
THE
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IN THIS ISSUE

Squirrels, Some Unmentionables, and Us

GEORGE S. ARUNDALE

The Purpose of War

C. RAYMOND McDERMOTT

Theosophy and New Messages

SADIE G. STAVE

Successful Service Week-end

SARAH FOUSER



FEBRUARY ★ 1943

Under the Auspices of THE THEOSOPHICAL SOCIETY ADYAR

ADYAR

ADYAR is, and always has been, a spiritual oasis to which the weary traveler looks for comfort and repose. Though it may not be the privilege of each member in the Society to go there from the world of wilderness, yet the mere existence of such a center gives hope and encouragement.

I HAVE visited many a wonderful land and seen many a famous sight, but there is none to equal the extraordinary tangible something of our Adyar. There is an atmosphere there that does not exist in many a church and temple, and there is a Presence there that we expect to perceive in a sacred shrine. One can become either a God or a pitiful sinner at Adyar. It is a wondrous spot, and it must be maintained as though it were a holy temple.

ADYAR DAY exists to remind the members of the glorious place and to urge them to do their best to make Adyar a worthy and dignified shrine for the Masters.

—J. KRISHNAMURTI, *Adyar Notes and News*,
April, 1928

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Squirrels, Some Unmentionables, and Us

GEORGE S. ARUNDALE

Schiller was probably right, at least with regard to the general run of mankind, when he said: "Man is completely human only when he is playing." He might have added: man to become divine must develop with his depth of wisdom a corresponding depth of humor. . .

OUR long stay at Adyar, uninterrupted by any forthgoings, has enabled us to make a number of new friendships with younger brethren, this time again with families of squirrels. (For an account of a previous acquaintance, see *The Adyar Notes and News*, volume of 1928-29.)

We have wished we could enter into a more cordial relationship with the beautiful birds who dwell with us at Adyar. But apart from one casual visit two or three of this fraternity paid me upstairs on what is called the Roof of Headquarters, where there have been held the celebrated "Roof Talks," my blandishments have entirely failed to touch their hearts. I suppose it is partly because I have never, to my knowledge, been a bird, owing to an unfortunate difference between our respective modes of evolution. Still, I very much wish to become acquainted with them on the same terms as I have friendship with some squirrels; and I am doing my best to make the most amorous advances.

But I have at least made an impression upon about four squirrels, while Rukmini has, I fear, made a deeper impression still.

The gatherings in which squirrels and ourselves take part are generally in the mornings about half past six, when they join us at breakfast.

Quite a ceremonial is observed. Rukmini and I sit on a beautiful black floor in our dining-room quite close to our gardens, just in

face of a tall and beautiful palm tree. We finish serving to ourselves coffee and toast and fruit, and to myself eggs or an omelet. Thus is the ground prepared for the advent of our fellow-ceremonialists.

They are generally to be found running up and down the palm tree, probably getting themselves into good condition for the nutriment to come. Often they chase each other for better exercise, and there is always a bevy of crows-in-waiting to annoy and disturb our guests. In fact I have a great dislike for crows, which would be hatred but for my studies of Theosophy and my membership of The Theosophical Society. You will see why in a moment.

It is now that the excitement begins, for now we prepare the nutrimental ammunition, which consists of pieces of bread or of toast, and Rukmini and I make squirrel-enticing sounds, very appealing to them but of course meaningless to the vulgar. I regret I cannot reproduce the sounds, but one of them I find particularly alluring—a hissing sound as if I were grooming a horse. This hardly ever fails, so it goes forth into the squirrel world as soon as Rukmini has on her outstretched palm, resting on the floor, a succulent fragment of toast or bread.

Soon little faces peep round the palm tree, and there is a tremendous summoning up of courage to jump to the ground and to race up the three or four steps which lead to the floor of our dining-hall.

Here temperamental differences come in, for some of our squirrel friends are coy and timid, others are bold and venturesome, while some are pugnacious and chase away with all ruthlessness the gentler and more refined. Then there are those which are accustomed to the ceremonial of taking food with us, and even go so far as to place a paw or two on Rukmini's outstretched and upturned palm, or even sometimes jump on her lap, while they snatch with incredible speed the dainty morsel resting upon it. These also often do us the honor of sitting upon their haunches quite close by, to munch and munch and munch with a continuous crackling sound while Rukmini and I observe a veritable Yoga of Silence and Immobility lest we send them scurrying away.

For if they are not sensitive to sound and movement they are nothing, and even the most microscopic sound or movement is enough to send them leaping and bounding down the steps and climbing up the palm tree as no other creature could climb it, certainly not I, nor even, I think, Rukmini.

Our more intimate friends are thus inclined to associate with us a little more freely than the more reserved. Caste restrictions do break down after a while. The more orthodox, however, will probably not feel able to take a piece of toast from the hand of a human of inferior caste, so it has to be placed some small distance away. After honoring their constant fears with quivering bodies and fast-beating hearts, and with advances and withdrawals worthy of the highest strategies ever employed by human generals, at last they draw nearer and nearer, and then comes the crash of seizing the piece of toast and of darting away like lightning. Down the steps they rush. Across the intervening ground they scamper. And then up the tree as a flash of lightning might cross the sky. We do not always know what happens when they get high up because we cannot see more than about one-third of the way. But sometimes they will execute a most thrilling and inexplicable maneuver. They will suddenly halt as if on a word of command. Then there will be a complete right-about-turn and upside down they will set at naught the law of gravity by crunching the piece of toast in their mouths and presumably sending it upwards and not downwards into their stomachs. I should like the readers of this most trustworthy account to try to eat a breakfast or a lunch or a tea or a dinner *upside down*. They will then accomplish the thrill to which I have alluded.

This being a scientific contribution to an analysis of the ways of squirrels and of the nature of their friendship with human beings, I ought to add that the food is always seized by the mouth, with sometimes the help of a paw, and that most elaborate calculations have presumably to be worked out when, with the food in the mouth, they have to pass through some tunnel on the way to safety, which consists in inability to be perceived by crows and other coarse creatures which even go to the length of snatching the nutriment out of their very mouths. Indeed, crows are no respecters of persons, not even of Rukmini or myself. We may dedicate a piece of toast to a squirrel friend, placing it at a little distance from us as a sop to the Cerberus of their lack of acquaintance with us. Would you believe it—a crow, utterly callous to the aura of dedication with which we shall certainly have invested that piece of toast, perceives what we have done with eyes unbelievably far-sighted and swoops down upon the consecrated element with an equally unbelievable accuracy and blasphemy. The crow swallows the toast with gluttonous crudity, the while I offer a fervent prayer that it may choke him to death. The lowest caste crows will even go the lengths of pursuing a heavily laden squirrel as he goes panting up the palm tree, or worse, because so horribly ungallant and unchivalrous, while *she* glides up the palm tree with astounding, because feminine, grace.

Crows have no manners. They have no sense of honor. They are devoid of even the vestiges of decency. They are savages. They must be the Gestapo of the bird kingdom, working their disgusting wills upon the highly civilized race of squirrels, and impervious to the biting contempt with which we sneeringly shoo them away. They treat the President of Kalakshetra and the President of The Theosophical Society as if they were *dirt*!

With all the impressiveness of a new paragraph I declare crows to be unmentionable, even though I am constrained to mention them. Why were they created? *No one knows!* When will they cease to be? When there is no more war, and peace and happiness reign undisturbed throughout the world. I do not know what home lives they have. I doubt if they have any. I think they give birth to their children—their unholy children—in moments of hell-born aberration, and thus is the race of crows perpetuated down the ages until the time shall come for the peoples of the world

to rise up in their awfulness against birds which have been far too long oppressors of mankind and of every other kind no less.

Weaklings sometimes tell me that they are good scavengers. Is scavenging to be purchased at such a price? Never! Rather no scavenging at all, than scavenging by those who themselves need to be scavenged. *Quis custodet ipsos custodes?* I ask! But I pray pardon for having polluted these pages so lengthily with reference to crows. My righteous feelings overcame me. I can say no more.

This part of our joint ceremonial takes place downstairs. It is continued upstairs after our breakfast is over. I take up to my office crusts of toast and any other nutriment I can find to be ready for the advent of those squirrel friends of ours who so far have honored us on the ground floor.

After a certain amount of work has been done—after all, I must justify my Presidentship of The Theosophical Society—I arise from my desk and go forth to receive guests who have suddenly transformed themselves from ground-floor to first-floor friends. About four friends are awaiting me, and as fast as I can I must break pieces of toast into suitably sized fragments and place them at such distances as shall minimize any contretemps of dispute, not as to who came first but as to who is the strongest. It sometimes happens that a squirrel with his mouth already overcrowded sees another piece of toast in the offing. What is he to do? He can only sit near it and munch, with his foot on the accelerator. So he does. But it is in vain. He cannot guard the other piece from hovering depredators, and is compelled to retire with such honors as are already in his mouth, for his fellow-squirrels are not to be denied.

It is a curious fact that squirrels have a very clear sense of size. Rukmini had a largish piece of bread in her hand, while a small piece was lying on the ground near-by. One of our little ceremonialists approached her and she pointed to the smaller piece. But no. Such was the irresistible appeal of the larger piece that he ac-

tually summoned up courage to approach it and snatch it away—a feat of which so far he had been quite incapable. But the piece proved unmanageable, and willy-nilly he had to drop it with a woebegone face of indescribable gloom. At least I assume it must have been such a face, although I am bound to admit that these pointed faces of our friends are very much poker-faced for all evidence there is of expression. I cannot say I have ever seen a squirrel laugh or even smile, still less shed a tear.

This first-floor ceremonial continues more or less throughout the morning, with the usual hissing sound or such other form of vocal blandishment as I may be able to conjure forth from my repertoire of coquetry. It is, however, interrupted by the unmentionables from time to time—these bird-huns which have no business to be birds at all when we think of the glory of some of the denizens of this kingdom. Perhaps they are not really birds at all. They are just animated thought-forms emanating from the Axis powers and their predecessors back into the past. I do my best to defeat them, but I feel bitterly ashamed to say that they dare to disregard my blandishments to them. As if I could descend so low! So the situation has become tense and grave, though I think I am still holding my own.

May a next bulletin declare my final victory over these enemies of all that is good in the world, these repositories of the forces of evil.

Or shall I someday discover that even the crows are within the circle of the Universal Brotherhood of all Life? Perhaps I shall. But I shall at least insist that they have their lowly place as near to the circumference as possible, so that at a moment's notice they may be toppled over into whatever may be on the other side.

As for the squirrels they are very near indeed to the center where I place Rukmini and myself and all others who have, as we have, the friendship of Squirrels.

From *The Theosophical Worker*, September, 1942.

Days to Remember

Adyar Day	February 17, 1943
Birth of C. W. Leadbeater	1847
Death of Bruno	1600
Death of Colonel Olcott	1907
Brotherhood Week	February 21-28

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We must never forget that Adyar has to become a Flaming Center. We have been told that so often that there is a tendency sometimes for us not to treat with contempt, but with a certain amount of indifference, that splendid phrase with which we have become so familiar. But the last call of our late President was that Adyar should be a Flaming Center. If we are grown up, whether we live at Adyar or not, whether we live in India or not, so long as the call has reached us we ought to be wondering what we can do to help fulfill this call.

—GEORGE S. ARUNDALE

Planning, Human and Divine

Not all people like to think of planning on a national scale, but planning is coming into greater repute. There is no political party that does not recognize that planning is essential to the winning of the war and that there will have to be planning for the maintenance of peace. Every business man plans the conduct of his business; every good housewife plans for the family; people plan their vacations and their Education, and municipalities and states plan civic improvements, street widening, new roads, etc.

There seems to be no reason why there should not be planning to improve the social and economic life of the nation, *provided there is freedom for individuals within the plan.* This last phrase is one that Theosophists will recognize as stating a great fact in nature—namely that in God's Plan all men are free. God, too, has a plan and to live in accordance with it brings happiness and peace. It is not impossible to conceive that wise and noble-minded men could develop plans that would also be conducive of human happiness and collective peace. The National Resources Planning Board has suggested the following rights to be established and preserved in any human plan. It is doubtful if a single thoughtful soul can take exception:

1. The right to work usefully and creatively through the productive years
2. The right to fair pay, adequate to command the necessities and amenities of life in exchange for work, ideas, thrift, and other socially valuable services
3. The right to adequate food, clothing, shelter and medical care
4. The right to security, with freedom from fear of old age, want, dependency, sickness, unemployment, and accident
5. The right to live in a system of free enterprise, free from compulsory labor, irresponsible private power, arbitrary public authority, and unregulated monopolies
6. The right to come and go, to speak or to be silent, free from the spyings of secret political police
7. The right to equality before the law, with equal access to justice in fact
8. The right to education, for work, for citizenship, and for personal growth and happiness
9. The right to rest, recreation, and adventure; the opportunity to enjoy life and take part in an advancing civilization.

Will any dare to say that these are things for which men have no right to hope, and therefore no right to plan?

God grant that not only the love of Liberty but a thorough Knowledge of the Rights of Man may pervade all the nations of the earth so that a philosopher may set his foot anywhere and say, this is my country.

—BENJAMIN FRANKLIN

Successful Service Week-end

SARAH FOUSER

WE saved our gasoline and arranged our activities so that we might be at Olcott for the first Successful Service Week-end. Friday morning was foggy and icy. We hesitated. But as we hesitated we could hear Mr. Pearson saying, "Be a hardy soul . . . this fog is merely a challenge . . ." We started, the fog cleared, and there was Olcott, our Shangri-La, glistening like a jewel in a crown. Snow covered the arch, snow covered the driveway, snow covered the trees and pools and gardens! Only three cars stood in the parking space.

No one was in the hall when we entered, so we cautiously opened the door of an office, whose occupant enthusiastically greeted us. We registered and were taken to our rooms. The gong sounded and it was lunch time. Suddenly we were all in line with our trays, being greeted most heartily by fellow members attending the conference, and the Staff. In fact, the welcome was so cordial that each one was made to feel that the success of the week-end depended upon his being there.

So much had been done by the Staff to make us comfortable! It is not easy to share a one-room home. Once two small girls were given one complicated toy and told by their mother to share it. Soon the older one called from the nursery, "Mummy, please come and explain to sister what sharing means; she does not know that it means to let me have it." The Staff members were so gracious about their sharing that the room seemed to belong to us, and they came in and out apologizing as if they were the intruders.

There was no heat in the halls. Olcott is always most economical of fuel and it is a real hardship, I am sure, to have the amount cut to two-thirds of the usual conservative consumption. The sleeping rooms, the dining room, the living room and the large second floor office, converted to an assembly hall with platform and rostrum, were warm and cozy. We hope that they did not burn so many extra gallons to make us comfortable that for the next month they will need to wear still more sweaters and shawls. We must also mention the bounty and savor of the meals, and the graciousness of Mrs. Perkins and her helpers.

At two o'clock on Friday afternoon we gathered on the second floor and the sessions

of the first Successful Service Week-end began. The general theme for the afternoon was "The Lodge Life." Mr. Cook gave us the collective greetings from lodges and individuals and then an address on "The Theosophical Society as a Guide to the Path." This was a call for dedication to the work. Mr. Cook inspired and invigorated us by pointing out that the Path is part of the Great Plan for humanity, that all men are moving toward it, but that although many altruistic organizations were engaged in splendid enterprises, Theosophists were uniquely privileged since they had embraced the central theme of Brotherhood and keyed their activities to the Unity, making humanity their interest, the world their home, service their life.

Mr. Perkins next spoke to us. His subject was "The Theosophical Society as a Channel for Higher Forces," and he made a plea for harmony in action. He spoke in an inspiring way of the Buddhist consciousness, and of the new viewpoint achieved when the many are seen to be One.

There was a short intermission, following which Mr. Pearson took the platform and spoke on "The Theosophical Society as a Repository of The Ancient Wisdom." He stressed efficiency in action. All of his expositions and explanations, not only in this session, but in all of those following, were based on a trinitarian analysis. Each activity was studied from its inner or life side, its outer or form side, and from the side of the connecting element joining the two. Not only were the main topics viewed in this way, but each sub-topic was subjected to the same analysis. He had prepared illustrative slides and these were shown with the lecture. His picture of the refractory funnels was especially suggestive and instructive, and amusing also.

The afternoon session closed at four-thirty and at seven-thirty we met again in our "classroom." Miss Winifred Boye had charge of the evening. She spoke to us for a few minutes on "The Importance of Recreation," stressing the necessity of having a play program in every lodge, the danger of having too much play, and the danger of having too little. She suggested a budgeted program to bring members together in new interests, eating together perhaps twice a year, having evenings for hob-

bies, using any talent, however latent, taking hikes, having picnics, etc. Following her talk, Miss Boye proceeded along the lines of that progressive educator, Wackford Squeers, in *Nicholas Nickleby*—the chairs were removed and we proceeded to play. After relay races, folk-dancing and musical games, we drank punch and ate cookies provided by some thoughtful Staff member. We also answered roll call by states and found the following represented among the guests: Indiana, Ohio, Michigan, Missouri, Wisconsin, Illinois.

The general subject for Saturday morning was "The Lodge Form." Mr. Pearson read and spoke upon excerpts from Fox's *Parliamentary Usage*. He also emphasized the necessity of striking a happy medium in our business meetings, neither bending over backward in the matter of detail and conformity, nor being so lax that confusion arises. At ten-thirty a demonstration business meeting of "Sparta Lodge" took place. This was a called meeting to discuss the advisability of moving into new quarters, Mr. Perkins having found a location at 100 Nicer Place, rent \$27.50, and Major Gardner something "within our means" at 1021 Youlbe Court. This meeting promoted much merriment, but was most instructive, presenting many points of view including that of the harassed lodge treasurer. (Mr. Pearson also uses the Squeers method.)

At two o'clock Saturday afternoon a demonstration Speaker's Training Class was held. Four groups were formed, each consisting of a chairman, a reader and a speaker. These in turn took the platform and the entire group participated in an analysis of each contributor's efforts. Attention was drawn to especially good points and suggestions were made for improvements. We were impressed with the importance of the part of the reader, and how necessary it is that the excerpt chosen should be read so that the personality of the author and his message be left with the audience and not the personality of the reader. This was a most helpful and practically instructive session.

At eight o'clock Saturday evening the Staff, the members of the conference, and some twenty-five guests from Chicago, Joliet, Aurora and Wheaton, in very festive spirit, gathered in the library. A roaring fire was in the huge fireplace. The purpose was to demonstrate a lodge social evening. Miss Boye again took charge, explaining that whenever possible our play should be seasonal and that since Theosophists were always a little ahead of

everyone else we would celebrate Twelfth Night on January 2. After the Grand March we all sat around the fire while Miss Bertha Williams told us of the traditions of Twelfth Night. The King and Queen, Mr. Cook and Torre Perkins, were chosen by the traditional bean-ballot method and were duly crowned and enthroned. A farce, "Pyramus and Thisbe," from *Midsummer Night's Dream* was enacted. This was a great success, and we hope that the enthusiasm of the audience repaid the actors and the directors for the hours of rehearsal and preparation. The play was followed by musical games, and later we all went to the living room made festive with the Christmas Tree, another open fire, the most lovely holly that we have ever seen (sent, we learned from Oregon) and the many greeting cards received at Olcott during the Holidays. Here we sat and stood and talked, drank hot spiced fruit juices and ate ice-cream, cake and pop corn. In that room, vibrating with security and joy of fellowship we forgot for the moment, the strife and confusion of men and nations, we were reluctant to leave.

Sunday morning we met for the closing session, which had for its theme "The Lodge Work." At the entrance to the class room there was a table with an attractive attendant placed to show how to provide for registration for a study class. Mr. Perkins and Major Gardner demonstrated the parts of good chairmanship and announcements and the way to boost, with dignity, the lodge and the classes.

Brief Staff talks illustrated the various ways in which alert lodge officers could facilitate the cooperation of Headquarters.

Then Mr. Pearson called upon Mr. Cook for closing words. Emphasizing the human problem side of our work and with inspiring quotations from "The Rules of the Road" and from Dr. Besant, Mr. Cook returned to the opening theme, "The Path," pointing out that it began where we were, where work lay ready to our hand, where the ideal of service called any Theosophist to action.

The First Successful Service Week-end is now something to be thought over, discussed and practiced: The Life of the Lodge, the Ancient Wisdom; the Form of the Lodge, organization; the Work of the Lodge, activities. As individuals we received much helpful instruction, vision and inspiration, so that we are now better fitted to radiate that assurance, or as Mr. Jinarajadasa puts it, that Hope that is the greatest need of the world today.

Meditation for February

DONNA SHERRY

Quality to be understood—DETACHMENT

"Only the one who has no cares of his own, who is for himself indifferent to pleasure and pain, is sufficiently free to give perfect sympathy to others."

—DOCTRINE OF THE HEART

THE thought chosen for this month may at first glance appear puzzling in some respects. The use of the word "indifferent," for instance, associated as it is in the average mind with callousness or hardness—or even escape mechanism—is apt to prove perplexing.

And the phrase "one who has no cares of his own" might seem a peculiar one to employ in speaking to the aspirant. For who has *no* cares?

And what of the words "free to give perfect sympathy?"

But these phrases are no longer puzzling once it is realized that the quality of Detachment is implied. Meditation will reveal the wisdom embodied in the thought if the student does not immediately reject the terms used.

It is said that the quality of Detachment is not likely to interest the average individual—perhaps because it is not supposed to be a part of the character make-up of those with "unplumed vans." But for the serious aspirant, Detachment is an essential attribute. For him it has interest—though almost inevitably misunderstood at first. Only an attempt to understand the quality, and experience in the application of it, can lead the aspirant to awareness of its true nature. When that occurs there is no longer *application* of the quality in daily life, but rather *release* of it to the current need.

What is the nature of Detachment? Certainly it is not *indifference* as the word is commonly used. Neither is it an attitude of turning away from a problem or situation.

It would seem, rather, that where the quality of Detachment is present the problem is dealt

with by the *whole* man. He knows the problem intimately—all of its pain and discomfort—because he is consciously and deeply involved in its demands and the necessity for its solution, while at the same time he is able to see the problem in its relationship to reality. Back behind the personal suffering, as the Self he is conscious of trying out his strength and capacity—coping and accomplishing. There is the release of a great flood of sympathy for all those who experience similar suffering; there is the release of a great flood of compassionate understanding for all those who must find their way through the tortuous mazes of similar problems.

Where there is Detachment, there is this completeness of awareness of the problem—the suffering of its pain, the realization of its impermanence (even its unreality), its challenge, its true nature, and its yield. To experience fully, yet not to be bound by the experience would seem to be the nature of Detachment.

Kahlil Gibran seems to be speaking of this quality in *The Prophet* when he says—

"You shall be free indeed when your days are not without a care nor your nights without a want or grief,

But rather when these things girdle your life and yet you rise above them naked and unbound."

Where the individual has this attribute of Detachment, it is present just as completely in situations where pleasure is experienced.

"Your joy is but your sorrow unmasked."

(The Prophet)

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.

—H. P. BLAVATSKY

Theosophy and New Messages

SADIE G. STAVE

STUDENTS of Theosophy know that when Madame Blavatsky began her work as a Messenger of the Great White Lodge, she hoped to win the cooperation of the people interested in Spiritualism.

There was never any doubt about the genuineness of the phenomena. The controversy centered on the explanation and interpretation. It is also true that *The Key To Theosophy* and *The Mahatma Letters* discourage psychic experimentation of the type prevalent in spiritualistic circles. Theosophy teaches that mediumship is negative and undesirable, except it be the higher type of mediumship of which Jesus was an example when he was overshadowed by the Christ. The average medium is untrained and untaught, and his health, and even his sanity, is jeopardized. Madame Blavatsky pointed out that more than one famous medium met with a tragic end.

All who utilize the services of a medium share in the karma generated. Very frequently the people who make up the circle are motivated solely by curiosity. Since many of the mediums and the people of the group do not refrain from eating flesh foods, the low vibrations may attract vicious and dangerous influences. We are expressly taught that Adeptship, not mediumship, is the ideal. We are also taught to forget about psychic powers and to concentrate on putting into practice the ideals and objects of our philosophy.

As a result of these initial teachings, most students of Theosophy reject all mediumistic communications, no matter of what nature. There is no doubt that there is a large margin of error. It is not easy always to differentiate between the messages from the medium's subconscious mind, his higher self, and a teacher on the inner planes.

Conditions in the world, however, have changed very much since the founding of The Theosophical Society. As every student knows, the Brothers of the Great White Lodge are all the time trying to help as many people as They can possibly reach. They are impersonal in Their attitude, and Their methods are fluid.

Madame Blavatsky points out that the errors of communication are due to contacts on the emotional plane. The chances of error are reduced if the contacts are made on the higher

mental plane. It is dangerous to draw those who have passed on down to the séance room. It is better for the medium to rise in consciousness to make the contact on the higher mental plane. For such a contact to be possible, the medium must be intelligent, highly trained, and devoted to the ideal.

Betty, the wife of Steward Edward White, seems to have been one such. Steward Edward White is a popular novelist with forty novels to his credit. His wife, Betty, was an unusually attractive personality, a charming hostess, versatile, and with hosts of friends. It was quite by accident that she discovered that she could be a medium. The contacts were personal and private, consisting of a definite system of spiritual instruction. Who the teachers were, she either did not know or desired not to tell. They are called the Invisibles. She was carefully and slowly trained for a period of fifteen years. A few books, known as the Betty books, are the fruit of this period.

When Betty passed on a few years ago, Steward Edward White made unrelenting efforts to find someone through whom he could contact his wife. Finally he found friends whom he calls Joan and Darby. The results of these contacts after Betty's transition were published last year under the title, *The Unobstructed Universe*. It is a remarkable attempt to explain conditions existing on the inner planes in terms comprehensible to the intelligent, scientifically trained man of today. The book achieved wide-spread popularity, and so many demands were made for more information that Mr. White felt compelled to write a second book, in which he explains how his wife was trained during the fifteen years and summarizes the spiritual principles that she was taught. This second volume is entitled *The Road I Know*. It is interesting to note that Mr. White feels his wife's presence and companionship so vividly that he refused to have her name removed from *Who's Who*.

There is no doubt that Betty was under the guidance of Higher Intelligences. There is complete harmony between the instruction she received and the teachings of Theosophy. She was first told to take a pencil. After a little experience with automatic writing, she was told to give up this method as undesirable. Her teachers did not want a passive instrument.

They wanted someone who could understand what they were doing and who could consciously cooperate. Months were devoted to teaching her how to leave her body and return safely. The purpose was to prepare her to give her own descriptions of her experiences and her reactions.

At first Betty regarded her experiences as gay, exciting adventures. Then she was led to see that if she were willing to dedicate her life unreservedly to the work, she could be of great help to people. Here are some interesting quotations from *The Road I Know*:

"Remember, we can do nothing without your will to reach us."

"It is to expand *in spirit*, not intellectually."

"As awareness increases, so does suffering. Because of this, the spiritual aspirant unfortunately often prefers to seek a sheltered life and become a by-stander. Such a person may have an exquisitely sensitized vision, but he is absolutely sterile because of lack of human contact."

"Any sensitive person is useless in employing the force of the higher consciousness if he is always vulnerable to the return blows of the world."

"It is the amateur method to seek growth or spiritual freedom by an intense concentration of mind; this *must* be replaced by expansion of heart."

"The brain is the executive, not the originating, branch of our personal government . . . Whatever it is incapable of handling it denies. Through generations of denial it has arrested the development of the wise inner self, which is adapted to handling the higher world of senses and possibilities."

"The safe road is to seek higher consciousness, and then such psychic powers as are useful to that end accompany or follow as a by-product."

"That is the trouble with all of us: We keep our ideals as lookout towers, and we seldom take the trouble to climb the stairs."

"The *practice* of the higher consciousness, an *active* life regulated by it—this is the final step in our present teachings . . . You must never, never forget to be constantly giving out."

Chapters such as "Habitual Spiritual Consciousness," "Kinship" and "Radiation" will

have a familiar sound to students of Theosophy. There is no doubt that Betty learned the fundamental principles of the Ancient Wisdom. The point of special interest to us is the *implications* of the book, the method by which this teaching was received.

A similar book of great beauty and inspiration is *Oracle*, by Claude Bragdon, the well-known Theosophist. *Oracle* contains the teachings that his wife, Eugenie, received over a period of years.

Betty and Eugenie are examples of the new type of woman so sympathetically discussed by Claude Bragdon in his profound book, *Delphic Woman*. This is the psychic, intuitive woman of the greater awareness, who, both for her own peace of mind and for the good of the world, must not permit her light to be quenched by the trivialities of daily living and the ridicule of uncomprehending people. Claude Bragdon states frankly that the Delphic woman, as he terms her, must cease being lamb-like if man is to be saved from his wolfish propensities. She must emulate Pallas Athene, girded with the helmet and shield of knowledge and wisdom, and in her right hand the spear of action. She must become the spiritual warrior, helping to overcome the ramparts of prejudice, ill-will, intolerance, injustice, and cruelty. She must demonstrate in her own life unity with and reverence for all that lives, good-will, sincerity and compassion.

As a concluding word of caution, I feel constrained to add that although the messages that Betty and Eugenie received bear the stamp of truth, it is not advisable to emulate the messengers. These two women received a clear call to experiment. Under ordinary circumstances the practice is fraught with many dangers. Even Betty was told by her Invisibles that they were proceeding slowly in order to protect her. Psychic development must proceed under competent guidance. The student needs constant supervision on the inner planes, and the teacher who helps him must be responsible for his welfare. At the same time, let us be open-minded. Let us be ready to recognize the light wherever it appears. Inspiration is continuous. It assumes new forms to meet the needs of a new cycle. Orthodoxy is rigidity of thought and expression. Perhaps the Delphic woman will lead the world to the threshold of Theosophy.

Christmas Eve at Olcott

JAMES S. PERKINS

THIS moment is full. For I am one of the fortunate ones in this lovely gathering. As I listen to the ringing cries about me, thoughts come drifting across my consciousness:

It must be God's law that at no time shall Beauty and Joy be wiped entirely from the earth's surface. Forever—if not openly before the world, then in cloistered seclusion—there must be those who sing and dance, or quietly glow with tranquil ecstasy, while multitudes endure heartbreak and disaster. Dharma calls some to suffer the shadows, as it asks others to sustain the mysterious thread of joy in the universe. The end of evolution is the bliss of God. Its thread must never be broken from everlasting to everlasting.

The Christmas tree sparkles like some stately goddess of plenty, shedding her manifold treasures upon beloved children. You, and you, and you—unwrapping innumerable packages! Beautiful packages. Are they sweaters? Neckties? Books? Or are they sealed gems of friendship and cheer, of love, and the wonder of generosity?

Sound melts into emotion, and emotions lift in harmonies. Do I hear the beat of angel wings? True, it IS the night before Christmas. And for nearly two thousand years it has been a night of wonder.

This tree would not sparkle so were there no shadows for relief. There are hearts present whose ache of loneliness is not quite forgotten. But in their eyes is a quiet transcendence. They

recall to me the words of the elder monk who sat apart as his brothers celebrated the happy Christmas tide. Reproved for his quiet aloofness he urged that they continue their enjoyment of Christmas songs and merry-making. As for him, the miracle of Christ's birth had come at long last within his heart. He needed no reminder of lights and bells to know that every morning, now, was a glad Christmas morning. Is there any one of us in this gathering before whose eyes does not shine the vision of the Path—its entrance, the birth of love universal, the achievement of liberation from restless desire, and the tomb of time?

But here are gay packages for me! I break their ribbons to behold the answer to "just what I wanted!" By what right am I the recipient of such consideration—such generosity? Even as I loosen these seals of affection I behold, as through a misty veil, my brother's body, broken and torn in jungle hells of war. For me a gift of joy. For him—death. Yet he gave, too. His all. What is asked of me? What can I give? The world hungers most for a steadfast vision. Beauty; Hope—these must be my gifts, in the measure of their wealth released in me.

The hour of gaiety ends. The piles of gifts and wrappings disappear. Quietly we sit before the crackling fire to listen to Mr. Cook's reading of *The Well of the Star*, an innocent story of Christmas Eve.

There is peace. For me, certainly. I am one of the fortunate ones who came home for Christmas—to family, and to Olcott.



Theosophy is essentially the philosophy of those who suffer, and have lost all hope of being helped out of the mire of life by any other means.

—H. P. BLAVATSKY

The Purpose of War--I

C. RAYMOND McDERMOTT

(This article, in three parts, is compiled from notes of a lecture at a public meeting of Pittsburgh Lodge. The author is totally blind, having acquired his knowledge of Theosophy through the Theosophical Book Association for the Blind. Ed.)

IN speaking about the purpose of war I am in no sense glorifying war. It is a terrible thing, and this is not lessened by the fact that my studies, intelligence and faith have compelled me to think that there is a purpose and a significance behind its horror. I believe that war is for the ultimate good of mankind; that it furthers human evolution, in accordance with the Great Plan. And I believe that when we have evolved enough goodness of heart war will be no more, and peace will prevail throughout the world.

My primary thesis is that men, nations, cultural systems, and human affairs in general all have a place in the great Plan of God. The very phrase "purpose of war" implies that war must somehow accord with some thought of God's, that it must be one of the methods of aiding the growth of man. My reason compels me to admit such a view; but my emotions recoil from the idea that Divine Love approves war. Though the explanations of philosophy are not immediately comforting to the reluctant emotions, they cannot be ignored by the mind or the intuition; for if we would understand the situation, we must try to see it with our whole nature, not just with our feelings.

It is quite possible that war is not at all incompatible with the idea of the love of God. While we view war objectively, from the standpoint of material things and of injury or death to the physical bodies of those we love, the Supreme Being and His angels would take a wider view of the matter. There are other worlds besides this physical one; there is the Purgatorial or Astral Plane, and there is the Heaven, or Mental World, as well as others, all described in Theosophical writings. God's view would include man's existence in these inner worlds as well as on this physical level; and in the light of this wider understanding it might well be that war's devastation is secondary to some greater purpose. Compared with that, death itself might be a minor event. It is probably of no consequence how man leaves the physical body; by war, accident, disease, or old age. Man is not born to keep one

body forever; man is born to grow; the Divine Father is concerned with development of souls, not with the perpetuation of forms.

War has a purpose in the evolution of individuals. Humanity being divided into two sexes, the soul learns some qualities when living in a male body, and others when incarnating in a female body. While manifesting as a woman the soul contacts tenderness, sociability, gaiety, love of rhythm, color, and music, pleasantness, the love-emotion of all degrees, creativeness and the domestic and maternal instincts and builds them into its nature. Recorded history has been so masculine in presentation that the devices of the Great Plan for the evolution of women have been scarcely noticed at all. Warriors have had their names and deeds immortalized, while the sorrowing women at home have been allowed to leave few tears on the pages of history.

Yet war helps the development of women as well as men. The departure of the loved one for the front definitely stimulates emotional growth. The result is to enlarge the capacity for emotional bravery, for faith and fidelity, for patience, and for the enduring of love's suspense. While to men war is mostly an outward physical thing, to women it is an inner experience. The separation and the heart-ache drive them to the Spirit for strength and sustenance; and there is a thinning of the veil between material and spiritual consciousness. While the men and the armies are far away gathering their physical experiences, the women at home are undergoing emotional and spiritual development; evolution is as active on the bleak hearthstone as on the tumultuous battlefield.

Just as love, culture, home-making and creativeness are essentially feminine, so war, politics, muscular labor, and constructiveness are basically masculine. The manly traits and qualities which war helps to develop are: forcefulness, muscularity, assertiveness, courage, venturesomeness, combativeness, strength of will, generosity, self-confidence, leadership,

organizing ability, and indifference about one's own life where a brave and noble act is concerned. Comradeship is another characteristic; so also are generosity and lack of hatred of the enemy after the battle is over. The masculine brand of sacrifice as displayed by war is very different from the feminine for the man's outlook on life is as positive as the woman's is negative.

It is possible that in ages past these traits could have been instilled in the male nature by non-martial methods, I have wandered through History seeking evidences of some such means; but I have been unable to perceive any persistent alternative device. So I am forced to believe that war was invented for the purpose of developing most of the qualities just mentioned.

When first studying the doctrine of Reincarnation, I speculated a good deal about why it takes so many lives to reach perfection. Why, for example, if a soldier in war learns the "lesson of courage," must he be a warrior in later lives and be thrown into various situations demanding courage over and over again? Why so much repetition? It needed a great deal of studying and thinking before I found the answers.

In the first place a quality, such as Courage, is not a compact, simple thing. It is very com-

plex, being made up of grades and degrees, and is motivated by a variety of conditions. The courage of the intelligence officer going alone into the enemy's country is very different from that of the soldier fighting with his comrades beside him; the courage of the forlorn hope differs from that of the victorious pursuit; the courage of a parent rescuing the family from a fire is different from that of the martyr in the Roman arena. There are all kinds of courage, and one must experience most of the grades before the quality is perfectly learned. It is said that there are 227 traits and faculties of human nature. If that be true, and if each has a multitude of degrees, then the imagination can begin to grasp why it takes so many incarnations to complete human evolution.

We are today what the past made us. Many a helpful trait of character is the fruit of ancient wars. It means not a thing now that one's property and home and beloved were destroyed in a war ten thousand years ago. The things that survive, unaffected by war, time, or the upheavals of nature, are the ties between human beings, and the qualities woven into our characters and souls. Might it not be that our loving God sees war in some such light?

(To be continued)

From the National President's Correspondence

NOW and then from one source or another I get word of the courageous and persevering attitude with which you and a few others maintain the center of Theosophy in _____. I am personally grateful for those who stay with the work amid discouragement and difficulty. If there were not such my work would indeed be discouraging and more difficult. But I know that the work of The Theosophical Society is done by the few rather than by the many, though to the many we are grateful for the interest of their membership. Perhaps it is inevitably so.

A new and finely inaugurated association for the promotion of international understanding recently publicly stated that its work would be done by its committees. Here is a frank recognition that while many will support, the workers are indeed few. That is true in all the world's progress. I know of no great enterprise and no great work of any kind that is not done by the few with the non-working interest and sup-

port of the many. I can therefore be personally so very grateful for those who are workers. On them depends the progress of the world and the maintenance of those institutions that stand for progress.

As institutions go, The Theosophical Society is old among them. It will go on in its work and continue its influence and effect, unrecognized as that may often be, because of the principles that it upholds more zealously than any other organization in the world, and because of those who shoulder the burden of the work. Those principles are eternal, but so is the gratitude of Those Who started this work of ours and in Whose name we carry it on. They never forget those who stand by and carry on, whose work is for humanity's future, and whose reward in the future is inevitable even though it may be garnered now only in the happiness of service.

—SIDNEY A. COOK.

The Theosophical Order of Service

*A Brotherhood of men and women pledged to specialized Service,
deriving their inspiration from The Theosophical Society.*

35th Anniversary—February 1908-1943

THE work of the Order of Service is progressing very well. There are many new National and lodge members. The reports of T.O.S. activities in the lodges are encouraging, and lodge, National and Federation Officers are being appointed in steadily increasing number.

Join with us and help to celebrate our Thirty-fifth Anniversary! We hope every lodge will have a T.O.S. program during the month of February. The following officers will assist you. Write to them directly.

National Directory

Chief Brother: Miss Esther C. Renshaw, 423 Euclid Avenue, Cleveland, Ohio.

Departmental Head Brothers

Animal Welfare: Mr. Henry C. Samuels, P.O. Box 323, Seattle, Washington.

Humanifur: Miss Mabel Zimmers, Sarobia, Edington, Pa.

Arts and Crafts: Mrs. Idel LeMarquand, 1909 Iris Avenue, N. Sacramento, California.

Artist Associate: Miss Florence Young, 29 S. Granada Avenue, Alhambra, California.

Peace and Reconstruction: Mr. Leroy E. Gardner, 624 La Salle Blvd., Lansing, Michigan.

Right Citizenship Division: Mrs. Myrtle Cromwell, 203 Hartwell Avenue, Cincinnati, Ohio.

International Correspondence League: Mr. Rupert Amaya, 31-57 Thirty-fourth St., Astoria, New York.

Healing: Miss Marie Mequillet, 2344 Prospect Street, Cleveland, Ohio.

Natural Living: Dr. Kenneth C. Hitchcock, 19 West Franklin, Baltimore, Maryland.

Watcher: Mr. Eugene J. Wix, 1550 Virginia Avenue, Glendale, California.

Social Service— Open for appointment.

Federation Head Brothers

Northern California: Mrs. Mary Patterson, 80 Monterey Blvd., San Francisco, California.

Southern California: Mrs. Betsey Jewett, 727 West Arden Ave., Glendale, California.

St. Louis Branch: Mrs. Alice Connelly, 5567 Maple Street, St. Louis, Missouri.

Chicago: Mrs. Paul Wagner, 5611 Drexel Blvd., Chicago, Illinois.

Texas: Miss Elsie Walter, 5322 Mandell Blvd., Houston, Texas.

Middle Atlantic: Mrs. Alice F. Kiernan, 5996 Woodbine Ave., Philadelphia, Pa.

Western New York: Mrs. Irma Whitham, 671 Grand Avenue, Rochester, New York.

Michigan: Mr. Floyd Merrick, 2281 Virginia Park, Detroit, Michigan.

Northwest: Mr. O. B. Furseth, 1229 Seventh Street, Bremerton, Washington.

Ohio: Dr. Frank Steiner, 1228 Ida Street, Cincinnati, Ohio.



Excerpts from "The Secret Doctrine"

Compiled by May Kyle Willatsen

THE Lipi-ka, from the word *lipi*, "writing," means literally the "Scribes." Mystically, these Divine Beings are connected with Karma, the Law of Retribution, for they are the Recorders or Annalists who impress on the (to us) invisible tablets of the Astral Light, "the great picture-gallery of eternity," a faithful record of every act, and even thought, of man, of all that was, is, or ever will be, in the phenomenal Universe. As said in "Isis," this divine and unseen canvas is the Book of Life. As it is the Lipika who project into objectivity from the passive Universal Mind the ideal plan of the universe, upon which the "Builders" reconstruct the Kosmos after every Pralaya, it is they who stand parallel to the Seven Angels of the Presence, whom the Christians recognize in the Seven "Planetary Spirits" or the "Spirits of the Stars;" for thus it is they who are the direct amanuenses of the Eternal Ideation—or as called by Plato, the "Divine Thought." The Eternal Record is no fantastic dream, for we meet with the same records in the world of gross matter. "A shadow never falls upon a wall without leaving thereupon a permanent trace which might be made visible by resorting to proper processes," says Dr. Draper. . . . "The portraits of our friends or landscape-views may be hidden on the sensitive surface from the eye, but they are ready to make their appearance as soon as proper developers are resorted to. A spectre is concealed on a silver or a glassy surface, until, by our necromancy, we make it come forth into the visible world. Upon the walls of our most private apartments, where we think the eye of intrusion is altogether shut out, and our retirement can never be profaned, there exists the vestiges of all our acts, silhouettes of whatever we have done." Drs. Jevons and Babbage believe that every thought, displacing the particles of the brain and setting them in motion, scatters them throughout the Universe, and they think that "each particle of the existing matter must be a register of all that has happened." (*Principles of Science*, Vol. II, p. 455.) Thus the ancient doctrine has begun to acquire rights of citizenship in the speculations of the Scientific world.

The forty "Assessors" who stand in the region of Amenti as the accusers of the Soul before Osiris, belong to the same class of deities

as the Lipika, and might stand paralleled, were not the Egyptian gods so little understood in their esoteric meaning. The Hindu Chitra-Gupta who reads out the account of every Soul's life from his register, called Agra-Sandhani; the "Assessors" who read their's from the heart of the defunct, which becomes an open book before (whether) Yama, Minos, Osiris, or Karma—are all so many copies of, and variants from the Lipika, and their Astral Records. Nevertheless, the Lipika are not deities connected with Death, but with Life Eternal.

Connected as the Lipika are with the destiny of every man and the birth of every child, whose life is already traced in the Astral Light—not fatalistically, but only because the Future, like the Past, is ever alive in the Present—they may also be said to exercise an influence on the Science of Horoscopy. We must admit the truth of the latter whether we will or not. For, as observed by one of the modern adepts of Astrology, "Now that Photography has revealed to us the chemical influence of the Side-real system, by fixing on the sensitized plate of the apparatus millions of stars and planets that had hitherto baffled the efforts of the most powerful telescopes to discover them, it becomes easier to understand how our solar system can, at the birth of a child, influence his brain—virgin of any impression—in a definite manner and according to the presence on the zenith of such or another zodiacal constellation."

• • •

The Lipika, a description of whom is given in Commentary 6 of Stanza 4, are the Spirits of the Universe, whereas the Builders are only our own planetary deities. The former belong to the most Occult portion of Cosmogony, which cannot be given here. Whether the Adepts—even the highest—know this angelic order in the completeness of its triple degrees, or only the lower one connected with the records of our world, is something which the writer is unprepared to say, and she would rather incline to the latter supposition. Of its highest grade one thing only is taught; the Lipika are connected with Karma—being its direct Recorders.

The Secret Doctrine, Adyar Edition, Vol. 1, pp. 165, 166, 186, 187.

Theosophical Questions Answered

A. F. KNUDSEN

Question: What is the karma of being individualized in a wrong way; and who bears the heavy karma of that blunder?

Answer: Individualization is the process of rising from the animal stage to the human stage. In most cases I believe the karma of premature development is borne by the group-soul. As to the cause of the premature awakening of the causal body of an animal, it is always the work of a human being, and in these days of mass killing it is too often brought about by cruelty. There is excessive cruelty in vivisection. In such cases, however, it is the human being that carries the karma. The karma of all cruelty is heavy, whether it is cruelty to man or to beast. Man must cease to cause fear in the kingdom below him. Individualization will then occur naturally and mankind will have taken one necessary step toward a world free of war incentive, a step far greater than the elimination of war by peace maintenance organization, valuable as that will be.

Question: Is it possible for a person who has sinned to reach his Master?

Answer: That is a matter of definition. What is sin? There are so many types of sin. There are sins of the flesh, of the emotions, of the mind. All those are of the personality. There are sins of the Ego. As we increase in intelligence we discard activities of the animal nature. Then we outgrow the sins of the savage and barbarian nature. A really advanced man has risen above the faults and contemptible action of even the logical and consistent man of a materialistic type.

When we begin to talk of a Master we are presumably idealists, to say the least. Such are governed by principle and know the vast power of a true motive. Such alone may know his Master. Only an act unworthy of such an ideal would be a barrier between one's consciousness and that of the Master. When one becomes aware of his failure or blunder he turns back toward the Path. As soon as he renews his effort at self-discipline he is again ready to receive his Master's help. When one is selflessly trying to learn, the Master is always near.

Question: What is the effect of sterilization on the animal or human being of either sex, and what is the karma of that act if the victim is otherwise normal?

Answer: All violation of Nature is false. Sterilization is a frustration of the development of the particular intelligence. In the case of animals, there being a group-soul sharing all the experiences of all the bodies concerned, it is not so complete a ruination of the chance for further development. The animal kingdom just loses its confidence in mankind to some extent.

In the case of men and women the usual rule applies. That is, the one who inflicts the injury or handicap or privation has to live a life in which he must endure suffering the same in its nature as that brought upon his victim though not necessarily caused by an identical act. Such karma might be much mitigated by good action to the victim and to others in the meantime, but there would be some "suffering in kind" to be endured. The injury is hardest on the instigators; less severe karma naturally falls on the workman or soldier merely obeying orders. In a vicious case, the karma might be to be born an idiot or semi-paralyzed person. All violence is on the dark side, and means degeneracy.

Question: Why do Devas evolve through happiness and humans through suffering?

Answer: The Devas have never lost their realization of unity with nature and with the All. Men, through mind and separateness brought suffering upon themselves. All early stages of growth thrive in happiness. Suffering is not imposed by nature or by any law of God. "Ye do it of yourselves, naught else compels," said Gautama, the Wise. In other words, it is only by the waywardness of our own minds that we make chaos of our own environment, and suffer therefrom. Most karmic suffering comes from greed, envy, lying, cruelty, hate and selfishness. In these days competition is the mother of much of our misery. Mass human suffering now is often due to mass economic derangement due to man's selfish striving and his creation of barriers between classes, races, nations, etc.

Letter from Miss Neff

IN June, 1941 I came from U. S. A. to Melbourne, and there found unusual facilities for investigating the early history of Theosophy in Australia. Having myself, on previous visits here, urged Australian Theosophists to prepare a history of their movement, it dawned on me now that this task was falling to my lot. Given access to the library of the first Australian Theosophist—William H. Terry of Melbourne, then editor of the Spiritualist journal, *The Harbinger of Light*—I joyously availed myself of this opportunity, and wrote an article for *The Theosophist*, entitled "How Theosophy Came to Australia," telling how Editor Blavatsky sent her first issue of *The Theosophist* to Editor Terry (among many other editors of occult journals), in October, 1879; how he not only opened correspondence with her but also opened his columns to Theosophy, and ended by joining the Society in 1880.

But there was much more to the story: how William Terry, F. T. S., made his magazine the mouthpiece of Theosophy in Australia, by publishing the 1880 Rules of the Society, advertising *The Theosophist* in his *Harbinger*, quoting articles from it, encouraging discussions in his columns on the relative merits of Spiritualism and the new movement, Theosophy, on Reincarnation, etc. In short, I found that I could not stop with one article—there must be a series. Then arose the problem of how Theosophy took root in the other Colonies of Australasia besides Victoria; how Col. Olcott paid them a visit in 1891, and Mrs. Besant in 1894; how the Australasian Section was founded in 1895, and became the Australian Section in 1896, when New Zealand became an independent Section. So the article grew into a series of articles; in fact, into a book.

About this time (it was July 26, 1941) Dr. Arundale wrote me: "I notice in *Theosophy in Australasia* that you are preparing some new books on H.P.B. Are you committed to any particular publisher, or shall the T.P.H. have the privilege of publishing the series mentioned in the magazine?" Now, Rider & Co., London, publishers of my *Personal Memoirs of H.P. Blavatsky*, had inserted in their contract with me a clause to the effect that I give them first option on my next book of 40,000 words or over. I could not, therefore, accede to Dr. Arundale's proposition, but offered him instead the story of *How Theosophy Came to Australia*.

November 22, 1941 Mr. J. L. Davidge, manager of the Press Department, wrote suggesting that the story run through *The Theosophist* as a serial in (possibly) twelve months; that a certain number of proofs of each chapter be struck off and assembled in book-form at the end of that period, to be sold in Australia and New Zealand possibly Canada. He wished me to ascertain, if possible, how many copies would be needed thus.

In August, 1942 he wrote: "The manuscript is ready to print, but after talking it over with the authorities here I find (1) that it is hardly suitable for *The Theosophist* because of its length; the policy appears to be to keep the journal free from serials; (2) that it is difficult in the present war situation to put the book on the market . . . If it is to be financed here, we must have a certain number of copies guaranteed in Australia and New Zealand . . . Kindly let me know what you think about it."

I concluded that the best way to meet this difficulty was to put the matter directly to Australasian and English-speaking Theosophists generally in their journals; hence this letter. Would each lodge kindly let me know how many copies of a small book, about the size of my earlier book, *The "Brothers" of Madame Blavatsky*, and therefore not expensive, they could absorb among their members? In order to decide whether they would wish to own this little history of Theosophy in Australasia, I append a list of its chapters:

- I. Master Morya Writes to Wm. Terry of Melbourne, 1881.
- II. Master Morya Writes to Prof. Smith of Sydney, 1882.
- III. Prof. Smith Visits the Founders at Bombay, 1882.
- IV. Prof. Smith Writes to Master Morya.
- V. Master Morya's Phenomena for Prof. Smith, 1882-3.
- VI. First Theosophical Branches in Australasia, 1881-1890.
- VII. Col. Olcott Visits Australia, 1891.
- VIII. Mrs. Besant Visits Australasia, 1894.
- IX. The Australasian Section, 1895.
- X. "Lest We Forget."

Personally, I believe that the book will be of interest to English and American, as well as to Australasian Theosophists, since the phenomena recorded in the first five chapters are thrillingly interesting but little known, and the historical date of the next four chapters are of common interest to the whole Theosophical world.

The Poets' Page

I Attempt a Sonnet

Some future day, a masterpiece I'll write,
With purport clear to aid some man to gain,
The nobler things he's striving to attain;
My book must teach him truth, his mind enlight.
From thought, a tome of lore, I will endite,
To do away with countless creeds profane,
And curb the haughty minds of those who
reign;
My work must raise our race to mental might.
A code of law, I'll bring from planes on high,
To beautify man's ways, his woes set right,
A sequence of enlightened mind he's sought.
When comes my day to teach, I will comply,
And take my staff and on the sands I'll write,
In letters bold, two simple words—right
thought.

—ROI LEVI CHAFFIN

To Our Son on Winning His Wings

Endless ringing cheers for you
Having conquered time and space,
Charging through the heavens blue
Winning in a heav'nly race.

May your aims be ever high
Swifter than the swiftest cloud
May those aims for which you try
Make us now as ever proud.

So may God forever spare
Our Lieutenant of the Air.

—ELSIE B. SHERWOOD

The Charm

Down the Still Ways of Sleep
Pass, O Heart's Dear,
Back to that Other Land
Whence you came here.
Play in its Happy Street,
Feeling God near.
You will come home to me
When Dawn's a-flame.

There is a Charm I guard,
Holy and pure.
Pain was the price I paid,
For you its Lure.
God blessed and gave it me
Said it was sure.

Love of a Mother's Heart.
That is its Name.

—K. C. RAYMOND

Throwing Stones at God

God never uses force against mankind.
He gives them forces, which they may abuse,
Using them for destruction if they choose;
But no one who is not mentally blind
Will blame God for reactions of that kind!
Moreover, men might never learn to use
Those forces rightly, were God to refuse
Their right to follow a mistaken mind.

It is by trial-and-error that men learn:—
The dullest and the slowest learn, in time,
That fire in any form always will burn;
That he who would ascend will have to climb;
That stones thrown up at God simply return,
And crime cannot be cured with counter-crime.

—CHARLES HENRY MACINTOSH

Down Steps of Dawn

Beloved, when the Night draws to her starry
close,
When soft Aurora takes the East in fantasies
of rose,
We, too, must flock our stars into celestial deep,
Hiding our meadowed moon, veiling our hills
of sleep.

And where our Shining Selves moved as im-
mortal flame
The tenuous ghost will stir, a shadow and a
name.
And where with single eye we saw the Devas
gleam
The substance and the light were vesture of
a dream!

Beloved, we shall move, now but an instant
hence,
Out from this vale of peace down alleys of
the sense,
Nor shall remember firm what homeland of
the spring
We took as fragrant nest; nor memory shall sing

Of wonder that is gone, of beauty laid behind.
Out from this realm of sweet, reluctant now
and blind—
Sun at my window!—stay! Forbear your cryptic
light!
There was a tide of—stars?—illuminated by the
night.

—BERTHA WILLIAMS

Occult Interpretation of the Bible

AMELIA BROOKS CHASE

THE basic element necessary to an understanding of the Christian Bible is the premise that, like every other Bible of all other religions, it is in the main, a series of myths written in code by oriental mystics. That it is definitely not an historical treatise about actual individual men and women and places, but of the origin of this planet, the beings upon it and their reason and purpose for being here, and where they are going. In other words, it is a volume of man, whence, how and whither written, not by one man, clearly and frankly and logically as Charles W. Leadbeater and Annie Besant have written, but by many men veiled and hidden in seemingly cryptic nonsense, absurdities and contradictions if read without the secret keys. There are seven known keys: the spiritual, dealing with the higher hierarchies of other evolutions; the theogenic or cosmic; astrological or astronomical; psychic or man's life on inner planes of consciousness; geometrical or mathematical; the anthropological or physiological; and the magical or knowledge of higher forces and powers.

In the mutilated form handed down to us, one may find any one or several of these keys necessary to unlock one book of the Bible and sometimes even one chapter. Close observation indicates that often more than one person, seemingly, has collaborated on one account. One salient fact, however, stands out and that is that regardless of what key is being used and how many people contributed to the classic, it tells one story over and over in the utmost quintessence of variation. It would appear as though every conceivable type of human intelligence was to be reached.

Why all this secrecy was and how the Christian church failed in its mission to throw light on this fact, is not the purpose of this thesis. Its purpose is to reveal that this one story is the descent of spirit into matter and its climb out of it with its harvest of experience. The involution of God into man and the evolution of man into God. From Genesis to Revelation that story is repeated literally hundreds of times. This series of articles will attempt to show in a small way how the swathings and wrappings can be removed by a knowledge of Theosophical teachings and prove that, after all, a Theosophist can be and really is, a devout, understanding Christian because of an intelligent enlightenment that puts religion on a ra-

tional, logical basis that cannot waver under any attack.

We begin our research into this book of truth and beauty by recognizing a certain set of symbols so revealing in their simplicity that they can be easily remembered and will positively and definitely fit *all* the stories, myths and allegories. And we have the word of both Jesus and Paul that they are allegories. This same set of symbols can also be applied to the fairy and folk tales of all nations, the Greek and Roman myths, the Norse sagas, the Wagner operas, oriental rugs, blue willow pattern china, paintings (of Tiepolo at the Chicago Art Institute, for instance), architecture, mounds and carvings.

These symbols are like the notes of a musical composition; so universal and simple that a Frenchman, a Brazilian, a Russian or an Englishman may read and understand at sight. We shall give a few of the notes. Play them upon the strings of your mind and listen to the harmonics of the Christian Bible. The first is Earth.

Earth in any form such as soil or sand or mud or marshes symbolizes the physical habitation of the human. This is his descent into hell; his death and burial. He is on a journey away from home. He is the prodigal son who has sunk to the depths (into physical life) and must someday say "I will arise and go to my Father." This can be either his physical body or his physical surroundings.

We must realize in using these symbols that we are the dead. *The Egyptian Book of the Dead*, the Egyptian mystery rituals that long preceded the Christian era, and the Christian Bible as well as the Bibles of all other religions and the Masonic ritual all tell a people who are "dead" how to be resurrected into everlasting LIFE.

Man is entombed in a physical and etheric, an emotional (or astral) and a mental body and must resurrect his consciousness out of these.

As we proceed with this series of articles we hope to convince the most ardent and faithful Christian that Theosophists really agree with him but can point out to him depths of beauty that go even beyond what the average Christian has plumbed.

(Continued on page 43)

Arundale Educational Fund

THE importance of Theosophical Education is being realized more and more as plans are developed for future peace and reconstruction. Increasingly, we are coming to recognize the contribution of Theosophy to the world through educational methods based on right understanding.

For this purpose, the Order of the Round Table in America has started "The Arundale Educational Fund" for the Besant Theosophical School at Adyar. During the annual Convention last summer, a resolution was passed calling the attention of members of The Theosophical Society in America in the building of a fund to be used for this school.

Over seven years ago, the Besant Theosophical School was started through the vision and efforts of Dr. George S. Arundale as a tribute to Dr. Besant and her magnificent work in education. Shrimati Rukmini Devi has been in charge for the past two years, and Mr. K. Sankara Menon, the Headmaster of the school, has an illuminating report in *The Theosophist* for September, 1942.

In spite of financial handicaps, the school has progressed and grown steadily. Dr. Arundale states in a preview to the report by Mr. Menon: "We are working under very great difficulties and our financial position is not a little precarious, despite the utmost economy." Here is an opportunity for all Theosophists to aid education by contributing to the Arundale

Educational Fund, making it possible for our International President to carry out some of his far-seeing plans. As a gesture of confidence and appreciation, send in a gift and thus become a sponsor of the Fund.

Cards with reprints of Dr. Arundale's "Educational Creed" and "Notes on Education for the Womanhood of a Nation" may be obtained for one cent each, or Round Table calendars may be purchased at twenty-five cents. All money made on these will go into the fund and be forwarded to Dr. Arundale.

There is now a committee of sponsors working on the Arundale Educational Fund. Miss Joy Mills, chairman of the School of Tomorrow, and a member of this committee, has written: "I am deeply interested in the Besant Theosophical School and feel that we can learn much from it for our work here . . . I shall be glad to help in any way I can in the Arundale Educational Fund."

It is our privilege to give generous support to both the Besant Theosophical School and the School of Tomorrow, for the students will be inspired and trained to put into practice the ideals of true Brotherhood and Service. Such training is vital for "Peace on Earth." Send your contributions for the Arundale Educational Fund to

MRS. BEN-ALLEN SAMUEL
265 Second Street
Pass Christian, Mississippi

Occult Interpretation of the Bible

(Continued from page 42)

The only difference that a Theosophist sees between himself and an orthodox Christian is that the Christian is satisfied with so little. Nevertheless, many backsliding Christians have

re-entered their churches, aglow with the fire of fervor lighted by the spark of the Divine Wisdom known as Theos Sophia or God Wisdom. Theosophy is a unifier, not a divider.

We believe in no magic which transcends the scope and capacity of the human mind, nor in "miracle," whether divine or diabolical, if such imply a transgression of the laws of nature instituted from all eternity.

—H. P. BLAVATSKY

An Open Letter to Lodge Officers

TWO of the primary objects of the Young Theosophists of America are: (1) to support and strengthen The Theosophical Society, and (2) to bring Theosophy to the youth of the world. In order to further these aims, we should like to work in closer cooperation with The Theosophical Society through its lodges, and be of assistance to the presidents and program chairmen through suggesting activities that might serve to bring more young people into the work.

It is a self-evident truism that youth is the hope of the future, that it is for them we plan to build, for most of us will not see the full results of reconstruction and the world in which the children of today and tomorrow will live out their adult lives. It is essential that we give them today a basic philosophy of living which will carry them through. That is Theosophy, but a Theosophy so presented that it is reasonable and logical to them, appealing as much as the more transient ideals that grip them now.

There should be drawing around each lodge and towards Theosophy a group of young people ready to serve and assume responsibility, willing to be trained as leaders and workers. If this is not happening, the reason must be found and the cause remedied.

However, in order to attract young people it is first of all necessary to familiarize ourselves with the problems confronting youth, for when we interest ourselves in youth, young people will interest themselves in us and so in Theosophy. Youth, and I am speaking largely of the group between 18 and 30, wants to face the world with realistic planning. If this need is not satisfied, they can find no reason for devoting time to idealistic philosophies, whose adherents cannot or will not interpret those problems. Young people are essentially dreamers and long to believe in their visions, but they feel they cannot unless given a sound philosophy which will enable them to meet the world about them with confidence, hope and courage, and the indomitable faith that their vision is not just an ideal dream.

As an experiment, let some responsible young person or group of young people in the

lodge arrange a program designed to appeal to other youth. If there is no young person available, then some other member vitally interested in drawing youth to Theosophy should undertake such a program.

Some suggestions might be the use of round table discussions, forums, or debates on subjects of vital interest to young people. The problems of youth in a war-time world, their place in war and post-war planning, as well as the question of the present educational upheaval and its effects are alive subjects to be frankly discussed in the light of Theosophy. These will serve to attract thinking young people to our meetings. Cultural subjects, such as youth and the arts, have their appeal also and serve to acquaint us with the role of youth in these phases of living. The introduction of the spirit of play, through various group activities and the use of dramatics will draw young people, and the spirit of youth will enter into the group, for in play none grow old. A youth group in one lodge wrote and produced two puppet plays, adding a substantial amount to the lodge treasury, as well as bringing the members and young people into closer contact and better understanding. The Young Theosophists of America have a quiz program available for use in closed members' meetings, which will stimulate good fun as well as clear thinking on basic Theosophical knowledge. Write for it.

None of these suggestions is offered as the perfect panacea for the problem of bringing more young people to our meetings. There is no one solution to the question, but perhaps in devoting time to the interests of youth, we shall discover the heart of youth and in drawing nearer to it, draw nearer to the great heart of the world and to Those Who are eternally young.

Your suggestions and ideas regarding this work and other methods of cooperation between the Young Theosophists and the lodges will be most welcome.

—JOY MILLS, *President*
The Young Theosophists of America

Theosophy in the Field

AURORA LODGE: "On January 5, Miss Joy Mills gave a most inspiring talk on 'The School of Tomorrow,' toward which we have pledged our support. We also had a report on the Successful Service Week-end, which was attended by four of our members."

BESANT LODGE (Cleveland): "As part of the Christmas party celebration this lodge took care of 'its Mexican family,' on which it keeps a watchful eye during the year, consisting of a mother and eight children. Food in the amount of \$20, warm clothes for all of them, pictures, a rug, two chairs, a wash boiler, sheets, blankets, curtains, and toys for each child all were taken to them on Christmas Eve."

BROTHERHOOD LODGE (New Orleans): "On Wednesday December 23, after our regular Lodge meeting, Mrs. Audye Tuttle entertained the lodge group with a Christmas party. Mrs. I. H. S. Devereux read a beautiful Christmas play written by herself entitled 'The Angel of Life and Death,' and Mrs. Ashton Lawrence provided music. After refreshments were served the group dispersed with the feeling that once again the Christmas spirit was a living reality."

BUFFALO LODGE has embarked upon an exceptionally interesting program for the month of January, studying the Greek philosophers under the inspiring leadership and direction of Miss Mildred Evans. Members' meetings this year have been unique in that each member has undertaken to develop a subject assigned to him, thus gaining valuable experience in the presentation of Theosophy.

COVINGTON LODGE: "During the Christmas season our lodge held a rededication ceremony in which each member mentioned his special interest in Theosophy and rededicated himself to the principles for which the Society stands. Absent members were asked to participate by sending in a short dedicatory statement and Mr. Corey spoke on 'The Hidden Side of a Lodge Meeting.'"

DETROIT LODGE: "After concluding the Autumn series of talks directed by Mr. Floyd Merrick on 'The History of The Theosophical Society,' a short impressive New Year ceremony was performed followed by a social hour. Early in December Mr. Samuel Wylie gave two rather

timely lectures and on December 20 a special seasonal program by candle light was arranged by Mrs. Donna Sherry. Mr. E. Norman Pearson conducted an illustrated Christmas program on some of the Gospel stories on December 27. Our book sales agent, Miss Georgina Halstead, reports the total amount of books sold for the month of November reached our new record figure of \$199.85."

HERAKLES LODGE (Chicago): "We had a very delightful Christmas party held in the lodge rooms. Miss Alice Dupee talked on the meaning of Christmas and Mrs. Ingeborg Minnick gave the story of Beasley's Christmas Party, by Booth Tarkington. With the beautiful tree which Dr. Smith contributed and the red candles with their pine branch base, a very friendly social hour was enjoyed and after refreshments we all went home feeling greatly uplifted and strengthened."

"LIGHTBRINGER LODGE (Washington) designated January as 'Health and Disease' month for its open forum discussions. Mrs. Ludavene Rauzi spoke on 'Victory Over Cancer,' Lt. Commander Stillman on 'Renaissance in the Medical Profession' and Mrs. Dorothy Bean on 'An Occult View of Health and Disease.' On January 28 a public lecture, 'You Cannot Die' was given by Mr. James S. Perkins. Mr. Perkins in approaching the problems and responsibilities of present day society, combined the viewpoints of the philosopher and the artist."

MILWAUKEE LODGE, under the able leadership of its President, Miss Marcella Schmitt, presented Mr. James S. Perkins in a very successful public lecture and members' gatherings on January 15 and 16. Street car and newspaper advertising, posters in windows, mailing and personal lists circulated, hall in a down-town hotel rented—all these contributed to the overwhelming success of the occasion. Mr. Perkins reports that it is the best effort made in his behalf during his whole tour, and with the best results.

ORLANDO LODGE: Mr. Gerald Smith gave three public lectures recently on "Theosophy in Today's World," "An Occult View of the War," and "Practical Mysticism."

Theosophical News and Notes

Adyar Fund

War is the heavy Karma of the moment, but the dharma of the world must bring mankind closer to human perfection after the battle flags are furled. When the peoples of the earth, weary of the God of War, look for some ray of light as a guide for the future, Theosophy must be the flaming symbol of hope and light, revealing the better things to come. As we support Adyar during these uncertain times, so will Adyar be able to guide the rebuilding of the future. Every lodge and every member is urged to contribute to the support of our International Headquarters, to aid in sustaining a wonderful point of contact with that spiritual guidance which is so sorely needed. To every member will be mailed a printed appeal, and all are asked to aid either through their lodge or by direct contribution. Taxes must be paid, but the finer things of the evolutionary processes must be sustained to come forth at their proper time. War bonds or stamps will be cheerfully accepted as contributions to the Adyar Fund.

—THOMAS W. POND, *Chairman*
W. HOWARD SCHWEIZER, *Treasurer*

The Olcott Lecture

The Olcott Lectureship plan has now been expanded to include many other divisions under the Olcott Foundation, but its identity as a special project with a special award should not be overlooked.

Notice is therefore given that the Olcott Lecture contest will be open this year, as usual, and the award will go to the entry which, in the opinion of the judges, throws the most new light on an understanding of Theosophy. The chosen lecture will be delivered from the Convention platform and its author will be the guest of the Society for the Convention of 1943. Manuscripts should be submitted in typed, double-spaced, duplicate form, before May 31, 1943.

The other departments of the Olcott Foundation are also open, as usual, for contributions. A Committee appointed by the National President will make announcements concerning this later.

Audiences and Collections

Lodges are writing us of the much improved collections. Collections from audiences of the same number are doubling and tripling what

they were even a few months ago. This should be especially encouraging to those lodges who, because of war conditions, have had smaller audiences at public lectures. It clearly indicates that it is safe to expend more generously in the promotion of public work, and it is not unlikely that by so doing audiences could be maintained at something near normal, the larger collections covering the increased costs of promotion. At least, this is in accordance with the actual experience of some of our groups. We have also had demonstrations recently of the effect of thorough advance planning, and the excellent results accruing. Of this we expect to give examples in a future issue.

"Note on Reconstruction"

Subscribers to *The Theosophist* will have read in the September issue an article under the above caption, by Bhagavan Das. In the course of it he presents a thirty point questionnaire, with substantial notes thereon, and also a suggestion regarding the Indian problem.

Comments from members on this article may be sent to Headquarters, and for members who are not subscribers to *The Theosophist* and who have therefore not had an opportunity of studying the article, mimeographed copies will be mailed from Headquarters upon request.

Theosophical Books in Public Libraries

A member writes:

"The _____ public library has many books in its Theosophical rack written by many different authors and in reading them I have received a wider understanding of the problems that have been met by them. There are always some people looking through these books, at least while I am getting mine.

"One day a man whispered to me, 'I don't know if you are a beginner or a sage, but do please read Mr. L. W. Rogers' *Elementary Theosophy*. It is one of the most understandable books on the subject that I have read.' I asked him out on the porch where we could talk and in doing so I learned that he knew nothing of our Headquarters in this city or of its lending library. I gave him full information and asked him to visit it. He said he would. He also said he had several copies of his favorite and loaned it to those whom he felt needed to have it and had made several converts to Theosophy.

"I wonder if the public library in any city is not a necessary place for our books to be. I have guided lookers at this rack to important books by our writers many times in my visits there. This is an idea of mine gleaned by contacting strangers looking for Theosophical reading."

"Finland Forever"

A member calls our attention to Hudson Strode's book that portrays so finely the magnificent quality of the Finnish people:

"It is the most pleasing discovery I have made in many years. I want to share it with every Theosophist and would like to share it with every one who is interested in 'other' peoples than ourselves."

Quotations from the book accompanying this member's letter clearly indicate its value and we are glad to call it to attention. It contains much sound philosophy and much beauty of description.

(May be purchased through the Theosophical Press for \$3.50.)

One Stitch

In order to conserve stitching wire, THE AMERICAN THEOSOPHIST is now bound with one stitch instead of the former two. With a little more care in handling, members will find this almost as convenient as before, and THE AMERICAN THEOSOPHIST is able to do its share in the war effort.

Olcott Sunday Lecture

The first Olcott Sunday Lecture of the new year was given by Miss Bertha Williams on January 24. Her title was "Theosophy—Chalice of Light."

Guests at Olcott

In addition to those who registered for the Successful Service Conference at Olcott over the New Year week-end, the following have been recent visitors: Miss Edith F. Armour, Mr. James S. Perkins, Mr. Slavko J. Ojack, Miss Caroline Tess, Miss Etha Snodgrass, Miss Marian Helm, Mr. and Mrs. Carle Christensen and sons, David and Carlos, Miss Esther Renshaw, Pvt. Matt Boardman, Pvt. Harold Kirk, Mrs. Elizabeth Wagner, Mrs. Ella B. Williamson, Lt. David Zauner.

T. O. S. Needs

For the functioning of any active enterprise there are two practical essentials—workers and funds. The T.O.S. is in no way an exception. Miss Esther Renshaw, Chief Brother, needs

assistance in the handling of the voluminous mail of the various Departments, correspondence with many members and other organizations, for the preparation and typing of articles, manuscripts, etc. She will be glad to hear from any who can give help along these lines.

The T.O.S. also needs funds. Stationery, stamps, magazine subscriptions, printing and a score of other incidental expenses must be met. Financial contributions would be most welcome. The work deserves our support in any way in which we can give it. Isolated members unable to share in lodge work might find participation in the activities of the T.O.S. of interest.

Our Back Cover

You who read the pages of this magazine should not miss the outside back cover. Month by month in this position will be found notices of new books, bargain offers of standard works, special combination offers and other incentives to improve Theosophical knowledge and to spread abroad the Truth.

The inside covers also contain notes of interest.

Service Roll

The names of Theosophists reported to us as enrolled in the country's service since our last issue are as follows:

Howard Coombs, Besant Lodge (Hollywood), U. S. Navy.

Margo D. Gorman, Pacific Lodge (San Francisco), WAAC.

Edna James, Cincinnati Lodge, WAAC.

Ernest E. Martin, National Member, U. S. Army.

Stephen Wells, New York Lodge, U. S. Army.

New Members for December

Applications for membership during December, numbering fourteen, were received from the following lodges: Austin-Dharma, Bremer-ton, Columbus (two), Houston, Indianapolis (two), Joliet, Oak Park, San Antonio, St. Louis Branch, Washington, and two National Members—one from Camp Shelby, Mississippi and one from Muskegon, Michigan.

T. O. S. Appointment

Mr. Leroy E. Gardner of 624 La Salle Boulevard, Lansing, Michigan, has been appointed National Head Brother of the Peace and Reconstruction Department. Our congratulations to Major Gardner!

To-Those-Who-Mourn Club

Comparative Shipment of Leaflets

	Dec. 16, 1942 to Jan. 15, 1943	Dec. 16, 1941 to Dec. 15, 1942	Dec. 16, 1940 to Dec. 15, 1941
Alabama		45	
Alaska		15	
California	325	740	825
Canada		700	100
Colorado			43
Connecticut		55	
District of Columbia		30	5
Florida	3	127	344
Georgia			6
Idaho		5	
Illinois		3053	1959
Indiana		115	21
Iowa		33	25
Kansas			1
Louisiana	300	54	115
Maryland			37
Massachusetts		16	25
Michigan	100	1155	1122
Minnesota		800	100
Mississippi		100	62
Missouri	275	575	64
Montana		78	10
Nebraska		510	
New Jersey	405	3336	2405
New Mexico			5
New York	50	4570	5375
North Dakota		10	100
Ohio	300	430	
Oklahoma		172	
Oregon		1730	855
Pennsylvania	700	624	219
Philippines			3
Rhode Island			1
Tennessee			30
Texas		238	144
Utah		10	
Vermont			100
Washington		125	135
Virginia			18
Wisconsin		400	1
Wyoming			25
Totals	2,458	19,851	14,280

"Thine is the power and the glory to beautify the world wherein thou dost toil and play for a time."—SPIRITUAL LIGHT.

All members of the "To-Those-Who-Mourn Club" will, I am sure, be interested in and gratified concerning the above record of accomplishment for the year ended December 15, 1942, compared with the previous year. This shows not only an expansion of the activity into new territories, but also a wider distri-

bution in the territories already established. However, the surface is scarcely being scratched, since the potentialities for expansion are unlimited. There are actually millions of bereaved people throughout the cities of the country, in which Theosophists are located, who are not being given an opportunity to determine whether or not the wisdom contained in Mr. Leadbeater's wonderful little booklet represents a philosophy which would be helpful to them in this saddest and most stressful period in all of life. Moreover, during these days of war, the losses of loved ones include those who are hardly started on life's path and the feeling of loss is intensified. Accordingly, the potentialities for valuable service are correspondingly greater. Would that Theosophists throughout the country who have no piece of work for daily manifestation, which is satisfactory to them, would enter into this work even on a small scale.

—WILFRED H. SIGERSON

Statistics

December 16, 1942, to January 15, 1943

<i>American Theosophical Fund</i>		
Previously reported	\$9,539.89	
To January 15	675.09	10,214.98

<i>Building Fund</i>		
Previously reported	10.00	
To January 15	100.00	110.00

<i>War Relief Fund</i>		
Previously reported	41.00	
To January 15	7.00	48.00

<i>Adyar Art Project</i>		
Previously reported	276.00	
To January 15	23.00	299.00

<i>School of Tomorrow</i>		
Previously reported	698.00	
To January 15	600.00	1,298.00

Births
To Lieutenant and Mrs. Pascal L. Danna on December 2, a daughter, Karen Devereux. Mrs. Danna (nee Kathryn Devereux) is a member of Brotherhood Lodge, N. O.
To Captain and Mrs. Robert B. Swatosh on December 13, a daughter, Audreu Lee. Mrs. Swatosh (nee Berniece Williams) is a National Member.

Deaths
Dr. Sanford Emmons Bell, former member, December 5, 1942.
Mr. William C. Dean, Madison Lodge, November 14.
Mrs. Bessie N. Dupee, Herakles Lodge, Chicago, December 25.
Mr. Charles P. Luck, Service Lodge, Austin, Texas, December 25.
Mrs. Charlotte N. Otto, Madison Lodge, January 8.
Mrs. Anna Schensley, Hermes Lodge, Philadelphia, December 8.

Marriages
Miss Josephine Aja and Mr. Thomas J. Ryan, Jr., both of Oakland Lodge, recently.
Miss Wanda Helen Orszula, Copernicus Lodge, and Lieutenant Frank J. Tezky, Herakles Lodge, Chicago, January 16.
Miss Gwendolyn Williams, and Mr. Stephen Wells, both of New York Lodge, January 10.

THE ADYAR FUND

Adyar Day ~ February 17

COMPETITION, materialism, racial antipathy, war and destruction. This is the story of Europe and America at this moment. And yet, there are those who would profess to condemn India because of her present attitude, and furthermore, would even attempt to compel the motherland of all the Aryan peoples to adopt the ruthless mode of living of her wayward children. But within the heart of India lies the jewel of great price and They Who guide the evolution of our world will not suffer it to be unveiled until the last ripple of nationalism has run its course to the shore of time. The Theosophical Society, spiritual nucleus of a great movement which has carried the light to all the darkened corners of the earth, stands as the outpost of a new order which is to be. Upon the shoulders of The Theosophical Society in America has developed the full weight of sustaining during these perilous times the splendid vehicle which shall be the *avant courier* of the coming age, and, the opportunity of a splendid karma for America rests with the members of the Society in this country who are urged to contribute their financial support, their enthusiasm and the power of their thought to sustain the radiance which emanates from Adyar, the International Headquarters of the Society. So, let every member, either through the lodge or by mail, hear this appeal for the future of America. Taxes we must pay and the sinews of war must be provided, but we cannot afford to allow Adyar, the abiding place of Light, to become obscured even at this time when the shadows are deepest.

THOMAS W. POND, *Chairman, Adyar Committee*
W. HOWARD SCHWEIZER, *Treasurer, Adyar Fund*

Notice—Government Bonds or Stamps can be used in contributing.

BOOKS *for Your Library*

Relating to *The Second Object* of The Theosophical Society

TO ENCOURAGE THE STUDY OF

Comparative Religion, Philosophy and Science

The following titles are representative and are highly recommended:

<i>The Secret Doctrine.</i> H. P. Blavatsky. 6 vols. (\$8.00 to members)	\$10.00
<i>The Essential Unity of All Religions.</i> Bhagavan Das.....	2.50
<i>Four Great Religions.</i> Annie Besant.....	1.00
<i>The Bible of the World.</i> Ed. Robert O. Ballou.....	5.00
<i>Esoteric Christianity.</i> Annie Besant.....	1.50
<i>Dramatic History of the Christian Faith.</i> J. J. Van der Leeuw....	1.75
<i>The Buddhist Catechism.</i> H. S. Olcott.....	.30
<i>Life of Buddha.</i> L. Adams Beck.....	.75
<i>Krishna: A Study in the Theory of Avatars.</i> Bhagavan Das....	2.00
<i>The Beauties of Islam.</i> Annie Besant.....	.50
<i>Tao Teh Ching.</i> Ch'u Ta-kao (transl.).....	1.25
<i>The Meaning of Happiness.</i> Alan Watts.....	2.50
<i>The Yoga Sutras of Patanjali.</i> M. N. Dvivedi.....	1.25
<i>The Bhagavad-Gita.</i> Annie Besant and Bhagavan Das (transl.)..	2.50
<i>Yoga and Western Psychology.</i> Geraldine Coster.....	2.00
<i>Human Nature.</i> Arthur Robson.....	1.75
<i>The Pythagorean Way of Life.</i> Hallie Watters.....	1.00
<i>Universal Textbook of Religion and Morals.</i> Annie Besant 3 vols. for.....	1.25
<i>Studies in Symbolism.</i> M. Mertens-Steinon.....	1.50
<i>Theosophical Gleanings.</i> H. N. Datta.....	3.00
<i>Theosophy and Modern Thought.</i> C. Jinarajadasa.....	1.25
<i>Where Theosophy and Science Meet.</i> Ed. D. D. Kanga. 4 vols. ea.	1.50
<i>The Web of the Universe.</i> E. L. Gardner.....	2.00
<i>The Play of Consciousness.</i> E. L. Gardner.....	2.00

These and many other fascinating books are fully described in the general catalog, available at ten cents.

THE THEOSOPHICAL PRESS

OLCOTT—WHEATON—ILLINOIS