



THE AMERICAN THEOSOPHIST

Official Organ of THE THEOSOPHICAL SOCIETY in America

IN THIS ISSUE

Building the New World

DR. GEORGE S. ARUNDALE

Discipleship in War Time

CAPT. PIETER K. ROEST

The Prophet

C. JINARAJADASA

The Purpose of War--II

C. R. McDERMOTT



APRIL ★ 1943

Under the Auspices of THE THEOSOPHICAL SOCIETY ADYAR

Foundations may
break up around us; it
is only that they may be
better relaid. Buildings
may crash down around
us; they are outworn,
and nobler temples shall
arise where they have
fallen into ruins . . .
There is no despair for
a humanity where men
are everywhere growing
into God.

—ANNIE BESANT

THE AMERICAN THEOSOPHIST

OFFICIAL ORGAN OF
THE THEOSOPHICAL SOCIETY IN AMERICA

Vol. XXXI

APRIL, 1943

No. 4

Building the New World

DR. GEORGE S. ARUNDALE

(The Presidential address to the Sixty-seventh Annual Convention of The Theosophical Society, Benares, December 26, 1942.)

BRETHREN OF THE THEOSOPHICAL SOCIETY
THROUGHOUT THE WORLD:

Separated though we are in these times of strife and horror by barriers almost insurmountable so far as regards the physical plane, we continue to form, even on the physical plane itself, a great Nucleus of the Universal Brotherhood of Life—indivisible, world-wide, and indeed universe-wide, and more.

No wars, no catastrophes of any kind, no disturbances, even within our ranks, can break us, though they may shake us and temporarily weaken us.

Even where Brotherhood is most violently and ruthlessly assailed, in crucified Poland, in Czechoslovakia, in Holland and in Belgium, each blessed with a very noble ruler, in France, in Greece, and wherever German terrorism prevails, those who believe in Brotherhood as the supreme Truth of life are able for the most part to remain faultlessly true to it, stricken though they be.

The Truths of Theosophy

And now let me address myself as briefly as possible to the immediate, but of course constant, duty, as it seems to me, of every Theosophist, whatever be his political or religious opinions. Whether or not he concedes the inevitability of war in the evolutionary process, his duty is actively and ceaselessly to throw the light of certain universal Truths upon the darkness in which the world is so blindly and hurtfully stumbling.

He may or may not believe in a salvation by war, but he cannot do otherwise than believe in salvation by Light, for he knows that he himself is on the way to his salvation

through the virtue of the Light of the Universal Science of Theosophy and of his membership in The Theosophical Society, which constitutes Theosophy's practical approach to the Science itself.

Theosophy is Truth. The Theosophical Society is a Way to Truth and is Truth applied. What are the Truths which shall so surely help the world out of the darkness of ignorance and wrong doing and the denial of Brotherhood, out of discordant discontent into peaceful content?

Let me state them as I see them and then try to apply them:

First, that all events of whatever nature, whether apparently good or apparently bad or evil, exist within an all-embracing Spiritual Plan which their happening ever furthers and can never defeat.

Second, that this Plan is the evolutionary process whereby in every kingdom of nature the less becomes the more.

Third, that this evolutionary process is thus the unfoldment of life or consciousness in an ever-ascending scale of Individuality in and through every kingdom of nature. There is a great ladder of evolution, on every rung of which Individualities are growing, moving upwards, apparently interminably, from one rung to another. Where does the ladder end?

Fourth, that while these Individualities are countless and infinitely varied, yet are they One—One in Brotherhood because one in origin, one in way, one in goal. God created Individuality to be diverse and immortal and made it to be an image of His own Eternity.

Fifth, that the evolutionary process is slowly but very surely unfolding its constitutive Indi-

vidualities through constant and successive changes on an unending Chain of Time. These changes are being effected through clashes and catastrophes, through harmonies and discords, through love and hatred, through pride and anger, through tyranny and compassion, through mental and emotional surgings of all kinds, through changes of environment, of sex, faith, race, nationality, through stress and strain, through success and failure: and thus through ever-diminishing darkness and ignorance until the appointed educative processes of these changes have been assimilated—each of them at work in its due time and place by virtue of the primordial, universal and ever-intensifying urge-to-grow inherent in the myriad Individualities which constitute the One Life.

God the Creator awakens in the Power and Majesty of His own perfect Creative Spirit its sleeping counterpart in the children of His Universe.

Sixth, that the Plan and its evolutionary activity involve immutable Laws of Growth and omniscient Lords of Growth. Of some of the Laws of Growth we have but infinitesimal knowledge. Of the Lords of Growth the vast majority of mankind knows even less, though every Scripture in the world bears testimony both to Their existence and to the fact that They administer the Plan and its Laws for the unfoldment of the lives so fortunately subject to Their beneficent sway.

Seventh, that Individuality in every kingdom of nature attains its own relative perfection or kingship without, in the long run, the possibility of failure. Such perfection we can see in every kingdom. In the human kingdom we perceive it in the truly great—those who nobly strive to serve the world with the lofty character and experience each has won through the seeking of Truth, through the sacrifice of himself, and through the service of others. In the kingdoms beyond the human we perceive it in the Rishis, the Saints and the Saviours, in the lofty Devas and Devis.

The Seven Truths Demand . . .

These seven Truths seem to me to constitute the Sunshine of all living and of all growing. But the Theosophist must learn how to apply them to the helping of his world. Only as he applies them can he truly know them.

To whatever extent he may be engaged in politics, or in religious exercises, or in industrial activities, or in education, or in civic service, these seven Truths or others must find expression in his living. They must guide him

and inspire him. They must be fruitful with action. They must be an example to all.

And now to their application.

The first Truth demands that the Theosophist shall promote by every means in his power the unity, or at the very least the solidarity, of his people: a comradeship including every sect and individual within his faith, a fellowship of all faiths, a brotherhood of races and of nations. Constantly must he work for each and all of these, and vehemently oppose all that would disunite, be the motives for the promotion of disunity what they may.

The first Truth also demands that he shall understand and seek to harmonize those differences and antagonisms which aggressively separate individuals from one another.

He may deem it his duty to strive for the Right as he understands it against the wrong as he understands it, but never with rancor or hatred of the wrong, only with the desire to change it into Right whatever the Right may be. Change, the Theosophist knows, is essentially change for the better.

I feel I must here interpose the observation that the Theosophist must at such times as these remember that a compromise is never a substitute for a principle. In every land the urgent need is for stalwart fealty to principles, and for the avoidance of compromises which seem to ease situations but which will be seen in fact only to postpone and intensify all difficulties and dangers. When the world is athirst for the bread of Truth we must not deceive it with the stones of compromises.

We Theosophists, in our very devotion to Theosophy and to our Society, must sometimes go down fighting for the principles we know to be true. Sometimes we must go down in ignominy and defeat. And ever must we be able to stand alone and apart and proclaim our Truths alone and apart in the very midst of unpopularity and even of execration.

Our intentness on Brotherhood must never cause us at all costs to agree rather than to oppose, nor to accept a compromise for the sake of patching up a peace, thinking that half a loaf is better than no bread. It might be better were we certain that it is bread. Appeasement is all the more dangerous for its appearance of doing justice everywhere.

Do we not sometimes hope and gamble on the hope when we should know and have no need to gamble?

I am sure that whatever may seem to be the immediate benefits of some compromise, often in the long run we shall bitterly regret we did

not stand fast to principles, as we Theosophists should, leaving to others to juggle with compromises in weak subservience to the clashing wills around them.

Nowhere should principles prevail more than in India, and Theosophists in India must stand fast for them at whatever cost.

The second and the third Truths demand that the Theosophist shall ever have confidence in the Laws and in the Lords of Growth. He must be faithful to these in the darkness as it is so easy to be faithful to them in the Light. The illumined Theosophist does not know despair though sometimes he cannot help knowing depression. Does he not know that two of the Laws of Growth are represented by the Love and the Justice of God, or however else he may like to express them? Does he not know that in the very darkest hours these are shining over all in blessing?

The fourth Truth demands that the Theosophist shall perceive and declare, and himself strive to live, a Unity enfolding all diversities of faith, race, nationality, sect and opinion, and One Truth and One Brotherhood ensouling them all.

The fifth Truth demands that he shall therefore view with perfect equanimity and thus with right appreciation all that happens in the world whether in his judgment of evil or of Good. He must know all to happen within the mighty workshop of evolution busy with material and tools.

Thus will he serve both sides even when he feels constrained to strive on one side and to help it to prevail. True victory is sometimes to the vanquished even more than to the victors. In any case he will not throw either his feelings or his personal prejudices and outlook into the conflict, but only a will which he prays may be in accord with the Plan and with the Will of Those who administer it.

The sixth Truth demands that the Theosophist shall personally engage in two activities.

The first is the study of the higher Laws of Growth such as he will find stated in our classic Theosophical literature. He must have some clear intellectual conception of the way in which the evolutionary process works in terms of individuals, of nations, of races, of faiths, of Karma and Reincarnation, of the states and planes of consciousness, so that he may begin to gain a little definite insight into the whence, the how and the whither of all he sees around him—individuals, the conditions in which they live, their surrounding circumstances, such as faith

and nationality and race, and the way in which these play upon and through them. He must be able in some small degree to intuit the nature of the power and purpose, the strength and weakness, of individuals, of races, of nations and of faiths.

The second is the keen endeavor, through right and strenuous living, some day to gain, as a few throughout the world have already gained, a little knowledge of the administration of the Plan in one of its aspects by a Lord of Growth. Lords of Growth have ever been Rulers of the world and of its races, nations, faiths and individuals, and They have ever been accessible to those who have learned how to seek Them and serve Them. That all nations and all faiths, and some individuals, at least shall some day know their spiritual Chiefs face to face is a longing strong indeed in the hearts of all Theosophists.

Through the pursuit of these two activities the earnest Theosophist will begin to make discoveries which shall greatly help him to master the Science of Service under the inspiring guidance of the Lords of Service. But he must be humble, for only the humble can know the Gods and serve Their will.

The seventh Truth demands that the Theosophist shall seek out and exalt greatness everywhere, and above all cultural greatness, the heart and soul of all true greatness. But the greatness must be such as conforms to his own standards, and not to the standards of the market place. Greatness is by no means just to be defined as saintliness or intellectual genius. The truest greatness is that which enables an individual, and a nation too, in some small measure consciously to know and to cooperate with the Plan and its Laws and Lords of Growth. Other greatness there is, but only this Greatness will forever bless the land and those in which it dwells.

Theosophy in a Nutshell

May I summarize the above in a few sentences?

The first Truth embodies the Law of Unity or Solidarity for racial, national and all other growth.

The second and third Truths embody the Law of Certainty that in one way or in another racial, national, and all other growth is both ceaseless and assured.

The fourth Truth embodies the Law of Brotherhood uniting in solidarity all diversities of whatever nature.

(Continued on page 78)

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.

Easter at Olcott

Winter waved good-bye with a flurry of snow, and—tableau! For a moment every living thing holds its breath, and waits. Something stands on tiptoe in the soul, eager for the first chirp of a robin, anxious for the first thrilling discovery of a crocus.

But there are no signs yet—no *perceptible* signs, that is—all is very still and breathless.

The cue is given; Any moment Spring will pirouette across the world, touching, like the Angel of old, sealed tombs of dandelions and tulips, snow-drops and trees, releasing white cascades of blossom, rolling stones of "death" away from millions of seeds and bulbs—and human hearts.

Now? No—not yet. Still, the air is softer, and on the south bank, over by the willows—yes, the grass is just a shade greener than yesterday, and there are two robins now.

The curtain, the veil of our vision, trembles. The first act of that perennially thrilling mystery drama of Resurrection is about to begin.

Sh-h-h-h-h!

The Greatest Mystery?

Recently a radio commentator named death as the greatest mystery. Incidentally, the program was sponsored by a fur company, dealer in death and cruelty through trap and snare and gun, taking life merely for profit and for adornment from creatures to whom God gave it.

But *is* death the greatest mystery? What of life? Do we understand life more than we understand death?

Outside the sun is shining. With approaching spring every living thing is becoming more alive after winter's sleep. We shall soon see which have lived, and which have died.

Are the dead any greater mystery than the living, or is the reverse the fact? If a star should disappear would it present any greater mystery than that millions remain undeviating in their allotted courses? That we were born and life is in us is no less marvelous than that we shall presently cease to live.

To the Theosophist, in fact, there is less of mystery to death than to life. The part cannot be greater than the whole, and the whole is life; death but an incident within its continuity. The great mystery is the love, which with vitalizing, and fructifying power sustains and orders the universe, despite all mankind's contrary effort—infinite patience through infinite time, bringing all, including defaulting man, to ultimate perfection.

Peace-MAKERS

I receive many notes and some letters from Pacifists, who, like the Pacific Ocean, are sometimes the stormiest of mortals. Mostly they quote the text from the Sermon on the Mount: "Blessed are the peace-makers, for they shall be called the children of God." That is exactly where the Pacifists interpret the text amiss, as they are apt to interpret Life itself. Blessed are the Peace-MAKERS. Jesus envisaged conditions of war on earth as common. If there were to be no wars there would be no need for Peace-MAKERS. Roosevelt and Churchill in their aim to bring peace on earth are more likely to be rewarded as the text suggests than the timid people who sit around and would permit Hitler and his hordes to conquer God's people. Peace does not come of itself. We have to make it.
—From "*The Canadian Theosophist*," March, 1943.

■ ■ ■

"No privilege exists that is not inseparably bound to a duty."

Discipleship in Wartime

CAPT. P. K. ROEST

SOME people have such plaster-saint conceptions of Discipleship that they cannot think of Pupils taking an active part in the world's conflicts. I believe that such notions arise from a mistaken conception of spirituality.

To eradicate hatred and cultivate love is undoubtedly the first requisite for Discipleship to the Masters of Compassion. But to think that love can never be destructive is mere sentimentality. Love is a fire that warms the heart but destroys whatever is inimical to the true interests of *all* hearts, which are one in the world-soul. Hence it protects and defends that which is truly human against all that would defile this greater life, and it does so with blazing power. Being of the nature of life, the very essence of consciousness, love knows the deathlessness of the Real, and quavers not at the destruction of the unreal.

As one of the first lessons a Pupil learns is the unreality of the ever-changing forms in which Life evolves its powers, the destroying of such forms is not, to him, the terrible matter it *seems* to be. That does not mean indifference to human suffering, least of all a cold-blooded acceptance of killing human beings; but it *does* mean that beyond all the horrors of war the Pupil sees the irresistible march of Life unfolding its glorious purposes. This larger vision is due to the habit, acquired by long and arduous training, of rejecting appearances, however pleasant, and accepting facts—the expression of universal law—however unpleasant.

A deep intuition that the full truth is also beautiful and good, and that therefore the most terrible facts have a meaning in a magnificent whole—like dissonants in a symphony—enables the aspirant to face painful facts as courageously as joyful ones. The mystery of evil ceases to mystify the more advanced student of life; the inconsistencies of human nature no longer baffle or frighten him who ardently woos the Wisdom of the Masters to Whose service he is dedicated.

That service is the incessant laboring for the benefit of mankind as a whole. At first this service is rendered simply in one or more of the innumerable ways, open to all individuals, by which the civilization in which they are born is maintained and advanced. The Path of Discipleship begins in the ordinary, everyday life of the world, wherever the candidate finds him-

self. Only gradually do other opportunities open up of a subtler and more specialized character; and the older Pupils of the occult Brotherhood may be almost entirely occupied with duties of which the world has no conception, and for which it therefore has no use and no respect.

These older Pupils will rarely find themselves in a position where they have to take an active part in the physical conflicts of the world they serve. But on the rare occasions when they do, they leave no doubt as to their understanding of the great lesson of *The Bhagavad Gita*: to act selflessly, impersonally and if need be to fight—without hatred, but not shrinking from a grim task if the great law places it before them. For thus only can that *order* be maintained in the world of manifestation upon which the evolution of all intelligent beings depends.

The student of occultism soon realizes that evolution is "a course in contrasts," in Rembrandtesque lights and shadows. The Pupil's endeavor is to raise his consciousness beyond the pull of the "pairs of opposites" which hold men in their thralldom. But while he still lives amongst men, he must act for and with men. That means to make choices and to come into conflict with those who choose the ideas and the conduct which hamper life and retard evolution. To imagine that he cannot do so with love in his heart is analogous to believing that surgeons hate the patients on their operating table, or that a humane judge cannot pronounce a severe sentence without a feeling of personal animosity towards the culprit.

To the occultist, the conscientious objector is a person who fails to realize the difference between destructive action for personal ends and that for social ends. He closes his eyes to the painful fact that groups and nations, as well as individuals, may become dangerous to the well-being of the whole; and he blindly continues to live on the food and services which the sacrifices of his less exalted, but more realistic, fellowmen keep moving towards him and his loved ones. The only contribution he makes—and it is not a small one—is his sincerity (however mistaken), and the courage of his convictions at a time when they are extremely unpopular. His fanaticism at least sets a good many people thinking, and thus he

contributes to their mental evolution—unless, like Gandhi, he infects whole masses with his pseudo-spiritual doctrines and thus endangers the whole scheme of world evolution.

The loyal Pupil of a Master of the Wisdom will not act on the prompting of feelings, alone. He knows that, with proper information, the mind supports the vision of the intuition and the deepest longings of the heart once it is purified from the heresy of separateness. Hence he seeks the knowledge which most religious people so scornfully neglect or even stupidly oppose. With that fuller knowledge comes a different view of what is "the good life," what the world needs, and what therefore constitutes desirable action. This deepening conception of mankind's true welfare guides him instead of the codes of creeds, or the pressure of other people's opinions. Whether he acts in ways which the world can appreciate, or in ways which arouse that world's opposition, he works quietly, purposefully, at the task he has

set himself. And this is true in times of war as well as peace. In fact, he learns to see that both war and peace have their advantages from the point of view of human evolution. Like the poet who sang:—

*Great pleasure and great sorrow,
I shall count them both as gain . . .*

he looks more at the effect of events on human consciousness than at the events themselves. Sorrow, like death, is known as a friend to the wise; only the shallow soul seeks paradise!

Thus the work of the Disciple remains much the same in war as in peace: The conquest of self, the unfolding of will and love and thought, and their ever improved expression in labor for the love of mankind; and all this in the name and with the blessing of Him Whom he loves as a Teacher and a Chief, and as the embodiment of his ideal.

—From *Theosophy in Australia*
Dec. 1942-Jan. 1943



BUILDING THE NEW WORLD

(Continued from page 75)

The fifth Truth embodies the Law of the inclination of all happenings to the end of Good.

The sixth Truth embodies the search for Truth and for the True.

The seventh Truth embodies the Law of Greatness whereby every individuality, whether in terms of person, faith, nationality or race, has Greatness as origin and Greatness as destiny.

Or to epitomize them:

1. All is within the Plan,
2. Whereby the less becomes the More,
3. On an endless Ladder of Evolution
4. Of Individualities—infinately diverse yet one in origin, way, and goal.

5. God, the Creator, through constant change intensifies the urge-to-grow and awakens His own Creative Spirit in the children of His Universe;

6. The immutable Laws of Growth, administered by the omniscient and beneficent Lords thereof,

7. To the ultimate perfection of Individuality through Sacrifice and Service.

The Duty of Every Theosophist

The Theosophist must grow increasingly conscious of, and more and more actively loyal to, these Truths, or to others to which he gives more fervent allegiance. He must apply them to the political, religious, industrial, educational, social, and to all other problems which confront him and his fellows. Every Truth applies to every problem and is likely to be partly instrumental in solving it.

Thus the acceptance and active declaration of these seven Truths are in my view vital both to international, national and religious vigor, and also to the really effective prosecution of the World War to a Victory out of which a substantial Peace shall emerge. The war must at all costs be won, and I am sure that these seven Truths if properly understood will be helpful to the winning of it.

But let me say at once that few but Theosophists will accept and declare these Truths. How great then is our individual and collective

responsibility! We dare not rest in these times of catastrophic restlessness, or we shall be faithless to the honor done to us in our admission to membership in The Theosophical Society and to a vision of the Science of Sciences—Theosophy.

I have said and I say again that The Theosophical Society cannot be neutral in such times as these, in wars such as those which have been afflicting the whole world, and I have echoed my noble predecessor's statement that neutrality is a crime, more than ever a crime in a World War of such unexampled intensity and ferocity as we are at present experiencing.

But the policy for Theosophists, which I have ventured to outline above in its Seven Truths of my understanding, is one which in no way can compromise the neutrality of the Society, nor can it, I think, run counter to the freedom of every Theosophist to know and practice as he chooses both Theosophy and his membership in The Theosophical Society.

It is open to every Theosophist, it is the bounden duty of every Theosophist, to spread far and wide such Truth as has brought him nearer to the solution of so many of the problems of life, and at no time could it ever be more urgent for problems to be solved than now when the world is beset by problems some of which, for want of a true solution, are barring the way to victory, while others are barring the way to a lasting Peace.

Our Duty to India

India, for example, is one of the world's greatest problems, and at least to the partial solution of the Indian problem every Theosophist should, I think, be addressing himself, throwing upon it the light of his great Theosophical Truths. Up to a certain point the Indian problem is a problem for every nation, for upon its happy solution depends in large measure the future of the world. But fundamentally India must be able to solve her own problem—"Nations by themselves are made"—though Britain is in duty bound to give her all possible help. If India and Britain between them are unable to solve India's problem, which is Britain's problem, too, then, but only then, may it be necessary to call in the aid of other nations, and such a course would be a shame both to India and to Britain.

A Theosophist need not be a politician in the ordinary sense of the word, nor need he be a votary of some particular faith. He need not feel obliged to give his assent to a particular

political platform. But he must always be a truly enlightened patriot, a lover of his Motherland, and in some degree of all lands, enlightened by the Sun of Theosophy and its reflection in Theosophy's many aspects. In one department of his country's life or in another he must be strenuously and Theosophically at work, ever intent upon the service of the Plan as he is able to understand it and upon a soldierly cooperation with the Inner Government of the world, the Lords of Growth, Ministers of the Will of God.

And may I add that I would apply every paragraph in this address to young Theosophists, upon whom the Society must rely for that great future to which I refer as I close? I do indeed place my trust in my younger fellow-members, for they are the hope of their future as we old members have been the hope of the future which was ours when we were young. If we elders have fulfilled the hope which was ours, then the future of the youth of today will be our future too, and we shall be young in spirit with the young in years. So shall there be no dividing distinction between the young in years and the old in years, for both will be young in spirit—one group holding aloft the Flag of Theosophy, the other helping to hold it aloft and preparing to bear it worthily forward when the time comes for the hold of the elders to weaken.

Let Theosophists young and old be ardent channels for the Light of Theosophy and for the Power of their membership in The Theosophical Society. Let them ceaselessly cause this Light and Power to shine wherever they may be living, not in a spirit of proselytization, but in a spirit of respectful but eager helpfulness, knowing in our hearts that we have Truth that is needed by all without exception.

We do know that as the Truths of Theosophy are applied they will help to give Right Freedom where Freedom is needed, Right Strength where Strength is needed, Right Peace where Peace is needed, Right Justice where Justice is needed, and the Truth and Unity and Brotherhood which are needed everywhere.

The world shall be purged of war as the Truths of Theosophy gain increasing acceptance. India and China shall enter into their Right Freedom as these Truths gain increasing acceptance. The great Commonwealth of the East and of the West, with, perhaps, notable additions, will, as these Truths gain increasing acceptance, become a mighty world power for Brotherhood. All enslaved countries will arise

from their slavery as these Truths gain increasing acceptance. And the very countries which have allowed the forces of evil to subjugate them to cooperation in horrible purposes will gradually win escape from the clutches of these malignant and soul-destroying horrors as the Truths of Theosophy gain increasing acceptance in their midst.

Cruelty, too, which is so rampant in the human kingdom and between the human and the sub-human kingdoms, is the direct cause of war and of all other ills, and will so long as it lasts give rise to wars and other evils, shall give way to brotherliness and compassion as the Truths of Theosophy gain increasing acceptance. Similarly shall the evil of ugliness give way to culture and refinement as these Truths dispel its darkness.

As cruelty and ugliness diminish so will the world advance towards Peace and Freedom and Contentment, but only then.

Let statesmen give of their statecraft. Let politicians give of their political persuasions. Let priests give of their priesthood. Let every citizen give of the wisdom and charity of his experience. Let all *give*.

Let Theosophists give of these as they may possess them. But never let them forget to give—more than ever in these days—of their Theosophy and of all that they derive from their membership of The Theosophical Society.

Each one of us has gifts to offer to aid in the solution of the problems for the existence of which most of us are directly responsible.

But those of us who are Theosophists make precious gifts indeed as we select from the vast storehouse of Theosophy and of the power incarnating within The Theosophical Society such gifts as shall, if accepted, work magic in helping to save the world from war and from all other ills.

Many of us, I know, have thus been at work for years, and the more strenuously since the second World War began. But more of us must be at work, especially in India where the urgency is far greater than anywhere else, even than in those lands which are most enveloped by the war. The future of the whole world

depends more than most Indian Theosophists realize upon the Theosophical service they are able to give to their Motherland in every field of her Estate.

Today is a great Day of Judgment for Theosophists in all lands. We are being weighed in the balance of our worth to Theosophy, to The Theosophical Society and to Those noble Elders who Themselves are ever giving gifts to the world and to all its kingdoms.

I pray that the Blessing of the Masters may so enter our hearts that not a single one of us may be found wanting.

Invocation to Helena Petrovna

And I invoke upon her Society the blessing of our incomparable leader and elder brother, Helena Petrovna Blavatsky, whose illuminated warriorship is sorely needed by the Society as it has to bear its present heavy burdens. And as I venture to invoke it I seem to know that the time has come for her mighty influence to re-pervade both Theosophy and The Theosophical Society, and with it other great influences from comrades of hers in her last incarnation.

I seem to know that the Society is on the threshold of a great renaissance in which many of those who have led us in the past will lead us again, either on this plane or on some other, but potentially indeed. The end of the war will begin a new life in a new world for Theosophy and for The Theosophical Society. Its leadership will be great again, and its membership will be strong as it has never been before, for both leadership and membership must be strengthened to be equal to the glorious service both must give if Theosophy is to be the cornerstone of the Temple of the World-Religion of the future, in which every Faith will shine as it has never shone before, and if The Theosophical Society is to be the corner-stone of the Temple of Universal Brotherhood in the outer world, in which every individual, nation and race shall find apotheosis.

To such great ends you and I, dear brethren, are working, and some day we shall surely see their fruition and be humbly thankful we had even the tiniest share in their accomplishment.

Men want mercy from God, but they are very merciless to millions of His dumb creatures to which they are like gods, "Little do they realize that the karmic cause of war is in great measure due to men's cruelties to animals and birds."

The Prophet

C. JINARAJADASA

Report (unrevised) of a talk at Adyar on April 10, 1941, the Prophet's Birthday.

MUHAMMAD, the Prophet of Arabia, was born in the year 570 of the Christian Era. His family was among the noblest of Mecca. He was a posthumous child, born after the death of his father, and his mother died when he was only six years of age. He was brought up first by his grandfather and then by his uncle Abu Talib.

At this time in Arabia, conditions were rather curious from our modern standpoint. First, there was no real religion such as we would recognize today, but there were many cults worshipping unshaped stones. Certain stones were considered objects of worship, one of which was called the Al-lat. Though there was much superstition, there was little akin to real religion. The position of women was very low. They were practically chattels and were transferred like slaves. When a man died his many wives became the property of his son. Furthermore infanticide, the killing of children, and especially of girls, was quite common. Living as they did among the warring tribes, they wanted only a certain number of women, but more males so that they could be fighters. So it was quite common to kill the little girls as soon as they were born.

But these tribes scattered throughout Arabia were all linked in their worship of Mecca, where there was a certain Holy Stone of meteorite origin, the Kaaba. Just as in Greece there were times of truce, during the Olympic Games, so during the periods of pilgrimage to the Kaaba all warfare ceased. Mecca is still the Center towards which, in parts of the world, Muhammadans turn at times of prayer.

Muhammad was a merchant and became the manager of the estates of a rich lady. He made two trips to Syria where he observed the conditions amongst the Jews. He was named Ali Amin, trusty. In his twenty-fifth year he married Khadija, who was a widow of noble birth, then forty.

Muhammad was very sensitive to conditions around him, and was what we would call today a visionary. During the course of his spiritual experiences He received a new message of the nature of an intense realization of God, apart from all the superstitions and practices of the tribes. He hardly believed these

revelations could be more than the imaginations of a disordered brain, and he thought he was going crazy. Khadija, his wife, was the first to believe in him. Then his cousin, Ali, and also his old uncle, Abu Talib.

His message was of a pure form of worship of God absolutely separate from that of image-worship. Very few listened. They laughed at him and called him a "dreamer." In the course of the first five years of his working and preaching only about fifty followers gathered around him. Because he denounced certain idolatrous practices, naturally he was subject to very great persecution. He was considered a revolutionary and against all established customs and all who believed in him were also persecuted.

Under his direction a certain number of his followers emigrated to Abyssinia where they were given protection by the Negus of the time. When the envoys of Mecca asked for the return of the refugees, the Negus turned to them and inquired what they had to say: The brother of Ali, the spokesman, made a reply memorable in the history of Islam:

"O King, we were plunged in the depth of ignorance and barbarism; we adored idols, we lived in unchastity; we ate dead bodies and we spoke abominations; we disregarded every feeling of humanity and the duties of hospitality and neighborhood; we knew no law but that of the strong, when God raised among us a man of whose birth, truthfulness, honesty, and purity we were aware; and he called us to the Unity of God, and taught us not to associate anything with Him; he forbade us the worship of idols; and enjoined us to speak the truth, to be faithful to our trusts, to be merciful and to regard the rights of neighbors; he forbade us to speak evil of women, or to eat the substance of orphans; he ordered us to fly from vices and to abstain from evil; to offer prayers, to render alms, to observe the fast. We have believed in him; we accept his teachings and his injunction to worship God and not to associate anything with Him. For this reason our people have risen against us, have persecuted us in order to make us forego the worship of God and to return to the worship of idols of wood and stone and other abominations. They have tortured us and injured us, until finding no safety among them we have come to thy country."

Needless to say the Negus did not return these refugees to Mecca. The persecutions continuing, the Prophet finally on the 16th of July, 622, made that Flight, or Hegira, from which the Muhammadan Era is dated. At Yathreb the Prophet was received with wonder-

ful enthusiasm, the city changed its name and was known as *Medina*, or the City of the Prophet.

It was during this period that He gave a charter of Rights to the Christians. He realized that the Christians had a belief in the Unity of God, and he did not wish in any way to have quarrels between his followers and the Christians. He attempted also to build a treaty of friendship between the Arabs and the Jews, for they both had the common tradition of looking backwards to Abraham. He did not want them to give up the worship of their God, but wished them to live side by side in friendship. But the Jews began to plot against him and he was forced to defend his people. So began the life of Islam as a militant faith. He returned victorious and became the ruler of the Arab tribes. He sent ambassadors to the various religions. In 630 he conquered Mecca and in 632 he passed away.

One of the problems of the historian is to attempt to understand why a magnificent teaching concerning the Unity of God should have become involved in a religion of imperialism, why Islam should have attempted to impose its faith on others, and in doing so, have taken the sword in hand. But history is confronted with similar problems in the case of most of the Great Teachers whose teachings have been transformed.

Such a fire was invoked by the teachings of the Prophet that like a flame it spread from country to country.

Here, in brief, we have the life-story of the Prophet who was simple at heart but full of intense humanity. Whether he would have approved of all that has happened in the name of his religion I do not know, but no religion had a loftier conception of God with no worship of form or symbol—the purest form of monotheism.

—From "*The Young Citizen*," April 1, 1942.

Occult Interpretation of the Bible

AMELIA BROOKS CHASE

TO delve into the hidden meanings of the Christian Bible we must follow the code of symbols that continue to unlock its buried treasure.

While *earth*, used as a symbol for the physical, occurs frequently, it by no means measures up to the number of times that *water* is used.

The Bible is soaked from cover to cover in both water and blood. It literally swims from Genesis to Revelation. From "the spirit of God moving upon the face of the waters" of Genesis to the "washing of the robes" of Revelation it is as wet as the ocean. And if these two liquids should run dry there are oil and wine to wet down the life of its characters. But water is by far the most frequently used symbol. And that is quite in keeping with man's nature for water as used in the Bible (and elsewhere) symbolizes the emotional or astral; the desire or feeling nature. Doesn't man live predominantly in his emotional nature? Aren't our movies, our plays, our songs, our operas, our symphonies, our fiction, our poems, our paintings, our advertisements all designed to appeal to our emotions because that is the largest part of our consciousness? Can you imagine a candidate, no matter how worthy, ever being elected to a political office on anything but an emotional

appeal? Man's emotional nature is the battle ground of his greatest fight at this stage of his journey from God down into the death stage of earth, the physical, and up through the mental and back home to God and eternal life.

Water appears to this writer to also have a double symbolism; that of distinguishing matter from spirit. The Theosophist has been able to solve many of the riddles of science by noticing that there is a double evolutionary scheme in process at the same time in an interlocking combination. This is the growth or unfolding of spirit within matter and the growth of matter because of its ensoulment by spirit; or the evolution of life and the evolution of form: that as the life expands it bursts the bonds of form and demands more complex and diversified forms for its expression. The Theosophist definitely proves this even to the satisfaction of the most skeptical.

Among the Biblical references to water, for which the word emotions may be substituted to bring enlightenment, is Jesus the Christ walking upon the sea. Does not the manifestation within an individual of the Christ's teachings enable one to walk calmly over the sea of emotions? Can not the waves, the emotions be stilled by the Christ consciousness? Can not Noah, the higher self, navigate in the ark, his

body, through the floods of earthly, physical and passionnal appetites and find peace by sending forth wings of aspiration that find a lighting place upon a mount?

Of these wings, birds and mountains we shall speak later. They are very significant.

The Psalmist tells us that He, the resurrected Christos within, leads man beside the still waters. What is this but the poise that comes from mastery of the emotions? "He gathereth together the waters of the sea" is so true when rightly understood. Not some remote being off in the skies, but the God wrapped in the robes that are man's bodies.

The hates, the rivalries, the jealousies, the lusts of the world, the "waters of tribulation" simply cannot trouble the human who knows God's Plan and definitely has set out to swing along with that Plan. The Theosophist studies that Plan.

In this limited space one may merely hint at the wide and deep significance of this water symbol. But there is one other phase of it that must receive attention and this is a sort of combination of the cosmic and the biological. This refers to the occasions when water is used to denote the plunge into the sea of matter of the great host of virgin spirits, this humanity, from the home of the Spirit. He has gathered us up from previous schemes of evolution and "spewed" us out, as it were, into a new experience; into virgin matter.

Here enters that much discussed point of the immaculate conception and the virgin birth, the literal interpretation of which has caused thinking, sensible persons to turn away in scoffing derision, and which results in the unthinking

Christian being unable to substantiate his position, either to his own reasoning mind or to that of others. When emotion sits on the throne logic and reason lie low and quiescent. Only illogical, irrational emotion has ever put forth the immaculate conception and virgin birth as actual physiological fact in the physical body of woman.

The Theosophist, however, knows that it is an actual cosmic fact in this way; spirit, when it first limits itself in a field of manifestation is pure and immaculate, the circle of its activity is pristine and virgin. As this pure spirit enters the sea of virgin matter, a divine COSMIC conception takes place.

The word matter is but a short step from *mater*, the Latin for mother; thus the virgin mother, queen of the sea (of matter).

All physical life came out of water; the primitive protozoa from the sea; the human foetus develops in water in the womb of the mother. Man's body and the earth upon which he lives is predominately watery.

Long before the Christian era, the ancient Egyptian initiates and illuminati taught their Mystery School pupils a water ceremonial symbolizing a new birth; a virgin birth; the birth within of what corresponded to the Christian era Christ, the anointed; a birth that was of an immaculate conception by the Holy Spirit. This birth was a new and deepened and expanded consciousness, a Christ child born of the spirit. Spirit is from the word *spirare*, meaning to breathe. Man breathes deeply at each new birth of consciousness within, born of water, the transcended, transmuted emotions, and the spirit (of the God within).

The Masters' Machine

GEOFFREY HODSON

THE Theosophical Society resembles somewhat a piece of mechanism, perhaps a watch, constructed by the Masters of the Wisdom. All members, lodges, Headquarters and Centers are, as it were, part of the mechanism and might well impersonally be regarded as such, though each has its unique place and special importance.

The more prominent members, the officers and lecturers of our Society, like the hands of a watch, may appear to be its most important and most active parts; at any rate they are most frequently seen. But in reality, valuable as they are, like the hands of the watch, they are no more important than the unobtrusive, yet

ever faithful workers who correspond to the hidden motionless screws upon which the movement of the hands of a watch depends.

More beautiful and intrinsically more valuable than the hands of a watch are the jewels, which normally only the watchmaker sees. In the mechanism of The Theosophical Society these jewels are represented by the unfailing loyalty and deep devotion of the rank and file of the membership throughout the world.

We may be sure that the great Engineers Who brought Their Society into existence know full well these shining jewels and duly appreciate the quiet yet effective parts they play.

—From the bulletin of The Theosophical Society in South Africa.

The Purpose of War--II

C. R. McDERMOTT

(Continued from February)

IT is said that in all the world there is only one thing that is always a sin, and that is stagnation, the refusal to change. When an individual becomes too attached to objects or persons, when his daily life is fixed unswervingly in a physical, emotional, mental or spiritual routine, and when he fearfully or combatively resists all change or new experiences, then there will come to him sickness, tragedy, disaster, and various calamitous misfortunes, all designed to shake him out of his stagnation. For man is not born to gather sweet moss in a comfortable rut; man is born to grow vigorously through new experiences. The only sin is resistance to change.

This is equally true of nations. When a nation becomes too rigid or formalistic in its social, political and religious systems, becomes enslaved by the customs, institutions, or methods of the past, becomes unwilling to adapt itself to a changing world, then that land is shaken by some form of natural catastrophe, or devastated by war. God is not concerned with ancestral glories or social distinctions, nor with buildings, cities, or farms; God is concerned only with the spiritual advancement of human beings. If a nation is too enchained by its traditions, it is not of much use to its people, no matter how splendid it may seem outwardly. War comes to awaken it from its dreams of the past; and the invaders generally rejuvenate such a people, restoring them to vigor and fluidity, and giving the nation a new lease on life. Always, the determining factor in the history of any nation is that condition which forwards the evolution of its people.

For example, there is India. India is the most rigid and tradition-bound of nations. No other area on earth has seen so many natural catastrophes and so many wars. India must be blasted out of her social, religious, cultural and racial stagnation; this may be done by some upheaval of nature, by revolution, or by another of the perennial invasions which sweep that land. It would be ironic if India, unable to unite through spiritual ideals, were to unite through hatred of the new invaders. However it may be brought about, growth for India at this time is Unification.

Another instance of stagnation is the society of Eighteenth Century France and Europe. Change was forced by the French Revolution.

The American Civil War, and to some extent the English Civil War, are other cases where war broke up static social systems. The Spanish-American War (1898) put an end to the too rigid and lifeless Spanish colonial policy which was choking the growth of the subject peoples.

These wars, and dozens of others, all smashed some form of stagnation, and restored vigor and fluidity to the devastated lands. When a people is vigorous and freed from the restrictions of the past, all kinds of growth and expansion are possible. The Guardian Angel of a nation is ever striving to have its life in a state of change and flow. War is thus a destroyer of the status quo.

Another purpose of war is to create among people the sense of unity, or the consciousness of nationality. War is a nation-builder, both by aiding its birth, and by maintaining its existence.

We are apt to see no significance in the fact that just about every nation on earth was born through blood and fire. Just as blood flows at the birth of an individual, so there is blood-letting at the birth of a nation. By way of illustration we might regard the Japanese invasion as giving the Philippine Republic its baptism of blood.

A related purpose of war is to maintain and reanimate a nation. Nothing seems to unify a national spirit more than war. Another, though quite secondary force for unity, is loyalty to the King or Leader. Let us mention a few examples. England's medieval wars with Scotland welded the proud Scotch into a nation. The Hundred Years War carried France toward nationhood. Japan's invasion of China greatly accelerates the unification of China. We have also seen the thing happen in our own country. In 1895 Congress and President Cleveland were at odds about everything, but as soon as war with Britain threatened, Congress supported him unanimously. And we still remember the Congressional unity of December 8, 1941.

A moral substitute for this unifying effect of war must be found before the peace-ideal can be firmly established as a national and international policy. I feel that Americans are evolving just such a substitute in Humanitarianism. Whenever disaster strikes somewhere in the

world a wave of generosity and compassion sweeps over this country, and we are temporarily united in the impulse to relieve suffering. I regard this as one of the most inspiring facts in history, for it shows that we are attaining a National Unity through love which has heretofore been achieved only through fear and hatred.

The unifying effect of loyalty to the King or Leader finds no exact parallel in our history. The only things at all resembling this are the President's Birthday Balls. They do inspire a degree of unity among us, but not because he is our leader, but because he sponsors something that touches the philanthropy within our hearts.

Another purpose of war is the settlement of races in selected regions. The launching of new racial stocks and the founding of nations were always attended by wars. The migrating tribes had to fight their way to the Promised Land, littering their routes with battlefields. Such fighting was part of the evolutionary process of Natural Selection; only the strong, the fit and the skillful could survive the testing. The race was strong and virile and energetic as a consequence.

A few historical references are illustrative. Mighty Rome in the Fifth Century was stagnating, so the young and virile Germanic peoples overwhelmed her and occupied her lands. Several centuries of fighting among themselves established the racial strains of the nations of modern Europe. In the building of the British Empire there seems to have been an attempt to do part of the work peacefully. It was desirable that the Anglo-Saxons have an infusion of Norman-French blood and culture, so quite a number of Normans were brought to England as guests in 1050, but the proud Saxons scorned their culture and would permit no inter-marriages. The preservation of Saxon Eng-

land was of no concern to the Manu; He was interested only in founding the British nation. So, peaceful means having failed, war with the Normans came in 1066 as a means to the desired end. Evolution must go on; if not by the easy road of peace, then by the hard way of war.

When we come to the United States and the beginning of the Sixth Sub-race we see that the peaceful method is more successful than ever before in history. True, we did have wars with Indians, and the Civil War was partly to eliminate some undesirable traits in the new race; nevertheless, the peaceful way is predominant.

Immigrants come voluntarily and contribute their heredities to our race-stock. In the olden days these desired peoples would have been brought here as invading armies. The Irish, German, Scandinavian, Italian and Slavic "invasions" would have been military events, not rhetorical phrases. This way of carrying out the Manu's plans has little historical precedence. It is a promise of the future when nations consciously participate in the Great Plan.

This fact is neither accidental nor imaginary. We can see a continuation of it now in 1942. The Great Plan seems to call for a blending of American and Australian blood, so we are impelled to send troops to Australia, and already there are many marriages. Probably there are other ways of drawing the two nations together; but since none other has yet appeared, we are left with the thought that one of the purposes of this war is the inter-blending of these two peoples. Be that as it may, it seems to be a fact that the Sixth Sub-race is being born through voluntary mixtures of many bloods and cultures. This indicates that one of the objects of war can be accomplished peacefully; and thereby one more of the purposes of war is removed.

(To be Continued)



To every man who understands where comes peace, no matter what storms rage around him. No matter what is the stress of his duty, or of his suffering, there is for him a central point of his life full of a peace, which has wrapped up within it a great joy, which has nestling in its heart a great beauty, because he wills rightly.

—C. JINARAJADASA

The Olcott Foundation

EDWIN N. LORD, *Chairman*

MORE than ever, during these world-stirring times, is it important that the light of the Ancient Wisdom be kept ever shining for men to see. One very practical way in which Theosophists may tend this light is by putting into concrete form the Light which burns within their hearts. The Olcott Foundation affords encouragement and opportunity for just this purpose. This Foundation has for its object the fostering of creative expression and the spirit of research. Men need Theosophy, for one can never solve the problems of life until one learns what life is for; one can never find the goal of life until one knows the object of one's search.

A few years ago, our National Vice-President, Mr. James S. Perkins, wrote:

"Beautiful stories lie buried in the heart of many a Theosophist, which, if simply told, would convey glimpses of high vision to readers. We wonder if some of these may be discovered. Inspiration for youth may find no better channel than vivid dramatization in poems and short plays. Humanity is hungry for Theosophy, but Theosophy must be drawn out of its own heart and nature—enticed forth—not preached out. Let Beauty educate.

"Such an effort must be truly a labor of love. Little reward can be held forth as incentive. In this material age many an artist's ideal has been to 'paint, or sing, or carve the thing thou lovest, though the body starve.' The noblest experiences are too priceless for barter; the best that we have we prefer to give freely. The Cause of Theosophy asks for our best freely given."

The Olcott Foundation Committee feels that it should be made clear that lectures, or other original material, are acceptable even though they may have been presented previously in some lodge. Lodge Officers, review the original work produced in your group during the past year and see if some member has not presented some offering worthy of being shared with the national organization. The activities comprehended by the Olcott Foundation include:

1. Public Lecture
2. Short Story
3. Poetry
4. Drama
5. Symbolic or Mystical Painting
6. Musical Composition
7. Radio Script

Successful contestants in each class will be given the Olcott Foundation "Award of Merit," and so far as is practicable winning entries will be given a place on the Summer Sessions program. In the case of the Olcott Lecture, the winning entry will entitle its author to be the guest of the Section at the Annual Convention, with a place on the Convention program.

The following general and specific rules shall apply:

General Rules

Manuscripts submitted for the contest shall be typewritten (except musical entries) in duplicate, and shall not bear the name of the author. They shall be sent to the National Secretary of The Theosophical Society in America, who will keep a record of entries submitted and the names of the contestants. The National Secretary shall deliver such entries to the Committee of Judges, each with a code number only attached, so that the identity of the contestant is not revealed. The Theosophical Society in America shall have the right to publish, or otherwise to use, any manuscript submitted. Manuscripts not required for publication or recording and accompanied by return postage will be returned, but no responsibility for loss is assumed by the Society.

In submitting entries contestants should bear in mind the purpose of the Foundation. Entries should have a theme bearing directly upon some phase of Theosophy, enlightening or inspiring a new understanding of its teachings or a greater dedication to its work. Awards will generally be made on a competitive basis. The judges may, however, withhold award in any division if entries submitted are not considered to be of the necessary standard of excellence to receive such recognition, and they may make award to an entry having no competition if such entry is considered to have sufficient merit. So far as practicable, and at the discretion of the committee, winning entries will be given a place on the Convention program.

Specific Rules

I. PUBLIC LECTURE

a. *Subject*: "Bearing directly upon some phase of Theosophy, enlightening or inspiring a new understanding of its teachings or a greater dedication to its work."

b. *Length*: 45 minutes for delivery.

c. *Manuscript*: Typewritten, double-spaced, in duplicate.

2. SHORT STORY

a. *Subject*: "Bearing directly upon some phase of Theosophy, enlightening or inspiring a new understanding of its teachings or its application to the problems of daily life."

b. *Length*: Not exceeding 6,000 words.

c. *Manuscript*: Typewritten, double-spaced, in duplicate.

3. POETRY

a. *Subject*: Within the general rules as given above, the author is left free to present his, or her, individual message.

b. *Length and Form*: Discretion of the author. Length, however, is not to be considered as a substitute for strength or artistic quality.

The committee at its discretion may make annual rules for the division of this subject into two classifications, long poems and short poems, announcing such annual rules each year in the February or March number of THE AMERICAN THEOSOPHIST.

c. *Manuscript*: Typewritten, double-spaced, in duplicate.

The criterion will be the perfection of the poem as a rhythmic expression of truth and beauty.

4. DRAMA

a. *Subject*: Must portray directly or indirectly, some Theosophical concept as stated under the general rules.

b. *Length*: One Act Play—20 to 40 minutes.

c. *Manuscript*: Typewritten, double-spaced, in duplicate.

5. SYMBOLIC OR MYSTICAL PAINTING

a. *Subject*: The artist is to present a mystical or symbolical interpretation of a subject of his own choosing. (The committee at its discretion may submit a definite problem as the subject for the year.)

b. *Size*: Not to exceed 24 by 36 inches.

c. *Medium*: Any medium may be used that has color.

6. MUSICAL COMPOSITION

a. *Subject*: Songs to be written on Theosophical subjects, but instrumental numbers are left to the discretion of the composer, Theosophical themes to be used if possible.

b. *Length*: Requiring no longer than 10 minutes to render.

c. *Medium*: Solo instrument or voice, with or without accompaniment.

d. *Manuscript*: Twelve-line manuscript paper. One staff to be skipped between each line of music. Ink. Visible notes.

7. RADIO SCRIPT

The purpose of this division is to encourage the production of programs which will be suitable for radio broadcasting or in the preparation of recorded transcriptions for reproduction in lodge meetings for the public or members.

a. *Subject*: Bearing directly upon some phase of Theosophy, enlightening or inspiring new understanding of its teachings or portraying some Theosophical concept.

b. *Form*: Scripts may be submitted under either of two classifications:

(1) Dramatic Programs, including material of a fictional or historical nature, treated as a radio play, as well as lecture and discussion programs in which dramatic interludes are used to develop points made by the speaker or speakers.

(2) Educational Programs, including all other material, such as lectures especially written for radio purposes, round table discussions, question and answer programs, etc.

c. *Length*: Thirteen and one-half minutes, exclusive of opening and closing announcements. While the latter may be included, they will not be considered in judging scripts. Scripts must be timed accurately before sending them in, though they may be accepted if not of standard length.

d. *Manuscript*: Typewritten, double-spaced, in duplicate.

Of the more distinctly occult movements it is primarily Theosophy which in modern times has provided a starting-point and a practical method for occult investigations in this country. For many years it was the chief pioneer in the field of occult research. Hardly any of the leading investigators of spiritual science have not at one time or other been connected with Theosophy. Within the spheres both of occult study and moral discipline, Theosophy has probably achieved more within the last fifty years than any other single movement.

—ROM LANDAU

Meditation for April

DONNA SHERRY

"If you take up the right attitude to life, you will see that these outside things do not matter, and you will leave them alone to have their effect only on the outside of yourself."

—ANNIE BESANT

in Talks On At the Feet of the Master.

Quality to be understood and applied—CONTENTMENT

THE heart of this month's meditation is Contentment, and that Contentment is a most potent virtue is evidenced by the fact that it draws away one veil which hides truth. This is clear when the nature of Contentment is understood.

A key is found in the word itself, which comes from a Latin word meaning "to contain." If Contentment is thought of in relation to the Latin stem, its nature begins to be revealed. Contentment—a quality representing recognition by the individual of that which is contained in himself. *Content-ment.*

And what is it that the individual contains? Isn't it the results of all of his past actions, and feelings, and thoughts, results which show themselves as capacities, abilities, wisdom, even as limitations?

These are his *content*; and the act of acceptance of his *content* as his working tool is *Contentment*.

The quality of Contentment seems to be related to the present only, seems to have nothing to do with the future. It consists of the individual's recognition and *acceptance* of what he has to bring at the time to the solution of a

given problem, or to the implementing of a given task. His acceptance of the degree of wisdom, of the state of health, of the extent of riches, of the degree of freedom to act—all of which, and much more, reflect his *content* for the moment—is Contentment.

He may not like his *content*, which consists of his karma as well as that which he has become. He may determine to change it. But he still has the virtue of Contentment, if he goes about using his *content* to its fullest extent to serve the present need and is not rebellious or unhappy about it.

Where there is *Content-ment*, truth is not veiled by wish-thinking, by pretense, by selfish desire. What is to be done and what there is to do it with is seen as clearly as it is possible for the particular individual to see it.

And it seems that acceptance of his *content* should bring steadiness to the individual. He would know his limitations as well as his strength, and there would be complete assurance as he applied both. Knowing that his *content* is of his own making, he would know he can increase its measure and its potency, and that knowledge should bring him serenity.

From the National Presidents Correspondence

DEAR EDITOR:

In your column, "Current Opinion," recently, a correspondent takes issue with Wendell Willkie's repudiation of the word "Tolerance," in its suggestion of superiority, and therefore of condescension. Your correspondent states that in the strict application that which he recognizes as a fine principle is in fact not feasible.

May I disagree with your correspondent, and point out that tolerance involves neither acceptance of another's faith nor repudiation; that it involves neither an attitude of superiority for one's own belief nor condescension toward that of another; that it is in fact not a position of

neutrality, but one of active interest and inquiry, a willingness to listen sympathetically to another point of view no less than to express our own; a recognition that where differences exist there wider knowledge may be discovered; that from the view another holds we may learn more than from any that is already our own; that wisdom comes from impartially placing the one beside the other and discovering how each may enhance or complement. Tolerance is a live human interest in another's way of thought, and in its broad sense is an active effort to understand and therefore to appreciate. It is the world's great need.

—SIDNEY A. COOK

Successful Service Series

X. Publicity

E. NORMAN PEARSON

THE road to success in any public undertaking is paved with good publicity. Good publicity means publicity of a quality that is commensurate with the product to be publicized and adequate in volume to produce the results desired.

While there are certain basic facts which have been demonstrated beyond possibility of doubt, yet every need has its variations and every problem calls for special study.

Publicizing Theosophy needs unusual care, for it is itself unusual.

Many methods of publicity are available to lodges; but three are outstanding. They are:

- (a) Personal contacts.
- (b) Direct mail advertising.
- (c) Newspaper publicity.

The progressive lodge will not neglect any legitimate avenue of publicity, so that it will become known in its community and its message, therefore, be the more widely spread. Advertising methods should be studied—really studied. Everything possible should be done to improve technique and to gain more results from efforts expended.

It is impossible to over-estimate the valuable work which can be done by individual members of the lodge. Friends can be told of coming events of especial interest. Some lodges have reported quite excellent results from definitely organized telephone campaigns. Each member undertakes to call a certain number of people on the telephone. It may be possible that, if a canvass were made among those interested in Theosophy, many might be glad to be placed on a special list to be called in that way.

Direct mail advertising is one of the most productive methods of work. But the mailing list must be kept up to date. This avenue does not bring in new people, but it does keep up the interest of the old ones and draws them closer to the work of the Society.

Newspaper advertising is essential to the lodge which wants to go forward. It is, without doubt, the most prolific source of new material. Most newspapers run a "Church Page"

every Saturday and on that page rates for display advertisements are much lower than the normal rates. It has been argued that The Theosophical Society is not a church and therefore should not use such a page. However, let it be remembered that it is a religious body, although it is also more than that. But the greater must include the less.

To be effective, advertising must be continuous. Its effects are cumulative. It should be definitely programmed and problems of finance considered and arranged for. One lodge, which has a membership running into three figures, has advertised in one or more of its daily papers, once a week, for twenty years without a break. Result: it is known and respected in its community: its meetings are well attended and a visiting lecturer is always sure of a large audience. When it started advertising, this lodge had fewer than thirty members.

But; a word of warning!

Better, perhaps, that publicity be absent than that it should be of a caliber unworthy of the Cause. If a mimeograph must be used, take care that the production is attractive and is entirely legible. In expert hands this method of duplication can be made very attractive. But in the hands of an inexperienced amateur (though he may be motivated by a devotion high as the heavens above) it can produce results strange and unlovely.

All display advertising, whether for the newspaper or for the mails, should be carefully compiled, so that all essential data is given but not an unnecessary word is used. Outstanding facts should be set out in type as large and bold as space will permit. With the lesser data in smaller letters, each will emphasize the other by contrast. If at all possible, the Publicity Agent should make a habit of taking all publicity material to the local newspaper personally and making direct contacts with the Advertising Manager and the Church (or other) Editor every time. This develops a personal relationship with the Society which is most valuable.

"It pays to advertise." Theosophy is no exception.

A man can fail many times, but he isn't a failure until he begins to blame somebody else.

—Buffalo News

Excerpts from "The Secret Doctrine"

Compiled by May Kyle Willatsen

DID the Ancients know of Worlds besides their own? What are the data of the Occultists in affirming that every Globe is a Septenary Chain of Worlds—of which only one member is visible—and that these are, were, or will be, "man-bearing," just as is every visible Star or Planet? What do they mean by "a moral and physical influence" exerted on our Globe by the Sidereal Worlds?

Such are the questions often put to us, and they have to be considered from every aspect. To the first of the two queries the answer is: We believe it because the first law in nature is uniformity in diversity, and the second is analogy. "As above, so below."

© © ©

Now what are the proofs thereof? Beyond inferential evidence and logical reasoning, there are none for the profane. To the Occultists, who believe in the knowledge acquired by countless generations of Seers and Initiates, the data offered in the Secret Books are all-sufficient. The general public needs other proofs, however.

© © ©

Unconsciously, perhaps, in thinking of a plurality of inhabited "Worlds," we imagine them to be like the Globe we inhabit, and to be peopled by beings more or less resembling ourselves. And in so doing we are only following a natural instinct. Indeed, so long as the inquiry is confined to the life-history of this Globe, we can speculate on the question with some profit, and ask ourselves, with some hope of at least asking an intelligible question, what were the "Worlds" spoken of in all the ancient scriptures of Humanity? But how do we know (a) what kind of beings inhabit the Globes in general; and (b) whether those who rule planets superior to our own do not exercise the same influence on our Earth consciously, that we may exercise unconsciously, say on the small planets (planetoids or asteroids) in the long run, by our cutting the Earth in pieces, opening canals, and thereby entirely changing our climates? Of course, like Caesar's wife, the planetoids, cannot be affected by our suspicion. They are too far, etc. Believing in Esoteric Astronomy, however, we are not so sure of that.

But when, extending our speculations beyond our Planetary Chain, we try to cross the limits of the Solar System, then indeed we act

as do presumptuous fools. For, while accepting the old Hermetic axiom, "as above, so below"—as we may well believe that Nature on Earth displays the most careful economy, utilizing every vile and waste thing in her marvelous transformations, and withal never repeating herself, so we may justly conclude that there is no other Globe in all her infinite systems so closely resembling this Earth, that the ordinary powers of man's thought should be able to imagine and reproduce its semblance and containment.

© © ©

But even more. The ordinary man has no experience of any state of consciousness other than that to which the physical senses link him. Men dream; they sleep the profound sleep which is too deep for its dreams to impress the physical brain; and in these states there must still be consciousness. How, then, while these mysteries remain unexplored, can we hope to speculate with profit on the nature of Globes which, in the economy of Nature, must needs belong to states of consciousness other and quite different from any which man experiences here?

And this is true to the letter. For even great Adepts (those initiated, of course), trained Seers though they be, can only claim thorough acquaintance with the nature and appearance of planets and their inhabitants belonging to our Solar System. They know that almost all the Planetary Worlds are inhabited, but—even in spirit—they can have access only to those of our System; and they are also aware how difficult it is, even for them, to put themselves into full rapport even with the planes of consciousness within our System, differing as they do from the states of consciousness possible on this Globe; such, for instance, as those which exist on the Chain of Spheres on the three planes beyond that of our Earth. Such knowledge and intercourse are possible to them because they have learned how to penetrate to planes of consciousness which are closed to the perceptions of ordinary men; but were they to communicate their knowledge, the world would be no wiser, because men lack that experience of other forms of perception which alone could enable them to grasp what they might be told.

—"The Secret Doctrine," Adyar Edition, Vol. IV, pp. 269, 270, 271.

The Theosophical Order of Service

An Appeal for Help!

A GREAT military leader once said, "In time of peace prepare for war." Is it too early now, in time of war, to prepare ourselves for that peace which must some day surely come? Or is it sufficient at this time to concentrate all our efforts on winning this greatest of all wars? Many people believe the latter to be true. Undoubtedly, every effort must be made; for victory is not yet within the grasp of the United Nations, and the road to that victory is long, with the final outcome anything but a certainty. These things we must keep well in mind, and the effort and the will to win must not for a moment flag. So also must we willingly accept far greater sacrifices than any we have yet been called upon to undergo. Yet all this effort, all the suffering and terror, all the bereavements, all the sacrifice will have been in vain unless the cessation of war is followed by such peace terms as will preclude the possibility of another such war among nations. The one formula by which this can be obtained is the practice of universal Brotherhood among nations as among individuals.

And is it not easier to fight a war with a clear cut objective in view? The United States has had such an objective in all its previous wars. The Revolution was fought to free the colonies from despotism; the Spanish American War to liberate Cuba from Spanish tyranny; the Civil War to liberate the slaves; the first World War to "make the World safe for democracy." All previous wars in which the United States has engaged have had a high objective, and in following such objectives we have won. Even our enemies, the Axis Powers, have a well formulated objective; the New Order for Europe, proclaimed by Hitler and consistently followed in the "liquidation" of the Jews, the Poles, and all peoples whom Hitler considers anti-Germanic. This is the monster we are fighting against, not the people of Germany, Italy or Japan, except as they personify this abhorrent ideology. Shall we be content merely to defeat this monster and to bring to a sudden end the armies of Hitler and his Allies? To perform a surgical operation on the disease without removing its cause?

We can be certain that never again will we return to conditions that prevailed before this

country entered the strife; either economically, socially or politically; even our mental concepts and spiritual values will have changed. Who can doubt this when looking in retrospect over the period between World War I and the present greater World War? Can our manner of living during that period be likened to our life before 1914? And if such a change occurred after the first conflict, how much greater must the change be after this war!

Yet the average American is not awake to the inevitableness of such a change. The great majority of our people long for the status quo ante bellum, even as they expected the old conditions to return after each of the previous wars in which we have engaged; for human nature continually desires that with which it is familiar.

I have recently been appointed as National Head Brother of the Peace and Reconstruction Department of the T.O.S. I believe it to be the first duty of this department to educate the American people to the knowledge of the futility of such a poor hope, and to bid them to look ahead to a "New Heaven and a New Earth"; to create a desire for such a peace as shall forever preclude such another strife. In this effort I shall need the assistance of every Theosophist in America. It is my hope that every federation, and every lodge will appoint a brother who will energetically carry on this work in his special locality. Will every federation and lodge Head Brother, and wherever such officers do not exist, the lodge President, contact me at the address given below?

As to the objective itself: We are all familiar with Dr. Arundale's concepts, which are far better formulated than any I could hope to produce. President Roosevelt has perhaps key-noted the American way in the "Atlantic Charter" and in his "Four Freedoms." Many others have offered detailed plans, all of which possess many meritorious ideas; or it may be that the final plans have yet to be formulated. However that may be, none of these concepts can come to fruition until the majority of the American people realize the tremendous necessity of such planning. This, I propose, is the task we have to perform, to awaken the popular mind to this need. May I have your help?

(Continued on page 96)

Theosophy in the Field

BESANT LODGE (Cleveland). "Mdme. Emi de Bidoli gave one of her splendid interpretations of opera in March, calling it *The Esoteric Meaning of Goethe's Drama (Faust)*. She illustrated her talk by playing Marguerite's Prayer, and one of her pupils sang Faust's love song to Marguerite. In Cleveland's Opera Week *Faust* will be sung, and her lecture was helpful and timely."

BROTHERHOOD LODGE (New Orleans) had a very interesting Adyar Day Program, with Mrs. Val L. Wertz speaking on "The Spiritual Force of Adyar," following which the members contributed to the fund of the Adyar Committee. The lodge reports that their series of programs on "The Twelve Great World Teachers" is proving most valuable.

COLUMBUS LODGE members enjoyed a talk on "Reality" by their President, Mrs. Jennie E. Bollenbacher, recently, and welcomed an address by Lt. Col. Frank E. Noyes, former President, on "Food and Nutrition," giving the latest findings of Army Medical research concerning the importance of vitamins.

COPERNICUS LODGE (Chicago) celebrated Adyar Day on February 17 with a musical program by Mrs. Frank Tezky and Miss Dorothea Smolenski, and addresses by Mr. Stanley Orszula and Mr. Steve Fijalkowski.

COVINGTON LODGE is finding their new member, admitted in February, an asset to the lodge program. Mrs. Edna White "presented a well-written article, entitled, 'Initiation and At-One-Ment.'"

DETROIT LODGE: "We used 'Adyar Day' as the inspiration for the Sunday evening meeting (public), and, using the modern convenience of the loud speaker system, presented some of our leaders, past and present, via the etheric waves. Speaking to us by proxy (the voices being those of three of our members) were Colonel Olcott, Madame Blavatsky, and Dr. Besant. Mr. Leadbeater came to us through his own recorded voice, as did Dr. Arundale, also. Pictures of these leaders were on the screen when they spoke, and pictures of Adyar itself were shown. After the showing of colored pictures of Olcott, the meeting was closed with a recorded message from Mr. Cook."

LANSING LODGE is studying *Where Theosophy and Science Meet*, under the leadership of Maj. Leroy E. Gardner.

LONG BEACH LODGE serves a vegetarian dinner every first Thursday, at one of which the Rt. Rev. Charles Hampton and Mrs. Hampton were guests recently, with Bishop Hampton addressing the meeting which followed. Tea Table Talks are presented twice a month, with Mr. A. F. Knudsen and Mr. Gordon Forbes as the speakers.

LIGHTBRINGER LODGE (Washington) continues to hold its public Open Forums each week, preceded by a Members' meeting. Mrs. Jessie Crum, of Casper Lodge, gave an inspiring talk on "The Buddha" early in March, and Mrs. Ludavene Rauzi discussed "The Work of Christ in the World Today."

MARYLAND LODGE (Baltimore) members, under the direction of Mr. Elwood Davis, are learning to understand more thoroughly the meaning of attention without tension, as portrayed by Ernest Wood in his book on *Concentration*. By the time Mr. Davis is through, judging from the amount of interest already taken in the subject, Maryland Lodge will indeed believe in the old saying, 'Hitch your wagon to a star!'"

OJAI VALLEY LODGE celebrated the birthday of C. W. Leadbeater on Adyar Day, and it is reported that Miss Poutz's reminiscence of her acquaintance with C.W.L. was the highlight of the program. Among other things, Miss Poutz told of C.W.L.'s first visit to New Orleans in 1904 and of how she submitted to him a review of *The Path of Discipleship* which she had written. He returned it with the remark that the only original things he found in it were two misspelled words. Miss Poutz was not disturbed by this criticism. She admitted that the article was not original and that the two words were misspelled. From that time on he was very friendly and corresponded with her until his death.

OLCOTT LODGE members contributed to a program in appreciation of Mr. Jinarajadasa in March, reading from the book which he considers his best, *The Divine Vision*, and offering personal expressions of appreciation.

PATERSON LODGE: "This lodge is a center of quiet activity, its members and friends making an earnest endeavor to be of service and help to all in these stressing times of war. Since our city is the home of the Wright Aeroplane Motor, our men and women work on both day

and night shifts. For this reason our lodge meets on only the first Friday of each month. Mrs. Margaret Crume of New York has a class in practical occultism which meets twice a month. At each meeting the students receive typed lessons on fifteen separate slips of paper, one for each day. Being in a small, compact form, they are easily carried about and the student can study and dwell on them in spare moments that otherwise would be wasted.

PORTLAND LODGE members feel fortunate in having Mr. Fred Werth temporarily residing in their city. During February he conducted a series of Sunday evening lectures which are being followed by classes for inquirers.

ST. LOUIS BRANCH LODGE celebrated Adyar Day with an appropriate program on February 17, and during March enjoyed a quiz program with serious and humorous questions. The prize was a pound of coffee!

"ST. PETERSBURG LODGE has been dressing up. Nasturtiums in bloom and our new green lawn send out a note of spring to our northern Brothers. A new stone walk, the gracious gift of a member, invites all to enter and partake. We are actively engaged in the study of *The Inner Life*, and the work is progressing most successfully. On Friday evenings a *Secret Doctrine* student group meets under the supervision of Miss Marion Peterson. Fifteen minute contributions by members have comprised our recent open meetings and are proving very interesting and effective."

WASHINGTON LODGE: "One of the highlights of the year was the series of lectures given in January by Mr. James S. Perkins. The inspiration received from them will linger with us for a long time. February began with a lecture by Mrs. Harriet B. Mercer on 'The Joy of Service.' Mr. Hugh F. Munro, of Philadelphia, gave a lecture 'Our Psychic Safety Valves' and an illustrated talk 'Out Among the Stars.' Miss Leila May Taylor gave us another of her interesting lectures on Shakespeare, 'Portia, The Type of the New-Age Womanhood,' and J. Smith Tassin gave his third talk in a series on the Grand Council of the Seven Sages, 'Kaspar, Sage of Persia.'"

The Florida Federation

Because of travel restrictions the Florida Federation is not planning its usual spring meeting, but the members have initiated a Round Robin Scrap Book as a method of sharing their thoughts, clippings and helpful suggestions on various subjects. Ft. Lauderdale Lodge has set a useful example in placing a neat wall pocket of Theosophical booklets in

the training camps and C. of C. rooms, and Mrs. Dora Gideon, President of Lakeland Lodge, is doing effective personal work at the U.S.O. room.

The Northeast Federation

Over the February 13-14 week-end, the Northeast Federation gathered as guests of New York Lodge for what will probably be remembered as the coldest federation meeting in history. A high wind brought the sub-zero weather into the building and members sat huddled in their over-coats and longed for woolen socks. But everyone had a grand time. Only the temperature was affected—certainly neither the warmth of our welcome nor the enthusiasm of the visiting members.

The date was chosen to coincide with Mr. Perkins' visit to New York, both for the extra pleasure of being with him and the advantage of the national point of view, which Mr. Perkins presents with tact and appreciation for the other person's ideas.

The program opened Saturday evening with a brief but cordial welcome from Mrs. Dora Kunz, President of New York Lodge, and a short address by the Federation President, Miss Marion Swift. The evening was then devoted to a symposium, "What is the Best Type of Lodge Program for the Public?", with Mr. William J. Ross as Chairman. This was an informal discussion by representatives of the lodges and proved of real value.

On Sunday, after the business meeting, a delicious vegetarian luncheon was served by the New York Lodge members, and in the afternoon members gathered for another symposium, this time with Mr. John A. Sellon as chairman. The subject was: "How Can The Theosophical Society Contribute Toward Securing a Valid Peace?" Mrs. Douglas Wild received a round of applause for her constructive suggestions concerning an objective program which the Society might organize with other idealistic groups. More will surely be heard of this.

Tea was served at 4 o'clock, and at five, Mr. Perkins brought the Federation meeting to a close with his public lecture, "The Cosmic Commonwealth."

In spite of the difficulties of travel, nearly every lodge was represented and three members came from Washington to help with the program. Altogether it was a most successful federation meeting, and members went home with fresh ideas and enthusiasm to carry on with renewed vigor a work which is of first importance in a world whose values need the direction and guidance which only the Ancient Wisdom can bring.

—MARION SWIFT

Theosophical News and Notes

Convention Dates

The Board of Directors has declared that the Convention of 1943 shall run from Friday evening, July 16, to Tuesday, July 20, and be followed by Summer School commencing the evening of the twenty-first and concluding on the twenty-seventh.

This represents a departure from the practice of previous years in that registration will take place on the Friday and the reception that evening instead of Saturday, as usual. The thought leading to this decision was that it accords with the government's desire that week-end travel be avoided, but it has the distinct additional advantage that Chicago and other local members who are able to attend only during the weekend, will find both Saturday and Sunday full Convention days, whereas under the former arrangement Sunday only provided a full Convention program.

The Asala Festival falls within the Convention period.

The program is in the course of preparation. It will be very much a member Convention, with less of addresses and more of discussion, and there is already the certainty that it will be a good Convention, with a good attendance and much to be enjoyed. It will present to us an unusual duty, not only to carry the Convention ourselves with our own strength and our own talent, but to fulfill the need expressed by Mr. Jinarajadasa last year, as follows:

"Wherever Theosophists gather together with their spirit of intense friendliness and good will, they make themselves a channel for the pouring down of the great forces of the Elder Brothers of mankind. And in a period like this, when your great country requires so much more understanding, it would be a calamity if Theosophists did not gather."

Toward Burning the Bonds

The National Treasurer is calling for redemption (payment) Building Bonds in the amount of \$3,600, thus reducing the remaining indebtedness below \$15,000. The balance is low now, so low that a whole-hearted effort in these days of larger incomes might easily eliminate the debt entirely.

Donations to any of the Society's purposes are deductible in determining net income income for Federal Income Tax payment.

Shipping Clerk Wanted

H. P. B. proclaimed as one of the foremost duties of Theosophists the distribution of our literature. An approaching Staff vacancy provides an opportunity for someone, male or female, to participate in a large way in that vital Theosophical service. Those who like books, their handling, packaging, labeling, etc., and who can do filing and incidental office work, should apply to Headquarters.

Successful Service Week-end Report

The Successful Service Week-end Report has been mailed to the president of each lodge, to each member who attended the gathering, to each National Director, to federation presidents, to Dr. Arundale and Mr. Jinarajadasa, and to the General Secretaries of all the other Sections with whom communication is possible.

It is hoped that this fine report will be brought up for discussion in the program of every lodge.

Theosophy in South Africa

The program of the Convention of The Theosophical Society in South Africa just received, shows that it occupied the two days of January 1 and 2, with Mr. Kruisheer, General Secretary of The Theosophical Society in Holland and Presidential Agent, in the Chair. Besides essential business, there were two lectures by Mr. Kruisheer on "Theosophy and Occultism," and "Towards a Better World," and two discussions on the subjects "Mere Goodness is Not Enough," and "Are We Theosophists Practical?" The Convention was held at Cape-town, and included a picnic on the shore opposite a member's home. Miss Clara Codd was re-elected General Secretary.

"The Objects" in our Lodges

Some lodges have already responded that they would like to have an attractive card setting forth the Objects of the Society for display in their lodge halls. We would like to hear from all, so we may know how many to order, and would like the lodges to suggest the most suitable size for the purpose.

Wanted—"The Lives of Alcyone"

The Theosophical Press has received an urgent request for a copy of *The Lives of Alcyone*, and would like to hear from a reader who is willing to make his copy available.

Interesting to Note

It is interesting to note that contributions are coming in to some of our old funds. Payments on pledges of many years ago are being made. They are not large amounts, but if all members would remember their past obligations, and if those who have none would be generous to our several current funds and needs, it would be wonderfully helpful.

Since the cessation of "drives," we have perhaps forgotten that all the purposes for which drives were at one time necessary still have to be fulfilled, and funds are essential for them all. The Society still has the following funds:

Field Work.

Refugee, *to assist members who escape from Nazi controlled countries.*

European Rehabilitation, *for the Post-War rebuilding of the Society in Nazi occupied countries.*

Helping Hand Fund, *assistance to indigent members.*

National Library Fund, *for the purchase of books for the National Library.*

Public Library Fund, *for placing Theosophical books in public libraries.*

"Service" Fund, *for the distribution of literature in the fighting services.*

War Relief Fund, *for war sufferers.*

Adyar Art Fund, *to pay for the Lincoln statue for Adyar.*

Besant Memorial School (Adyar).

The School of Tomorrow (Olcott).

Publicity Fund, *for the free distribution of Theosophical leaflets and literature.*

Olcott Tree Fund, *to extend the plantings at Olcott.*

American Theosophical Fund, *donations for the general purposes of the work.*

Building Fund (Burn the Bonds), *for the retirement of our debt.*

Donations to any of these funds are deductible in determining net income for Federal Income Tax payment.

Visitors at Olcott

Among the recent visitors at Olcott were: Miss Edith F. Armour, Mr. and Mrs. Cecil R. Boman, Mr. and Mrs. Carle A. Christensen and sons, Carlos and David, Miss Alice Dupee, Miss Pauline Dupee, Mr. and Mrs. William Fleischmann, Mr. and Mrs. Albert Hardcastle, Mr. H. B. Johnson, Mrs. Adeline Lennon, Mrs. Ingeborg J. Minnick, Mr. Slavko J. Ojack, Mr. James S. Perkins, Lt. and Mrs. William Pitkin, Miss Etha Snodgrass and Mrs. Paul Wagner.

Congratulations!

From time to time we have occasion to "take our hats off" to the lone Theosophists who carry the ancient wisdom to new territories. This month we congratulate Mr. L. D. Simonson, a Florida civil engineer, whose policy it is to hold study classes or give lectures in each city to which his work takes him. He reports that he has recently delivered the Reelslide lecture, "Heredity in the Light of Reincarnation," before the Forum of Faith, an organization of 150 inmates of the Florida State Penitentiary at Raiford, formed to promote religious tolerance among themselves and otherwise to prepare themselves for their return to the outside world. The Superintendent and Chaplain were present and the former publicly expressed appreciation for the presentation, and many of the audience were deeply interested. Mr. Simonson expects to deliver two more lectures to this group before he moves to a new location.

Membership Committee Bulletin

The National Committee on Membership, under the Chairmanship of Miss Poutz, has published its seventeenth circular letter. Lodge members should be sure to see this number, and lodges not having representation on the Committee should make an appointment.

Wanted—August Theosophist

We have received several requests for copies of the August (Polish) number of *The Theosophist*, and The Theosophical Press is without a stock from which to supply them. If any member is willing to part with his copy, please communicate with the National Secretary. Also needed are the numbers for October and November, 1932, and January and March, 1933.

Miss Mamie J. Lapp

On March 13, Miss Mamie J. Lapp, the only remaining Charter Member of Brotherhood Lodge, from which the present Detroit Lodge stems, discarded her physical body. Miss Lapp was an unobtrusive, though faithful worker, for Theosophy throughout the twenty-seven years of her membership. She saw the young lodge through its early trials and vicissitudes, always in her quiet manner doing all that she could to help it grow.

T. O. S. Appointment

Mr. Frank G. Coover, of 2018 S. Summerlin Avenue, Orlando, Florida, has been appointed Federation Head Brother upon the hearty recommendation of the Florida Lodges. Mr. Coover is also President of the Florida Federation.

Itineraries

JAMES S. PERKINS:

April	14	—	Billings, Montana.
"	16-19	—	Casper, Wyoming.
"	21-24	—	Denver, Colorado.
"	26-29	—	Fremont, Nebraska.
May	1-4	—	Kansas City, Missouri.
"	5	—	Wheaton, Illinois.

MISS ETHA SNODGRASS:

April	1-8	—	Illinois-Wisconsin Federation.
"	13-15	—	Omaha, Nebraska.
"	17-22	—	Larkspur, Colorado.
"	25-May 5	—	Southern California Federation.
May	7-17	—	Northern California Federation.
"	20-23	—	Portland, Oregon.

To-Those-Who-Mourn Club

Shipment of booklets from February 15 to March 15, 1943:

California	9
Idaho	15
Illinois	106
Indiana	40
Michigan	6
Montana	27
New Jersey	400
New York	30
Pennsylvania	600
Texas	100
Total	1333

There is no such thing as sacrifice, except in the imagination. This is opportunity to serve, and he who overlooks it robs himself.—TALBOT MUNDY.

Theosophical Service Roll

Among those most recently admitted to service in our armed forces are the following:
Lt. Grace Brady, Springfield Lodge, A.N.C.
Robert Brady, Springfield Lodge, U.S. Coast Guard.

Stanley Goral, Detroit Lodge, U.S. Army.
Ralph Schooley, Springfield Lodge, U. S. Army.

Thomas M. Scott, National Member, U.S. Army.

New Members for February

Applications for membership were received during February from the following lodges: Atlanta, Besant (Cleveland), Besant (Seattle), Birmingham, Chicago, Covington, Detroit, Hartford, Meridian, Minneapolis, Mobile, New Orleans, Orlando, Pittsburgh, Rainbow (Columbus), Sacramento, and Washington.

Statistics

February 16 to March 15, 1943

<i>American Theosophical Fund</i>		
Previously reported	\$10,751.17	
To March 15	9.00	\$10,760.17

<i>Building Fund</i>		
Previously reported	120.00	
To March 15	105.00	225.00

<i>School of Tomorrow</i>		
Previously reported	1,398.00	
To March 15	30.00	1,428.00

Marriages

Miss Grace McConnell, Progress Lodge, and Cadet Lawrence M. Klinge, February 5, 1943.
Miss E. Maud Stubbs, Besant Lodge of Seattle, and Mr. Emeric McIvor, February 7, 1943.
Miss Carolyn Dike, Wheaton Lodge, and Mr. Horace Henry Jahn, February 20, 1943.

Deaths

Miss Mamie J. Lapp, Detroit Lodge, March 13, 1943.

THE THEOSOPHICAL ORDER OF SERVICE

(Continued from page 91)

There is one very effective way in which all Theosophists, whether members of the T. O. S. or not, may assist in this work. All of us have relatives or friends in the armed forces. Let us write to them outlining the necessity for concluding the peace along the lines of Universal Brotherhood. And let us also take an active part in the regular and systematic distribution of Theosophical Literature among the soldiers, for there is a need among soldiers as great as the need of adequate supplies of munitions, food or clothing. That need is a spiritual one.

They must have the certain assurance that their sacrifice will not be in vain; that the objective for which they fight is a worthy one and commensurate with their effort. This spiritual need can best be supplied by the teachings of Theosophy. With Theosophical knowledge and ideals before them, no government will refuse their demands for a just and durable peace.

—LEROY E. GARDNER, *National Head Brother*, T. O. S. Peace and Reconstruction Department, 624 LaSalle Blvd., Lansing, Michigan.

Book Reviews

In the Weaving, by W. Jerome Chambers. Meador Publishing Co., 1942. \$2.00.

Each of us weaves his own destiny. Throughout this unusual novel, the destinies of many people are woven into rich and variegated patterns. Commencing in India with the meeting of two college chums, the story continues for nearly 300 pages, interrupted at regular intervals by discourses on the hidden mysteries of man, nature, and the universe.

The thread of mystery lends the interest of suspense, and the reader is left guessing while the author introduces a church sermon on "The Evolution of an Atom," and a commencement address on "Descent Invisible." The use of hypnosis as a means of solving crime may be questioned by Theosophical students, but the ingenuity of the author's method is unique.

Although some chapters are didactic, and at times the teachings tend to monotony, *In the Weaving* will appeal to the average reader as a thrilling tale, but to instructors of youth, to administrators of the law, and to the rapidly increasing number of those who have "lost" their loved ones, it may have deeper meaning. The characters and their conversations are often clearly for the purpose of carrying the author's ideas rather than living persons, but these factors may be overlooked, and the novel thoroughly enjoyed by those who delight in adventures into the strange and mysterious.

—J.M.

The Buddha's Vow, by James Arther, *The Vasanta Press*, Adyar, 1942. \$.50.

This brief volume of verse is a kind of *hors d'oeuvre* to the author's intended complete *Life of the Buddha*. It leaves one wanting, and wanting very much, the main dish, for Mr. Arther has proved himself thoroughly competent to handle such a theme in the most beautiful of blank verse.

The opening stanzas of the prologue are reminiscent of the Miltonic heaven of *Paradise Lost*:

In highest heaven, summoned for purpose grave,
the Shining Gods innumerable have flocked,
amidst whose star-like radiant figures One,
.....outshines them all,
Celestial Splendors, Valors, Potencies,
Divine Sublimities, Luminaries.

It is at this celestial conclave, that the present Bodhisattva announces his vow, and prepares to return to earth for his last incarnation as Gautama to become the Buddha. True to the

Miltonic scheme, James Arther then carries us to earth to watch the preparations of the rulers of the Sakya clan for the coming birth.

The two short pieces that follow next, "The Accomplished Farmer" and "The Counsel of Undefeatism," concern themselves with incidents in the life of the Buddha. The economics of the former, and the philosophy of the latter, are readily defined in terms of present day needs and it would be difficult to escape the lessons they imply. However, for sheer beauty of language and rhythm, the last piece in the small book is perhaps unexcelled. "I Left Her at the Ford" contains an individual philosophy that all should take to heart and states it in such a way that with the last two lines of the poem one is left smiling, not at the characters, not at the world, but smiling directly at oneself.

The language and metaphor is definitely Shakespearean, as such isolated lines as these portray:

"What drew them out? fond fortune or dear gain?"

* * *

"As by the sun's golden-tongued rays black night
Is banished to the backward and abysm . . ."

* * *

"nor arms nor wiles will their alliance break,"

The luxuriance of phrase is a reflection of Buddhism. But the poetic genius that unites the whole is James Arther's own, and leaves the reader with that "sweet sorrow" at parting—sorrow because the end is reached, sweet with the promise of more to come.

—J. M.

Adventures in Theosophy. By G. S. Arundale. T.P.H., Adyar, \$1.25.

This is one of the President's outstanding books, and is a fitting sequel to *Mount Everest*, *The Guardian Wall of Will*, and *The Lotus Fire*. Whereas in the last-named we are led into far flung spheres of symbolic contemplation, here, while still in some reflection of that spirit, we are helped to approach the immediate, the individual, the within. It is truly an invitation to adventure, as well as an incentive to the seeker to apply a distilled essence of some of the wisdom of Theosophy to his efforts in helping in the great world-struggle. It is an explanation of part of the magic of *Lotus Fire* and an incitement to use it.

—N.H. (From *Theosophical News & Notes*)

Recent Publications

THE BUDDHA'S VOW, By James Arther. \$.50

An exquisite poetic collection of incidents in the life of the Buddha.

A ROYAL ROMANCE, By James Arther. \$4.00

The Bacon-Shakespeare controversy dealt with expertly and understandingly. Wealth for the student, delightful reading for everybody. A triumph of classic prose.

ADVENTURES IN THEOSOPHY, By G. S. Arundale. \$1.25

"A call to those who have the adventurous spirit from one who has always lived life as the great Adventure."

MAN VISIBLE AND INVISIBLE, By C. W. Leadbeater. \$4.50

1942 Reprint. An exact reproduction of the two previous editions of this valuable contribution to occult literature. 26 full page illustrations in color.

THE SOUL'S GROWTH THROUGH REINCARNATION,
Ed. by C. Jinarajadasa. \$1.20

Lives of Erato and Spica, from **The Lives of Alcyone** by C. W. Leadbeater. Karma functions through the ages in this interesting record.

More Recent Publications, Smaller in Size, But Important

A MYSTERY SCROLL AND ITS KEY
By E. L. Gardner. \$.35

A deeper study of the Revelation of St. John the Divine.

CONVERSATIONS WITH DR. BESANT
By G. S. Arundale. \$.20

A record of intimate conversations with Dr. Besant immediately after her passing.

IS THEOSOPHY A RELIGION?
By H. P. Blavatsky. \$.20

A 1942 Reprint from **Lucifer**, Vol. 3 (Nov. 1888).

THE CONTRIBUTION OF THEOSOPHY TO FREEDOM, By E. W. Preston. \$.20

The Blavatsky Lecture (England), 1941. Theosophy and the Four Freedoms.

THE RETURN OF JULIUS CAESAR
By C. Jinarajadasa. \$.15

REAL EDUCATION
By G. S. Arundale. \$.40

In questions and answers. With a charted study in temperamental types.

THIS WORLD AND THE NEXT
By E. L. Gardner. \$.25

A fine, common-sense presentation, its aim to offset far-fetched psychic and religious fantasies.

A NEW APPROACH TO CHRISTIANITY
By The Rt. Rev. F. W. Pigott. \$.05

THE GLORY OF SEX
By G. S. Arundale. \$.25

The Theosophical Press
OLCOTT WHEATON ILLINOIS