she expresses gratitude to all who participated in making this sum available for the Arundale Educational Fund of the Besant School at Adyar.

Home Again

A package of books donated to the Society some time ago included a National Library book that had been missing since a convention two or three years earlier. It still contained even the lending card within the pocket in the cover. Numbers of books were thus unintentionally taken away with their own volumes by convention delegates.

This note will make clear the reason for the stricter library rules of recent years. The book recently returned was a valuable one and we are glad to have it.

Among Our Magazines

In *The Theosophist*, August 1943, D. Jeffrey Williams has an article entitled, "The New Chemistry may obviate Cruelty." He notes herein the predictions that a post-war world will have less and less interest in natural fur, natural wool, and natural leather. Synthetic materials may provide a "world-year" for animals.

The review of *Shakespeare, Creator of Freemasonry* (see Book Reviews this issue) brings to mind part of a paragraph by Dr. Arundale, in *The Theosophical Worker*, November 1942: "... if I try to concentrate my will upon it, apart from books, I am perfectly well aware that it was Lord Bacon who wrote Shakespeare. ... and I do not even need *A Royal Romance* by James Arthur to convince me, though I am buttressed up exceedingly by this very valuable book. Through reading a book of this type the mind becomes stirred to break its mental chains and escape into higher regions whence, of course, it came ..."

The August issue of *The Young Citizen* is dedicated to Madame Maria Montessori, the famous educator of whom, in an interesting article, Edith F. Pinchin writes the following:

"She who earned her honors so brilliantly carried them very simply and always only for the sake of Truth ... Her intuition told her that it was not suitable to start with university and school syllabuses, but with the child himself. She recognized no dictation in studies, books, ideas, bodies of directors—she recognized only the Child ..." Dr. Montessori for several years has been a resident of Adyar.

Bluejays and Cardinals

Wholly disregarding the Nature Notes deadline, the Olcott deva on November 3 displayed on a tree at Olcott four scarlet beauties and two bluejays! Other birds no longer visible continue to sing in exultant summer-song from the Summer Sessions records now almost wholly transcribed.

Theosophical Windfall

Two large cartons of Theosophical magazines containing "a priceless mine of information" are available to a lodge of the Society, free upon request. The following material is offered, most years complete, others nearly so: *The Theosophist*—1930; 1933-42
World Theosophy—1931-33; 1938-39
The Theosophical Worker—1939-42
The American Theosophist—1933-42

Any lodge needing the above copies or a major part of them, for its library files, is requested to notify Headquarters.

Leaflets for Soldiers

The first twenty thousand (20,000) leaflets for soldiers have already been exhausted and a new and larger printing has been ordered. Many of our lodges and most of our members are yet to be heard from. Every lodge has received samples. The comments on these little pamphlets have been excellent throughout; the leaflets have apparently just "touched the spot." Let us put more of them to use. As we go to press, over twenty thousand of the second printing have been called for.

The Handbook—A Secretary's Appraisal

"This is a good time to tell you how much we enjoy the Lodge Handbook, which is a veritable storehouse of information and constructive suggestions. We feel like saying that we are blessed to have it ... with its all-embracing contents of definitions, history, lodge procedure, amusement suggestions, etc. As Secretary I have the best possible means of knowing its value."

After Fifty Years

Dear Editor:

The exact date of my first contact with Theosophy . . . World's Fair Year, Chicago, 1893. Karma was at my elbow one evening in early autumn as I entered one of the lecture halls flanked on the front of the Art Institute, Michigan Avenue . . . Dr. Annie Besant and W. Q. Judge soon put in an appearance . . . Theosophy and the need for World-Brotherhood. She cited the fact that the spirit of brotherhood may be and often is found among the ignorant and uncultured. Deep within Mother Earth are the caverns and coal pits of Wales. Men who toil day in and day out—unkempt, crude, supposed to be guided by instincts on the level with the animal world. Yet Annie Besant in her short talk that night—fifty years ago—gave the coal miner a soul.

Yes, it was all new and strange to me fifty years ago. Before many months I joined The Theosophical Society.

—(Mrs.) MARY H. ATWORTH

P.S. The old records will show my name as Mrs. Mary H. Mitchell.

"Who Made Me Think"

"'Only Twelve Dollars' on page 216 of THE AMERICAN THEOSOPHIST for September 1943 is an excellent idea of one of the members to pay off the debt on our Headquarters Building and grounds at Wheaton. I sincerely hope that every member will emulate his excellent example. I know of no better way that each one of us can help to further the great movement of Theosophy with so little effort on our part. How much prouder and better each one of us would feel to know that there was not a dollar of indebtedness on our Headquarters property. I do not believe a single member after thinking it over would hesitate a moment to give twelve dollars; he just hasn't taken the time to buy a money order, or to write out a check and send it in. I know that is my reason and I am ashamed of it. Let's do our duty and achieve our goal, by the combined strength of all of us. I thank the member who paid his twelve, who initiated the idea and who made me think."

—Canal Zone

Vacancy at Headquarters

The Theosophical Press needs an office worker for typing, billing, filing, and correspondence; opportunity to become a staff member and share Headquarters' work. Write Mrs. Ann Werth, National Secretary.

"To Honor Those Worthy of Honor"

In the Headquarters Library, on November 17, 8 P.M., Olcott Lodge with music, text, and candle-light held a Founders' Day program, the entire Staff participating. The meeting was brought to an inspirational close by the words of Mr. Sidney A. Cook, our National President.

Within the Volume

In this December issue of THE AMERICAN THEOSOPHIST appears our 1943 Index, compiled by Dr. Frank Steiner, of Cincinnati. This annual feature, Index within the Volume, had its inception in 1942, the data then as now being compiled by Dr. Steiner, to whom we express sincere gratitude. Future volumes will be similarly indexed.

Olcott Sunday—October

On October 24, Mr. Sidney A. Cook, National President of the Society in America, gave the first Sunday lecture of the season, taking as his title "Let Freedom Ring." Headquarters library held a capacity audience of appreciative listeners. The lecture was followed by a tea-time interval at the conclusion of which Miss Mary Steinmann contributed a brief program of delightful piano music.

Form of Bequest

Those desiring that the Society shall benefit under the terms of their Will, will find the following clause suitable to express their wishes:

"I give, devise, and bequeath to The Theosophical Society in America, a corporation with its principal place of business in the City of Wheaton, State of Illinois, the sum of..... dollars (\$.....) (or the following described property):

....."

The above is not a form of Will, but a clause to be included in such a document.

Cash contributions made within the taxable year to The Theosophical Society in America not exceeding (including other deductible "contributions") 15% of the taxpayer's net income are allowable as deductions in computing net income under the Federal Revenue Acts and Regulations.

Endowments may be made to the Society with the provision that an annuity be paid to the patron for life.

NOTE THE IMPORTANT TAX FEATURE.

Visitors at Olcott

Guests during the past month have included: Miss Myrtle Cook, Mrs. Fred E. Tess, Miss Marian Helm, Mrs. Gladys Hawthorne, Mr. Ray Goudey, Mr. and Mrs. Cecil Bowman, Mr. and Mrs. Albert Hardcastle, Dr. William Abt, Mrs. Cordelia Reynolds, Mrs. Charles E. Chase, and Mrs. Louise B. Griggs.

New Members for October

During October, applications for Membership were received from the following lodges: Arundale Group (Santa Barbara), Besant (Hollywood), Brooklyn, Dallas, Detroit, Espana (Los Angeles), Glendive, Herakles (Chicago), Lotus (Philadelphia), Maryland (Baltimore), Meridian, Miami, Milwaukee, Oakland, Oak Park, Orlando, Portland, Seattle Lodge of the Inner Light, St. Louis, New York, and Washington.

Applications for National Membership were received from Iowa, Texas, Illinois, Pennsylvania and Florida.

T. O. S. Appointment

Newly appointed Head Brother for Western New York is Miss Mildred Evans of Buffalo, New York.

To-Those-Who-Mourn Club

Shipment of booklets from October 15 to November 15—

California	50
Florida	10
Georgia	136
Illinois	12
Louisiana	25
Michigan	150
Missouri	100
Nebraska	100
New Jersey	400
New York	10
Ohio	100
Oregon	100
Pennsylvania	600

Total.....1793

"Give us wing-swift feet, that we may speed as messengers to convey Truth abroad to men."

—Anonymous

Itineraries

JAMES S. PERKINS

December 2-9 —Southern California Federation

December 13-14—Tulsa

December 15-16—Kansas City

ETHA SNODGRASS

To December 6 —Michigan Federation

Old Timers Please Note

We have recently inquired through these pages for exact information regarding date of membership of all who joined in 1898 and earlier. So satisfactory have been the responses that we should like to check and correct our records for a more recent period in which there are also some uncertainties.

Will all members who joined the Society 25 years ago or earlier please send a postal card to Headquarters giving the exact date of membership. Headquarters will truly appreciate this co-operation.

Round Table Bulletin

The Order of the Round Table in America has published its first bulletin in printed form. Its designation as Volume I, Number 1, dated October, gives promise of future issues.

Mrs. Elise Staggs, the Head of the Order in this country and the International Secretary, has recently taken up her residence at Krotona, which is the new Headquarters address and Editorial Office.

The bulletin reports on the activities of Convention, devotes a section to international affairs, presents financial reports and is altogether attractive and interesting and a very much worthwhile initial venture of the Round Table.

Statistics

October 16 to Nov. 15, 1943

American Theosophical Fund

Previously reported	\$234.93	
To November 15	35.07	\$270.00

Building Fund

Previously reported	615.00	
To November 15	344.00	959.00

Adyar Art Project

Previously reported	52.00	
To November 15	29.00	81.00

Service Book Fund

To November 15	36.68
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Births

To Mr. and Mrs. James E. Hayes, a daughter, Kathleen, September 1, 1943. Mrs. Hayes is a National member.
To Lt. and Mrs. Kay Warner Klages, a son, Kim Paul, November 7, 1943. Mrs. Klages is a member of Detroit Lodge.
To Lt. and Mrs. L. Ralph Stroble, a son, David Carroll, October 15, 1943. Mrs. Stroble is a member of Covington Lodge.

Deaths

Dr. John M. Barton, National member, October 14, 1943.
Miss Mary Rebecca Bazemore, Birmingham Lodge, November, 1943.
Mr. Lloyd Earl Fosdick, Hamilton Lodge, September 28, 1943.
Mrs. Erma D. Meyer, Billings Lodge, November 5, 1943.
Dr. Ensi E. Pajunen, Portland Lodge, October 24, 1943.

Marriages

Miss Margaret Robbins, Central Lodge, and Mr. Edward Whiting, recently.

To Lodge in Honolulu

(Concluded from page 273)

Six fair-skinned men from a nameless ship now crowd their way aboard. They are dressed in white, tucked-in sailor blouses and shorts reaching barely to the knees. They wear black socks and shoes, and on their heads little flat white caps bound with black ribbon. (Dear God, keep them safe!) . . .

The bus picks up speed now. It fairly whirls past "Old Plantation" with its high walls and hundreds of waving palms. In a flash comes the quaint straight-lined house of the early missionaries. It appears uncomfortable in the afternoon's heat—prim and forbidding. Next is the old Kawaiahao Church, made from hand-hewn coral blocks. Mahuina recalls with pleasure the golden voices of the native choir.

Now the bus seems to fly! Already—Richards Street. Mahuina prepares to alight; she edges her way through the throng of passengers; her feet touch the sidewalk.

She turns in at the entrance to the Y. W. C. A. building, enters the spacious lobby. Somewhere down the corridor, a dance is in progress. Young soldiers and fresh attractive girls stroll about convivially. A beautiful woman enters. Her skin is light chocolate-brown, her face finely chiseled; the dark hair, smoothly drawn

back, is straight. She is neither Chinese, Japanese nor Korean; she could be a Filipina. She glides across the lobby floor, down into the court.

One of the T. S. members arrives! She spies Mahuina and joins her. 4:30. They stroll together to the white-walled T. S. room; they rearrange chairs around the large black round-table. A very pleasant room. Its austerity is relieved by wide casement windows; through these sway and nod the pendant bell-shaped flowers of a thunbergia vine. The lacy leaves of a tamarind tree filter soft light into the room.

Other T. S. members arrive and are greeted. They sit in familiar places. Seven of the faithful. All that are left since December 7, a number having gone to "some place in the Pacific," others to the mainland, and some—beyond the sunset.

The doors are closed. The atmosphere is radiant with affection and harmony. The members meditate . . . The President reads, as a delightful surprise, a lecture by Mr. Sidney Cook. It brings the National President vividly into the room. The lecture stresses the dear ideal of Brotherhood.

And on that note is lodge dismissed. The sky is brilliant with many hues. Mahuina dreams.

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Book Reviews

THE ROAD TO HEAVEN, by George H. Hall, DeVorss & Co. \$.50.

In this little book of 43 pages, the author gives his summary of a lifetime's study in philosophy and religion. He states in simple language the conclusions he has reached as to what constitute the basic verities common to all creeds and tenets: verities such as evolution through reincarnation, the law of Holiness, and the justice of karma. The theme of his writing is that "only desire for realization of union with the REAL leads to the Road to Heaven."

—F. C.

SHAKESPEARE, CREATOR OF FREEMASONRY, by Alfred Dodd, P.M., London; Rider & Co., 12/6.

One of the unsolved riddles of history is the origin of Modern Freemasonry. Did it arise out of the operative guilds of the Middle Ages? Did it emerge suddenly in the period between 1717 and 1723? How did it survive from the ancient Mysteries to become public in the early eighteenth century?

Again Mr. Alfred Dodd, the eminent Baconian, comes forward, this time setting aside the question of who was Shakespeare, to reveal the playwright as the unknown "culprit" responsible for creating Speculative Freemasonry. After profound labor and research, Mr. Dodd has produced astonishing evidence from the plays, particularly *Love's Labours Lost* and *The Tempest*, of Shakespeare's knowledge of Craft secrets. Dodd's conclusions are simple—Shakespeare must have been a Mason and Freemasonry must have existed in Shakespeare's day. From this he builds up his case to prove Shakespeare the sole author of the Craft mysteries. The great Shakespeare Folio of 1623 is "the greatest Masonic Book in the world." "To a 'Concealed Man' and to a little band of Elizabethan Rosicrosse Masons, the world owes an incalculable debt. They laid 'Great Bases for Eternity.' They were responsible for the rise of Elizabethan literature, the secret growth of high ideals to benefit humanity—amidst great dangers and difficulties—the quiet dissemination of the Gospel of Brotherhood and Charity in an Age of Fratricidal Strife."

This is a fascinating theory and one that commends itself to every member of the brotherhood. One would like to quote at

length, so startling and convincing is the evidence. But let Shakespeare speak, as he did in *The Tempest*: "I have given you a thread of my own life . . . I was Prospero the Prime . . . reputed in Dignity and for the Liberal Arts without a Parallel . . . having both the Key of Officer and Office all Dedicated to Closeness."

—J. M.

MATHEMATICAL PHILOSOPHY, A Study of Fate and Freedom, by C. J. Keyser, Ph.D., LL.D., E. P. Dutton and Co., New York. \$1.50.

The abstract mind as different from concrete mind has been known from of old. Theosophy has presented the abstract mind as the Ego. Fifty or sixty years ago there was a fad of the "alter ego." Today the scientists, the psychologists, the physicists and astronomers, as well as the philosophers, have found that the abstract mind is actually a separate mind, and its faculty higher than that of the concrete or every day, practical mind.

Every student of the mysteries was required by Pythagoras to be a mathematician. Today mathematics is still a *sine qua non* for training the mind. Even Theosophists should consider the study of mathematics—at least through calculus—as desirable and eventually essential for growth of character and faculty. It is also a fine training in symbolic thinking. It must come in evolution sooner or later.

Prof. Keyser's book is a splendid work to begin with. There are dry chapters, and some hard ones—but many interesting ones. The book is now in its fourth printing; twenty-two essays, each an analysis. Chapter IX ("Truth and the Critic's Art") is fine for self-analysis. Chapter XII ("Is 'Mind' a Group?") discusses infinity and hyper-spaces. Chapter XIX gives the psychology of mathematics. Lecture XX deals with "Korzybski's Concept of Man." "Man is the Time-binder." Animals are classed as "space-binders."

But to this reviewer it is reincarnation and its function in growth that makes Man the Time-binder; Man as the Ego, gathering up in his character body (causal body) the effects of all-time. From mineral effort up to human perfection, the Ego is the true Time-binder.

—A. F. K.

★ ★ ★ ★ ★

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