



THE AMERICAN THEOSOPHIST

Official Organ of THE THEOSOPHICAL SOCIETY in America

IN THIS ISSUE

Wars and Catastrophes

C. W. LEADBEATER

Meditation

JOSEPHINE RANSOM

The Purpose of our Platform

SIDNEY A. COOK

Financial Report



JANUARY ★ 1943

Under the Auspices of THE THEOSOPHICAL SOCIETY ADYAR

The Rules of the Road~

1. The Road is trodden in the full light of day, thrown upon the Path by Those Who know and lead. Naught can then be hidden, and at each turn upon that Road a man must face himself.

2. Upon the Road the hidden stands revealed. Each sees and knows the villainy of each, and yet there is that great revelation no turning back, no spurning of each other, no shakiness upon the Road. The Road goes forward into day.

3. Upon that Road one wanders not alone. There is no rush, no hurry. And yet there is no time to lose. Each Pilgrim, knowing this, presses his footsteps forward, and finds himself surrounded by his fellow-men. Some move ahead; he follows after. Some move behind; he sets the pace. He travels NOT alone.

4. Three things the Pilgrim must avoid. The wearing of a hood, the veil which hides his face from others; the carrying of a water-pot which only holds enough for his own wants; the shouldering of a staff without a crook to hold.

5. Each Pilgrim on the Road must carry with him what he needs: a pot of fire to warm his fellow-men; a lamp, to cast its rays upon his heart and show his fellow-men the nature of his hidden life; a purse of gold, which he scatters not upon the Road, but shares with others; a sealed vase, wherein he carries all his aspirations to cast before the feet of Him Who waits to greet him at the gate—a sealed vase.

6. The Pilgrim, as he walks upon the Road, must have the open ear, the giving hand, the silent tongue, the chastened heart, the golden voice, the rapid foot, and the open eye which sees the light. He knows he travels not alone.

—From *The Tibetan Book of the Dead*

THE AMERICAN THEOSOPHIST

OFFICIAL ORGAN OF
THE THEOSOPHICAL SOCIETY IN AMERICA

Vol. XXXI

JANUARY, 1943

No. 1

Wars and Catastrophes

C. W. LEADBEATER

FEW at the present day would venture to deny that war is an absurd and atrocious anachronism. If we pause for a moment to think, we all know perfectly well that the result of a battle does not in the least decide the original question at issue. It may show which army has the cleverest general or the greatest weight of artillery; it certainly does *not* show which side is in the right in the quarrel, if there be any right. So far as individuals are concerned all except the very lowest classes have passed beyond the stage of attempting to decide personal disputes by ordeal of battle; when our convictions as to a boundary line differ pronouncedly from our neighbor's, we no longer assemble our servants and try to argue the matter with rifles or bludgeons, but we refer the case instead of a tribunal in whose impartiality we both have reasonable confidence.

As nations, however, we are not yet at the level of evolution which we have reached as individuals; we are willing (some of us) to submit comparatively unimportant matters of dispute to arbitration, but there is as yet no court in which the races of the world have sufficient trust to accept its decision in a question vital to their existence. So the irrational appeal to brute force still remains as a possibility hovering ever in the background of national life like a menacing thunder-cloud.

Poets have sung of the glories of war, but the legions of the Red Cross, who go forth not to hurt but to help, who come upon the battlefield after the rifle and the cannon have done their work—these can tell us something of the true meaning of war, and of all the ghastly horrors involved in the gallant defense or the successful charge. War may still be sometimes a necessity

—the lesser of two evils; but it is so only because our boasted civilization is still lamentably deficient. Yet, horrible and senseless though it be, it is capable in a certain way of utilization; it has its part to play at an early stage of evolution.

Unquestionably the egos incarnated in the Zulu hordes that did not hesitate to march to certain death at the command of Chaka or Cetewayo, acquired in that way qualities of obedience, self-control and self-sacrifice which would be valuable to them in later births amid surroundings where they can be put to more rational use; and it is to that level of development that war properly belongs. The same lessons, however, are needed by many who obtain birth in higher races than the Zulu; and without abating one jot of our horror of the ghastly cruelty and senselessness of war, we may yet admit that such devotion to the abstract idea of patriotism as will lead a man to be ready to die for it, means a distinct advance upon the normal attitude of the class from which our common soldiers are chiefly drawn. Those who are closely acquainted with our agricultural population cannot have failed also to observe the difference which military or naval training makes in the young man—how from being slow of speech and comprehension he becomes alert, dexterous, resourceful and self-respecting. Unfortunately he sometimes picks up other and less desirable habits at the same time, but at least he is less bovine and more human.

There is, however, no reason why an excellent system of physical training should not be universally adopted even when peace reigns supreme, so that we might gain all the benefit

which is at present derived by those who are trained in the army and navy, without the sinful and ridiculous waste of life and money in actual warfare.

Terrible and wicked though it be, war, when it does occur (that is, when it can no longer be prevented) is always utilized and turned to at least some sort of compensatory good by the Authorities who stand behind. It is sometimes employed also as an alternative to something still worse, or a smaller war is permitted in order to avoid a more disastrous one.

I have been told that if the war which England recently waged in South Africa had not taken place, a colossal and terrible European war would have been inevitable, which would have involved far more wide-spread destruction. It is also certain that that war was utilized to bind more closely together the different parts of the British Empire. So that in standing side by side upon the battlefield men might learn to become more brotherly and to understand one another better. Indeed, that is an effect which has often followed upon war, that the factions within a country have agreed to forget their differences in the face of the common enemy.

The hidden side of the actual fighting is perhaps less remarkable than might be expected. The soundforms produced by the discharge of artillery and by the ceaseless rattling of the rifles are naturally of a very striking nature, but as far as the astral plane is concerned, a surging mass of confusion is the principal characteristic in the neighborhood of the battlefield.

There is inevitably a certain amount of fear coming from those who are new to the ghastly work; but there is usually comparatively little of actual hatred. The pain and grief of the wounded are terrible enough, yet even then there is usually little of hatred or personality. There is usually a strong sense of order, obedience, determination, coming perhaps principally from the officers and the older soldiers. But unless the spectator senses the thoughtforms of the generals it is difficult to get any coherent idea of the scene as a whole.

Many invisible helpers are usually brought together to receive the dead and extend to them any assistance of which they may be in need. But taking it as a whole there is far more feeling excited about war in the minds of countrymen and relations than in those of the soldiers themselves who actually take part in it.

Sometimes great catastrophes other than war overtake the world. Two hundred thousand people perished suddenly in an earthquake at Messina; what is the occult side of such a happening as that? The inner sight helps us to look more understandingly on such events as this, and while we pity the sufferers no less, we yet avoid the feeling of overwhelming horror and dismay which paralyzes many at the thought of such an occurrence. Let us think calmly, analytically, what really happened in that case. Two hundred thousand people were suddenly released from the burden of the flesh. Surely we have no need to pity *them*. We cannot speak of them as sufferers, for they have been lifted suddenly and painlessly into a higher and happier life, and in such a catastrophe as this there is really less of suffering than in connection with many isolated cases of death.

The suffering caused by sudden death is never to the dead man, but to the relations who, not understanding the facts of death, suppose themselves to have lost him. But precisely in a great catastrophe of this nature, few are left to mourn for the others, since the families within a certain area are almost all destroyed. The direct relations in most cases die together and those who were left to mourn are more distant relations settled in far-away districts.

Some there were beyond doubt who suffered terribly—men who were wounded and left for days awaiting succour; others who were shut in beneath heaps of ruins and suffocated or starved to death. Towards these indeed our keenest sympathy may well go forth. Yet remember that they can have been at most but few, a smaller number than those who die of starvation every week in our capital city of London, for, starvation is not merely absolute lack of food for a certain number of days. A man who has insufficient food or bad food containing insufficient nourishment for a period of years is starving to death quite as surely as the man who for a few days has no food at all, and there is far more prolonged suffering in the former case than in the latter.

But again in the earthquake there was a vast amount of suffering, because many people were rendered homeless, and because they were bereft of their ordinary supplies of food. That again is true, and to those also our heartiest sympathy must be extended. Indeed we know that the whole world did so extend it, and from the occult view by far the most important effect of that earthquake was the great wave of sympathy and pity which came rolling in upon the place

from every part of the habitable globe to which the news had been carried.

It is not death which we should regard as an evil fate; our Theosophical knowledge has at least taught us that. It is never the dead whom we should pity, but the living who still suffer under all the cramping restrictions of this strange physical plane. For those whose consciousness knows no other plane it seems terrible to have to quit this; a man whose sight ranges over the higher worlds knows with a vivid certainty that nothing can shake, that if one is to consider happiness alone the happiest moment for every man is the hour when he escapes from this plane into the wider and more real life above.

Granted that our life here is a necessity, that we have development to make which can be made only under these hard conditions; it is for that reason that our physical life is necessary, and so we come forth into it as a man

goes forth from his home to some unpleasant task which nevertheless he knows must be done. Pity by all means the poor fellow who is exiled from that higher life, but do not waste your sorrow for those who have gone home again to the glory and the beauty and the rest.

Seen from the physical plane everything is distorted, because we see only so tiny a part of it, and then with strange stupidity insist upon taking that for the whole. Occultism teaches us a finer proportion, and brings our life into perspective for us, and so while we lack nothing of sympathy for all who suffer, we yet learn that those who most need our sympathy are not those upon whom the undiscerning world showers it most freely. All worlds alike are part of the great LOGOS; in Him we "live and move and have our being," and since we cannot fall away from His presence nor escape His guiding hand what matters all the rest?

(September, 1911)

United Nations Prayer

God of the free, we pledge our hearts and lives today to the cause of all free mankind. Grant us victory over the tyrants who would enslave all free men and nations. Grant us faith and understanding to cherish all those who fight for freedom as if they were our brothers. Grant us brotherhood in hope and union not only for the space of this bitter war, but for the days to come which shall and must unite all children of the earth. Our earth is but a small star in the great universe, yet of it we can make, if we choose, a planet untroubled by war, untroubled by hunger or fear, undivided by senseless distinctions of race, color or theory. Grant us that courage and foreseeing to begin this task today that our children and children's children may be proud that the soul of man has gone forth. Grant us wisdom and vision to comprehend the greatness of man's spirit that suffers and endures so hugely for the goal for his own brief span.

Grant us honor for our dead, who have died in the faith. Grant us honor for our liv-

ing, who work and strive for faith, redemption and security for all captive lands and peoples. Grant us patience with the secluded and pity for the betrayed. And grant us skill and valor that shall cleanse this world of aggression and the old base doctrine that the strong must eat the weak because they are strong. Yet, most of all, grant us brotherhood not only for this day but for all our years—brotherhood not of words, but of acts and deeds. We are all of us children of the earth—grant us that simple knowledge. If our brothers are oppressed then we are oppressed. If they hunger we hunger. If their freedom is taken away our freedom is not secure. Grant us the common faith that man shall know bread and peace—that he shall know justice, righteousness, freedom and security, equal opportunity and equal chance to do his best not only in our own lands but throughout the world. And in that faith let us march toward a clean world that our hands can make. Amen.

From the United Nations Day Speech of Franklin D. Roosevelt.

THE AMERICAN THEOSOPHIST

Published monthly by
THE THEOSOPHICAL SOCIETY
IN AMERICA

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

Entered as second-class matter at the post office at Wheaton, Illinois, under the Act of March 8, 1879.
Acceptance for mailing at special rate of postage provided for in Section 412, Act of February 28, 1925, authorized December 13, 1927.

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

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

All Men

One perhaps needs to be in touch with the conditions in European countries, the sufferings in some, the willing acceptance of restrictions in others, in order to be patient and considerate under the changes which the war has brought upon us in America. One recalls the man who lamented that he had no shoes until he met a man who had no feet.

When we think of the condition of the Greeks and the Poles there is little basis for complaint that we are short of coffee or must live at 65 degrees. Mr. Jinarajadasa, writing recently from London referred to the temperature of 62° to 66° in his room and stated that the rest of the house was *cold*. Another correspondent, acknowledging a package of groceries, says: "You will understand when I say we are not really in need. Of course, we cannot get all we wish, but neither can anyone else, and we have sufficient to get along comfortably. We are still the best fed country in Europe and hearts go out to the people under German domination and the terrible conditions which they endure. Our merchant seamen have never failed us, and if their ships are sunk the survivors have always been ready to put to sea again as soon as a ship could be found for them. Many could find soft jobs ashore, but the call of duty comes first."

Reference to these hardships that others bear too often brings the isolationist comment, "but we sought our freedom in order to get away from the troubles of Europe." Have we not yet learned that humanity cannot get away from humanity? Human beings are one humanity on one earth, its common home.

It is said that it is necessary to go back only a few generations to discover actual blood relationship between all members of the white race, and Theosophists know that in orderly process from the very beginning of humanity, every race has had its origin in another. Men the world over are, in fact, all relatives, one family, differences of physical, emotional and mental equipment notwithstanding. Leaving out some of the most backward races, there are no greater differences between race and race than is found often between members of the same family.

Barriers, natural and man-made, have kept men apart. All such barriers are disappearing, and man's heritage of common qualities and a common home is to be more widely appreciated and consciously shared. That the new world of understanding, the new brotherhood of men, is being born out of a sacrifice in which all men share, is in accordance with the Law. Man is still generally so constituted that only through his own sufferings and the sacrifices imposed upon him can he appreciate the sufferings and sacrifices of others. Hearts thus come together. When we have learned through our own discomforts to turn our thoughts appreciatively to others who endure, then shall we find our own sufferings to be less, and the brotherhood of man will be the more.

Basic Essentials

Many are the qualities that sincere Theosophists endeavor to build into their characters, but perhaps two only are essential for the beginnings of successful service. The first is Enthusiasm. It may be assumed that all members of The Theosophical Society have certain convictions as to the value of Theosophy. The first requirement for successful service is only that there shall be enthusiasm about those convictions, no matter how quietly it may be expressed. Enthusiasm is never unexpressed. In its derivation from the Greek it means to be inspired by or possessed by God, and to be enthusiastic is to let the God within us express Itself.

(Continued on page 11)

Meditation

JOSEPHINE RANSOM

FOR many years I have studied and practised meditation; also I have sought information about it from the great authorities, past and present, both in the East and in the West. Though their approaches have differed somewhat, their aim has been the same. For them meditation has always been, and is, the means of assuaging the soul's thirst to commune with God.

Two questions, of course, at once arise: What is the soul, and Who is the God after Whom it should so thirst? It is not possible to deal in so limited a space with more than one question; the other must await a future occasion. Reincarnation must be taken for granted, if man's spiritual genius is to have fair play in an immensely complex and long-lived universe.

In this universe two nigh limitless streams of Spirit and Matter are at work seeking contacts, co-ordination, comprehension with, and of, each other. For man the first conscious cooperation between them is when evolving forms reach the thinking stage. This point of contact between the thinking faculty and the forces of Spirit is the Human Soul, a luminous entity, but inexperienced. It takes on the long and arduous task of fulfilling, up to a point, the destinies of both Spirit and Matter. The soul sees to it that spiritual forces slowly compel the energies of matter to full usability for universal purposes.

Spirit (Light) may be said to be illimitable divine intelligence manifested in a universe through matter (Darkness)—a new experiment. And matter is averse of contact, sensation; that is how it learns. Its conflict is with spirit, which it would use to its own ends; but, eventually, it learns to yield to and to obey spirit. Body, emotion and mind, each in turn and often all together, seek their own satisfactions. The soul learns to train and blend them to be the clear channels of its inner forces. For this reason right action has been enjoined for the body, action which leaves no "fruit," no clogging reaction; right feeling for the emotions, the quality of compassion for all; right thought for the mind, leaving no traces of injury. All three are to be blended into personal peace and dignity. Gradually they are directed in meditation to hold their peace, while the soul turns its attention to its inner life.

The forces of the inner life are declared to be threefold: Universal Thought, Love and Life-activity. They are the triple qualities of our spiritual individuality. Each is to be cultivated by constant effort, for each is the characteristic of a definite vehicle, which is to be used to its full capacity. It is the soul's task to aid in this by prepared ability to transmit each characteristic to the corresponding vehicle of the personality. How important, then, is it that the personality should be trained to receive and rightly use such potent and yet delicate forces.

When some realization of Universal Thought is gained, it flashes through the open doors of the soul to the poised and waiting mind. This flash is called intuition. It illumines the intelligence, that finest and highest quality of the intellect, and leaves an indelible and directive memory of universal order and beauty. When there is some realization of Universal Love, the heart is flooded with an ecstasy of sweetness and joy. When there is some realization of Universal Life, there is an almost overwhelming sense of power, all-ness, one-ness, of majesty and glory. These spiritual qualities are in their turn intimations of the still vaster nature of God.

It is, therefore, immensely worth while that we should undertake some form of meditation which will give the personality the requisite training to be a fit revealer of these lovely elements of our spiritual Selfhood. Such training must, of course, be based upon the right motives. It necessitates the yielding of personal to spiritual rule through persistent courageous practice.

The inevitable result is that the spiritual nature slowly, but firmly, takes charge of the personal life in the interests of all progress. The personality is of the past; unguided, it is concerned with its own affairs, familiar, but always being outworn and grudgingly discarded, because nothing else seems so easy, so comfortable. But at all times the future presses upon the past to change its values. The future belongs to the spiritual nature, and it is constantly demanding of "civilization" that its own universal capacities shall come into play, and show more of its own beauty and truth.

—From *The Link*, June-July, 1942

What's the Matter with Us?

SIDNEY A. COOK

PROBABLY from the very founding of The Theosophical Society there have been members, or one-time members, in whose opinion it was with unequivocal certainty headed for the rocks of dissolution and oblivion. For almost the whole of its sixty-seven years of existence there have been prophets of its doom.

The Society has had its ups and downs. There probably have been mistakes. Why not? Its leaders, from Colonel Olcott on have been human. To the extent that they have had inner guidance they have had to interpret it. None have claimed infallibility. The thoughtful have not claimed it for them. Those who have led the movement have always urged thinking things out for one's self, applying one's common sense, "relying on the God within." Leaders and teachers have differed in the details of what has been taught, but none have required the acceptance of their teachings. As to the principles, they have been in agreement.

Members have left the Society, not for disagreement with its great fundamentals, but mainly because they have felt themselves called upon to agree with details—when, in fact, there was no such demand upon them. No one has left the Theosophical Society because the great principle of Brotherhood did not appeal to him. Few, if any, have left, refusing belief in the laws of Karma and Reincarnation, or the idea of a living universe. Some have forsaken membership because in detail the teachings have been too abstruse—Rounds, Races, Planes, etc.—none of which they are required to accept, or even to study. Some have denied themselves membership because of this, that or

the other policy, over-looking the fact that policies and methods change; great principles alone remain, and eternal principles call for unceasing practice.

If any have found it impossible to remain in the Society the fault surely does not lie with The Theosophical Society or its leaders, but with those who demand infallibility of them, or who protest demands supposedly made upon themselves when in fact such demands were never made, but were specifically denied.

The Theosophical Society has always averred the dignity of the individual, his right of independent thought and belief and expression. If we withdraw from the Society because passing incidents and personalities seem to overshadow these permanent and unchanging principles, it may well be asked, "What is the matter with *us*?"

Is it not possible to observe mistakes, to recognize that human leadership is inevitably prone to error, to admit with sincerity that those who may have erred have unquestionably acted in good faith, to personally reject details while accepting principles, and to stay with the work because the great purpose of the Society is sound and true? Is it not possible to say and mean and act accordingly: "There have been incidents I do not approve; there have been policies I think were wrong; some teachings to me have been erroneous in detail; but the teachers have been true; the principles are great and eternal. The purpose of The Theosophical Society is something I can always support. I shall stay in its work forever."

I think it is possible.

Occultism is not magic, though magic is one of its tools. Occultism is not the acquirement of powers, whether psychic or intellectual, though both are its servants. Neither is occultism the pursuit of happiness, as men understand the word; for the first step is sacrifice, the second renunciation.

—H. P. BLAVATSKY

Apropos of "What's the Matter with Us?"

ANN WERTH

It is true that there is independence of thought, belief and expression in the Society, but equally true that a few members have left the Society because they felt that they could not sanction the attitude of the leaders on various important matters—the present war, for instance. They have seen no distinction between the Society and its elected leaders and have felt that continued membership could signify only one thing—that they supported every opinion of those leaders. But some have indeed left because "they felt that they were called upon to agree with details." Their's is quite a different attitude from that of the members first mentioned. This group feels some compulsion from outside.

Why?

We know that there is really no such demand made on them. Why then do *they* feel there is?

Two reasons present themselves.

One is that agreement is naturally desired by most of us. Perhaps being in agreement with others increases our feeling of "belonging to" and sharing, while being in disagreement causes us to feel separated. Since the desire for unity is a fundamental human characteristic, some people in the midst of disharmony feel decidedly unhappy. That disharmony and unhappiness are not imposed but self-induced. They are psychological—an inner, emotional reaction. Indeed, those who seem to be the cause are usually completely unaware because differences of opinion and viewpoint are not with them unbrotherly or disharmonizing.

The other reason is that everyone thinks himself right and he can support his "rightness" with innumerable and (to him) irrefutable facts and logic. But some people are

more apt at expressing their opinions and stating their convictions than others and if those people happen to be officers of local lodges or persons otherwise responsible for the work, they sometimes unknowingly express their points of view in such a way as to cause other members, who do not agree, to feel that unless they do agree they can never more work with that "leader."

So we find members feeling that they are called upon to agree with details for two reasons—their own inner yearning for oneness, and the forcefulness of those who happen to be in responsible positions for the time. We can dismiss the whole matter by saying that obviously we must learn to be more impersonal in either case. And so we must! But most of us are only *learning* to become impersonal, and we have a long way to go before we achieve success in the endeavor.

Putting it very briefly, it seems that "what is the matter with us" is that we are a group of people engaged in a magnificent pioneer task—a task we are engaged in *together* whether we are the lodge housekeeper or the lodge president, whether we are responsible for a federation, a Section or the whole Society. Whatever the extent of the responsibility we carry, we must at all costs keep our sense of perspective and our sense of humor, and constantly endeavor to understand and appreciate the other fellow, whatever his position and responsibility amongst us.

When we withdraw from the Society, we can well ask "what's the matter with *us*?" But equally when any other member leaves the Society, it seems fitting that we ask the same question about ourselves. Have we been responsible, either by any act of commission or omission, for his leaving our ranks?

When youth and age are paired in authority, is there any lyre or any flute that will produce so sweet a harmony or so nicely blended? For the qualities of old age will be associated with those of youth, with the result that old age will gain in strength and youth in discipline.

—APOLLONIUS OF TYANA

Excerpts from "The Secret Doctrine"

Compiled by May Kyle Willatsen

THE Universe is worked and guided, from within outwards. As above so it is below, as in heaven so on earth; and man, the microcosm and miniature copy of the macrocosm, is the living witness to this Universal Law, and to the mode of its action. We see that every external motion, act, gesture, whether voluntary or mechanical, organic or mental, is produced and preceded by internal feeling or emotion, will or volition, and thought or mind. As no outward motion or change, when normal, in man's external body, can take place unless provoked by an inward impulse, given through one of the three functions named, so with the external or manifested Universe. The whole Kosmos is guided, controlled, and animated by almost endless series of Hierarchies of sentient Beings, each having a mission to perform, and who—whether we give them one name or another, whether we call them Dhyan Chohans or Angels—are "Messengers," in the sense only that they are the agents of Karmic and Cosmic Laws. They vary infinitely in their respective degrees of consciousness and intelligence; and to call them all pure Spirits, without any of the earthly alloy "which time is wont to prey upon," is only to indulge in poetical fancy. For each of these Beings either was, or prepares to become a man, if not in the present, then in the past or a coming cycle (Manvantara). They are perfected, when not incipient, men: and in their higher, less material spheres differ morally from terrestrial human beings only in that they are devoid of the feeling of personality, and of the human emotional nature—two purely earthly characteristics. The former, or the "perfected" have become free from these feelings, because (a) they have no longer fleshly bodies—an ever-numbing weight on the Soul, and (b), the pure spiritual element being left untrammelled and more free, they are less influenced by Maya than Man can ever be, unless he is an Adept who keeps his two personalities—the spiritual and the physical—entirely separated. The incipient Monads, having never yet had terrestrial bodies, can have no sense of personality or EGO-ism. That which is meant by "personality" being a limitation and a relation, or, as defined by Coleridge, "individuality existing in itself but with a nature as a ground," the term cannot of course be applied

to non-human Entities; but, as a fact insisted upon by generations of Seers, none of these Beings, high or low, have either individuality or personality as separate Entities, i.e., they have no individuality in the sense in which a man says, "I am myself and no one else;" in other words, they are conscious of no such distinct separateness as men and things have on earth. Individuality is the characteristic of their respective Hierarchies, not of their units, and these characteristics vary only with the degree of the plane to which these Hierarchies belong; the nearer to the region of homogeneity and the One Divine, the purer and the less accentuated is that individuality in the Hierarchy. They are finite in all respects, with the exception of their higher principles—the immortal Sparks reflecting the Universal Divine Flame, individualized and separated only on the spheres of illusion, by a differentiation as illusive as the rest.

They are "Living Ones," because they are streams projected on the Kosmic screen of illusion from the ABSOLUTE LIFE; Beings in whom life cannot become extinct, before the fire of ignorance is extinct in those who sense these "Lives." Having sprung into being under the quickening influence of the uncreated Beam, the reflection of the great Central Sun that radiates on the shores of the River of Life, it is the Inner Principle in them which belongs to the Waters of Immortality, while its differentiated clothing is as perishable as man's body.

* * * * *

"Man can neither propitiate nor command the Devas," it is said. But, by paralyzing his lower personality, and arriving thereby at the full knowledge of the non-separateness of his Higher SELF from the One Absolute SELF, man can, even during his terrestrial life, become as "One of Us." Thus it is, by eating of the fruit of knowledge, which dispels ignorance, that man becomes like one of the Elohim, or the Dhyanis; and once on their plane, the Spirit of Solidarity and Perfect Harmony, which reigns in every Hierarchy, must extend over him, and protect him in every particular.

The Secret Doctrine, Adyar Edition, Vol. I, pp. 317, 318, 319.

A Meditation for January

DONNA SHERRY

Quality to be understood and practiced—MAGNANIMITY

"The wise man is square, yet does not injure; he is angular, yet does not annoy. He is upright, but is not cross. He is bright, but not glaring."

—LAO TZE

THE heart of the meditation for this month is "Magnanimity."

Responsibility, Sacrifice, and One-pointedness constitute the heart of the past three months' meditations. But the individual who has these qualities strongly developed is sometimes in danger of becoming harsh, intolerant, dogmatic. His very sincerity of purpose and his zeal expose him to that danger.

His sense of responsibility can betray him into becoming harsh in his judgment of those who are not so willing to take up their responsibility, or are not so able to recognize it; just as his willingness to sacrifice may cause him to be intolerant of those who are not inclined to such whole-heartedness. And he can so easily become dogmatic with respect to that toward which his one-pointedness is directed.

It is said that the danger of being betrayed by his virtues is ever-present for the individual. But in the quality of Magnanimity he has a safeguard against that danger, and, indeed, added strength to meet it. For magnanimity is a quality whose expression, while graciously inclusive, is never intrusive. The virtues and strength of an individual blessed with magnanimity of character constitute an inspiration to others, and not an offense.

On the other hand, the quality of Magnanimity does not cause the individual to compromise, or cease to express by his life those virtues which constitute his strength. He himself remains strong, but does not insist that others be strong; he might offer his strength to others, but would not insist that they accept or even acknowledge it. He maintains his position, without insisting that others adopt his position; indeed, the inclusive nature of magnanimity causes him to recognize their right strongly to maintain their own position. He "shines" the light of his knowledge upon others, but not so intensely as to blind them or deprive them of the benefit of their own light—"He is bright but not glaring."

Magnanimity seems to incorporate willingness to concede the rightness (for them) of others, with a "Bless you and best wishes" sort of spirit.

The words "square," "angular," "upright," as used in this quotation are wonderfully illuminating when their full significance is discovered in meditation. In each instance there is a very acute representation of a character type—or a characteristic—or both. In this meditation, the figure of speech becomes a living expression of certain qualities, and contributes so much to understanding and the ability to discriminate.



When a deed is done for Freedom, through the broad earth's aching breast
Runs a thrill of joy prophetic, trembling on from east to west,
And the slave, where'er he cowers, feels the soul within him climb
To the awful verge of manhood, as the energy sublime
Of a century bursts full-blossomed on the thorny stems of Time.
New occasions teach new duties; Time makes ancient good uncouth;
They must upward still, and onward, who would keep abreast of Truth;
Lo, before us gleam her camp-fires! we ourselves must pilgrims be,
Launch our *Mayflower*, and steer boldly through the desperate winter sea
Nor attempt the Future's portal with the Past's blood-rusted key.

—LOWELL

The Purpose of our Platform

SIDNEY A. COOK

A RECENT discussion with a Headquarters guest brought to light some interesting points of view regarding the use of our Platform. Some sincerely hold the view that lodges of The Theosophical Society should constantly invite representatives of other organizations to address the members and the public. They claim that whatever is cultural, historical, scientific, knowledge disseminating, is in fact Theosophy, and on this point I am not prepared to take issue. I will even go so far as to agree that an occasional lecture that has nothing to do directly with Theosophy is just as essential in a program of Theosophical work as is a social event, such as a tea or a dance, and further that an occasional lecture on "Living Conditions in Ancient China," or "Recent Educational Trends in Russia," when experts on such subjects are available, can also be utilized for the purpose of attracting the public and for introducing a new point of mutual interest among the members.

There, however, I think the Theosophical value of such activities ends. Something more and different must follow if these interests are to be capitalized and turned fully to serve our specific purpose as "The Theosophical Society."

A series of social or other events which merely duplicates what many other organizations are doing; lectures on all kinds of subjects, may give a great deal of information to many people, but it is information that they can get elsewhere and it will never give them the basic philosophy, a way by which to live and a foundation upon which to build their lives that Theosophy provides. (We need to remember that the public does not learn of Theosophy from attending non-Theosophical lectures even if given in a Theosophical lodge room. The public learns of Theosophy where Theosophy is taught.)

Those who have been long in the Society have that basic attitude toward life, created out of Theosophical wisdom, that enables them to evaluate knowledge derived from many platforms, but to those who do not have that first fundamental philosophy no amount of miscellaneous lecturing will enable them to acquire it, or to properly appraise the knowledge that it affords. It is this background by which one

lives, this philosophy that creates one's whole life attitude that is the important thing. That, Theosophy alone contributes and that, Theosophical lodges alone can offer. To give anything less than this most vital and unique of all contributions toward a sound life outlook is to betray the very purpose for which the Society exists.

One can quite understand that those who have been long in the Society look for lectures that provide them with knowledge to which they can apply their Theosophical interpretations rather than further expositions on the basic principles. One can understand that members long in our ranks sometimes prefer a new lecture on Ancient China or on Modern Russia rather than one on "Karma as an Active Principle in Life." They think the latter would not be anything new to them, and perhaps it would not, while the former would certainly be entertaining, if not more. But are we members of The Theosophical Society to ask merely entertainment or knowledge? Are we not members to give that which we have received to those who have not and to whom it would be a life long blessing as it is to ourselves? Shall we merely entertain our public or shall we impart knowledge that has to do with the very principles of living? Shall we devote our effort to spreading the knowledge that hundreds of other organizations are promulgating, on that which only The Theosophical Society gives, the knowledge of those eternal verities by which we as Theosophists guide and live our lives?

Let us, if we can, imagine ourselves without that knowledge which has become so much a part of our life and attitude toward every subject and every problem. Can we think of ourselves without that light? Have we the right to withhold the teaching that will set this same light shining in other hearts and make these same principles active in other lives? As Theosophists our whole being has been remolded by the Ancient Wisdom. It colors our thinking, guides our activities, establishes the principles by which we live and by which we interpret all that comes within our lives. It has become a thing to which we are so accustomed in every moment of every day that we have forgotten the time when we did not have it.

We therefore sometimes overlook the value it would be to those who have no such philosophy and whose lives by contrast are dark, without an integrating, sustaining philosophy. It is to such as these that we as members of The Theosophical Society have a responsibility that can be discharged only as did H.P.B. and Colonel Olcott and their successors—by teaching Theosophy. Those who are guests in our lodges are seekers for that which we found many years

ago. To us it has been and still is, something of priceless value. We must give to those who stand as we once stood, that which we received and with the enthusiasm it provoked in us at that time. Appraising thoughtfully its value in our own lives, we can regain that enthusiasm. That would answer many lodge problems. We know no substitute could serve in our own lives. We can therefore offer no substitute to others.

Editorials

(Continued from page 4)

Theosophists with real convictions will be Gods at work.

The second need is Discrimination, for this is the quality that will teach us how to work and will insure that we shall seek to work well—that is to say, to do work of high calibre, or at least of increasingly high calibre; according to accepted standards and what is recognized as good practice. It is discrimination that tells us whether we are presenting a good ap-

pearance and making good impressions in our casual contacts as Theosophists or on the more formal occasions of our platform and classroom work.

Two qualities there are, therefore, with which to commence—enthusiasm for Theosophy and discrimination impelling toward ever higher standards in our work. With these all else we shall attain.

When Extremes Meet

The editor of a widely circulated economic paper writes as follows in his editorial:

"One would hardly think that the Individualist Group, which in certain quarters is thought to be almost reactionary in its outlook, and is indubitably concerned with the mundane and material aspect of life, would have much in common with the Theosophists. Yet in a leaflet entitled *The Principles which underlie Post-War Reconstruction*, published by the Theosophical Order of Service, of 50 Gloucester Place, London, W. 1, I find that the following are the three principles:

1. The ordering of human life so that in his relation with his fellow men, man may find satisfaction and not frustration.

2. Individuals must be treated as ends and not as means. The State is not an end in itself; it exists as a means to further harmonious relations between individuals within the community. There must be freedom

to think, to speak and to act, within justly administered law.

3. There must be equality of social opportunity to insure differentiation of treatment according to the special needs of individuals, so that their inherent capacities are given the optimum conditions to reach their highest level of expression in the most favorable environment.

And if one considers these principles alongside those enunciated by the Individualists, I find that there is a strange similarity. Perhaps the meeting ground between East and West is nearer than either side imagines, and the Theosophists' *credo* that 'there is no real division between social and spiritual issues' is proving itself to be true."

Strange, and possibly encouraging, to find our principles sympathetically considered and quoted in the "Investors' Review!"

From *Theosophical News and Notes*, November-December, 1942.

Financial Report

A GAIN Convention was held almost immediately after the close of the fiscal year and the financial report could not be presented at that time. The audit of the accounts for the year ended June 30, 1942 has been made by Frank J. Crezsis, Public Accountant of Chicago. The following is a condensed statement of results compiled from the auditor's report:

BALANCE SHEET, JUNE 30, 1942

Assets

"Olcott" Wheaton Headquarters	
Land and Improvements.....	\$ 69,696.64
Building less Depreciation....	153,432.17
Furniture and Equipment	
less Depreciation	20,746.67
Investment in	
The Theosophical Press.....	18,993.61
Investment—Oakdale Avenue and	
Wheaton Properties,	
less Depreciation	7,764.93
U. S. Government Savings Bonds.	6,478.25
Other Securities	4,242.35
Laura S. Hunt Bequest (Advances	
and Mortgage assumed).....	3,288.95
Cash in Banks and on hand.....	6,609.23
Current Receivables	934.61
Deferred Charges (Supplies, Pre-	
payments, etc.)	4,782.08
	<hr/>
	\$296,969.49

Liabilities

Gold Bonds Outstanding.....	\$ 19,700.00
Mortgage Payable	
(Laura S. Hunt Bequest).....	2,500.00
Special Purpose Funds Unexpended	2,414.66
Deferred Income	7,165.45
Current Liabilities	6,211.68
	<hr/>
	\$ 37,991.79
Net Worth	258,977.70
	<hr/>
	\$296,969.49

The above Balance Sheet shows the Society's net worth to be \$258,977.70, a reduction of

\$6,693.61 in the course of the year, but of this amount \$6,579.97 is represented by depreciation.

The general dues income was slightly higher, but including Higher Memberships, \$245 less, the proportion remitted to Adyar remaining practically unchanged. Donations and Bequests were \$15,922 less, this being the item principally reflected in the reduction of income from \$34,231.19 to \$18,849.16. Despite this reduction, reserves built up in previous years permitted the payment of \$3,000 on the Society's bond obligation, which at the end of the year stood at only \$19,700.

Operating Expense, \$438 less than the previous year, was kept within Operating Income, so that there was still a slight excess of income over expense despite the substantial reduction in the item of Donations and Bequests.

Increased costs are reflected in the items Administration and Services (Dining and Rooms). A substantially larger sum was spent in the Field and for all of the standard activities of the Society. Expenditures on the experimental activities of Radio and Advertising were naturally considerably reduced.

The Theosophical Press makes an outstanding contribution, converting its final result from an expenditure of \$702.97 to an income item of \$1,466.50.

All of the above figures are presented on a cash basis (after elimination of inter-departmental charges and depreciation). \$4,125.98, the amount of all expenditure over cash income, corresponds exactly with the decrease in the net current assets as determined from a Balance Sheet comparison.

Depreciation on the Society's Headquarters Building and property has been provided on the basis of previous years in the amount of \$6,579.97, as previously mentioned.

Questions are invited from members, and if of general interest will be answered in THE AMERICAN THEOSOPHIST; otherwise by mail to the inquirer.



Comparative Summary of Income and Expenditure

YEARS ENDING JUNE 30, 1941 AND 1942

Income	1940-41	1941-42
Dues	\$12,998.55	\$13,041.74
Higher Memberships	2,226.34	1,943.00
	<u>15,224.89</u>	<u>14,984.74</u>
Less Adyar Percentage	1,299.85	1,304.17
	<u>\$13,925.04</u>	<u>\$13,680.57</u>
Donations and Bequests	19,583.83	4,061.47
Income from Investments	465.07	683.63
Miscellaneous	119.56	71.13
Summer Sessions—net	137.69	352.36
	<u>\$34,231.19</u>	<u>\$18,849.16</u>
Expenditures—Net		
Administration	\$ 3,492.14	\$ 4,220.13
Maintenance	3,994.68	3,910.46
Services (Dining and Rooms)	2,561.08	3,251.19
The Field	3,338.84	4,515.70
"The American Theosophist"	538.15	614.54
Publicity	348.57	441.43
The National Library	595.86	871.10
Theosophy for the Blind	300.00	300.00
Miscellaneous Activities	408.72	417.63
The Theosophical Press	702.97	1,466.50
Radio Activity	1,039.75	451.59
Advertising Activity	764.32	110.23
	<u>\$18,085.08</u>	<u>\$17,637.50</u>
Excess of Cash Income over Operating Expense	\$16,146.11	\$ 1,211.66
Capital Income		
Bond Pledges Paid	492.12	200.63
	<u>\$16,638.23</u>	<u>\$ 1,412.29</u>
Capital Expenditures		
Additions to Property Accounts	\$ 3,600.58	\$1,311.74
Less Covered by Special Donation	1,951.53	
	<u>1,649.05</u>	<u>1,311.74</u>
Bonds Paid	6,000.00	3,000.00
Bond Interest Paid	1,495.24	1,226.53
	<u>\$ 9,144.29</u>	<u>\$ 5,538.27</u>
Excess of Cash Income over all Expenditure	<u>\$ 7,493.94</u>	
Excess of all Expenditure over Cash Income		<u>\$ 4,125.98</u>

Successful Service Series

E. NORMAN PEARSON

VIII. NEW YEAR RESOLUTIONS

A NEW YEAR is with us and resolutions are in order!

The Successful Service Bureau suggests to every lodge that this beginning of a new year be the occasion of a resolution of determination that it shall mark also the beginning of a new era in the effectiveness of its lodge work; that there shall prevail in all things a deeper dedication, a closer harmony and a greater efficiency. This year let every lodge officer determine to be a better officer, every member determine to be a better member and a still more active unit in the group. Let us all dream new dreams of progress, plan new ways for success. Go forward into the future with a determination stronger than ever before to spread Theosophy abroad upon the world.

But after our resolutions, after our dreaming and our planning, let's get down to "brass tacks" and learn *how* we can do these things successfully.

Major A. E. Powell, in his excellent book *The Ritual of Business* has written: "It is a fact of common experience that where a number of individuals co-operate in any piece of work the best results can rarely, if ever, be secured without one of the group being recognized as the leader. It is unnecessary here to examine the reasons for this, which are based on psychology, both individual and collective, and on other practical considerations. The need for a leader is so universally recognized that every body of people, every 'crowd,' invariably appoints or accepts one person to preside over them, to rule their deliberations and direct their actions."

Every activity, which is to be engaged in by a number of people, should be accurately defined so that the nature and purpose of the activity cannot be misunderstood, and the responsibility for its success should be definitely allocated. If it is such that a smaller group than the whole lodge is required, then it will be handled by a committee. That committee will have a chosen or appointed chairman. Thus, the chairman becomes the focal point of the deliberations and he acts as the representative of the group as a whole.

In the book previously mentioned, Major Powell also writes:—"First, the leader or chairman is a Focus. When a number of individuals meet together to transact business, they present their views as separate individuals, but their aim is, or should be, to arrive at a common

conclusion, shared by at least the majority of those present. . . Secondly, the chairman is a Steersman. Every discussion should aim somewhere, should have a definite objective leading to action of one kind or another. . . Thirdly, the chairman has the duties of a Policeman, maintaining order and decency throughout the proceedings. This includes allowing one speaker only at a time to address the meeting. . . insisting on speakers treating the Chair and one another with courtesy. . . Fourthly, the chairman is a Judge. The chairman must see that both sides have a fair hearing. Fifthly, the chairman acts as Representative of the meeting. . . Sixthly, and lastly, the Chairman acts as a Leader.

So, as we dream and as we plan, let us realize that successful effort comes from co-ordinated effort. In either a democracy or a dictatorship, leaders are necessary. In the one they are chosen by the people, in the other they are not. But true leadership lies in the drawing forth of every possible ounce of energy and the utilization of every unique ability from among those who have voluntarily chosen the leader for the exercise of that function. And to every leader there is due a recognition of the need of his office and a whole-hearted, intelligent, co-operation.

In almost every lodge the burden of the work is carried by a relatively small group of devoted and really active members. The proper organization of lodge work, with a due recognition of the proper place and the true nature of leadership, will go far toward increasing the size of this group. It should be remembered that not all who join The Theosophical Society have yet attained to that utter devotion to the cause which is willing to give its all no matter what may be the cost. But the wise president will study the members of his lodge and so order the lodge work that the peculiar abilities of each one can be made use of. It is by feeling himself as a definite part of the lodge life, small though it may be at first, that a member will grow in the idea and spirit of service.

So, let us make New Year resolutions, every one of us. Let us begin the year with these resolutions clearly in mind and hold them before us as lights upon the way. Then they will grow and become brighter and brighter—fed constantly by the greater service they inspired us to do.

"The American Theosophist" Survey

Some time ago a questionnaire regarding our national magazine was sent to each member. Some have since inquired regarding the results. The number of those returning the questionnaire was slightly over two hundred, and it may therefore be questioned as to whether any tabulation of results would be representative. Briefly stated, the questions were:

1. Do you read THE AMERICAN THEOSOPHIST?
2. What do you read first?
3. What part do you like best?
4. What do you consider most valuable?
5. What is the least?
6. What changes do you suggest?
7. What additional features would you like?
8. What would you eliminate?

A very wide variety of opinion was expressed among the two hundred who responded. It might be expected that since people would first read that which they liked best the answers to questions 2 and 3 would be identical, but such was not the case. A large proportion of those who replied read the magazine from beginning to end; equal numbers first read "Theosophical News and Notes," editorials and the first page main articles.

Overwhelmingly, what is liked best are articles by our leaders; next, general articles; then editorials.

The most valuable articles are considered to be those by our leaders past and present; then inspirational articles by any writer; then editorials.

The least valuable material is that which may be classified as the "Three C's"—Criticism, Controversy and Complaint—and "The Forum" comes in for a good deal of disapproval because the "Three C's" have found their way into its pages.

There is wide division of opinion as to the value of the material in "Theosophy in the Field," but out of the two hundred responses as many considered it valuable and read it first as considered it least valuable.

Business and administrative and election data are clearly of minor interest.

Pictures are desired by some but the adoption of a book paper as requested some time ago, makes the use of photographs (half tone cuts) impossible and illustration through drawings by a good artist is ordinarily too expensive for our use. The use of a smooth surfaced paper without gloss would also add considerably to costs.

Articles on current affairs, or Theosophy applied to the problems of the times, are clearly in demand. A good proportion like such articles best or consider them most valuable, or desire editorial articles of that nature.

Such, briefly, is the summary of opinion our members have conveyed to us. An experienced magazine editor who responded, stated: "Readers usually do not know what they want until they see it in print, and for this reason it is not possible to poll readers and learn what to use or what not to use, etc."

Ours is a member magazine. Some believe that its pages should be open for any expression by any member on any subject, with the editor or anything in the nature of leadership very far in the background. Others feel that the magazine should more closely follow standard magazine practice, setting as high a standard as possible in the expression of dynamic thought related to Theosophy, and that therefore leaders of the Society, past and present, should occupy most of its pages. Probably a nice balance between these two positions is what we should seek to achieve, leaning in the direction of high standards, even though what may be called general member authorship within our pages is thereby reduced. The three C's and the merely personal should disappear completely.

"Time" is only an illusion produced by the succession of our states of consciousness as we travel through Eternal Duration, and it does not exist where no consciousness exists in which the illusion can be produced, but "lies asleep."

—H. P. BLAVATSKY

Theosophical Questions Answered

A. F. KNUDSEN

Question: What part of you is immortal?

Answer: Let us first agree as to our "parts." You do allow for the simplest analysis of body, soul and spirit? Good. Do you allow for soul to be analyzed into emotion, concrete mind and abstract mind? That suits most religions, and Theosophy as well.

So many of us recognize the abstract mind as the vehicle of the spirit in dealing with all aspects of Life. In our abstract minds we realize principles of all planes from the three dimensions of house and bridge building to the invisible principles of mathematics and Justice, of Physics and Forces.

It is here, in this Higher Mental body, that we find our power of causation. With such aspects of will and determination as we have, we find here in this world of principle the source of our ability to cause an effect that is worthwhile and lasting. Thus we begin to be creators. In analysis of causation we find our own indubitable power and so our divinity and our immortality.

Question: Is it right to do right for right's sake alone, or is it right to do right expecting to do right for a reward for such right; said reward to be in a future life?

Answer: Here, indeed, is a soul in trouble. The question involves one of the greatest problems of morality and ethics.

Let us ask, what is "right." At each stage man has that problem. At each stage of human growth this question must be decided by each and every Ego, for himself. Life after life it crops up, day after day each problem is just that—a selfish answer at all times for the primitive man, gradually a higher motive creeps in. Finally we have the man whose every act is a question of right or wrong.

At each stage the question is: Can I here make a sacrifice? For the Path of Evolution for the soul is "The Way of the Cross." At no step of the Way and the Truth and the Life is there a real difference. Do the right as you see it! Yes. See it as a sacrifice; that is too a reward. See such a sacrifice as a step upward and on-

ward; that is a joy. Finally each duty is a joy; a satisfaction, an achievement. Finally every step is a fulfillment, bringing its benediction.

In other words, do the right whatever be the deciding factor. As the question stands there are three stages. Each is a stage of the soul in incarnation; each of these leads to the final goal, "In His Name." Others find many more variants of the problem than those stated. Anyhow, you do the right as you see it. Your growth is inevitable, and your salvation is sure.

Question: When St. Paul heard the voice say: "Why do you persecute me?" he was surprised and did not know who it was. Was that the Higher Mental Body or the highest part of himself, the Ego? At any rate, he was in the physical body consciousness, conversing with some personality apparently separate and apart from the physical consciousness.

Answer: From the context in the Scripture it is not certain whether the conversation was on the lower or the higher mental plane.

Usually such a phenomenon is from the lower mental as that is the everyday or habitual level of all men. Paul, being a very intelligent man, could certainly use that level in everyday affairs. The Egoic body is the abstract body, the body of Principles or causal body. The nature of the question, "Paul, why do you persecute me?," is purely an intellectual or everyday one, so it should be correlated to that as most likely.

Question: Is it possible for a man to give a lecture on the physical plane, the astral plane and the mental plane at the same time on three different subjects?

Answer: No, never on three different subjects. Those on the physical plane would hear his voice and words. Those on the astral plane would see and hear all his words, and those on the mental plane would get his whole meaning by thought-transference. It is then quite easy to realize that the man could not have three currents of thought at work at one and the same time. What a very High Master might do above the mind-plane is another question entirely.

Nothing but the Whole Truth

A. HERBERT PERON

WE Theosophists deplore the fact that so much of what is said and written about Theosophy in newspapers, magazines and books, is untrue and misleading. Yet a fair question is: To what extent are we ourselves responsible for these perverted statements? To what degree have we contributed in creating a false picture in the public mind?

We recently came across the following statement in Carl G. Jung's latest book *Modern Man in Search of a Soul*: "The Theosophists have an amusing idea that certain Mahatmas, seated somewhere in the Himalayas or Tibet inspire or direct every mind in the world. So strong, in fact, can be the influence of the Eastern belief in magic upon Europeans of a sound mind, that some of them have assured me that I am unwittingly inspired by the Mahatmas with every good thing I say, my own inspirations being of no account whatever."

The nature of this particular untruth firmly points the finger of accusation at the imparter, not the recipient of the information. It is not difficult to reconstruct what probably happened. A Theosophist, more enthusiastic than wise, ventured to inform Jung as to the physical whereabouts and doings of our Masters—always a precarious task when entered into without proper and adequate introduction. This member had remembered reading in our Theosophical literature that the Masters inspire not only their own pupils but also others, those whose purpose in life is the betterment of mankind. So far, let us assume the literal truth has been adhered to, although the method of portrayal may already have planted in Jung's mind an incorrect impression. Now comes the great error.

In order to emphasize and dramatize the point, the informant stoops to exaggeration (so strenuously and wisely denounced by C. W. Leadbeater). We will assume (and here we are being generous) that the statement was *not* made: "your own inspirations are of no account." That, of course, would have been a falsehood. Perhaps the remark was simply the irresistible exaggeration: "Your own inspirations are insignificant." Were this so one can-

not altogether blame Jung for getting a wrong picture.

What this Theosophist had succeeded in telling Jung, one of the world's greatest of living psychologists, was that the Theosophist's conception of man is of an ego-less, monad-less puppet, utterly unable to draw any worthwhile inspiration from the inner resources of his own being. That, naturally, is about the last thing this member wanted to imply.

Hurried, unthinking, unprepared newspaper reporters may be pardoned for sometimes misrepresenting Theosophy. They do not have the time or the background for proper assimilation. A man as schooled and experienced as Carl Jung, however, is not likely to falsify the facts either through carelessness or deliberately.

Here is a paradoxical conundrum. Why is it that the closer science approaches the Ancient Wisdom due to modern discoveries that tend to confirm occult tenets, the less interest the general public seem to take in Theosophy? Is it—can it be—partly due to the way many of us portray Theosophy?

There is no Religion higher than Truth. Let us stick to the plain, unvarnished, unembellished truth. Let our enthusiasm keep us from exaggeration; from making sweeping statements we cannot prove; from advancing theories we do not know logically and scientifically enough to follow up.

At a question-and-answer meeting conducted by Dr. Arundale some years ago, a quite new member remarked that what particularly impressed him about Dr. Arundale was the number of times he said, in replying to questions: "I don't know!"

That statement, in this world of ready-made answers for most things, can at times be most refreshing. It should prove especially attractive to the earnest seeker after truth who is not really seeking the answer specific to a number of questions so much as he is essaying to discover how the inner light of which he is dimly aware, can be kindled into a bright flame that will illumine for him the dark corners of his mind.

Fear and hatred are essentially one and the same. He who fears nothing will never hate, and he who hates nothing will never fear.

—H. P. BLAVATSKY

The Theosophical Order of Service

Serving Brotherhood Through Beauty.

RESOLVED: In 1943 the Arts and Crafts department of the T.O.S. shall serve Humanity by skillful and harmonious glorification of Brotherhood through every aspect and every activity of the expression of Beauty. The T.O.S. Manual offers suggestions and a more or less limited outline. However we must recognize the universal scope of activity in arts and crafts work. The new emphasis will be to stress the powers and possibilities of this branch of the Order as an active, creative force for Beauty in Public Service. This service in the name of Beauty and Brotherhood can be practical, vocational and inspirational.

1. The practical aspect of linking beauty to service for others is the using of all mediums of true art as a means for raising funds to add to the general fund of the T.O.S. and the Arts and Crafts Department, and to aid in the relief of human distress. The local T.O.S. groups will find unlimited opportunities to sponsor such benefits, either in private or in public form, and should lose no opportunity to prove to the public and to the press the fact that *Theosophists are practicing Brotherhood without distinction of race, creed, sex, caste or color.* The proceeds from such benefits should first be used to aid the general funds of the Order and then, if sufficient, might well be divided and donated to definite social service charities such as war-relief funds, Red Cross work, U.S.O. work, crippled children's hospitals, blind relief, and countless other worthy causes. For example, during 1941, the Lighthouse Players of the New York Association for the Blind gave three performances, the proceeds of which were not only used to aid the general fund for the Lighthouse but donations were also made to the British War Relief and the American Red Cross. If these handicapped can so glorify art by linking it to service, let us, too, be inspired to strive harder to link our arts and crafts to definite Service for the world.

2. The vocational aspect of arts and crafts work is a fascinating one. Here are unlimited possibilities for ideas furthering the ideals of beauty and for making available to others the knowledge and the means for their own self-expression. Encourage arts and crafts therapy among children of sub-normal development, crippled children, the blind, hospitalized veterans, and the prisoners.

Besides aiding local and/or state organiza-

tions already working along these lines, especially the good work being done through national Parents and Teachers organizations and Women's Clubs, plan to make a local group interested in T.O.S. work through one of these vocational therapy schools or departments in prisons, mental institutions, or orphanages. You will all come away inspired to find your own medium for furthering Brotherhood by coloring your talents with compassion, and dedicating those talents, through Art, to therapy and vocational rehabilitation. Sponsor an occasional benefit, private or public, utilize members' original creations and raise funds to aid these worthy organizations. If that is not possible, plan to take turns visiting such under privileged people and bring to them Theosophical beauty of emotion and thought, as well as spiritual inspiration.

3. Inspirational service through Art is perhaps the easiest form for the linking of brotherhood to art; true self-expression is intuitional and therefore highly inspirational. *In these times of world stress let us all add to inspiration a little more effort and much more action.* Build some symbol of Divinity into your home life. Take into the outer-world activities that sense of Divine Unity which emanates from the Higher Self. Bring beauty into your lodge and your Theosophical work. Aspire towards "Synthesis of Life" through art and craft forms. Plan direct benefit through definite art programs, widen the scope to include other than local Theosophists and friends. Interest local artists and art, music and dance groups to donate some of their time and labor for a specific program which will feed the souls hungry for brotherhood and true beauty, remembering especially our boys and girls in the armed forces. Plan inter-racial art programs emphasizing Rukmini's words: "... the essential Unity of all true Art." Let us work with her international program "For the recognition of the Arts as inherent in effective individual, national and religious growth." As she so beautifully expressed it, "The spirit within all our work will be to reflect as best we can Art as a pure power of Divine Nature—God in His aspect of Beauty."

IDEL S. LE MARQUAND, *National Head Brother*
T.O.S. Arts and Crafts Dept.
1909 Iris Avenue
N. Sacramento, Cal.

Letters to R.

x.

DEAR R.:

There is still another body that has to be trained to work for the Individual Self—the Mental Body. Because that mental body is so nearly like the Individual Higher Self, it is very easy for it to think sometimes that it *is* that Higher Self. This, and the fact that the whole mental body is made of such very active matter, makes it the hardest of all the bodies to learn to control. It is always jumping about like a monkey, making thoughts as fast as a monkey makes movements, for thoughts are the movements of the mental body. It is always going rapidly from one kind of idea to another kind of idea, like a wind that blows from one place to another, and never rests. Some Wise Men have made the wind a symbol of the mental body, because it is so restless, so hard to catch and to control, and yet so very, very powerful.

The mental body is in a queer position. In a way, it stands between the personality and the individuality, and is something like both of them. It can get its ideas from either. It can work for either. Now, since it is the chief business of the mental body to set actions going in every kind of matter that is more animal than itself, you can easily see how important it is that its work is done for the individuality. If the mental body gets all its ideas from the animal desire body, then the man acts like a beast. He likes to fight, he enjoys anger, he hates, and he is cruel. His actions are destructive, and he causes suffering in the world, like a fire let loose.

But if the mental body gets its ideas from the Higher Self, from the Individuality, then the man begins to act more like a god. The mind acts upon the desire body, and helps change the desires into real emotions of good quality. The man then becomes kind, he loves, he is compassionate, he works for peace, and all his actions become constructive, so that he sheds happiness all about him in the world, as a good fire sheds light and warmth.

Somehow this mind of ours must be reached, and trained to obey the Higher Consciousness. People ought to begin to do this as early in their lives as they can, because it is not only easier for young people to form habits, but good habits should be formed before bad habits have a chance to begin. If people form bad habits first, then, later in their lives, they must go to the trouble of changing those bad habits before they can begin to build in good ones to replace them. If the good habits are formed first, you can see how much time and effort can be saved.

We should watch our ideas to see that they are all kept pure and constructive, helpful, and never harmful, to oneself or to others. This is a big job, and everybody has more or less difficulty with it. We often do things and afterward we realize that they were wrong. When this happens, we can watch our minds more closely at that point, and guard against another such failure. In that way we can make progress with the control of the Mental Body.

All this takes a very long time to do perfectly—many lifetimes, in fact. And that is all the more reason we should think much about it now, and try to do as much of it as we can in this life. For by trying in that way we can shorten the time of learning and make ourselves ready all the sooner to help others find the way to perfect themselves. Even by wakening ourselves to the greater and more wonderful life of the Individuality, we help others to do the same. For have we not said that all life is One Life? Whatever affects a part of it affects it all, somehow, and he who helps himself to evolve, helps others. Of course we must always try to be consciously and deliberately helpful to others too, but I am sure you will remember to do that because you want to do your part to help bring the Peace of Brotherhood into the world.

—WILMA VERMILYEA

Virtue and wisdom are sublime things, but if they create pride and a consciousness of separateness from the rest of humanity, they are only the snakes of self reappearing in a finer form.

—H. P. BLAVATSKY

Theosophy in the Field

BESANT LODGE (Cleveland) held its annual bazaar on December 9. One of the most enjoyable features was the auctioning of a wool afghan; and many attractive articles were sold for Christmas gifts. After dinner pictures were shown, including the Olcott scenes taken by Mr. Carr of Fellowship Lodge during Summer School, and some Canadian pictures. The bazaar, under the direction of Mrs. Deanie Lemley and aided by other members, realized a profit of \$200.

BESANT LODGE (Hollywood): "We had an interesting Founders' Day meeting. The president held an induction ceremony for those who have come into our Lodge this fall—four new ones, three demits and one reinstatement—followed by a talk to the new members by Mr. Knudsen. Then Mr. Henry Hotchener gave a talk on H.P.B., and Mrs. Hotchener closed with interesting reminiscences of Col. Olcott."

CASPER LODGE reports: "We had an inspiring visit with Miss Etha Snodgrass during October. In the future we have planned to study *A Course in Meditation*, by Mrs. Donna Sherry. Even though our membership has been reduced we make up for the loss in spirit, and carry on."

COVINGTON LODGE celebrated Founders' Day with the formal admission of a new member. Articles on the founding of the Society were read, inspiring the members to greater effort.

DETROIT LODGE opened the season with a lecture by Mr. Jinarajadasa, and early in December presented Mr. James S. Perkins in three public lectures and a members' meeting. Weekly classes on *The Secret Doctrine* are held under the leadership of Mr. J. N. Hadjisky, and two classes in Elementary Theosophy are taught by Mrs. Winifred Shefferly and Mrs. Myrtle Klages. The lodge has recently acquired some new furniture, including "very comfortable and inviting chairs" and new drapes for the windows. The latest sound-effect equipment has been attached to the radio-victrola, making the hall most attractive.

"LIGHTBRINGER LODGE (Washington) continued its weekly open forum meetings during the month of December. Mrs. Harriet Mercer, of Washington Lodge, spoke on 'The

Vision and the Star'; Mrs. Ludavene Rauzi took as her subject 'Christianity: Has It Outlived Its Usefulness?' Miss Gertrude Silberman spoke on 'Did Christ Teach Theosophy?'; and Lt. Comdr. Stillman on 'Christmas: A Symbol of Initiation.' On New Years eve Mrs. Kate Gurley spoke on 'The Occult Significance of Christian Festivals.'"

Lodge Idea of the Month

LOS ANGELES LODGE recently entertained twenty Service Men at a dinner party in the Lodge Rooms. The Chairman of the Local Service Committee wrote "the people were so extremely friendly that they (the men) hope they can attend another of their parties." This seems to be an excellent idea, for it not only provides a welcome diversion for those engaged in the business of defending our country, but at the same time makes a potentially helpful contact between them and the Society.

NEW YORK LODGE: "This year we have coordinated our members meeting and our public talks so that at the public lectures the elementary principles of Theosophy are discussed under the heading 'The Essential Nature of Man' and at the members' meeting they are discussed in a deeper sense. One of our members' meetings is also devoted to the project of relating Theosophy and world reconstruction, under the direction of Mr. John Sellon. We have also started a training group for members who want to become class leaders and public speakers. Mr. Will Ross has been conducting a most successful class in *The Secret Doctrine*. Two of our meetings have been devoted to war relief. The first, a lecture on 'Chinese Art and History' was devoted to Chinese war relief and the second, a dance recital by Sumita Devi, was turned over to Russian war relief in memory of H.P.B."

OJAI LODGE: "We had a very nice program for Founders' day which included the usual historical facts and a short review of the first cremation in the United States showing that some of the methods used by Col. Olcott are still in vogue. Miss Poutz gave an inspira-

tional talk on what has been done in the Society and what should be done in the future. Colored photographs of the Founders banked in ferns and roses gave a touch of beauty. Mr. Werth came for a public lecture on the 25th and a half column on the front page of our weekly paper, cards to all on the mailing list and show cards with the speaker's picture brought a good attendance in spite of tire shortage."





PATERSON LODGE: "We started our weekly lectures in September and have had some very good lecturers including Miss Grace Tabor, Mrs. Marion Chapman Durnell and Rev. Westergaard. Every other Tuesday, in place of a lecture, Mrs. Margaret Crume holds a study and meditation class open to the public. Mrs. M. Pratt's class in *The Ancient Wisdom* is popular."


"PORTLAND LODGE has a full season of activity, beginning with two public lectures by Mr. Rogers in September and two public lectures by Mr. Werth in November. Mr. Werth also gave a most delightful members' talk in which colored movies and slides were shown of Convention and served to introduce Olcott to those who have not been there. Miss Etha Snodgrass spent an evening visiting us at a gathering at one of the member's homes.

"ST. LOUIS BRANCH. Three very fine lectures and one members talk were given during the early part of November by Miss Jean Glen-Walker at the lodge rooms of St. Louis Branch. Many who heard Miss Glen-Walker on her visit last year attended the lectures again this year. Mr. E. Norman Pearson gave his illustrated lecture 'Seeing the Unseen' to a large and appreciative audience."

A Legend

GERALD BOLE

THERE once were three people who were of three grades of importance  and they worked well together. They said, "Ours is the way." But they discovered one day that there were other groups of three, each with its three grades of importance, who did not see eye to eye with them. One group was in direct opposition,  another was veering to the left,  and a third to the right . Try as they might, they could not bring these groups into line with themselves. And they became sad and discouraged, and decided that oneness of effort was futile. An Angel of Beauty, seeing that they were downcast, appeared before them and asked, "What troubles you?" "We have tried to bring harmony into

our work," they said, "but there are three groups who go contrary to everything we do. They do not know how to cooperate." The Angel of Beauty smiled. "Come with me," she said. Together they rose out of the environment in which the three had been working. "You have limited your vision to your part of the work, now look at the whole." And there below them, the three people, each with his grade of importance, beheld a single beautiful design.  "Return to your work. Cease to regard your part in the Plan as the whole. Opposition is the essence of design and order. You have been seeking uniformity, not unity. Stimulate and nourish differences lest the pattern be spoiled."



He who is led by personal considerations cannot enter a heaven where personal considerations do not exist. *He who does not care for Heaven, but is contented where he is, is already in Heaven*, while the discontented will in vain clamor for it.

—H. P. BLAVATSKY

Theosophical News and Notes

Our Format

Since the article on page 15 was written, decisions have been made regarding the format of our magazine. One of these is evidenced in this issue—side captions throughout, according to modern practice, and in a more distinctive type face. Another will present itself in due course. It is a compromise to permit the reintroduction of pictures. Again modern practice permits the use of two kinds of paper, and we shall therefore continue our present book finish stock for general purposes, but an eight-page English finish section will be used when illustrations are desired.

Congratulations from the President

"Hearty greetings to you and to Mr. Perkins on your respective reelections to the offices of National President and National Vice-President. Personally I feel very glad the work of both of you has been so emphatically endorsed. It certainly ought to be, considering the splendid service you give to Theosophy and to The Theosophical Society throughout the United States. I am very glad that, despite the pre-occupations of war, there have been more votes than usual. Certainly The Theosophical Society in America is a generous and a valiant body of men and women and Young Theosophists. I have said before and I say again that The Theosophical Society in America is the good karma of all Theosophists throughout the world.

"I shall be very much obliged if you will transmit to the new Board of Directors my hearty congratulations on their election to the most important body of officers in The Theosophical Society in America, and my best wishes for their helping to steer our Theosophical ship in America safely through the present troubled waters. I am very certain under the wise and inspiring direction of Captain Cook and Lieutenant Perkins, all will be well in the future as in the past.

"Here in Adyar we are feeling more and more the pinch of war and it has been necessary for us to give some of our buildings close to the sea to the military. We cannot and do not complain, for we are thankful for their defense of us. But with (Censored) and Bren carriers and other machinery about the place, Adyar is not the same as it used to be."

Mr. Jinarajadasa's Fiftieth Anniversary

On March 14, 1943, Mr. Jinarajadasa will celebrate his fiftieth "birthday"—his fiftieth year of membership in The Theosophical Society. How many of us have cause for rejoicing on that day! He has always preferred that this day be remembered by his friends as his birthday, rather than the anniversary of his entry into this "vale of tears." Many members and lodges in the American Section will send him congratulations.

We take so much for granted those who are great among us, expecting their greatness as we expect the seasons, accepting their ministrations to our spiritual hungers as young robins accept their food. Anniversaries such as these are therefore real opportunities to express appreciation ordinarily withheld for lack of opportunity—to lay flowers, as it were, before those whom we have reason to revere.

It would take a volume to record all the reasons Theosophists have to be grateful to Mr. Jinarajadasa. Since he joined the Society in 1893 he has served as lecturer, author, Vice-President, Manager of the Adyar Estate, Presidential Agent and in many other valuable capacities, for all of which the Society is infinitely richer.

But permeating this outer activity and endearing him to thousands is the personal inspiration he has been to them to make their lives sublime. For as deep calls unto deep and nobility invokes nobility, so has he called forth the mysterious flame of aspiration and set it burning upon altars in hundreds of hearts.

This, it seems to me, is the supreme achievement. Others have held office and given lectures and written books, but he has been a fountain of living water among us, an Apostle of Truth and Beauty and an inspiration.

He has himself best phrased the secret of this special influence in the lines from *The Master*:

"Long I dwelt a heap of fuel, dry and dark
Useless in the scheme of things, inspiring
none;

Came one day a point of light, a tiny spark,
Touched me—left me—but from then I was
a sun."

So may we all be touched and left to shine for Theosophy.

Mr. Jinarajadasa's address is 33 Ovington Square, London, S.W. 3.—First Class mail to England takes two to three weeks now, and air mail about seven days.

Theosophy on the Air

The "Dear Mr. Cheer" series, with which some of our lodges experimented some time ago, has since been offered directly to a number of radio stations and the whole series is now being carried by, or is about to start with, the following:

WGCM—Gulfport, Mississippi
WASK—Lafayette, Indiana
WAGM—Presque Isle, Maine
WJMC—Rice Lake, Wisconsin
WSOO—Sault Ste. Marie, Michigan
WIGM—Medford, Wisconsin
WHOP—Hopkinsville, Kentucky
WPAD—Paducah, Kentucky
KFNF—Shenandoah, Iowa
KWOC—Poplar Bluff, Missouri
KVOX—Morehead, Minnesota
WJLB—Detroit, Michigan

Local papers will give the program times. Negotiations are in progress with a number of other stations.

Committee on Membership

The National Committee on Membership, under the Chairmanship of Miss Poutz, has issued its Circular No. 16 of 1942. It includes a member discussion of the reasons why some other organizations attract larger audiences than our own. Each lodge should deal with this circular. Presumably, each lodge has a member acting upon Miss Poutz's committee.

T.O.S. Appointment

Mr. Rupert Amaya, 3137 Thirty-fourth Street, Astoria, New York, has recently been appointed to the office of National Head Brother of the International Correspondence League. Mr. Amaya is a member of the Spanish Lodge in New York City.

Have You This Book?

A request has been received for several copies of *Through Gates of Gold*, by Mabel Collins, now out of print. If you have a new or used copy which you would like to dispose of, please

write Headquarters, stating condition of the book and your selling price.

November Olcott Sunday

The Olcott Sunday lecture for November was delivered by Mr. E. Norman Pearson, on the subject "The Image and Likeness of God." Mr. Pearson presented an analysis of facts as they are known through modern research, relating those facts to an understanding of life and showing how reason may lead to the gateway of spiritual vision.

Service Roll

The list of Theosophists now serving our country steadily grows. Following are the names most recently reported to us:

Miroslav Adamacho, National Member, U. S. Army

Thomas Herbert Cranford, Meridian Lodge, U. S. Army

Lt. Benjamin M. Hobbs, National Member, U. S. Army

Perry Karsten, Portland Lodge, U. S. Navy
Lewis J. Sheffield, National Member, Army Air Corps

John Swanson, Besant Lodge (Cleveland), U. S. Army

Robert Summerfield Young, San Antonio Lodge, U. S. Army

Pvt. Voyle Stewart, recently of the Headquarters Staff, now stationed at Camp Wolters, Texas, writes occasional items for *The Bugle*, the Camp newspaper. This is a useful activity, for Theosophists have much light to throw on the real significance of the present conflict.

W. C. Dean

Mr. W. C. Dean, President of The Theosophical Society in Madison, passed to the subtler realms at the age of seventy on November 14. Mr. Dean had been a member of the Society for many years and an active worker not only for Theosophy as such, but for the cause of temperance in Wisconsin.

Mrs. Ada Hurd

The passing of Mrs. Ada Hurd on November 16 (in her eighty-first year) took another of the Charter members from Berkeley Lodge. Mrs. Hurd was deeply interested in everything pertaining to the lodge and gave of herself unsparingly to help the Work. She was, as has been said of another brother, "A fine example of loyalty to the principles of Theosophy."

—MINNIE E. WEIRICK

Edmund Hodgson Smart

Word has been received that Mr. Edmund Hodgson Smart, noted English artist who painted the portrait of Dr. Besant which hangs above the fireplace in the Library at Olcott, recently passed away at the age of 69. Mr. Smart was a member of the Society from 1914 to 1932.

New Members for November

Applications for membership during November, numbering sixteen, were received from the following lodges: Birmingham, Butte, Cincinnati, Covington, Detroit (two), Georgia, New Orleans, New York, Oak Park (two), Pittsburgh (two), Portland, San Francisco, and St. Louis Branch.

Itineraries

James S. Perkins

January 6-17—Illinois-Wisconsin Federation.
 " 19-21—Pittsburgh, Pennsylvania.
 " 23-28—Washington, D. C.
 " 30-Feb. 4—Baltimore, Maryland.
 February 7-28—Northeast Federation.

Proposed Itinerary for Miss Etha Snodgrass

January 5-8—St. Louis, Missouri.
 " 10-13—Memphis, Tennessee.
 " 15-17—Meridian, Mississippi.
 " 19-21—Birmingham, Alabama.
 " 23-31—Mid-South Federation.

Adyar Day Fund

In *The Theosophical Worker* for May, Dr. Arundale acknowledges the 1942 Adyar Day Fund contribution as follows:

"It is wonderful that, despite the preoccupations inevitably caused by America's splendid entry into the war, Adyar is not forgotten by our American brethren, but is again honored with a most substantial contribution (Rs. 13,000). Of course, it could not possibly reach the high level of the year before. It is wonderful that it has been possible to give as much as has on this Adyar Day been contributed.

"I really do not know how to thank all those who have given—I am sure many with great difficulty—so as to help Adyar in these most difficult financial times. I can only repeat again that the American Section is and goes on being the good Karma of Adyar."

Thank you

Mr. Cook and the Staff extend grateful thanks to all the many members who remembered them with Christmas cards this year. They were arranged in a beautiful display in the Living Room and enjoyed by all.

Portland Lodge sent its special greeting in the form of a large box of holly, which added much to the holiday atmosphere at Olcott.

To-Those-Who-Mourn Club

Shipments of booklets from November 16 to December 15:

Connecticut	50	New Jersey	400
Florida	30	New York	9
Idaho	5	Ohio	100
Illinois	882	Oklahoma	100
Indiana	112	Oregon	100
Massachusetts	10	Pennsylvania	300
Michigan	100	Texas	20
Missouri	345	Utah	10
Montana	50	Washington	3

Total 2,626

Statistics

November 16, to December 15, 1942

American Theosophical Fund

Previously reported	\$9,392.25	
To December 15	147.64	\$9,539.89

Building Fund

To December 15	10.00
--------------------------	-------

War Relief Fund

Previously reported	26.00	
To December 15	15.00	41.00

Adyar Art Project

Previously reported	217.00	
To December 15	59.00	276.00

School of Tomorrow

Previously reported	561.50	
To December 15	136.50	698.00

Died

Mrs. Marguerite C. Clarke, Besant Lodge of Hollywood, November 20.
 Mr. Herman Fessler, Besant Lodge of Cleveland, November.
 Mr. Darwin C. Gray, National Member, October 18.
 Miss Miriam Hertz, St. Louis Branch, December 4.
 Mrs. Elizabeth G. Holt, Maryland Lodge, November 16.
 Mrs. Ada Hurd, Berkeley Lodge, November 16.
 Mrs. Alice A. Johnson, Saginaw Lodge, November 4.
 Mr. Wayne Pratt, Butte Lodge, December 1.

Married

Miss Virginia Lee Hill of Kentucky and Lt. Robert S. Dike, Wheaton Lodge, May 29.
 Miss Rhyama Roberts and Mr. George E. Pickett both of Omaha Lodge, October 20.

Born

To Mr. and Mrs. George Lubovich, Boulder Lodge, a son, Paul Edward, December 10.

Book Reviews

Secret Forces that Change the World, by Frank Bowman. DeVorss & Co., \$2.50.

The title of this book suggests the contents—that secret forces are at work guiding the steps of man. These forces and their connection with civilization's present predicament may be understood through the study of nature and man's inseparable relation with her through his thoughts and actions.

One does not have to accept the author's statements as to the connection of Joan of Arc with H.P.B., Herod with the Kaiser, Joseph of Egypt with Jesus, and may definitely question the reference to Mohammedans in the time of Jesus (prior to Mohammed). The suggestions, however, may lead some to search for confirmation and thereby to find esoteric meanings in events of today and guideposts for the future.

—W. B.

Lives Around Us, by Alan Devoe. Creative Age Press. \$2.00.

Here is a book dramatic in its simplicity, and vital in its observation. In keen poetic prose, Mr. Devoe perceives through nature those "venerable stabilities" which make up our cosmos. He presents "Lives in Balance," and shows those lives with a fascinating clarity. He tells of the spider, magic spinner of five different silks; of the evolving Mayfly in its delicate changing vestures; of the turtle, whose food-hunting is "less a search than a waiting," of the ancient pine, drinking from the earth two hundred gallons of water daily, and sending its pollen five hundred miles from tree to tree.

In this book of amazing answers, woodcuts by Frank Utpatel artistically underline the text. A book to read, and to own.

—B. W.

There is No Need to be Sick, Afraid, Unhappy, or in Want. Anonymous. Elliot Publishing Company, Inc. \$1.00

With a background of psychology, Theosophy, and Yoga, the author voices in simple language his theory of thought-control. He bases his assertions upon the law of divine justice, by which like attracts like. Man's God-given free-will allows him to choose what desires, thoughts, and actions he shall use as causes, and those chosen causes invariably produce their corresponding results.

The author cites numerous facts and cases in support of his beliefs to the fundamental verities. He also offers practical instruction as to the method of applying his good-will tenets. Many will find this book helpful.

—B. W.

A Mystery Scroll and Its Key, by E. L. Gardner. Theosophical Publishing House, London. \$0.35

Having indicated in a lucid introduction the essential purpose of the Christ "to draw men to God," the author points out that the Church by blind intellectualism and dogmatism has denied its primary function to give the "mystical training" which would bring men to their rightful destiny of knowing God. The treatment accorded the *Revelation of St. John* is an example of the loss of the mystic approach. It is of this great book that the author writes, interpreting its perplexing symbolism, and with clarity and originality setting forth rather startling conclusions. A small book but most interesting and thought-provoking.

—E. S.



Knowledge is not a couch for the curious spirit, nor a terrace for the wandering, nor a tower of state for the proud mind, nor a vantage ground for the haughty nor a shop for profit and sale, but a storehouse for the glory of God and the endowment of mankind.

—BACON

Have you read these books on **BROTHERHOOD?**

The First Object of The Theosophical Society is to form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or color.

The High Purpose of War. Besant Spirit Series No. 6.....	\$.35
The Changing World. Annie Besant.....	1.50
Four Great Religions. Annie Besant.....	1.00
The Immediate Future. Annie Besant.....	.75
The Essential Unity of All Religions. Bhagavan Das.....	2.50
Ancient Solutions of Modern Problems. Bhagavan Das.....	.50
Ancient vs. Modern Scientific Socialism. Bhagavan Das.....	1.75
Science of the Self. Bhagavan Das.....	1.25
Science of Social Organization. (2 vols.) Bhagavan Das Vol. I.....	2.00
Vol. II.....	2.50
The Original Programme of The Theosophical Society.	
H. P. Blavatsky.....	.50
One Life, One Law. Mabel Collins.....	.60
Mankind Today and Tomorrow. Iwan A. Hawliczek.....	.40
First Principles of Theosophy. C. Jinarajadasa.....	3.00
Gods in Chains. C. Jinarajadasa.....	2.00
The New Humanity of Intuition. C. Jinarajadasa.....	1.50
Theosophy and Reconstruction. C. Jinarajadasa.....	1.00
Where Theosophy and Science Meet. (4 vols.)	
Edited by D. D. Kanga.....	each vol. 1.50
Manu: A Study in Hindu Social Theory. K. Motwani.....	2.25
A Life View for Moderns. Pieter K. Roest.....	.35
The Purpose of Life. L. W. Rogers.....	1.25
A World Expectant. E. A. Wodehouse.....	.75

These books are fully described in the general catalog,
available at 10c.

THE THEOSOPHICAL PRESS

Olcott—Wheaton—Illinois