
THE
AMERICAN
THEOSOPHIST



Official Organ of THE THEOSOPHICAL SOCIETY in America

IN THIS ISSUE

C. Jinarajadasa
Anniversary
Number



MARCH ★ 1943

Under the Auspices of THE THEOSOPHICAL SOCIETY ADYAR

A flower I,
In His heart's garden:
Offering the scent
Of that renouncement
Which all must make,
Who undertake
The high quest.

A flame I,
On His heart's altar:
Eternal highway
Of all souls who pray
God to reveal,
Or man to heal,
Without rest.

A song I,
Of His heart's music:
Singing of the bliss
Which joins THAT to This,
With work and play,
In endless day,
The one zest.

—C. JINARAJADASA

THE AMERICAN THEOSOPHIST

OFFICIAL ORGAN OF
THE THEOSOPHICAL SOCIETY IN AMERICA

Vol. XXXI

MARCH, 1943

No. 3

This number of THE AMERICAN THEOSOPHIST is dedicated to C. Jinarajadasa, who on the fourteenth day of March, 1943 will have contributed to The Theosophical Society a half century of membership and faithful service.

Autobiographical Sketch

MR. JINARAJADASA was born in 1875, in Ceylon.

At the age of thirteen, he met C. W. Leadbeater, who assumed responsibility for his education up to the time of entering St. John's College, Cambridge, where he took a degree in 1900. Of this early association with Bishop Leadbeater, he has written in his book, *Occult Investigations*:

When C. W. L. left the Theosophical Headquarters at Adyar in 1885 to take up, under Colonel Olcott's direction, work in Ceylon, he threw himself vigorously into that work. It was not to organize Theosophical lodges, but to assist in Colonel Olcott's plan of reviving the waning spirit of Buddhism in the land. One part of C. W. L.'s work of organization consisted in opening several Buddhist Sunday Schools in and near Colombo. He gathered round himself several boys, who became most enthusiastic for him and his work. An elder brother of mine, now dead, was one of these.

C. W. L. organized these boys in various ways; for instance, as carol parties to sing Buddhist carols, and help in such ways as were within their capacities so as to arouse Buddhist enthusiasm. Each week, on Saturday mornings, he took them to a part of Colombo Harbor where swimming was possible, and taught them all swimming. Then as the work developed, he organized in 1886 an English School for boys. This School grew, and is now the important College in Ceylon with over a thousand boys, called Ananda College.

When C. W. L. went to Ceylon, his Master told him that he would there find his brother Gerald, who had been killed in Brazil in 1862 under dramatic circumstances. He has narrated the story of that period of his life with his brother in Brazil in his book, *The Perfume of Egypt*, and the story is called "Saved by a Ghost." The Master did not tell him who his brother was in this incarnation, except that he was in Ceylon. C. W. L. therefore was on the look out for this brother.

I was not in the first group of boys round him, though towards the end I did join one of the carol parties. But there were several other boys who took part with enthusiasm in his many schemes, my brother being one of them. I think he must have "tried out" several of the boys to see which was his brother. Finally, in various ways, he found that I must be the brother. I had joined the School in 1886, and so he knew me. On my side, there was no special *emotional* recognition of an old link, as has happened to me often with regard to many persons; but on the other hand, there was an *intuitive* understanding of him and of his work, and a full cooperation.

I think he must have been quite sure that I was his brother after a certain incident. This was when, after an afternoon's walk, he explained to me a little about the work of the Masters, and described briefly the characteristics of the Masters M. and K.H. He then asked me if I cared to be one of Their disciples, and of which Master. After a few moments'

thinking I replied that the Master K.H. attracted me.

The moment I was "found," the next work to be done was to arrange that I should be given the proper opportunities to equip myself to enter the Master's work. Obviously there was scarcely any opportunity, particularly in education, in Ceylon, seeing that my parents were poor. At this time events so happened that Mr. A. P. Sinnett, between whom and C. W. L. there was a very cordial bond, desired C. W. L. to come to England to undertake the education of his son, Denny Sinnett. C. W. L. then saw that there was a splendid opportunity for me, if I could be taken to England. Mr. Sinnett expressed no objection to an Indian boy coming to reside with him, and being associated in the education of his son. The problem then was to get me to England.

Here there arose a great obstacle from my parents. They were simple-minded pious Buddhists, and in those days England was far away, and to the Oriental imagination a kind of wild and woolly West. Although I was the second son, yet when I cautiously put out the feelers on the matter of my going to England, the response was a very decided negative. They considered that I could get all the education any boy needed in the Government College in Colombo. However, the plan of my going to England had to be carried out.

During our Saturday morning swims, we used to go out to an English sailing ship which was in the harbor, and which had been there several weeks. On one occasion we climbed on board, and I had to dive—sometimes C. W. L.'s training was not tender—from the side of the ship. C. W. L. found that this ship was to sail soon by way of the Cape to London. Somehow he got in touch with the Chief Mate, and made an arrangement with him for me to be taken as a passenger. The ship was to sail almost immediately, and the plan was then for me to get on board just before she sailed, and leave no tracks behind me.

Bit by bit I collected a few clothes, which were put in a carpet bag, and on a certain afternoon I took them to a particular place in Colombo where a sailor from the ship met me, and I gave the bag to him. That evening I slipped away from home, and went to the beach, where I found C. W. L. It was utterly dark, and a monsoon wind was blowing, with huge waves. I was told that the ship's boat was out there beyond the waves, and that I

was to swim out. I had on only a dhoti and a coat. I stripped and gave these to C. W. L. and plunged into the waves. Just beyond the breakers I saw something white, and this was the boat. Two sailors hauled me in. I still vividly recall the sensation of cold and shivering as I lay crouched at the bottom, with a strong wind blowing. The boat took me to the ship, and the Chief Mate conducted me to a cabin, where I found my carpet bag. I stayed in the cabin that night and the whole of the next day and night, also a part of the following day.

In the meantime, naturally, there was much commotion in my home. I was sought for on all sides with no result. It seems that my father had an idea that C. W. L. must have known where I was, and next day he went and threatened him, but of course to no purpose. C. W. L. would not give me away. Towards evening the family capitulated, and intimated to C. W. L. that if I returned, they would give me their formal consent to go to England. As a matter of fact the ship should have sailed the day after I got on board, and I should have been out of Colombo harbor when the family capitulated. But her sailing was delayed for some reason. When the family at last agreed, C. W. L. came to me on board and explained, and so I returned home. But unfortunately for myself, I lost a splendid opportunity of becoming a good sailor, because in the slow journey round the Cape I should have learned a good deal of the mystery of sailing ships.

In all this, which might read as an exciting adventure, I recall that there was not the slightest sense of excitement or adventure. A certain decision was made which was common sense and inevitable. All the actions which followed were movements towards a goal from which there could be no swerving. That day when I handed the carpet bag to the sailor, and slipped away to the beach and swam out, there was not the slightest emotional excitement or upheaval. It was as if the ego had taken charge, and the personality acted according to a pre-arranged plan.

My action to prove that I did mean what I said, when I stated I would follow the Master, brought me the opportunity of becoming His disciple. That happened a few days after the ship left Colombo. I have narrated in the section called "The Master," in *Christ and Buddha*, how that happened, and how it was preceded by great emotional suffering.

The Master

C. JINARAJADASA

HOW did I first come to know the Master? Little Flower, it is not easy to tell. There are some things of one's deepest soul that seem a desecration to reveal, and yet some day they must be revealed that others may be helped. The revelation shall be to you first, Little Flower, and perhaps, talking to you, the telling will be easier. But they will only be words, and if you will understand you must supply with your feeling what I felt and feel.

It was upon an evening in the tropics twenty-one years ago. The sun had gone down, and swiftly the night came without twilight, on a boy and a man. They had been for a walk, and the man was about to say good-bye to the boy as he turned his steps home. There was a bond between the two of many lives, and the man had come to that land from far away, following his Master. But he also knew that in that land of palm and sun there was a brother of a past life who was to be found and helped.

The boy was that brother. That evening the man told him of Two, the One the incarnation of Power and Love, and the Other the incarnation of Love and Power. He told the boy that there was no work so glorious as serving Them, and that it was for him alone to decide which of the Two he would serve.

He was only a boy still, Little Flower, and I think he did not fully understand all that was said, but he listened quietly, and before he slept that night he had chosen. He did not know then that the choice had been decided upon by him many, many lives ago, for the decision he made in this life was but the glad recognition by the soul of the bonds of love and gratitude that bound him forever to that Incarnation of Love and Power.

Many months sped by, Little Flower, and soon there came the day when the karma of his choice required that the boy should leave with his brother of a past life for far-off lands, there to begin his training for the work of the One he had chosen. Very quietly the boy played his part in the drama written for him by the Lords of Fate, and step by step he moved as

though each step were familiar to him, though in reality each step was strange and utterly unlike any experience of his brief life. He broke from all that bound him to country and people, and plunged into his unknown future, utterly serene and without any emotion. Thus sometimes the soul works in new undertakings, Little Flower, for we down here are merely players, and behind us is the will of the soul who knows and has chosen.

Utterly serene, I said, and yet the boy was not without emotion. He had much, but while he played his part it seemed to be put aside. But only for a time. For that first night out from land, as he lay in his cabin, with the stretch of waters widening and separating him forever from his brief past, there dawned on him the realization that he was leaving one he loved—the only one in life for him, it seemed—of whom he had been thinking and dreaming night and day, until the strange drama began. It was only a boy's love, Little Flower, not for man or woman, but for a boy, a friend, younger than he. And now he was leaving that friend who was the light of his life.

Strange that he had said good-bye to him and had not felt that it was a separation. But he knew now. They speak of men's hearts being broken, Little Flower, but I think sometimes little boys' hearts get broken, too. If ever a soul had its feet washed in the blood of the heart it was the boy's then. The world for him was annihilated.

With the boy was the brother of his past life who watched; but the boy would not be comforted, and he cried himself to sleep. And that night as they left their bodies, the elder took the boy with him for the first time to the Master, and the boy stood before Him.

The Master knew, Little Flower, all the past and present and future of the little boy. He laid His hand upon his head, and blessed him, with the blessing of a greater than He, the Tathagata Himself.

Happy those who can be thus blessed, Little Flower, for with that Blessing began a New Life.

THE AMERICAN THEOSOPHIST

Published monthly by
THE THEOSOPHICAL SOCIETY
IN AMERICA

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

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

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

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

Steadfast service is the great road to the Highest, since God gives Himself in steadfast service to His world every moment of time. He who is the Highest is also the Servant of the servants of all humanity.

—From "The Law of Christ."

Fiftieth Anniversary

On March 14 of this year, fifty years will have elapsed since Mr. Jinarajadasa became a member of The Theosophical Society. He does not approve the celebration of his birth, that day when he came into incarnation, for, as he says, on that day he left heaven, and heaven, not earth, is his home.

But this day of his Theosophical birth we cannot fail to remember and to celebrate—not with garlands, as would be done in India, but with a full expression of our appreciation of all that he is and all that he has done in the service of the great work of The Theosophical Society.

This issue of THE AMERICAN THEOSOPHIST is a tribute to him and to his work.

Now is the Time

A recent University of Denver survey of public opinion on the question of whether war can be prevented in the future should lead Theosophists to a realization of the importance of their work. The survey indicated that 60% of the people of this country believe there will always be war; only 40% have faith in humanity's ability to prevent it.

If this sample of public opinion is to any degree accurate, the situation is a grave one, but not by any means without hope. The critical nature of the position arises from the fact that if it is true that a majority of the people do not believe that war can be prevented, then those great leaders in world affairs and in our own political life who are striving for better conditions after the war will not have the support that they will need in the complicated adjustments that will be necessary for the production of lasting peace. We cannot assume that there will be much support for a program that the majority of the people feel is bound ultimately to fail. The hopeful side is that public opinion is still being created more by the men of vision who have hope for the future than by those who see that future as one of increasingly severe holocausts.

From a practical standpoint, it is difficult to appreciate the view of those who are content with the thought that world conditions must inevitably get worse. With planes today flying thousands of miles and dropping four-ton bombs, it is certain that in another twenty-five years planes will be able to fly any distance and drop twenty-ton bombs. No city in any spot of the globe would be safe from such devastation, and that is what will happen, even if America and the other United Nations maintain in the meantime the utmost of armament and equipment, unless that defensive equipment includes a continual international effort to improve the relationships of nations for the purpose of preventing the desire or the need for war.

However, despite the apparent balance of present public opinion, there is reason for great hopefulness. In unexpected places one finds a full realization that the liberal trend of thought leading to cooperation between all classes of human beings—workers, employers, producers, consumers, black and white, industrial and non-industrial nations, etc.—is really the order of the new day and that the greatest danger to a peaceful world lies in the reactionaries to these evolutionary trends.

(Concluded on page 59)



C. JINARAJADASA

C. Jinarajadasa

C. W. LEADBEATER

I HAVE been closely associated with Mr. Jinarajadasa in various relationships during many lives in the past; in his present body I met him for the first time in 1888, when I inaugurated in Colombo the Buddhist Boys' School which has since expanded into the Ananda College. Though only thirteen years old, he already showed keen intelligence and determination to learn; and two years later he evidenced great courage and independence of thought in his readiness to abandon the life with which he was familiar, and take a plunge into the unknown by accompanying me on my journey to England, in spite of the strong opposition of his family and relations—in spite, too, of a wonderfully deep and beautiful affection which he had for a schoolboy friend. He suffered terribly, I know, in the separation from that friend; he has described something of his feelings in the last chapter of that marvellous little book, *Christ and Buddha*. Yet, as he so truly says, this was for him the beginning of a new life.

We reached London the day after Christmas—a glorious season of happiness and good will, no doubt, but hardly the best time of year to transfer a boy from the splendid sunshine of Ceylon to the chilly fogs of London. We were, however, received at once into the ever hospitable home of Mr. and Mrs. Sinnett, who were then living in Ladbroke Gardens, and we soon settled down into this very different order of things. I was to act as tutor to Mr. Sinnett's son, and of course Raja shared in those lessons, as, a little later, did he who is now Dr. Arundale; and I think we were all very happy in our work together.

At the first opportunity I presented Raja to Madame Blavatsky, who was then staying at 17 Lansdowne Road, and she received her future Vice-President very graciously. A year or two passed quickly and pleasantly, and then came Madame Blavatsky's death, Mr. Sinnett's removal to Leinster Gardens, near Hyde Park, and shortly after that, his ruin through some of the financial operations of Mr. Horatio Bottomley. That broke up our little household, and turned us adrift, and we began a less comfortable existence in various furnished apartments. By that time Raja was beginning to prepare for the London Matriculation, working

first with the University Correspondence College, and then with their Tutorial Branch in Red Lion Square.

In 1895 Mrs. Besant most kindly invited us to join the Headquarters Staff, which was then established in her house at 19 Avenue Road, St. John's Wood, and we resided there until she sold the lease at the end of the century. It was during this period that Mr. Jinarajadasa went up to Cambridge. He joined St. John's College, and took up the study of Sanskrit and Philology. It was his intention to qualify in Law as well, but unfortunately his health failed, and he was unable to appear for the Law Tripos examination, though he had done the requisite study and had gained a high place in the "Mays," the trial examination conducted by the College. He also bore a prominent part in another side of the University life, for he joined the Lady Margaret Rowing Club, and steered his College boat one year in the Lent races to a four-fold victory, thereby winning for it the headship of the River. He took a very good degree in 1900, and almost immediately afterwards returned to Ceylon, as we had the idea that his life-work might lie among his own countrymen. He seems to have been well received, for he was shortly made Vice-Principal of the Ananda College, but I fancy he soon found that there was but very limited scope there for his talent, and felt that he could do more effective work in Western countries.

In December 1901 he attended the Adyar Convention for the first time, and I presume that it was in consequence of several conversations with our great President on that occasion that he decided to take up Theosophical work in Italy. He left Ceylon for that country early in 1902, and spent nearly three exceedingly useful years there. He has a wonderful faculty for acquiring languages, and was soon able to lecture fluently, so that he was of the greatest assistance to our Italian Section. For two years he studied at the historic University of Pavia in the branch of that University, the Academy of Literature and Science, which was in Milan.

In 1904 Mr. Jinarajadasa was called from Italy to the United States, where he was appointed as National Lecturer—a post which he held until the middle of 1906, when owing to

an incomprehensible misunderstanding (connected with his manly and outspoken defense of one who was unjustly accused) he was actually expelled from the Society for which he had worked so nobly and strenuously. He then returned to Europe, and he and I spent some quiet months together in the lovely island of Sicily. It will be remembered that our President-Founder, Colonel Olcott, died in February, 1907, and shortly after that Dr. Besant returned to Europe. I met her at Brindisi, and traveled up to Trieste with her—a voyage during which many mysteries were explained.

A little later in that year Mr. Jinarajadasa and I were with her at Weisser Hirsch, near Dresden, and a great part of the very intricate and complicated research in connection with Occult Chemistry was done on that occasion. All through those researches Mr. Jinarajadasa acted as the scribe, the calculator, the secretary, and his assistance in the work was invaluable to us. In the same year Dr. Besant went to America, where her wonderful power, her keen discrimination and inflexible sense of justice soon corrected the wrong done in the previous year, and triumphantly reinstated Mr. Jinarajadasa in his true place in The Theosophical Society. In 1908 he returned to the United States as a National Lecturer, and worked there and in Canada with great success until September, 1911, when he left America for a three months' holiday—which, however, was destined to be indefinitely extended, for in November, when in Italy, he was suddenly summoned to Adyar by the President.

He arrived here on December 2, and met for the first time Mr. Krishnamurti and his brother J. Nityananda. He was asked by the President to act as companion and tutor to the two boys during their stay in England, and left for that country with her and with them in February, 1912. He was with them until December, 1913, when he once more returned to India and settled at Adyar early in the following year. The life of a prominent Theosophical worker is rarely allowed to become monotonous; his destiny seems somewhat akin to that of the wandering Jew; so in 1916 Mr. Jinarajadasa was uprooted again, and sent to England to assist in the President's campaign to gain Home Rule for India. It was during this visit that he and Miss Dorothy Graham were married.

He returned to Adyar some time in the following year, and remained working there until

in 1919 he received an invitation to visit Java, where he had a very successful lecturing tour, passing on afterwards to Australia and New Zealand. He was again in Adyar early in the following year, and was appointed Vice-President of The Theosophical Society in 1921. He reappeared in Australia in 1922, along with Krishnaji, Nityananda and Mr. Fritz Kunz, and a few months later the President also joined them in Sydney. He visited those Antipodean lands almost yearly at this period, for we find him there in 1924 on his way to the United States, and again for a short period in 1925 when he traveled with Krishnaji and his brother. In 1927 he visited Iceland, a place rarely included in Theosophical itineraries.

In 1928 he was again in Sydney, and after the Easter Convention there, he once more departed for the United States. In August he crossed to London to meet our President, who promptly sent him on a tour through South and Central America and the Antilles, which occupied him for twelve months. His lectures in Brazil required a Portuguese interpreter, but with his amazing facility for picking up languages he was very soon able to read his lectures in Spanish to his vast audiences, and from that it was but a step to speaking extempore with fluency. That tour produced an enormous effect on the South American Sections, and awakened a living interest in Theosophy.

In May, 1930, he accompanied our beloved President to England, and returned with her to Adyar in October, and from that time remained in constant attendance upon her. His deep devotion to her can be fully appreciated only by those who, living here at the Headquarters in intimate relation with her, have seen it in daily operation during the last two years of her life. Every moment, day and night, he held himself utterly at her disposal; night after night was he called from his bed to minister to her, often twice and three times in the same night, yet he was always ready, always cheery and helpful. Only those who were present can realize the tension and anxiety of that long, long strain; those of us who watched, powerless to help except by thought and sympathy (for in those later days she would have no attendant but Raja) feared that his body must break down under the trial; but his love carried him through even that. That that love was appreciated and returned let the following note bear witness. It was

written during the worst of her illness, in a copy of the little book of her birthday messages which she presented to Raja:

To Raja

With a Brother's love, and with deep respect for past work and reverence for future greater achievements.

Annie Besant

For myself, I can but echo the sentiments

she so beautifully expresses; I can but say that I have found him ever the kindest of friends, the most loyal of comrades, constantly but unobtrusively showering upon me all kinds of little attentions, watching always for an opportunity to give pleasure or help. Brothers we have been in the past, but more than a brother Mr. Jinarajadasa has been to me in this present incarnation. May all blessing rest upon him!

The Theosophist as Champion

An Address to a Theosophical Conference

C. JINARAJADASA

THERE are many ways in which we have to help the world. Among them all there is one special method with which we can help more than any other group of people, and that is by understanding what the Master K. H. once termed "the Plan of God which is Evolution."

Each one of us personally benefits by understanding the great principles of life, such as are told us in the laws of Karma, Reincarnation and the states after death. The Wisdom which we acquire concerning these matters helps us to lessen the amount of our evil Karma and add to the good. But apart from the benefit which each one of us thus gains from the Ancient Wisdom, there is a beneficent result on the progress of humanity as more and more wisdom spreads among mankind. Each individual who clearly understands "the Plan of God which is Evolution" thereby definitely helps "to lift a little of the heavy Karma of the world." Because, each who understands is a Champion of the Right against the forces of evil.

We do not usually think that any growth in knowledge which we may personally develop has any relation to the diminution of the evil of the world. But it is this truth which has been told us in the wise words of Carlyle:

"Truly a Thinking Man is the worst enemy the Prince of Darkness can have; every time

such a one announces himself there runs a shudder through the Nether Empire; and new Emissaries are trained with new tactics to, if possible, entrap him, and hoodwink and handcuff him."

It is from this great principle, regarding the struggle of the forces of Light and Darkness, that we understand how much the spread of Theosophy and the creating of lodges and Centers help mankind. For a true Theosophical lodge is a center of the Eternal Wisdom, and where the members study Theosophy in an unselfish frame of mind, their minds begin to be attuned more and more with the Divine Mind. Just as if a large area which is dark were to be wired for electricity, and hundreds of bulbs, however tiny, were put in series, then when the current is turned on, the darkness is diminished, even though the bulbs are little fairy lights. When the bulb is a powerful one the darkness is dispersed from a wider area. In exactly the same manner each Theosophist who studies the Great Plan of God helps the world.

Every true Theosophist is in theory a helper. I would like for all, as you study the various topics, that you should keep clearly in mind that all study is, first, to make your minds reflect the Divine Mind, and secondly, to make you each a champion of Right against all evil.

Theosophy in Australia
Dec. 1942—Jan. 1943.

We shall not know how to live truly, that is, justly and wisely, till we learn how to live beautifully also.

—From "Art as Will and Idea"

Action and Inaction

C. JINARAJADASA

WE see daily hundreds of thousands who have not any occult vision, but who nevertheless are intent upon doing their job. Though danger surrounds them they do not think of it, because they are intent upon performing their duty. In the same way, with all of us who have found a great work to which we have dedicated ourselves, our personal element is so subordinated to the welfare and grandeur of that work, that thought of danger and discomfort in connection with it is simply not present in our consciousness.*

There is a very difficult problem touched upon in *The Bhagavad Gita* and that is the problem of action and inaction. There are certain times when obviously action is necessary, and an action which sometimes seems to go contrary to one's general aims. In that book is the teaching that one has to discriminate between action and inaction, for both are necessary in one's life. I apply this at the moment to a certain number of people who are committed completely to the gospel of Pacifism and the following of that noble creed, and who in a crisis like today's are utterly unwilling to change. Now for those of us who are aiming at Occultism, we are, very briefly, for no one creed as to action or inaction; that is to say, while we have certain deep convictions we are ready to modify them as events change. Convictions are only the result of experience so far, and there are times when life presents us experiences unknown to us before. The most important thing is not a conviction as such, but the welfare of mankind, and to try and cooperate with the Divine Will which is administering that welfare. Obviously, the gospel of Love to be applied in all things and at all times is beautifully true; but as there can be nothing outside the Love of God, and as evolution proceeds only through strife, strife, too, must be a part of that Love.

These two aspects of action and inaction come into our lives constantly, and we have to find a balance between the two. An American poet describes this problem of life:

*"For all your days prepare,
And meet them ever alike,
When you are the anvil bear,
When you are the hammer strike."*

Many of us have taken for granted that the only possible spiritual gospel is that of utter patience, of submitting ourselves to the Will of God, becoming, as it were, the anvil on which the karmic hammer strikes. But we have to realize that sometimes when we are patient, because that seems the only gospel, and we put up with many an evil not so much affecting ourselves as the life of others, we may be blundering very seriously with our patience. We have a dual task, and so must remember that sometimes we are to be the hammer also, which is as much required as the anvil. There are times when we have to leave aside our gospel of patience, resignation and so on, and definitely be the hammer, and strike.

How are we to know when we should be the anvil and when the hammer? That is the problem for us all, and it is a problem which will follow us right through to the threshold of Adeptship. One thing to remember is that we must not be too rigid in identifying ourselves with one aspect only, so that we fail when crises come. When we are the hammer and have to strike, or when we are the anvil and have to bear pain and suffering, what is essential is that there should be an attitude of *impersonality* about both. There must be no resentment in us because we have to suffer as the anvil, nor against the thing to be struck when we must be the hammer. We have to enter into a condition of understanding. When we are the hammer, it should be as a part of the great hammering by the conscience of the world, and not so much as a manifestation of our individual resentment against the evils which have to be hammered.

This vital problem is a part of our own inner life. It must be met not so much by appeal to creeds and philosophies as by a continual inner realization of the deeper mysteries of things. Therefore those of us who are devoted to a great work have a dual duty, both as the anvil and as the hammer.

*Referring to his journey round the world in war-time.

The Secret of Our Daily Tasks

C. JINARAJADASA

LIFE can be like a great anthem or a great symphony, something which you know intimately, and which is always with you. And then, having so discovered it, you come to your last great discovery, and it is that everything, every task and the joy of it, the creative beauty of it, is an opportunity of offering. To whom? To what? That you will discover for yourself. It is not necessary that a label shall be given to it. You will discover to what, to whom, your offering is to be given, and then life becomes an offering all the time . . .

And you will discover that the finest secret of your daily task is that some beauty, something not far away, but so near you, some inspiration, some glorious message from this Someone, can be with you, even in your direst pains. That discovery will give you strength to go through with the struggle of life, will give you courage, will teach you how to place a touch of beauty in every task, how to commune with yourself. That is the perfection that will stand before you, and to bring that perfection down into daily life, the daily task of life, is possible, and that is the greatest gospel which everyone of the greatest of mankind has tried to reveal, that our daily lives

can be sanctified, beautified, permeated by the one Will, the one Beauty. Not only release, but understanding, will come to you through the ways of science, of art, of poetry, and if you understand truly what is the meaning of your daily task, then loyalty to it will also come. Little by little the vision of yourself as God's archetype, that perfected soul, who is dreaming all the time, and who will begin his true work in order that he may become one with every other soul, will become clearer to you, and you will find yourself linked to that great work in eternity, that work of perfection.

This is a vision of our daily life, our daily task, which we can all discover, through which we all can look at that eternal beauty and perfection in which everything exists. And so we strive to leave on our work our mark of loyalty to that work, our mark of tenderness, of renunciation, of beauty; our mark of perfection. This makes life for us. Beyond the bounds of the creed which each one of us holds, each one of us can discover for himself a greater creed which will lift him up on high, and this discovery begins with our daily task, with a perfection to be created in this daily life, here and now, every day and every hour.

From a Recent Letter from Mr. Jinarajadasa

You will be interested to know that I am going to school again, having purchased some Linguaphone records for German and Hindustani. I had to buy a second hand gramophone to go with them. I know a fair amount of German already; but curiously, though I have lived so long in India, where practically everyone talks Hindustani, the language of porters and coolies and the bazaar, I know very little of it. Here and there when I meet some Indian he promptly begins to talk to me in Hindustani and I have to tell him I do not know it.

I have installed a radio in my room. There is one in the office downstairs, but at midnight it is fairly cold there and I can with this far larger radio get foreign stations. I can now keep my ear in tune with Spanish, Portuguese

and French; also with German, but they speak too fast. One queer thing I have discovered with this radio is that several countries have tuned their emitting stations to a permanent interference on certain wave lengths to block out certain broadcasts, so that the ether world is full of not only of news but also a general angry nastiness. I got Moscow in English and also last night Germany in English. Someone spoke on Wallace's address and what was amazing was the twist and the garble given to it and the amount of lying that Germany seems to do. More strange still is a Dublin radio which, so near to our shores, gives Italian and German broadcasts as well, with their version of how they have shot down so many planes, etc.

The Ideal Human Being

C. JINARAJADASA

THERE are many who have not properly understood the place of humanitarian activities in their lives. They have not realized sufficiently that they are as fingers of the Hand of God, and that it is through them that God is planning to abolish every form of cruelty in His world. Because God created the world, so many of us leave all to Him, not understanding that in creating us He desires to use us as His channels for His work.

If this world is now full of cruelty, God is as impatient of it all as the most humanitarian of us. But whereas many of us are sympathetic but lazy, God is not. He is the Eternal Worker, who when His plans are upset by human indifference, tries patiently again and again with new plans. Happy are those who understand

His unending work and pledge themselves to assist Him.

Truly spiritual men are dual; with one half of their soul they seek communion with God, away from the world, away from mankind. But there is another half of their soul with which they feel that they must go forth and work to make God's world perfect. One test of worth in God's sight is: Who is a worker? To work for a noble cause is to unfold nobility in ourselves.

To be truly human is to reveal something of the hidden God who dwells in us. A humanitarian is one who strives to become the ideal Human Being after God's pattern. That is why all humanitarian activities are one way of communing with God.

Editorial

(Continued from page 52)

Conversation recently with a representative of nationally known investment interests brought out the surprising statement that the top members of this group are wholly in sympathy with an internationally cooperative effort to aid a war-less world into being, despite the fact that the group is normally and influentially ultra-conservative.

But there is another basis for hope, and with it a sense of great responsibility. The chances are that the hopeful and the hopeless are much more nearly balanced than the Denver University poll indicated and that therefore every piece of work, every effort devoted to spreading the truth of brotherhood and the principles of human cooperation and understanding counts tremendously in insuring that the balance does

not fall on the side of retrogression and darkness.

Not only does every Theosophical meeting have its infinite value, but every word by every individual member directed to explaining that man's destiny is in his own hands, that mass evolution can be quickened, that what is inherently good is inherently strong, is important, even though it throws a mere mite into the balance. When that balance is so delicate, small contributions have tremendous effect. Humanity has it in its power to create a war-less world (even though there may be decades of essential policing in the meantime) and Theosophists have the responsibility on every occasion and in every way to tell the story of man's inevitable achievement and to encourage effort toward it now.

Unshakable confidence and peace of heart is his whose lot it is to gain even a rapid glimpse of that design, to see that "pattern on high," the Archetypal World. For then he knows past all doubting that out of the incompleteness of the present, with all its discord and ugliness, a structure is being fashioned, where, in a day to come, all things—man and bird and beast and plant—will live side by side in joyous friendship.

—From "Is and Is-To-Be"

Mr. Jinarajadasa as I Know Him

SIDNEY A. COOK

AMONG the privileges of the National Presidency are the close ties by correspondence and by personal working contact with the Society's leaders. Among these my varied and continuing association with Mr. Jinarajadasa is one of the most precious. I say "varied" because there is such variety in his many interests and in comradeship with him.

There comes readily to my mind the day or two in New York with him during the preparation for his recent departure: the shopping and the search for those things that he wished to take back to his friends in England, articles that the war made impossible to them—kitchenware and gadgets, blankets and fabrics, umbrellas, suspenders and soap—and his delight when he found something that would fill a friend's need or increase a brother's comfort; his utter satisfaction and contentment when Income Tax and Customs and Censorship (he had books and papers in several languages) all being completed, at the last minute we found waylaid at a freight depot a lost encyclopedia and its case; its hurried recovery by taxi before closing time; the astonishment in the hotel when the huge and heavy packages were checked over night, and his happiness that all was at last in order and he could sail the following morning knowing that nothing was left undone. He had carried through every lecture engagement. The program had been completed.

These incidents and detail portray but one side of him. Throughout all of this day of intensive arrangement there was his constant thoughtfulness of his people in London, his unceasing interest in those about him in the stores and in offices. His interest was not only in his purchases or the completion of his departure plans, but in the people with whom he was doing business or making arrangements. People, always people and their interests, and his clear affection for them as people!

Mr. Jinarajadasa is probably better versed in the history and archives of the Society than any other living member. He has a remarkable

memory of historical incidents and personalities and of their significance. There have been many occasions, continued into the early morning hours, when he has recounted to me in vivid detail many items of history bearing upon the Society's experience and development, a knowledge of which he thought it would be useful for me to have. Always he is thinking of the workers and the continued work and sharing his experience that misunderstandings that have sometimes marred the past may not similarly mar the future.

To most of our members he is known best as a lecturer and teacher, and in these respects he is an indefatigable worker. I remember an occasion when there was an opportunity for a week or two of rest following a tour and Convention and before continuing the tour. He would have none of it. He did not want to stay at Headquarters merely resting or to rest anywhere. He was intent on being up and doing and about the work.

Writing from the Orient about his last tour, he said: "The War is on; we must work the harder." Such has always been his motto and his practice. Neither sickness nor submarine nor bombing is permitted to interfere. In his preparation of lectures he is never content and constantly works at their improvement. Never a lecture, no matter how many times it has previously been given, that he is not working on until the last minute preceding its repetition. He is a Server. No other name fits one who so untiringly makes demands upon himself for increasing and improving service. No one has so exemplified to me the statement, "Wist ye not that I must be about my Father's business?"

Friends he has by the thousands, in all parts of the world, and these friendships he maintains by little thoughtful acts and remembrances and "chits" of news and clippings and comment from whatever part of the world he may happen to be, all with a delightful sense of humor that sparkles throughout all his works and relationships.

True and continued contentment is his who sees penetrating through the "Is" some gleams of the "Is-to-be." He may appear as the most miserable of mortals, as the world looks at him; nevertheless he holds in his hand the Pearl of Great Price.

—From "Is and Is-To-Be"

Mr. Jinarajadasa as a Mason

EDITH F. ARMOUR

IT was in the year 1908 that Mr. Jinarajadasa was made a Mason in a Lodge of the International Co-Masonic Order. In the thirty-five years which have passed since that event he has labored enthusiastically in this department of the Great Work in many different countries "to the glory of the Great Architect of the Universe and to the perfection of humanity." His deep understanding of the occult values of Freemasonry, which from time immemorial have ever been concealed in the symbology and ritualistic pattern of the Craft, has been a source of inspiration to countless numbers of people throughout the world and has opened doors for them which otherwise would have remained closed.

The development of Co-Masonry in the countries of Central and South America was largely the result of Brother Raja's activities in those countries where he organized Lodges of various degrees and delivered public lectures on Freemasonry which received the hearty support not only of the Co-Masonic Brethren but also of other Masonic organizations whose members recognized the importance of his unique contribution to the work of upholding the great ideals of brotherhood, justice and freedom which represent the foundation upon which all Freemasonry stands.

In 1940, in recognition of the outstanding service which he had given to the cause of Co-Masonry and to the welfare of humanity, the International Supreme Council conferred upon him the highest grade of the Scottish Rite, the Thirty-Third Degree.

Co-Masonry in the United States is especially indebted to Brother Raja for his generous assistance and participation in the work whenever he has been in this country. We are happy also in a rather special link which we have with our distinguished Brother—it was an American Lodge which admitted him to the "mysteries and privileges of Ancient Freemasonry."

In the collection of lectures published by The Theosophical Publishing House under the title *The New Humanity of Intuition*, there is an address on "The Religion of Freemasonry," which was delivered by Brother Raja in a number of Latin-American countries. It is very illuminative and especially interesting in these days when Freemasons are the victims of ruthless persecution at the hands of those who seek to enslave humanity. Freemasonry is destined to play an important role in the reconstruction of the shattered world, and this lecture gives an exceedingly valuable review of the part played by the Fraternity in the past. "Many autocratic rulers have been afraid of the power of the Freemasonic Brotherhood, and so have tried to suppress Freemasonry. But the marvel is that Freemasonry cannot be suppressed, any more than religion can be eradicated from the heart of man. So long as man aspires to be more than man, so long as he dreams of perfection, so long as life transforms itself in his imagination as drama and symbol, so long Freemasonry will exist among men in one form or another." Thus beautifully The Very Illustrious Brother Jinarajadasa envisages the work of Freemasonry as part of the Great Plan.

SUCCESSFUL SERVICE SERIES

(Continued from page 67)

unselfishly labor at tasks so heavy and yet often so little understood. When the spirit moves us, let us tell them so—and let the spirit move often if it will! Let our affection radiate through all our letters. But tell them most loudly

and persistently in prompt replies and in attention to those details which not only lighten their arduous tasks but which will make more successful the good work they have chosen to do.

The Gossamer Thread

ANN WERTH

MR. JINARAJADASA, Miss Poutz and I had completed about half of a happy but strenuous five weeks tour which included most of the lodges from Chicago to the northwest, down the Pacific Coast and return via Texas, Oklahoma and Missouri. Stopovers had been frequent, and because they were necessarily brief visits, they were too full of engagements. Physical weariness had almost overshadowed my interest in traveling. One train and its personnel had come to be like any other—a means to an end—nothing more.

We were now turning southward, leaving Seattle for Portland. The porter of the train we were boarding, a handsome, elderly man, was greeting Mr. Jinarajadasa with indescribable joy! Surely there must be some mistake. How could they possibly know each other? But Mr. Jinarajadasa was responding to the greeting with equal delight!

As we were settling into our seats, my curiosity was satisfied with the explanation that these two had met many years ago, about twenty years before, as I recall the story. The porter had attended a lecture given by Mr. Jinarajadasa

in one of the cities in the northwest. Following the lecture they had talked at length with each other, and Mr. Jinarajadasa had presented our porter with one of his books, which he still cherished. They had not seen each other since, and here on what proved to be one of the last trips that porter was to make (he was soon to be retired) Mr. Jinarajadasa's reservation, purchased weeks before in Chicago, brought them together in this manner.

I have no way of knowing what help that man received from Mr. Jinarajadasa so many years before, but his delight in this meeting, his arranging for us to use a vacant drawing-room instead of our three chairs, the many services rendered out of pure joy, were sufficient evidence of his gratitude.

Of all the memories of that tour of 1939, this is the one I recall most frequently. Perhaps it is because the event was so unexpected; perhaps because of sharing in the joy of another; perhaps because for a moment the gossamer thread of eternity became clearly visible, as a link made in the past was strengthened in the present for some future usefulness.

C. Jinarajadasa--Reminder of the Real

HELEN WYCHERLEY

OUR appreciation of Mr. Jinarajadasa and his fifty years of outstanding work for the Society must include esteem for the inspiration which he is to individuals. Probably the greatest good one soul can do another is to call forth from its inmost recesses that mysterious flame of aspiration and will to achieve which brings the Pilgrim God ultimately to fulfillment of its destiny. In his own unique way Mr. Jinarajadasa invokes that subtle magic of release in others. It is as if he were to each a kind of personal prophet of the Is-to-be, looking beyond the personality of the moment to the far-off fulfillment of the Ego's greatness, lifting for a moment the veil of the "Is" and leaving the Soul with a never-to-be-forgotten vision of the "Is-to-be."

Research and teaching have their importance, and their place in his work, but greater than these is the Reminder which he is in his very being of the Archetypal World and the true

nature of things. The nobility which he is himself just naturally calls to the nobility in others, as deep calls to deep and height to height.

A secret of this ability to inspire and remind the individual of his Shining Self is his deep and very real understanding not only of the Ego's dream of itself, but of human nature with all its foibles and mistakes. It is the Dream that matters in the end, the Ideal, but human nature has to be shaped and tuned as the instrument of the Self, and for this is required very great sympathy and understanding of that nature as well as of the Archetype.

"Blessed is that man when Someone comes to him—a Teacher, a Beloved—to reveal to his unseeing eyes what he truly is, and to remind him of the current which runs in his depths."

Blessed are we for the teaching of Mr. Jinarajadasa.

Mr. C. Jinarajadasa

HARRIET T. FELIX

IT was a June afternoon in 1906, on the front porch of Dr. Van Hook's house, that I first saw Mr. Jinarajadasa. Mrs. Van Hook had invited me to join a small class which met once a week at her home.

I knew nothing of Theosophy but was greatly drawn by some of the things Mrs. Van Hook had told me—reincarnation, progress of the individual toward Masterhood, thought forms, telepathy, etc. It was all very fascinating, but I could not believe it. And I did not want to believe it if some day I should awake to find it wasn't true.

I had, however, consented to come to a few of Mrs. Van Hook's classes, on which Mr. Jinarajadasa often dropped in afterwards when coffee was served and questions asked.

As we walked up the steps, Mr. Jinarajadasa came toward us and in that moment reincarnation became a real thing to me. I *knew* that I had known him before!

Mrs. Van Hook had a governess for her little boy and it was partly through this strange woman that the Van Hooks had been drawn to Theosophy. For Fraulein was a clairvoyant. She talked about the colored objects which "jumped out of people's heads," and even said she sometimes saw herself sitting in a chair when she was in another part of the room.

One day during the class, Mrs. Van Hook suddenly stopped in her teaching, then said: "Listen carefully to this! It is not mine. I think Mr. Jinarajadasa is inspiring me."

She then talked brilliantly upon the descent of the Monad, which had been a difficult subject. Just as she finished Fraulein pushed open the door, carrying a tray with coffee and cakes. Then she stood still staring.

"What is the matter with you, Fraulein?" asked Mrs. Van Hook.

"Mr. Jinarajadasa! Mr. Jinarajadasa! He is standing right behind you!" she gasped.

"Then it *was* he who helped me," laughed Mrs. Van Hook.

A little later, when Mr. J., as we so often called him then, joined us, we all asked him to explain.

"Well, I don't know," he said, modestly. "Of course I knew Mrs. Van Hook was teaching. I was thinking about it; and I went to sleep!"

One day I took my little girl to the class with me. We stayed later than usual, and Raja walked with us to the suburban train. As we said good-bye, Marion, who was usually a very sly child, lifted up her face and Raja, laughing, leaned over and kissed her.

Later for many years he often sent her from different parts of the world miniature Shakespeares and little books of poems. She treasures still a small book case filled with these tiny volumes.

I had been asked by the Chicago Woman's Club, of which I was a member, to write a paper on the drama and had told Mrs. Van Hook and Mr. Jinarajadasa that I felt very unequal to the task. Raja very kindly offered to read to me one of d'Annunzio's untranslated dramas from the Italian.

He came to our house the next day and we sat all afternoon before a wood fire in the library, he translating from the Italian into English, reading slowly so that I could take it down.

For many years Mr. Jinarajadasa was away from Chicago. Or came only a short time on his lecture tours. But I often heard from him.

However busy he might be, he found time to send cards of far away places, and sometimes letters enclosing little snap shots or poems written at odd moments.

There was something extremely mysterious about those letters. They invariably arrived when I was troubled. Though they were mailed in India and had been a month in coming, always they seemed to arrive just when I most needed them.

I can not close these memories of Mr. Jinarajadasa without a glimpse of his great tolerance and broadmindedness.

Here is a bit of a letter regarding one we both loved who had left the Society:

Kalmpony, Bengal, June 30th

"Dear Mrs. Felix,

"We are here at the foot of the Himalayas, a little East of Darjeeling. This place is about 5,000 ft. up, and Darjeeling over 7,000. For one who has a heart this is easier. The house belongs to a friend. Through *this* town, not Darjeeling, goes the route to Tibet; so we see Lamas and any amount of Tibet going back and

forth. There are two Tibetan Temples; we attended service in one, vespers, and drank Tibetan tea. The Lamas chant together for ten minutes or so, ring bells and beat drums to call the Devas; then stop and an attendant brings tea. They refresh themselves and start again. Their tea is *very* dark, with a little butter, *with salt*. It is not bad, like a kind of soup. If you think of it, not as tea, but as soup, it is quite novel and pleasant enough.

"Do you know that I often think of—, and the intermediate years mean nothing and the picture in my mind is the old, old picture.

Some times I see her in the future, in far off California. It is all strange, is it not, the separation? Well, when the day comes, she will find one, at least, whom neither time nor circumstances has changed; where a tender and loving corner is still as tender and loving.

"And yourself? How has life been? Do you still write?

"I scribble verses now and then, for one must begin sometime to be a poet in a future aeon.

C. Jinarajadasa."

To Raja — In Appreciation

MARION KEITH-JONES

CUBES, and the Fourth Dimension. . . Not very interesting you would think, to a mischievous little girl of ten. But you were not there in 1906 at Mrs. Van Hook's in Chicago when Mr. Jinarajadasa put a lecture he was giving that night into simple terms for a couple of children, and held them in the spell of a suddenly expanded and more fascinating universe.

He had, and has, a deeply understanding love of children. How many all over the world have memories like mine, he alone can tell. Over a period of thirty-five years I have met him not more than two dozen times as he traveled through America or England. Yet throughout all that time Raja's influence and friendship have been a quiet and beautiful part of the picture of life.

As he traveled abroad came postals and greetings from all over the earth. And they were not just something picked up in the place he happened to be. One was a set, illustrating very amusingly all the terms of tennis. They reached me from England, Italy, South America, and India, with a humorous and affectionate word or two in his beautiful handwriting. And I have a tiny set of Shakespeare, perfectly bound in leather, and with beautiful print, mailed to me one at a time for many months as he traveled. What a thrill those were to a fifteen year old, each volume about two inches long, and with what exciting contents!

Children take the kindness of grown-ups very much for granted, like the sunshine and the flowers. I doubt if I thanked him every

time for those, but the effect of his thoughtfulness was in fact as permanent as sunshine is in childhood.

When I was married and living in London with my husband and my own little daughter, we saw him several times. He was as delightful with her as he had been with me, and he and I renewed at these times our own old friendship. At each meeting Raja had a perfect memory of all that had been important in my life, warm interest for us all, and treasures of humor and wisdom.

As I have grown older I have increasingly realized what an astonishing thing that is, to be able to bring to people on many continents, as he does, such warmth and interest.

It was fitting then, that on his latest trip to America, after the outbreak of this war, he should talk on love and what it could do to heal the world and make life worthwhile for the individual.

Hours he must have had, like all people, when things seemed black to him; when he poured out affection that appeared to bring no answer, or when controversies raged around him. Yet I never saw him self-absorbed at the expense of others, or heard from him an embittered or cruel word.

Some of this, perhaps, was policy. If so, it was a good policy. Brilliant, tender, interested, unafraid, he has built for many friends an enduring pattern of affection, and the example that life can be lived with deepening beauty, richness and strength so long as one draws breath.

The Future of Brotherhood

C. JINARAJADASA

WE are living today in a world torn between despair and hope.

Nevertheless, an element of hope enters also into our thinking—at least for those of us who try to understand what is happening outside the boundaries of our country. There was never an era so full of idealists as today. We find that, before the great French Revolution, there was an era when many wrote treatises explaining how France and all humanity could be regenerated: For one writer then, there are hundreds today, if not thousands, and not in one country, but in all. If you were to go through a catalog of all the publications of the world, you would be surprised at the number of publications which bear the word "International." The birth of the League of Nations in 1920 is itself a sign that we have at least one foot in a new world. We feel that, if someone could teach us how to be friends, brothers, there would be enough wisdom in the best men and women of all the nations to put this world in order. Taking the world as a whole, there is enough money, which means power, for the work; there is no lack of intellect, for experts abound. Only the Will to Good is not strong enough to curb the selfishness of the unscrupulous, nor tangible enough to assure those who are timid and doubtful.

Sad as our present lot is, there is not a journalist, a writer, a lecturer, or worker for social service, who is not dreaming and hoping for a future. And through all their dreams there runs a golden thread; it is Brotherhood—Brotherhood not only within the nation, but throughout the whole world, excluding none, be he black or white or brown or yellow, including all, the criminal as the law-abiding, the poor as the rich, the peasant as the aristocrat. . .

There is a fundamental axiom in Theosophy which proclaims that the highest attributes of power, benevolence and wisdom, which we postulate concerning God, exists latent in every man, without distinction of race, creed or color. It is because all men partake of the same Divine Nature that they are as the children of one father and are therefore brothers. Whatever another may do to me, even if he kill me, he remains my brother still. It is true that he has broken the Law of Brotherhood in injuring me but the Law remains, and through the suffering which he will reap, he will learn the greatness of the Law.

Our work as Theosophists is above all things to proclaim this message of Brotherhood. But we proclaim it not as an ideal, as some beautiful dream born in the imagination of tender-hearted men, but as a reality, as a law of nature. Just as by the law of gravity all of us are held to the surface of the earth, in every place on its surface, so all of us are bound in the chains of one Brotherhood. To know ourselves as divine is the supreme task before us all. All else follows. When we have as our motto: "Divinity, Equality, Fraternity," Liberty follows as a consequence. For how should I ever dream of coercing my brother who shares my Divinity?

A complete reconstruction of our national and civic life is necessary, if we believe in this truth that each child, whether born of rich parents or poor, is more than a mere child of man, that he is a Fragment of the Divine. We now think of civilization as the process of transforming the savage into a civilized being, but we must think of civilization as the process of transforming the human into the Divine. Some day, when all men accept the truth about man's mysterious nature, our statesmen will then make all policies strictly subordinate to one policy; how to call forth the Divinity hidden in each citizen. And we shall elect as our representatives in civic and national assemblies not men and women who talk well, or understand sanitation or finance, but men and women who are foremost in their understanding of the ways by which the Hidden God in man can be released. . . .

I see before me a great era when wars will cease, when the economic life of the world will be so adjusted by a Council of all nations, that competition will cease, and yet the best goods will be produced, and there will be employment for all. There is no reason why any single person in the world should starve, or be badly clothed, or be without a roof. The world taken as a whole is rich: it has all the knowledge it requires; all our miseries today are due to bad management. But the good management which we need will not come by any miracle. We must create it. We shall create only by releasing in our hearts and minds the power latent there of Brotherhood. Let us but determine to be brothers, and then He Who is the Father of us all will give us His Kingdom of Happiness for our heritage.

The Negro and South America

From a Summer Sessions Talk

C. JINARAJADASA

I HAVE previously alluded to the problem of the Negro race. Even in the course of these few weeks I can see that the problem is intensifying itself. As we all know, there appears to be no solution. Yet I cannot help always remembering how this problem has been solved completely in Brazil. There was a time when Brazil, too, had Negro slaves. But the attitude of the Portuguese nation towards the dark peoples has always lacked color prejudice. It is known that France has not very much color prejudice, but Portugal is distinguished among the nations of Europe for a complete lack of that prejudice. Indeed, even at the beginning of the Portuguese Empire its leaders realized that the greatness of Portugal was inseparable from a blending of color. Her great Viceroy and General Albuquerque definitely planned an inter-blending of the white Portuguese and the dark peoples of India, when in his colony at Goa he arranged for the solemn marriage of his Portuguese sailors with Christianized Indian women, and himself officially as Viceroy took part in the celebration.

Brazil began as a colony of Portugal, and when slaves were introduced there was almost a paternal attitude towards them, and none of those harshnesses which characterized slavery in some of the Southern States. The time came when the slaves had to be freed, and this great reform was brought about formally by a woman, not a man. The Emperor of Brazil fifty-four years ago was absent in Europe, and it was left to his daughter as Regent to sign the

proclamation abolishing slavery. In doing so, Brazil did what no American statesman ever dreamed of doing, nor for that matter perhaps dreams of even now. For Brazil not only gave to the freed slaves absolute legal equality with the whites, but gave also social equality. The national leaders of Brazil made clear to the freed men and women that their status in social life depended upon themselves, without any color bar whatsoever to stand in their way. They proclaimed and taught that there was one thing greater than color, white or brown or black, and that was to be a Brazilian. They taught men and women, and especially the children, what was the standard of speech, thought, cleanliness, social behavior, and particularly of patriotism which was denoted by the word Brazilian; and from that day the white Brazilians have unfailingly received in social life any man or woman of color who was utterly Brazilian. There is no instance in Brazil of an attack on a white woman by a colored man, nor a single case of lynching. The history of Brazil for several generations is that of statesmen, poets, leaders in the arts, who have a colored ancestry yet who nevertheless have been great Brazilians. I mention this instance of Brazil only to show that the problem *can* be solved; but how it is going to be done by you is a matter of the future. We, as Theosophists, may take for granted that the Negroes would not have been allowed to enter America unless in some way the Manu had a use for them in connection with his plans.

What the Master Taught Me

C. JINARAJADASA

HE know my utter pain and weariness, and heard my cry for the end.

"Come to my studio," He said.

And there He took up a palette on which were many pigments.

"There are many colors here—light and dark, attractive and repellent. You know they say there are only three primary colors in light. So too with my pigments; they represent only three—the Past, the Present and the Future."

Then on a canvas He painted a portrait. Little by little I saw it was a portrait of me;

but as it grew I was amazed because it was so different and so wonderful.

When He finished I said: "But is that I?"

He said: "Do you not know that a true artist bodies forth only what already exists in a far away realm? I have only painted the portrait of you *as you shall be*." And He looked gravely into my eyes.

"And now," He said, "go and paint pictures *for others*. You shall have some joy, because the little children will see what you see, but also much pain because their elders will not. Paint at least for the children."

Successful Service Series

IX. About Letters

E. NORMAN PEARSON

THE successful development of any business is based upon exchange of thought, of imparting knowledge one to another.

This is necessary between buyer and seller. The one must declare what he wants. The other, what he can give. This is true regarding the internal organization of a business. Individual members within a business organization must act as one through an exchange of knowledge so that all become intelligent parts of a unified group carrying out a plan integrated in its purpose, though it may be varied in its detail.

The more complete and the more swiftly that exchange can take place, the more fully can the strength of the parts be utilized and the more powerful the resulting effort of the whole.

The Theosophical Society in America is a collection of units of tremendous potential power. But those units are widely separated. Yet, the full utilization and development of that power as a body depends upon a free, rapid and complete exchange of certain knowledge between its component parts.

By far the most used method for such an exchange is by correspondence through the mails—by letters. The use—the *prompt* use—the prompt and *complete* use—of the facilities of the mails is an absolute necessity for the effective work of our organization as a factor in the national life.

Unfortunately, some are neglecting this. And because of the neglect of some, the work of all must suffer.

At the heart of the activities of the Theosophical Society in America is the Staff of its National Headquarters. Their business is with you—you who work in the lodges. Lodges do not (they *need* not) work alone. They are part of a larger family and, as such, it is their privilege to participate in the advantages of belonging to that family. The Olcott Staff writes hundreds of letters every week. Those letters go out to all parts of the country. They have a vital bearing on the Society's business.

If answers to those letters are delayed, the Society's business is delayed, the Society's efficiency is reduced, the help that Headquarters can give to the lodges is

lessened, the work that the Society can do to spread the Ancient Wisdom is decreased.

Even *one* letter delayed in a series of letters can delay an entire project. One answer not received in a hundred letters mailed can penalize ninety and nine who must await that one.

Did members realize the absolute dependence of Headquarters on prompt and complete replies to letters, every member with the cause of Theosophy at heart (and what member has not?) would make prompt and careful answering of correspondence one of the first virtues of his Theosophical life.

There is an art in letter writing. We should cultivate something of that art.

The first thing, of course, is to write—not to plan to do so at some more convenient moment (which, as a rational individual, you know will never come!). Always place your complete address at the top of your letter and your complete signature below. You may have written to Olcott many times; but remember, Olcott writes many letters. When replying to a letter, always refer to that letter by date and state in the beginning what the subject is. Answer all letters with separate replies. Olcott must file hundreds of letters for future reference, and if your letter replies to more than one letter written to you, they must make copies so that it will appear in all the files referred to. For business letters, if at all possible, use a typewriter. If not, write carefully and legibly, so that there may be no errors in translation, and so that there may be no unnecessary time consumed in deciphering its (shall we say?) "unique" calligraphy!

Be clear in expression, concise, and brief as the situation will permit. But be sure that all information is given that has been asked for, and in terms that cannot be misunderstood.

Last—but certainly not least—let it be here stated that this writer does not mean to advocate letters cold, harsh and lacking friendliness. Far from it. Surely such have no place in Theosophical business whatever its importance. We love the good workers at Olcott who so

(Concluded on page 61)

Rehabilitation of Stricken Sections

SIDNEY A. COOK

MEMBERS who subscribe to *The Theosophist* and *The Theosophical Worker* will be familiar with the consideration being given to the rehabilitation of the Sections in Europe and other parts of the world stricken through the war. This is a subject to which we in America will wish to give our full attention in order that we may be prepared with such help as can be given from this distance. What has appeared in these journals was recently summarized for the Board of Directors as follows:

"In *The Theosophical Worker* for July there appears a preamble by Dr. Arundale and a report of a committee that he appointed to consider the subject of the rehabilitation of the stricken Sections. I feel that the approach to this matter has been very properly made and that the committee's report is soundly practical. That report stressed three essentials:

"1. *Relief to stricken members* the committee felt should be left to private initiative and donations, not to be undertaken generally by the Theosophical Society, although the Society out of its general funds might give donations to this purpose. You know that we have a Refugee Fund and a War Relief Fund, from which I suppose at the proper time it would be in order for us to make a contribution to this first recommendation of the committee.

"2. *Rehabilitation of stricken Sections*, upon which the committee reported at length, setting forth its ideas that the first essential would be for individuals capable of traveling in these various stricken countries to form contacts with individual members with whom to work out details of the rehabilitation. Other elements of this phase were the introduction and publication of literature in appropriate languages, journals for general circulation and the strengthening of the European Federation. The funds considered by the committee to be necessary seem to me to be very reasonable in amount.

"3. *The re-establishment of Theosophical work in Germany, Italy, and perhaps Russia.*

"It is, of course, exceedingly proper that this matter should be receiving the attention of the President and the General Council, and of the various Sections and members. Correspondingly, the committee anticipates that the burden of the rehabilitation of Theosophy in Europe will fall upon members capable

of traveling and making contacts and carrying on the work there. The President himself intends immediately after the war to travel in Europe. Mr. Jinarajadasa is making London his Headquarters in order that he may be immediately available, and I am sure that Captain and Mrs. Ransom, Prof. Marcault, Mr. van Dissel, Mr. Kruisheer, and others will be prepared to undertake this work, since they are even now devoting themselves entirely, or to a large degree, to the work of The Theosophical Society. It seems to me that with our limited personnel our contribution is likely to be confined principally to the contribution of funds and, of course, our sympathetic interest and a renewal of our many contacts by mail. I do not know if you are aware that it has been my practice for many years to carry on a fairly constant correspondence with a number of the General Secretaries and prominent workers in Europe. I have felt that we should at all times foster the international aspect of our work."

The Board Members in general are in accord with the thought of the President's committee, with the following additional points:

1. Whatever contribution to the problem may be made from this Section should be co-ordinated with whatever official group may be presently established to carry on the rehabilitation work.

2. Members in America should be given an opportunity as individuals to contribute to the needed funds.

3. We should collect and at the appropriate time make available foreign language editions of our Theosophical text books.

4. Some of our lodges might undertake projects, the proceeds of which (gifts, books, money, etc.) would be devoted to rehabilitation in some particular country or city, thus making a direct international link with some stricken group.

It is hoped that members and lodges will make this rehabilitation a subject for live interest and active work, that they will send to Headquarters their comments and practical suggestions, bearing in mind that this up-building that must presently be done where our brothers have been severe sufferers from the war must be a coordinated, well-planned and considered effort. It will undoubtedly have to be centered somewhere in or near Europe, but we in America can be full scale collaborators.

Theosophy in the Field

ALBANY LODGE: "We have just had a miraculous escape from losing our library through a fire, as there was a serious fire in the building where our center is located. The fire went around our rooms, burning a stairway and the adjoining apartments. We feel very grateful that our books were safe, since so many cannot be replaced."

ANNIE BESANT LODGE (San Diego): "We have been studying during the last month, *The Soviet Power, The Socialist Sixth of the World*, by Hewlett Johnson, Dean of Canterbury. While using the outline given for mankind by Manu in his 'Laws' for a background, we are trying to see just how far these progressive movements, in various countries, have come on their road to Universal Brotherhood. Members take turns covering sections of the books studied and the discussions are lively."

BESANT LODGE (Cleveland) is presenting a very fine series of lectures dealing with Helping, Visible and Invisible, Dreams, Healing Methods Old and New, etc., in February, in an effort to make more clear to the public how aid may be given by drawing upon invisible forces in these times of turmoil and suffering.

CINCINNATI LODGE has mailed announcements of a "Theosophical Seminar" to its friends, inviting them to attend lectures on "Streamlining the Ancient Wisdom," "For Those Who Have Eyes," "There is a Divinity that Shapes our Ends," etc. Although there has been no newspaper publicity, it is reported that 30-40 people usually attend.

COVINGTON LODGE: "Our members have taken up the study of Discipleship and the Masters, laying out a special course from *The Bhagavad Gita, The Masters and the Path* and *The Path of Discipleship*, and making a greater effort to practice what we study. Next Monday we will inaugurate a Round Table discussion on the Probationary Path."

DETROIT LODGE: "After the New Year we reopened our public classes in Elementary Theosophy, in Advanced Theosophy and in the Theory and Practice of Meditation. A delightful series of lectures has been arranged by Mr. Floyd Merrick. These lectures are so planned that several members divide the period between them. So far we have had a resumé of basic truths for which Theosophy and the So-

ciety stands, a review of the life and works of George Russell, the message of Kahlil Gibran and a symposium of various phases of art and philosophy by our Young Theosophists. A most fascinating illustrated talk was given by Mrs. Elsie Pearson on 'Gremlins, True or False.' "

FELLOWSHIP LODGE has initiated a regular monthly program (for members only) under the title: "Current Views and Events," reviewing new trends in Education, Social Reform, Psychology, etc.

INDIANAPOLIS LODGE: "At our weekly public meetings we have been studying *Talks on At the Feet of the Master*, by Leadbeater; The Art of Friendship Course, and the book, *Man: Whence, How and Whither*. These classes are under the direction of Mrs. Emma Lou Murray, Miss Minnie Abel, and Miss Winifred Maygors, respectively. A new discussion group, The Theosophical Society Research Group, was organized recently at one of our business meetings. This group meets every other Sunday under the leadership of Mrs. Avis Barrett and the program is designed primarily to answer the questions of new members and to interest prospective members in the teachings of the Society.

MILWAUKEE LODGE: "The Milwaukee Group recently incorporated the semi-annual Birthday Party with the study of 'The Art of Friendship' course, by trying their hand at soap carving and plastic modeling. It was so successful that, at the request of the group, it will be repeated once a month. We have an artist, a former pupil of Lorado Taft, who acts as our instructor. On the evening devoted to 'Fundamentals of Theosophy,' we have gone back to the old 'Manuals' and a keen interest has been shown even by the older members. The evening in which we study 'The History of the Theosophical Society' has brought a deeper understanding of the trials of the founders, and fills us with a determination to continue amidst the trials of today."

OLCOTT LODGE has begun a very valuable and instructive study of the *The Bhagavad-Gita*. A resume of the *Maha-Bharata* and the place of the *Gita* in the epic poem, as well as a discussion of its place in history and literature, introduced the subject, several of the available translations and commentaries being reported on to acquaint the members with source material.

Theosophical News and Notes

Fuel Conversion at Headquarters

From its establishment, Headquarters has been heated with oil fuel, and the restriction of the supply through rationing has been severely felt since, for reasons of economy, heat has always been conservatively supplied. The probability that restriction would become still more severe led to the purchase of a stoker for the conversion of one boiler, the War Production Board extending a priority for this purpose.

This move was a fortunate one, since the government has since ordered conversion. By the time we go to press the new equipment will be in operation and it is hoped that with one boiler, coal heated, we shall have a greater degree of comfort and shall require only occasional use of the other oil-fired boiler, thus complying with the need for fuel conservation.

Library Committee

Some time ago an approach was made through all of our lodges, seeking their advice and counsel in the formulation of a National Library policy that would constitute rules for the guidance of those responsible for the selection of books. The purpose was to insure that the collection be kept reasonably within the space limitations, and that it might grow uniquely in quality and not become an indiscriminate duplication of sections of other libraries.

Very few of our lodges or members felt able to offer constructive help, and most of them thought the problem was an administrative one. Further study at Headquarters has not brought a complete solution, but the following steps have been taken:

A committee of seven members, including the National President, the National Secretary, and the Librarian, has been created, and this committee will be consulted in all cases of doubt as to the worth or suitability of a book, and whenever drastic elimination is necessary because of space limitation. In many cases, it is not necessary to consult any committee, for example, there is no question about Adyar's publications or our own. They clearly belong in our library. The work of the committee will therefore be limited to special cases and instances of doubt, and in the course of time through its work and experience a statement of policy may be evolved.

The following preliminary policies are under consideration:

1. Inclusion of all editions of the publications of The Theosophical Society in America.
2. Inclusion of all books by our recognized Theosophical authors in all editions.
3. Inclusion of all books about Theosophy or Theosophists by other authors, including schismatic groups.
4. Provision on a loan or gift basis of nuclear collections for new lodges.
5. Observation of the progress of microphotography as applied to library problems and practice.
6. Inclusion of other occult works to maintain a reasonable balance in emphasis, avoiding duplication of books readily available in other libraries.

Florida Cancellations

So severe are the restrictions on any but absolutely essential travel in the state of Florida and so inconvenient and crowded is local transportation, that Mr. F. G. Coover, President of the Federation, in consultation with Mr. Ralph B. Kyle, who is chairman of the Rationing Board of his county, felt impelled to cancel the extended visit of Mrs. Devereux and the three weeks lecture tour of Miss Snodgrass. At short notice, Michigan quickly organized for Miss Snodgrass to fill in the time there, after which she will resume her tour in the south.

The "Objects" in our Lodges

It has been suggested that we do not sufficiently make known the Objects of The Theosophical Society, and that these should be displayed in every Theosophical lodge room.

Headquarters will undertake to have them attractively printed for framing if a sufficient number of lodges desire to have them. Certainly we can agree that to anyone who enters our lodge hall our purposes should be clear, even without inquiry, and a framed statement of the Objects may often prove the focal point of interest and of discussion with visitors.

Write the National Secretary.

Walter Wessel

Olcott welcomes to participation in its activities Mr. Walter Wessel, of Milwaukee, who has undertaken the duties of building maintenance at Headquarters.

United Nations Prayer (Correction)

We regret an error through the use of the word, "secluded" instead of "deluded" in our printing of the prayer of the President's United Nations Day speech in our January number. The correct phrase is: "Grant us patience with the deluded and pity for the betrayed." We do not want to perpetuate an error in a statement that is likely to be quoted down the centuries. We should have checked our copy with primary instead of depending upon secondary sources.

Adyar Press Release

Members will be interested in the following report of an interview with Dr. Arundale, taken from a recent issue of the *New York Times*:

"MADRAS, India, Jan. 19 (Delayed)—Neither the war nor politics is interfering with the work of The Theosophical Society, whose headquarters in the Madras suburb of Adyar *The New York Times* correspondent visited this afternoon.

"Dr. George Arundale, Annie Besant's successor as President of the Society, sat on the famous balcony overlooking the sea and talked politics with youthful ardor, despite his 65 years.

"Theosophy as such has nothing to do with politics, but just as Mrs. Besant spent much of her life working and fighting for an independent India, so now Arundale is trying to do his part to bring about a unified, free India, run along strictly Indian lines and with a friendly, helpful Britain in the background.

"The Society's publishing house has just issued a new volume entitled *Annie Besant, Builder of New India*, which contains many of her writings on Indian Nationalism.

"So the Besant tradition goes on. Meanwhile the teachings of the universal brotherhood are not being forgotten even in a practical way, for The Theosophical Society is virtually keeping five or six of the surrounding villages going by selling the peasants rice at cost price from stocks.

"Here in the Madras Presidency the food shortage is getting to be exceptionally acute because the people are rice eaters and they used to import their rice from Burma. The Society—and the British authorities for that matter—could help the villages much more if they would permit the establishment of community kitchens, but the caste and subcaste prejudices are so strong in this part of India that the people would rather starve than take food

cooked or handled by Indians or foreigners outside of their caste."

Cincinnati Press Release

Mrs. Sallie Weis, of Cincinnati, President of the Ohio Federation, recently did an excellent piece of Theosophical work through her presentation of the work of Theosophy and The Theosophical Society in the *Cincinnati Post*. It was one of a series of such articles in which leading women of Cincinnati outlined the aims of the organization or project representing their special interest, and was intentionally keyed to the war time program.

A mimeographed copy is being mailed to each lodge president in anticipation of its being used over a local signature as a press release. The original article, spread eight columns wide across the top of the newspaper page, with a 30 pt. caption, was illustrated in Mrs. Weis' inimitable style.

Newspaper Opportunities

An excellent letter on the subject of Capital Punishment recently appeared in *The Milwaukee Journal*. It was in response to one previously published by a prominent manufacturer and it appeared over the signature "Marcella Schmitt, President, Theosophical Society in Milwaukee."

A letter of the National President recently appeared in the *Detroit Free Press*, taking issue with a previous writer on his narrow interpretation of tolerance, after its introduction in a speech by Mr. Wendell Willkie.

Mr. Henry C. Samuels, of Seattle, Head of the Department of Animal Welfare of the T.O.S., recently had several letters in the *Post Intelligencer*, presenting views on hunting, after some prominent citizen had raised the issue.

Endless are the opportunities for the presentation of Theosophical viewpoints in the correspondence columns of our papers if members are alert to issues. Editors are eager to print well written material on current topics. The correspondence columns have many readers.

Welcome in England

Mr. John Coates, General Secretary of The Theosophical Society in England, extends on its behalf a cordial welcome to all members of other Sections temporarily resident in England. The welcome includes an offer of honorary membership to those who are cut off from their own National Societies, the use of the

Library on the same terms as English members, and such other help and friendship as Theosophists can extend to their own.

Members of our own Society who are arriving in England and who will make themselves known by writing to the Secretary of The International Center, Mrs. G. Eedle, care of The Theosophical Society in England, 50 Gloucester Place, London, W. 1., will receive each issue of the English magazine, *Theosophical News and Notes*, and will be informed of Theosophical lectures, members' meetings, news items, etc.

The Art of Friendship Course

We are happy to announce that through the fine work of Miss Joy Mills the second half (five sections) of The Art of Friendship Course has been completed, and is now ready for distribution. We regret the long delay, but we feel that the material Miss Mills has produced is worth waiting for.

Guests at Olcott

Among those who were visitors to Olcott recently are Mrs. Elizabeth Anhalt, Miss Edith F. Armour, Mr. and Mrs. Carle Christensen, and sons Carlos and David, Mrs. Annette Schmitt, Miss Marcella Schmitt, Mrs. Louis Schwartzkopf, Mrs. George F. Sherry, Miss Gertrude Silberman, Miss Caroline Tess, Mrs. Paul Wagner, Mrs. Charlotte Ward, Dr. Katharine Wright, and Cpl. James Wycherley.

T.O.S. Appointment

The T.O.S. is fortunate in securing Mr. Herbert A. Staggs, President of The Better Citizenship Association for the past five years, as National Head of the Right Citizenship Division of the T.O.S. His address is 3046 Meadowbrook Blvd., Cleveland Heights, Ohio. Mr. Staggs has contributed thousands of copies of *The New Citizen*, and other appropriate publications, to the T.O.S. in the past, and we are happy to have him as our new Head Brother.

Itineraries

James S. Perkins

March 1-3 . . .	Syracuse, New York	} Western New York Federation
" 4-6 . . .	Rochester, New York	
" 7-10 . . .	Buffalo, New York	
" 11-29 . . .	Olcott, Wheaton, Ill.	
April 4-8 . . .	Minneapolis, Minn.	
" 9-11 . . .	St. Paul, Minn.	

Miss Etha Snodgrass

March 10-21	Texas Federation
" 24-25	Tulsa, Okla.
" 27-29	Kansas City, Mo.
" 30-April 11	Olcott, Wheaton, Ill.

Successful Service Week-end Report

Before this issue reaches our members, the Successful Service Week-end Report should be in the hands of all those who attended and of all lodge presidents. The report is a valuable one for those active in lodge work and contains much of instructive usefulness to others. The material has not been much reduced—indeed, a good deal of it is given in full.

Additional copies are available on request (25 cents).

To-Those-Who-Mourn Club

Shipments of booklets from January 16 to February 15:

California	244
Colorado	5
Illinois	250
Michigan	225
Minnesota	50
New York	10
Virginia	60

Total 844

"Tremendous are the possibilities of an existence actuated by the selfless desire to better one's corner of the world."—Paul Brunton.

Statistics

January 16 to February 15, 1943

American Theosophical Fund

Previously reported	\$10,214.98	
To February 15	536.19	\$10,751.17

Building Fund

Previously reported	110.00	
To February 15	10.00	120.00

War Relief Fund

Previously reported	48.00	
To February 15	3.00	51.00

Adyar Art Project

Previously reported	299.00	
To February 15	10.00	309.00

School of Tomorrow

Previously reported	1,298.00	
To February 15	100.00	1,398.00

Deaths

Mrs. Lillian Paynter, Brooklyn Lodge, January 13, 1943.
Mrs. May F. Harris, Genesee Lodge, December 1942.
Mrs. Georgiana Fraser Latimer, Washington Lodge, January 18, 1943.

Marriage

Mrs. Edith Hayden Jones, Medford Lodge and Mr. Fred Ball, October 22, 1942.

1893

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Fifty Years of Noble Service

By a Renowned Theosophist

Among the invaluable contributions of Mr. C. Jinarajadasa to Theosophy are his more than fifty publications of outstanding merit in the field of Theosophical literature. Lack of space prevents complete listing—but here are several favorites that should be owned by every Theosophist:

FIRST PRINCIPLES OF THEOSOPHY. \$3.00. To members \$2.40

Fifth edition. Not merely a reprint, but completely revised, and augmented with new diagrams and a new chapter on Beauty. 465 pp.

THE GOLDEN BOOK OF THE THEOSOPHICAL SOCIETY. \$3.00

A graphic history of the first fifty years. 440 pp. Many illustrations.

THE NEW HUMANITY OF INTUITION. \$1.50. To members \$1.00

"The vast majority of mankind are directed by their passions; only a minority are experimenting with the mind. Among this minority . . . there appears now and then a new type . . . characterized by a new attribute; they are living in terms of a World Unity."

OCCULT INVESTIGATIONS. \$1.25. To members .85

Fascinating accounts of investigations in the domain of Occultism.

LIFE! MORE LIFE! \$1.50

Discourses by a Theosophist-philosopher on his visions of Life and its possibilities.

IS AND IS-TO-BE*. .35

Bringing the depths and heights of life—suffering, joy, aspiration, death—into relationship with the Is-To-Be.

THE "K.H." LETTERS TO C. W. LEADBEATER.* \$1.75

Photographic reproductions of letters of the Master K.H., with explanatory commentary by Mr. Jinarajadasa. Worthwhile of careful study.

THE SOUL'S GROWTH THROUGH REINCARNATION. \$1.20

Lives of Erato and Spica. A chronological record, from "The Lives of Alcyone" by C. W. Leadbeater. Compiled by Mr. Jinarajadasa.

Written especially for Youth:

THE FLAME OF YOUTH. .50

Dedicated to the Flame in the hearts of all boys and girls.

CHRIST AND BUDDHA.* .50

Beautiful stories of the Great Ones, of Chatta and his Master, and others.

FLOWERS AND GARDENS. .50

THE WONDER CHILD. .60

RELEASE.* .60

The three exquisite little books of "The Divine Child" Series.

(*These titles are at present out of stock; new supplies are expected soon from India.)

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<i>Dreams</i>	\$.75
<i>The Astral Plane</i>	1.00
<i>Clairvoyance</i>	1.25
<i>The Devachanic Plane</i>75
<i>The Monad</i>	1.00
<i>The Chakras</i>	(\$2.40 to members) 3.00
<i>Man Visible and Invisible</i> (1942 Reprint)	4.50
<i>The Hidden Side of Things</i>	3.50
<i>The Inner Life</i> (1942 Reprint) 2 vols. each	2.00
	Both for 3.75
<i>Some Glimpses of Occultism</i>	1.50

BY ANNIE BESANT:

<i>A Study in Consciousness</i>	1.50
<i>Psychology</i>75
<i>Talks With a Class</i>	1.00

BY H. P. BLAVATSKY:

<i>The Secret Doctrine</i>	(\$8.00 to members) 10.00
<i>Practical Occultism</i>60

BY C. JINARAJADASA:

<i>The Soul's Growth Through Reincarnation</i>	1.20
<i>The "K.H." Letters to C. W. Leadbeater</i>	1.75
<i>First Principles of Theosophy</i>	(\$2.40 to members) 3.00
<i>Occult Investigations</i>	1.25

BY GEOFFREY HODSON: *The Angelic Hosts* 1.50

BY A. HORNE: *Alchemy and The Secret Doctrine* 1.50

BY ISABEL PAGAN: *From Pioneer to Poet* 4.00

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