
THE
AMERICAN
THEOSOPHIST



Official Organ of THE THEOSOPHICAL SOCIETY in America

OMNIA VINCIT AMOR

IN THIS ISSUE

Identification with the Light

The Buddha and War

C. JINARAJADASA

The Four Freedoms

DORA VAN GELDER

Link with Adyar

JAMES S. PERKINS

We Must Watch Our Step

CHARLES E. LUNTZ



JUNE ★ 1943

Under the Auspices of THE THEOSOPHICAL SOCIETY ADYAR

I know of no inspiration more inspiring, of no ideal that lifts men to greater heights, of no hope that is so full of splendor, no thought that is so full of energy, as the inspiration, and the ideal, and the hope, and the thought that you are working for the future, for the day that has not yet come.

—ANNIE BESANT

THE AMERICAN THEOSOPHIST

OFFICIAL ORGAN OF
THE THEOSOPHICAL SOCIETY IN AMERICA

Vol. XXXI

JUNE, 1943

No. 6

Identification with the Light

THE intensification of evil which is around us everywhere, and quite strongly and dangerously in our own country, is a call to us so to act that there is an increase of Light in our Section. The success of our work in the present year lies in our power to identify ourselves with the Light.

I wish that it were possible for us generally to understand these things in a deeper and more vivid way. We could change our Section, make it an instrument of power, and inspire our country to the vision of a greater world order.

The whole world needs an increase of Light as part of the mighty crusade against the growth of unrighteousness. If we can deepen our understanding of the nature of the whole situation, and more especially of the inner work, we may become potent factors in the new world order and strengthen those forces which struggle for supremacy.

There are those today who are sensitive who are already responding in no small measure to the strong rhythms of the inner worlds which most splendidly embody the will of the Lords of Light. We are all called to be soldiers, drawn into the conflict by virtue of our part in an evolving humanity which at heart is one Being. To stand forth and embody the Light is to challenge those forces of darkness which resist evolution. The battle is ours.

It is for us today to stand as centers of radiant Light. Life must become more, and form less. In the past there have been many opportunities of experiencing the nature of the Light. In ancient Egypt, in that "sunny land of Khem," where we lived a life more outwardly joyous than now, there existed a subsidiary center of the Great White Lodge which flooded Egypt with Light for thousands of years. We then witnessed the power of the Light. That work is linked with the present.

We are now called to take arms to victory and to witness to the Light we have been privileged to know. We are called to stand in the Light, to shine the Light, to *be* the Light, so that the darkness and evil of the present time be swept from our midst, purified by the fire of the spiritual Will.

There is a strong call to identify ourselves with the world conflict, and *in* ourselves, *through* ourselves, release the mighty forces which are aiding evolution. This is not a time to hesitate and consider—the day of consideration is past. We must now act, or succumb, like Atlantis, to the onslaughts of evil.

There is a certain inner rhythm of the present conflict which can be used to heighten the vibrations of our country and increase the power of the Light. It is for us to carry this forward until our Section swings to this new rhythm of spiritual conquest.

On the physical plane the power of this rhythm will give swift and decisive action, making achievement certain by the pure will to truth. It is the fire of action purified by Will. In the world of emotion it will lift to extraordinary heights of exaltation, and sacrifice, sweeping the whole nature pure. It is the fire of the emotions, transcendent with Light. In the region of thought there will come moments of illumination and vision, revealing to an astonished mind vistas of undreamed knowledge. It is the fire of the mind whose dynamic downflow irradiates our lower consciousness. In the spiritual world we may contact the still force of a resistless Will moving all to its apotheosis of power. This is the fire of the will.

With the nature so purified and charged it may come to us to see the countless ranks of the mighty Inner Army of Light, and hear the powerful rhythms of its marching feet. It may fill us with awe and wonder, but it will wit-

ness to us of the unspeakable power of those Supermen who march in the service of the world's Inner King.

In this army we are called to serve in the lower ranks, if we can enter unafraid. One must have courage to battle with the forces of darkness. It needs utter truth and sincerity. Only by an intense dedication to truth can we safely ally ourselves with the forces that resist evil. No relaxation of attitude must be allowed, no lack of vigilance, lest in an unguarded moment the forces we challenge find the weak places in our nature, and cause us to fall. We must be crystal clear if we are to wear the flaming armor of that inner echelon of Light which protects the world against the overwhelming forces of destruction.

In the majesty and ordeal of this great conflict we shall be reborn and become the age

of which men and women dream. Only through the individual as a battle ground can a new world order come to birth. The Plan of evolution evolves from within us. We are poor indeed if at such a time as this we are incapable of rising above the petty conflicts of our personal lives to join in the great battle march of evolution.

Truly it is a strong and majestic age—one of great suffering certainly, but also one of birth and illumination. If we dare to suffer we shall achieve. We shall hear the song of a world reborn.

NOTE: *The above article appeared in "Theosophy in New Zealand," but the call is to Theosophists everywhere. It has a universal appeal. Ed.*

Meditation for June

DONNA SHERRY

*"He that laboreth right for love of Me
Shall finally attain. But, if in this
Thy faint heart fails, bring Me thy failure!"*

—THE SONG CELESTIAL

Quality to be understood and applied—PERSEVERANCE

TOO often there is a tendency to "give up" in discouragement because there does not seem to be a possibility of achievement of desired results, and it is in the hope that it may be revealing and helpful in that connection that this month's meditation is chosen.

Perseverance is here revealed as a direct and shining thread of tenacity of purpose, the nature of which is perfectly expressed in the quotation.

Dr. Arundale associates this virtue with the symbol of the Line. And here, in this quotation, that symbol seems to be expressed in the words—"But, if in this thy faint heart fails, BRING ME THY FAILURE," the direct continuing line of Perseverance, unwavering, unaffected by success or failure.

A number of aspects of Perseverance, which are not ordinarily apparent, are implied here. Perseverance as a virtue has appeal under conditions which promise success, or even the possibility of success, such as expressed in the first part of the quotation where its value as a virtue is readily recognizable.

But in the face of failure, the value of Perseverance is not so readily perceived. Some-

times it almost seems useless and wasteful in the face of failure. It then appears a drab and unattractive quality indeed. That it is the thread-line that links the man-that-is to the man-that-is-to-be is lost sight of. The beauty of the shining sutratma of Perseverance is unperceived.

And here is implied also another aspect of Perseverance often overlooked—that it is Perseverance itself that is important, rather than the resultant success or failure; that the ability to hold fast—unwavering, continuing, direct, *especially* in the face of failure—is the important gain.

Why should there be a cessation of Perseverance because of failure? What is there about failure that should cause discouragement? Here it is clearly indicated that failure has *value*—"Bring ME thy failure" (implying its usefulness). We know that we can learn from failure, and certainly, that being true, others as well can share vicariously the benefits of that failure.

Each success or failure represents a project," the net gains of which are passed along. Surely, then, there is no reason for ceasing to persevere.

The Buddha and War

C. JINARAJADASA

SOME attention has been drawn to what the Lord Buddha is supposed to have said on the matter of War, but so far no one has referred to the one and only instance where He was consulted on the matter and what He then said. The incident appears in the *Mahā-Parinibbāna-Sutta*, which describes the closing events of the Lord's life.* The story narrates how the King of Magadha was planning to attack a small Federation of townships inhabited by the clan of the Vajjians. Strangely enough the king sends his Prime Minister to the Lord with these instructions:

"Come now, O Brahman, do you go to the Blessed One, and bow down in adoration at his feet on my behalf, and inquire in my name whether he is free from illness and suffering, and in the enjoyment of ease and comfort, and vigorous health. Then tell him that Ajatasattu, son of the Vedehi, the king of Magadha, in his eagerness to attack the Vajjians, has resolved, 'I will root out these Vajjians, mighty and powerful though they be, I will destroy these Vajjians, I will bring these Vajjians to utter ruin!' And bear carefully in mind whatever the Blessed one may predict, and repeat it to me. For the Buddhas speak nothing untrue."

Before the Prime Minister arrived the following incident took place:

Now at that time the venerable Ananda was standing behind the Blessed One, and fanning him. And the Blessed One said to him: "Have you heard, Ananda, that the Vajjians hold full and frequent public assemblies?"

"Lord, so I have heard," replied he.

"So long, Ananda," rejoined the Blessed One, "as the Vajjians hold these full and frequent public assemblies; so long may they be expected not to decline, but to prosper."

(And in like manner questioning Ananda, and receiving a similar reply, the Blessed One declared as follows the other conditions which would insure the welfare of the Vajjian confederacy.)

"So long, Ananda, as the Vajjians meet together in concord, and rise in concord, and carry out their undertakings in concord; so long as they enact nothing not already established, abrogate nothing that has been already enacted, and act in accordance with the ancient institutions of the Vajjians as established in former days; so long as they honor and esteem and revere and support the Vajjian elders, and hold it a point of duty to hearken to their words; so long as no women or girls belonging to their clans are detained among them by force or abduction; so long as they honor and esteem and revere and support the Vajjian shrines in town or country, and

allow not the proper offerings and rites, as formerly given and performed, to fall into desuetude; so long as the rightful protection, defense, and support shall be fully provided for the Arahats among them, so that Arahats from a distance may enter the realm, and the Arahats therein may live at ease; so long may the Vajjians be expected not to decline, but to prosper."

When the Prime Minister of Magadha presented himself, the Lord repeated what He told Ananda, as follows:

"When I was once staying, O Brahman, at Vesali at the Sarandada Temple, I taught the Vajjians these conditions of welfare; and so long as those conditions shall continue to exist among the Vajjians, so long as the Vajjians shall be well instructed in those conditions, so long may we expect them not to decline, but to prosper."

At this reply the Prime Minister intimates that he understands that so long as the Vajjians possess the requisite conditions, they cannot be conquered—"That is, not in battle, without diplomacy or breaking up their alliance." In those last words of the Prime Minister we have the recognition by him of the principle stated by the Lord, which is, that if only the Vajjians carry on with their duties, and especially of common consultation and loyalty to each other, they cannot be conquered, because the King of Magadha would realize that their union would give them not only material strength but strength of spirit and invisible blessing.

Applying this principle to modern days, we can see how if, after the League of Nations had been started and the nations had been pledged to stand by each other, they had only kept their word, War would not have taken place; and coming to more recent events still, if only the nations that had pledged themselves to apply sanctions in the case of Manchuria and Abyssinia had kept their word, we should not have had this second world war.

It should be noted that on this crucial occasion when the question was whether the Vajjians were to submit to the oppressor or fight to resist him, not a word was said by Lord Buddha about the virtues of harmlessness, non-resistance and forgiveness. The Vajjians were of the Kshattriya, or warrior caste. They would do what was their duty, *unless the Lord forbade them*. They were in the end defeated by the King of Magadha, as they had failed to observe the rules for unity taught to them by the Lord.

*Sacred Books of the East.

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.

Heavenward Striving

A Theosophist is an idealist. He knows the kind of world that is to be, and that humanity is slowly but steadily evolving capacities by which to bring the lower nature under control and his divine nature to full flowering. More or less successfully he lives and thinks and acts in accord with this stupendous fact of the future, and by so doing he brings that future nearer.

There is a divine inevitability which he acknowledges and with which he strives to be in step. The great Plan he envisages is far from consummation but it cannot be stayed or turned aside. He makes himself a conscious part of it. Its direction is his intended way. He is thus a realist of high order.

But the Theosophist is often not a realist in regard to the world and its ways here and now. Work of any kind brings appropriate results and the world must be met as the world is. To that world as it is the Theosophist has a responsibility. He must find the way to get the world to listen to what he knows of Truth and of the

Great Plan, for as others join him in his thought and effort he augments the speed of the world's attainment to that goal of human happiness which is so sure and yet so far.

To the Theosophist the period of the effort is of no concern. To be right in direction is enough. Heaven will some day be created on earth. Our work is to give effective strength to this heavenward striving.

One by One

We learn of their impious practices from the newspapers and from the court records, as one by one they come into conflict with the Department of Justice and the Criminal Courts for misleading the public, for fraud and even for sedition. Discriminating people can tell long before these news reports appear that such is the inevitable end of those organizations and individuals that, by whatever name, seek to exploit the public through the use of fragments of Occult knowledge for purposes so clearly commercial in their character. The sale of initiations, the promise of occult powers, opportunities for easy wealth, personality to influence associates and partners, personal power for all and sundry purposes—these are the symptoms by which they may be known.

The Affirmationists, wielders of the purple lightning, the crowd with their California mountain gods, the Lost Continentalists, the Metallic Shirts, Worlds Undivided, etc.—one by one they are discovered and one by one, having worked their ills to the disillusionment and often to the impairment of the sanity of a credulous public, they dwindle and disappear, often into federal prisons.

Members attracted to these conscienceless men and women and organizations, one by one return, or, stripped of their faith in humanity, fail to return, though in The Theosophical Society truth may be found in all the dignity in which it has been set forth before the world, untarnished for sixty-six years.

With Open Mind

Discussing the constitutional structure of a United States of Europe, Dr. Benes rules out the idea that it should be modelled on the United States of America. It cannot, he says. "Sometimes I wish that the advocates of a federal union would pay less attention to the federal character of the United States, which is itself a single nation, and more attention to the British Commonwealth of Nations. One

(Concluded on page 139)

The Four Freedoms--I

DORA VAN GELDER

THE Four Freedoms are implied in our Three Objects, for which The Theosophical Society has worked for over fifty years. Today I think every member of the Society should ponder on these, and find out how it lies in his power to make these principles applicable to his own daily life and the life of his community.

When the Society was started many years ago, every one who joined was really a pioneer who felt he was learning about a new world and a new set of principles. Thus Theosophists had a profound effect on the communities in which they lived. Especially was this true of the East, where of course the laws of Brotherhood were most flagrantly broken. We were practically the first people to try to understand comparative religion, thus starting Buddhist and Hindu schools. We spoke up for fair labor laws and wherever there was a branch of the Society we helped the natives of different countries to keep their own culture and against great odds we stood in the community for Brotherhood. A great many things were accomplished. Theosophy was a bridge between East and West. Theosophists in those days may have been thought cranks, but they had a definite influence. Because of our courage we stirred persons of first caliber to join the Society, and the members had this ardent devotion to the Three Objects. I have been a member long enough to have seen and experienced this period.

Today we seem to have lost a great deal of this pioneering spirit, and I think the Society as a whole has not kept its concentrated attention on these principles. We are rather too interested in occultism and self-development and we have not made proper efforts to set up the bridge of understanding between our philosophy and daily communal living, as in days of old.

Today the world is in a state of confusion about principles. There is a great opportunity for those of us who really wish to work for a new world laid down on the principles of the Four Freedoms. If a few of us are absolutely convinced of the worthwhileness of what we believe and try to apply it to the world around

us, we again can have the same effect as fifty years ago. Whatever issues come before us, right or wrong should be easy to decide, as only those which are in the spirit of the Four Freedoms can be the ones we can work for.

In the past we worked unitedly and individually and knew we could overcome any odds. We could do the same now, if we realized that by not doing so we were failing our Founders, who suffered greatly to bring about a society where the greatest philosophy was combined with action in the fields of education, religion and economics. Today we are far too afraid to be different, and largely only talk. Thus we are in a period of doldrums.

Freedom from Fear, with its vast psychological implications, as well as the physical, and our own splendid philosophy of the soul, survival and natural order, has tremendous bearings, if worked out in our personal daily and communal life.

Freedom from Want involves not only an understanding of the modern science of social economy, but also knowledge of self, since self-understanding is one of the most conspicuous human wants today.

Freedom of Religion does not mean tolerance alone, but knowledge and understanding of the faiths of humanity.

All of these we must work out for ourselves in our daily lives first, and by working hard to acquire the facts to back up what we stand for we can again be pioneers, every one of us, and have a definite part as Theosophists in the world which we hope will follow after the sufferings of this war. What may thus follow is a great deal our concern, because if we are indifferent America may not be the leader in world affairs which I think she should be.

I am writing this as the first of what I hope will be a series of articles from our members. I have written a bare beginning; the implications of the Freedoms are so vast. I am sure many of our members must have ideas which will extend discussion of this most crucial opportunity which the setting up of the Four Freedoms has brought to us of The Theosophical Society.

Dues are due
The new year begins July 1.

Convention, 1943

SIDNEY A. COOK

MAY I on this occasion write about Convention in a personal vein?

I have been attending Theosophical Conventions for many years. "Way back when I was only a name on the membership records, unknown to a single member, I attended every Convention that I could reach and sat near the back row at every session and every lecture. I was extremely busy. I have never known life without pressures. For a long period I could not be a lodge member, though many years ago I read papers in a lodge, but I was able to buy books and read and study. Convention was the time to which I looked forward in order to be with fellow Theosophists.

I knew only the few and those only because their names were on the programs, but what a glorious time I had! It was Convention among Theosophists—people who, like myself, knew something of the truth and who gathered together as brothers to discuss and learn more of it.

To me, those Conventions were without responsibility, and there was uplift and encouragement and inspiration to be among those who were striving and working and meeting in the spirit of all that Theosophy stood for in truth and brotherhood and friendship, for friendship was there in restrained measure. Though I, unknown, was shy of contacts with those who were so much more experienced than myself, I felt their friendliness, for the whole Convention bathed me in its spirit. All faces were glowing and all eyes keenly lighted with the happiness of many meetings among associations of mutual interest and a single great impelling knowledge and purpose. Such is my remembrance of those early Conventions. They are no different now for those who bring to them that same wonder of association in magnificent and far-reaching and eternal enterprise.

No Convention is ever repeated, yet all are alike in the spirit with which Theosophists meet and work. If I have described the Conventions of nearly thirty years ago, I have described the Convention of 1943. The program will be different. This will be a member Convention. Of ourselves we shall create this spirit I have described and further this great purpose. No great leader will aid us this year—they are busy with other work. We must be busy with our own, but we have within our ranks ca-

pacities and powers with which to do that work. We shall all make the Convention.

We shall discuss present and post-war needs, the way in which we—the Society, the lodges, the individual members—can meet these needs and make practical our ideals. This will be largely a discussion and forum Convention. We have had such before, with excellent results and interest. There will be participation by many members organized into the committees and into groups—the formal and the informal, the new and the old, the effort to discover our best way into the future so that we may be abreast of future time.

Some of our New York members have been working on the subject of post-war needs for the greater part of the year and Mr. John Sellon will present the result of this study. A general forum will take up the same subject and then committees will develop the application of our ideals nationally by the Society, locally through our lodges, and by ourselves individually.

A forum session will be conducted under the caption "New Horizons" for the presentation and development through discussion of new thoughts and ideas regarding the light that Theosophy may shed upon the world situation or regarding methods by which the Society may do its work.

There will be a Successful Service session, although the general make-up of the program (the application of ideals) directs the whole Convention study to Successful Service in the larger sense.

A report will be given on the development of the project initiated in last Convention, the School of Tomorrow.

Naturally, the Young Theosophists, those indispensables on modern programs, will have their place, as also the Olcott Lecture and the Theosophical Order of Service.

It is hoped that there will also be time for what has been called a "Lodge and Federation Clinic" to help in the solution of actual problems that may be offered for consideration.

We have found that Dr. José B. Acuña is still in this country and that he will be available for our Convention. Those who heard him last year will look forward to his discussion of the subject, "Democracy in the Scheme of Evolution."

Summer School, too, promises interest no less instructive—rather more leisure time than our programs have usually provided, intentionally so in these pressing times, but Convention and Summer School thrilling in their eternal friendliness and their essential workfulness—for Theosophists ever friendly must ever be at work.

Summer School will in some respects be a continuation of the Convention sessions. Dr. Acuña will give three lectures on World Reconstruction in its relationship to the Family, the State, and the Community of Nations, respectively. Successful Service, in the sense in which we have been using the term, will be pursued through a number of sessions. Mr.

Knudsen will be on hand for several of his Theosophical talks, this time to be devoted to our more advanced studies of Theosophy. The Young Theosophists offer us a Quiz; Cincinnati Lodge (Mrs. Sallie Weis) a demonstration of the "Discussion Method." Miss Poutz has consented to give two addresses on "Will, Desire and Emotion" and Miss Etha Snodgrass, is scheduled for a talk to members. There will be entertainment at the hands of Miss Bertha Williams, a conducted tour of the grounds (by request) and a further look at "Headquarters at Work" (also by request).

A program to which to look forward—days to set aside and mark up on your calendar now.



Rates for Olcott Summer Sessions Registration, Board and Accommodation

	A*	B ^a	C ^s
Convention only			
July 16 (p.m.) to July 20 (including breakfast July 21)	\$21.00	\$16.00	\$16.00
Summer School only			
July 21 (p.m.) to July 27 (including breakfast July 28)	\$28.50	\$21.00	\$25.00
Convention and Summer School			
July 16 to July 27	\$47.00	\$35.00	\$40.00
Registration only			
Convention (any period)			\$2.00
Young Theosophists (under thirty)			\$1.00
Summer School: For Period.....	\$10.00;	Per Day.....	\$1.50
Meals only			
Breakfast 35c Lunch 50c Dinner 65c			

*Type A—Cots in Headquarters rooms, sharing room and private bath.
Cots in Johnsen Chambers, sharing room and showers.

^aType B—Cots in Headquarters dormitory, sharing general showers (available to women only).

^sType C—Room in village (board at Headquarters).

The above rates are unchanged except that \$1 has been added to the cost of meals for each period as a contribution toward the increased cost of food. Rental of cots and bedding has doubled and this adds one additional dollar.

Deposits are appreciated in whatever amount and it is hoped that those who can do so will make complete payment in advance, since it relieves the congestion of the final day. However, there is no fixed requirement and each is free to make payments according to his own convenience.

Please bring your ration books.



"The Spirit of America"
by RICHMOND BARTHÉ

Link with Adyar

JAMES S. PERKINS

AMONG the privileges of membership in The Theosophical Society are the opportunities that come from time to time for members to strengthen the bonds that link them with that great world center of Theosophy—Adyar. Occasionally such opportunities arise in the form of some piece of enduring beauty as a permanent addition to Adyar's physical presence. Such an opportunity was born a few years ago with Dr. Arundale's conception that there should be created at Adyar an international hall in which to gather a collection of works of art presented by the various Sections of the Society, each piece representing the spirit of a nation.

In America, Mr. Cook proceeded to give the idea definite form. He proposed that we actually start on America's contribution at once, and named a committee for that purpose under my chairmanship. That committee ultimately chose a design for a bronze statue, and selected Mr. Richmond Barthé to execute it. In due time the work was completed and delivered to Olcott, where it is now on display and where it will remain until the seas are safe for its final journey to Adyar.

Meanwhile, announcement of the completion of the task, together with photographs, have been sent to Dr. Arundale. His letter of gracious acceptance of this gift has been received and is here reproduced:

8th January, 1943

"DEAR COLLEAGUE:

"I have just received your letter dated August 31st. I think the bronze statue created by Richmond Barthé is indeed beautiful and will be a wonderful addition to Adyar. We shall have to see where we can place it so that it is a reminder to all who visit Adyar of a very great man and his very great work. I shall of

course publish in *The Theosophist* the fine addresses given in course of the unveiling of the bronze statue. These are very fine and inspiring. I am sure the Society and Theosophy generally owe a very great deal to The Theosophical Society in America and to its members for the outstanding strength continually being given to us. And much of this great service has been given during the difficult times of war.

"Of course, you are very wise to retain the statue there until it can be safely sent to Adyar. I am enclosing in this letter a little note to the artist expressing our very grateful thanks which I hope you will forward to him.

"May I impose upon you the happy duty of expressing Adyar's deep gratitude to every subscriber to the statue, for one of the most wonderful gifts Adyar has ever received? Each subscriber has made himself part of Adyar by his gift—an indissoluble part, and even if he is never able to actually visit Adyar on the physical plane he has nonetheless become part of Adyar's physical as well as spiritual structure. You write to say that the statue belongs to Adyar even though it be in America. May I say that Adyar is lending the statue to America for the time being and from it streams forth the Adyar gratitude and the Adyar warmth of friendship and brotherhood?

Faternally,

GEORGE S. ARUNDALE"

Many of you will note how beautifully Dr. Arundale describes the privilege of becoming an "indissoluble part" of Adyar's physical incarnation. I urge all of you who wish to avail yourselves of this privilege while it is still open to do so at once by sending your subscription or pledge to

The Adyar Art Fund
Olcott, Wheaton, Illinois

One thought ever at the fore—
That in the Divine Ship, the World, breasting Time and Space,
All Peoples of the globe together sail, sail the same voyage,
are bound to the same destination.
What whispers are these,
O lands, running ahead of you, passing under the seas?
Are all nations communing?
Is there going to be but one heart to the globe?

—WALT WHITMAN

We Must Watch Our Step

CHARLES E. LUNTZ

THEOSOPHISTS are more or less suspect by the world at large. Believing in such "strange" subjects as reincarnation, invisible bodies, clairvoyance—not to mention the oddest belief of all: that there is a plan and a purpose in nature—they are obviously queer creatures, to be viewed a trifle askance by all sane and god-fearing people.

Theosophists, therefore, are constrained to watch their collective step. Their conduct, like that of Caesar's wife, must be very much above suspicion. A slip by one embroils all. Nothing delights our daily newspapers so much as to blazon the front page with sensational headlines. Then we have such monstrosities as: "THEOSOPHIST JOURNEYS TWICE A WEEK TO MOON IN ASTRAL BODY"; "THEOSOPHIST TELLS HUSBAND HE IS BABY SOUL. HE SUES FOR DIVORCE"; "THEOSOPHIST SAYS HITLER IS REINCARNATED BLACK MAGICIAN FROM ATLANTIS."

Well does the writer remember the inspired headline-writer of one of the St. Louis newspapers in 1926, when Dr. Annie Besant visited this city. In the course of a lecture of glorious eloquence on the world Teachers and Avatars of the past and future, she casually mentioned that the Christ had chosen to manifest last in a Semitic body; that the Semites of the time were Asiatic and therefore dark-skinned, not white. Of all the treasures of speech let fall by Dr. Besant, the headline-writer could find only this, with which to caption the lecture: "THEOSOPHIST LEADER SAYS JESUS WAS A COLORED MAN." The writer wrote in a protest and an explanation, which was printed, but the damage, of course, had been done.

An article appearing in the Sunday magazine section of a number of newspapers some years ago, dealt with the "vagaries" of the curious Mr. Leadbeater of Australia. Disregarding virtually all of the superphysical research work of one of the greatest scientific clairvoyants of all time, the article devoted many words to the singular facts that Mr. Leadbeater slept in a room sheathed with copper and had a large black cat for a pet. Had C. W. L. remained the very respectable Church of England parson he once was, instead of throwing over that cozy position to become an impecunious Theosophist, he could have lined the walls of his room with old bicycle tires and kept a private menagerie

without occasioning any particular comment. But he was (hush, my dear—don't say I told you) of all things—a THEOSOPHIST!!! So naturally anything he did would be peculiar.

We might as well get used to the hard fact that we Theosophists are regarded as just a little off color by the rest of the world. Our neighbors and business associates are polite, but it is not uncommon to hear (if they think you are not listening) such comments as these: "Yes, they're nice people, friendly and all that, but do you know" (in a shrieking whisper) "they're Theosophists." "So-and-so has a good head for business and seems intelligent. Too bad he fiddles around with Spiritualism or Theosophy or some such junk." "She's a lovely person, but she goes to Theosophical meetings." The word Theosophy and its derivatives certainly lend themselves to a variety of shocked inflections from the disapproving.

So we have to try to be a little more "sane," if possible, than the general population. We dare not lapse into eccentricities—our responsibility to the entire Theosophical movement is too great. If one of our number goes off the deep end, all of us are in a measure compromised. "What do you expect of a person with such weird beliefs?"

Even our worst enemies concede that we are useful members of society . . . but oh, so odd!! In one of the Haldeman-Julius Blue Books bearing the expressive title, "The Nonsense Called Theosophy," the author, one Joseph McCabe, observes that "Theosophists are, as a rule, men and women of high character." This grudging admission from a writer who pours scorn on every Theosophical teaching and belief speaks well for the general impression Theosophists have contrived to create.

But what to do about the sidelong glances, the hushed criticism, the snickers and cynicism of those to whom a Theosophist is—well, you know—not quite . . . ?

What to do?—Nothing, of course. Except, as suggested before, to see that by no act or word of ours is the slightest color lent to the popular belief that a Theosophist is somehow a little extraordinary. When we offer our knowledge to others, as we must in duty do, should occasion present itself, it must be in the sanest,

(Concluded on page 139)

Correspondence

Accepting the Challenge

TO THE EDITOR:

In the April issue of *THE AMERICAN THEOSOPHIST* (page 94), there is an inconspicuous item entitled "Toward Burning the Bonds." Somehow that very small item looms up very large to me, because I feel that this is the time to act on it and extinguish the building indebtedness. Since The Theosophical Society is a nucleus of Universal Brotherhood, and Olcott is its glorious Headquarters, where the Staff and our President carry the burdens of the Society's affairs and upkeep, I feel that my contribution of \$25 will be a very small expression. However, it may serve as an inspiration to start the ball rolling towards eliminating the indebtedness of the Society, as you so mildly suggested in your article.

Every Theosophist surely holds steadfastly to the Ideal that personal sacrifices will lighten the burden of humanity's terrible karma, some of which it is paying off in this war. After all, The Theosophical Society is as good as its members, and its affairs should be each one's responsibility.

—ANTHONY OSTROFF

The Purpose of War

DEAR EDITOR:

I am heartily out of sympathy with the letter, if not the spirit of Mr. McDermott's article, "The Purpose of War." Certainly wars have their *uses*, but to say that they have a "purpose" is to give the word a meaning other than the one we have been in the habit of giving it in our Theosophical philosophy; it is to confuse man-made evils with the divine scheme of things and to give war a sanction (under stress, no doubt, of our present war-time psychology) that it does not have in peace-time Theosophy.

I particularly object (as an example) to the suggestion put forward in the second article of the series, that the Manu brought about the Norman invasion for the specific purpose of creating a British Empire, peaceful means of overcoming the Saxon isolationism having failed. This suggestion of forcible intervention on the part of the Hierarchy goes contrary to everything I have been taught concerning Their methods of operation.

A true Theosophist, to my humble way of thinking, will certainly fight a righteous war, as Arjuna of old was taught to do; but he will

never sanction it, nor will he ever deign to glorify it with the faintest tinge of "purpose." He can accept it as a grim necessity when it comes; he may even extol the many virtues that unquestionably develop out of it—in our double-entry system of karmic bookkeeping, every "debit" has its corresponding "credit"—but let us not make the mistake many of our orthodox friends make: that of glorifying war as part of our religious propaganda—a propaganda of which we always become ashamed just as soon as the excitement of battle is over. War is bestial and ungodly; let us not hypnotize ourselves into believing that it is anything else, least of all part of the divine plan.

"Praise the Lord and pass the ammunition" undoubtedly is very cute song-writing; it certainly is not very profound philosophy.

—A. HORNE

From the National President

CHEMICAL WORKS:

I have received a copy of your circular letter of February, signed by _____, and presenting a picture purporting to be that of Vishnu.

It is amazing how far advertising agencies will lead us astray beyond the bounds of good taste in their efforts to be sensational. Evidently they do not hesitate to adopt and adapt for their purposes the religious elements and concepts of other nations and thus cause offense where it can be most easily given, even in these days when we are in a war in the interest of understanding between peoples.

We would be cautious about using some Christian symbology merely for commercial purposes. We would not think of commercializing the idea of the Cross or the Virgin, but the sensibilities of advertising agencies do not include the symbols of other religions, even more deeply rooted and meaningful.

It probably never occurred to your advertising agency that the Trinity—Father, Son and Holy Ghost—is but another expression of the idea to be found in the Hindu Trinity—Brahma, Vishnu and Shiva—God in three aspects of Creator, Preserver and Destroyer of all forms, including the universe.

I hope you will pass this letter on to your advertising agency, that caricatures of religious ideals may cease to be included in their stock in trade.

—SIDNEY A. COOK

By a Desert Camp Fire

CATHARINE G. MAYES

THERE are some stories which contain so much vital, occult truth that one encounters them again and again among all peoples and in all parts of the world. Different as to the actors, and told in forms which are appropriate to the life, experiences and surroundings of the groups in which they arise as tribal legends, or as religious myths, they are, in essence and inner meaning, so much alike that it is impossible to escape the conclusion that they embody the great, fundamental teachings of the race, given out in these various forms by the Teachers of Mankind. In this story form they become part of the race consciousness, long before such deeply occult truths could be accepted by the individual, thinking mind.

I must confess to finding most of the American Indian legends rather confusing and of a symbolism which I cannot connect with any system of occult thought with which I am familiar. However, I have never had the opportunity of making a real study of them, which would undoubtedly reveal much more than appears from a superficial reading. On one occasion, however, I encountered the beautiful and deeply occult "Eros and Psyche" myth, also the "Prometheus" myth of the stealing of the Sacred Fire in a most definite and unmistakable, also beautiful and poetic form.

My husband and I were camping in the Arizona desert a few years ago, when a young Apache came along the trail, helped us to put up our tent and shared with us our simple evening meal and the cheerful light of our camp fire. Sensing our friendly interest in the things concerning his people he began to tell us some of the Apache legends, which had been related to him by an old medicine man of the tribe when he was a young boy. He told them rather diffidently, as he had later gone to a school taught by white teachers, where all such stories were lightly dismissed as "childish" or "superstitious." We tried to interpret these stories to him and to make him see what great truths they taught. Truths so great that the same stories had been told in all parts of the world, because they were so full of meaning and because they directly applied to the lives of everyone in every country. We told him that the fact that the medicine man had known and

told these stories showed that the tribal legends were part of the great spiritual teaching of the world and that they should be preserved with pride and reverence in spite of what a few intolerant and ignorant white people might tell them, as they were people who had made so little study of their own spiritual teachings that they could not recognize the same teaching in another form. I hope we succeeded, and that he, and many others of his tribe, will pass down these legends to their children and their children's children in their own simple and beautiful words.

I can never recapture just the way they were told to us under the stars of the Arizona desert, but the stories themselves are as old as the human race and I well remember the animal actors who took many of the chief parts, as they do in all American Indian stories. The first one is the story of the Divine Search, which the Greeks called the story of "Eros and Psyche," and the Hindus "Radha and Krishna," and which has been told in countless other ways among all peoples of the earth.

The story opens with Woman, adrift upon vast tossing waters. After many days she is cast upon an unknown shore.

Lonely and unfulfilled, she prays to the Nature Powers to give her a child. The Wind, the Wave and the Earth Spirit refuse, but the fiery Sun hears her prayer and she brings forth a son.

This son, when grown to man's estate, inquires of her of his father. She tells him that he is the child of the Sun, and he resolves to go in search of his great Parent.

At a loss as to how to begin this search, he takes counsel of various animals who are unable to help him and who laugh at his quest. The wise old spider takes him seriously, however, and offers his aid. He therefore spins a web around the universe, surely symbolizing limitation, and tells him that his search must lie within the confines of this web.

Heartened, our hero sets forth and at long last, after many vicissitudes arrives at the house of the Sun. He seeks the presence of his mighty parent and claims Him as his father, but the Sun replies, "How do I know that you are my son? You must prove it to me."

The Sun then buries him in the heart of a vast mountain, but the earth cannot imprison him and he comes forth. He is taken up to a cloud drifting high in the air and cast down, but the powers of air uphold him and he is uninjured. The depths of the sea cannot drown him. The last trial is by fire, from which he emerges unscathed, and again, conqueror of the four elements, he stands before his Father, who acknowledges him as his son indeed. He returns to earth, henceforth forever invincible, because he knows Whose Son he is.

The next story our young Indian friend told us was that of the stealing of the Sacred Fire, with an all animal cast of actors.

Only the High Gods possessed the fire, but the animals coveted it and decided to steal it. They circled around the Fire and, one by one, they tried but were discovered and chased away. The buzzard almost got it, but while he was reaching for it his head feathers caught fire, which is why he is bald to this day.

No one bothered to chase the little fox away, as he was behaving himself so well. He didn't pay any attention at all to the Fire, just sat with his back to it and listened intently to the conversation of the High Gods. No one noticed that he shifted a little from time to time, or that his brush crept nearer and nearer to the Fire. All of a sudden the end of it

burst into a little flame and he jumped to his feet, tucked his brush between his legs, and was gone like a flash, back to the earth, carrying with him the Sacred Fire.

This version of the Great Theft lacks the high tragedy of the story of Prometheus, and the Biblical majesty of the sad story of our first parents and their misadventures with the serpent and the apple, but this gay little tale cannot but be recognized as the same parable, clad in fur and feathers instead of human flesh.

Many more interesting and significant things he told us: of all Indian sacred rituals which must go round the way of the sun, because the reverse direction is evil; of the spirits which inhabit the little dustwhirls that dance across the desert—how they are good spirits if the whirl goes round sunwise, but evil if it goes the other way; also, a touching and beautiful story of tribal chivalry and sacrifice which had taken place only a few years ago, and of which a garbled and unsympathetic version had been in the newspapers.

It was a memorable and inspiring evening, in which we touched with reverence and deep interest a few fragments of the beautiful and almost lost occult tradition of the Apaches, given to them in past ages by one of the Teachers of mankind from the great Volume of the Sacred Lore of this, our planet.

En Rapport

IDEL LE MARQUAND

AS the novice becomes the artist through years of effort, developing in talent under the skilled instruction and guidance of a teacher, so does the soul of man become "a student of the Master." Without that aura of love and wisdom enfolding and expanding the younger soul, and through divine will guiding its progress, man could no more evolve into Buddhic consciousness than a child could be reborn on earth without growth in the womb of a loving mother—or without her helping hands, learn to take his first steps alone. This relationship between the Master-consciousness and the Soul of man is as natural in God's Plan of life as is the relationship between babe and mother or novice and maestro; KNOWLEDGE is the element therein.

The plane of BUDDHI, source of all genius and essence of all arts, is a world wherein every Master is adept by reason of his own former experience in this same process of birth, growth

and expansion. Here the soul may be said to be "born into BUDDHI" when, with the help of the Master, he is developing from BUDDHIC substance his own vesture of creative thought and intuition; the ego-artist attains to genius.

Far in the future all humanity will flower forth resplendent with BUDDHI, the essence of its "genius en rapport." Monadic harp-strings stretched upon the mighty HEART of the SOLAR LOGOS will thrill forth the Song of earth's fulfillment. God's own Will, Wisdom and Activity evolve this thematic progression from atom to Star; His Life-Wave is moving music; His Octaves are those Planes of Being; and along rising chromatics, humanity's Atma-Buddhi-Manas are Chords tuned in unison. God's Hand quickens the Tempo; the Harp vibrates; the Heart sings! Attuned to universal bliss and beauty, can you not sense a murmuring, a beginning of the WHOLE-NOTE OF BUDDHI, uniting your soul and mine?

Occult Interpretation of the Bible

AMELIA BROOKS CHASE

THE Christian Bible contains accounts of the building of this Solar System, the planet Earth, the inner government of the world, man's invisible nature and latent powers, the origin and destiny of his life, and numerous versions of the ascent of man from unconsciousness of his greatness to awareness and use of his godhood. This ascent is by "the strait and narrow path," as Jesus called it, and through the portals of birth, temptation, crucifixion, resurrection and transfiguration.

It is well to bear in mind throughout our efforts to unravel the mysteries of this scripture that it is a mystical treatise written by oriental mystics in the language of symbolism, and not a literal history of actual persons and places existing long ago. It should be read in the present tense, the reader substituting his own life for that of the hero of any of its books or chapters.

In some of the books we recognize the account of any mortal beginning the journey toward his heavenly home. Others (Job, for instance) very clearly outline the struggles of one who has gone far along the way. The dramatic narrative in the book of Revelation is distinctly the account of one who has arrived—an initiate or one of the illuminati.

The repetition in endless variation of battles, marriages, journeys, captivities, etc., of the one theme throughout the entire sixty-six books of the Bible, has been likened by one writer* to "a fugue, which is a musical form built upon one theme; simple, brief, impressive. A statement complete in itself, but which is worked through and developed in different keys with varying harmonies and embroideries, presented in combination with other secondary figures, finally ending as it began with the simple statement of itself." The Bible is succinctly summed up in just that description.

That it is a hidden and allegorical teaching is stated within its own text many times. In answer to his query of his disciples as to why he spoke to the people in parables, Jesus said "Unto you it is given to know the mysteries of the Kingdom of Heaven, but unto them it is not given." (Matthew 13:11). In the thirty-fourth verse of this same chapter is the statement: "All these things spake Jesus in parables

unto the multitudes; and without a parable spake he nothing unto them." The multitudes are the unthinking mass who do not see that there is a deeper meaning than that contained in the mere literal sentence. The disciples are those who have "disciplined" themselves through the renunciation and search that awakens the Christ consciousness within and gives illumination and understanding.

In Ephesians 3:5, Paul declares that the Mystery of Christ was not made plain to past generations, but that he has attained an understanding of that Mystery. When it is pointed out that Paul is symbolic of the higher, regenerated, resurrected and illuminated self of what was once the lower, ignorant, primitive Saul of Tarsus, it is discernable that we are all Sauls until we become Pauls, able to pick out of these cryptic stories their true meaning.

Again, Paul points out (II Cor. 3:14) that the Children of Israel have a veil over their faces and do not realize that the old covenant was done away with in Christ. With the new awakening, following the treading of the strait and narrow path that leads to triumphant resurrection of the lower nature into the higher, the Christos is born within the heart of the traveler, who drops the veil and knows that the old law of "an eye for an eye and a tooth for a tooth" for him has been repealed. He is the one referred to in the New Testament as being "above the law."

Egyptian holy men, thousands of years before the Christian era, took the aspirant into a cave, strapped him to a cross and put him in a trance for three days, during which time he was said to be going through a certain spiritual process that marked his "resurrection," illumination and understanding of the higher spiritual life and its laws, the awakening of the Christ consciousness. Thereafter, he was entitled to wear as an emblem upon his head a serpent betokening wisdom and a bird indicating ascendancy over and the regeneration of his lower nature. Look for the bird and the serpent (sometimes a dragon) in the Bibles of all religions, ancient and modern, and even in the Greek and Roman myths and fairy and folk tales. Apply it in this way, and you have a key that definitely unlocks a closed book.

*Daisy E. Grove, in "Mystery Teaching of the Bible."

The Theosophical Order of Service

The T. O. S., Our Theosophical Opportunity

A KNOWLEDGE of the principles of Theosophy is of little value unless these principles are put into practice in our daily living. In the T. O. S. we have an organization through which we can put our Theosophical principles into active service. It represents Theosophy in action. Unfortunately, however, in respect to the T. O. S., too many of our members seem to have joined the two words "in" and "action" to make the one word "in-action," so that the T. O. S. has, in many instances, come to signify Theosophical "inaction." Instead of using this splendid organization and all of its varied departments as a channel for greater service, we have neglected it shamefully, and are thereby losing a splendid opportunity for Theosophical service.

Every lodge which fails to carry on T. O. S. work is neglecting this opportunity. It is important to study and teach Theosophy but we must also practice what we study and teach. The T. O. S. is in reality the life side of The Theosophical Society and it is through its activities that we can put into practice the law of sacrifice. The strength, virility, and growth of the Society depends upon the service it renders. It, therefore, behooves us to embrace every opportunity for service.

Every lodge, however small, can do some T. O. S. work. No lodge should be without a healing group. The healing service is brief and the group can meet for a few minutes before the regular meeting. Each lodge can also help with the peace and reconstruction program which is so vital at this time. If nothing more is done than to study the problem, think and talk about it, a worthwhile contribution will have been made for your thinking must inevitably affect the thinking of others. As Theosophists we know very well how potent is our power of thought. We must use our thought power to work for peace and reconstruction. Every lodge can also make some contribution in each of the other departments and however

small that contribution may be, it all helps and should be made.

The T. O. S. does not require much money but it does require some to properly carry on the work. If each member in the Society contributed 25c annually toward the activities of the T. O. S. ample funds would be provided to carry on this important work as it has not been carried on for years.

Surely every member can afford such an amount and will welcome the opportunity to share in the work to this extent.

In Esther Renshaw, our new Chief Brother, we have a devoted and tireless worker. She is giving generously of her time and money to carry on this work. We owe it to her and to the T. O. S. to join her in this worthwhile activity. It is, therefore, suggested that every lodge set aside a meeting as soon as possible to discuss the work of the T. O. S. and to decide what T. O. S. activities can be undertaken. It is also suggested that at this meeting the members be given an opportunity to contribute 25c or more annually to be used exclusively for T. O. S. activities. Every Federation President who has not already done so, should appoint a Federation Head Brother for the T. O. S. whose duty it will be to contact the lodges in his Federation and endeavor to get each lodge to appoint a Head Brother for the lodge and to interest the lodges in sponsoring T. O. S. activities. It is time for this important work to be revived and carried on with renewed life and vigor. If we all do our part and cooperate whole heartedly with our new Chief Brother, we can make the T. O. S. the great channel of Theosophical service it was intended to be. Thus, by merely doing our duty, the opportunity is given us to strengthen not only the T. O. S. but also The Theosophical Society itself and thereby prepare ourselves for the new surge of Theosophical activity which will surely follow the conclusion of the war.

EUGENE J. WIX, *Watcher*



In learning to love one's country, one but learns to love humanity the more.

—K.H. (From the *Mahatma Letters*)

Excerpts from "The Secret Doctrine"

Compiled by May Kyle Willatsen

"TIME" is only an illusion produced by the succession of our states of consciousness as we travel through Eternal Duration, and it does not exist where no consciousness exists in which the illusion can be produced, but "lies asleep." The Present is only a mathematical line which divides that part of Eternal Duration which we call the Future, from that part which we call the Past. Nothing on earth has real duration, for nothing remains without change—or the same—for the billionth part of a second; and the sensation we have of the actuality of the division of Time known as the Present, comes from the blurring of the momentary glimpse, or succession of glimpses, of things that our senses give us, as those things pass from the region of ideals, which we call the Future, to the region of memories that we name the Past. In the same way we experience a sensation of duration in the case of the instantaneous electric spark, by reason of the blurred and continuing impression on the retina. The real person or thing does not consist solely of what is seen at any particular moment, but is composed of the sum of all its various and changing conditions from its appearance in material form to its disappearance from earth. It is these "sum-totals" that exist from eternity in the Future, and pass by degrees through matter, to exist for eternity in the Past. No one would say that a bar of metal dropped into the sea came into existence as it left the air, and ceased to exist as it entered the water, and that the bar itself consisted only of that cross-section thereof which at any given moment coincided with the mathematical plane that separates, and, at the same time, joins, the atmosphere and the ocean. Even so of persons and things, which, dropping out of the "to be" into the "has been," out of the Future into the Past-present momentarily to our senses a cross-section, as it were, of their total selves, as they pass through Time and Space (as Matter) on their way from one eternity to another: and these two eternities constitute that Duration in which alone anything has true existence, were our senses but able to cognize it.

* * * * *

Maya, or illusion, is an element which enters into all finite things, for everything that exists

has only a relative, not an absolute, reality, since the appearance which the hidden noumenon assumes for any observer depends upon his power of cognition. To the untrained eye of the savage, a painting is at first an unmeaning confusion of streaks and daubs of color, while an educated eye sees instantly a face or a landscape. Nothing is permanent except the one hidden absolute Existence which contains in itself the noumena of all realities. The existences belonging to every plane of being, up to the highest Dhyān Chohans, are, comparatively, like the shadows cast by a magic lantern on a colourless screen. Nevertheless all things are relatively real, for the cognizer is also a reflection, and the things cognized are therefore as real to him as himself. Whatever reality things possess, must be looked for in them before or after they have passed like a flash through the material world, for we cannot cognize any such existence directly, so long as we have sense-instruments which bring only material existence into the field of our consciousness. Whatever plane our consciousness may be acting in, both we and the things belonging to that plane are, for the time being, our only realities. But as we rise in the scale of development, we perceive that in the stages through which we have passed, we mistook shadows for realities, and that the upward progress of the Ego is a series of progressive awakenings, each advance bringing with it the idea that now, at last, we have reached "reality"; but only when we shall have reached absolute Consciousness, and blended our own with it, shall we be free from the delusions produced by Maya.

• • •

The SECRET DOCTRINE teaches the progressive development of everything, worlds as well as atoms; and this stupendous development has neither conceivable beginning nor imaginable end. Our "Universe" is only one of an infinite number of Universes, all of them "Sons of Necessity," because links in the great cosmic chain of Universes, each one standing in the relation of an effect as regards its predecessor, and of a cause as regards its successor.

"The Secret Doctrine," Vol. I, (Adyar Edition), Pages 110-113, 115.

Love--The Ancient Wisdom

IAN MACK

THE ancient wisdom, the modern wisdom, and the eternal wisdom, all may be compressed into the one word—Love. Where there is no love, there is no wisdom. Where there is a little love, there is a little wisdom. Where there is great love, there is great wisdom; for love is wisdom, and wisdom, love. Surely, then, nothing can be truly wise which denies love, or leads others to deny it.

It is no true service to love to mistake knowledge for wisdom. The world has far too much knowledge now, far more than it can manage or control with the little love it has, for only love can lead knowledge into the way of wisdom. Knowledge without love leads to little wars and greater ones, for men will fight each other over ideas even more bitterly than over more material possessions; but knowledge with love leads to the service of humanity, for this is the way of love with knowledge, the only way it knows.

The ancient knowledge of reincarnation, of globes and chains, of rounds and races, of planes and sub-planes, may be used by love to lead the minds of men to that sense of unity, of Oneness in and with and for each other, which is only another phrase for wisdom, since it is what love seeks to express; but this same knowledge may lead to bitter controversy with others who may have learned to offer their lip-service to love under the name of Jesus, the Christ, Krishna, Tao, Allah, Brahma or Vishnu or any other of the countless iconologies—if one may coin such a word.

It must regretfully be conceded that most of the world's service to love is, and always has been, lip-service; but the mind of the lip-server can hardly be awakened to the truth behind his particular icon by attacking, or seeming to attack that icon—and, be it remembered, men interpret as an attack what may have been meant merely to enlighten and expand, for it

offends their vanity to have it suggested that they need enlightenment. Better, perhaps, than to expand the somewhat primitive religious beliefs of the icon-servers, is to contract them . . . to compress them back into the simple truth for which they all stand, the one word which is the ancient, the modern, and the eternal wisdom, Love. There is this advantage in the process, aside from the self-evident one that it does not deny or lead to the denial of love, that all minds, whether they deem themselves wise or concede themselves to be simple, can understand this one word, wisdom. Moreover, if they need authority to believe it to be wisdom, all of them may find that authority in their own sacred writings: "This is my commandment, that ye love one another as I have loved you." "The first Meditation is the meditation of Love." "Love is the Peace." But the quotations would be endless, for all true religion is the counsel to love. And love is what the world needs today, is it not? It has no need of new knowledge, of new ideologies, of new religions, for hardly can it manage all the wars it has already undertaken on those terms. No, it needs no new incentives to controversy, to hatred and violence; it needs to be turned away from these things—and where else is there to turn, but to love? A world filled with hatred can be saved only by love, and that love must well up from within the individual, for love is not something which may be poured into another from without. The heart does not open to let love in, but opens to let it out, for this is the way of love, which is also the way of service, and this is why the way of love is also and always the way of service. But it is no true service to love to mistake knowledge for wisdom—least of all in times like these when the world is sick, almost unto death, for the lack of love. A word to the wise is sufficient—if the word be the one word of wisdom, which is Love.

As many physical diseases are due to the presence of parasites, attracted or produced by uncleanness and other causes, so parasitic spirits are attracted by immorality or spiritual uncleanness, thereby inducing spiritual diseases and consequent physical ailments.

—H. P. BLAVATSKY

Successful Service Series

XI. Don't Blame the Gremlins!

E. NORMAN PEARSON

DON'T blame the Gremlins—it *may* not be their fault!

Gremlins, as everyone now knows, are the greatest "blamerons" of all time. They get the blame for everything that goes wrong. No matter what happens that should not have happened, "The Gremlins did it" has become an acceptable explanation. So convenient!

They started, it is said, with the Royal Air Force, and they soon became the prize nuisance of its pilots. They spread rapidly through the flying forces of all the nations. They entered the domain of business. They pried their way into the war factories. They even invaded the sanctity of private homes. And now (of all things!) we are told, on excellent authority, they have penetrated into lodges of The Theosophical Society.

Think of it, when next you sit down in a lodge meeting and prepare to listen dutifully to the annual report, or settle in comfort to take in a dissertation on "The Biological Significance of the Permanent Atom," or, perhaps, get ready to do some important piece of Theosophical work, *a Gremlin may be sitting right beside you*, or be reclining on your lap.

Think of it—and beware!

Because of this discovery, which has a very important bearing on "Successful Service," a careful study has been made and a number of the most active types of the Gremlin family have been isolated. No doubt others will be found in time.

One of the most aggravating of all the Gremlins and this is one of the few activities in which "Fifenellas" (female Gremlins) take part, though why we do not know—are the "Whispannoyers." They have long, long necks capable of reaching out considerable distances. They sit near your elbow and suddenly they whisper in your ear. You think it is your next door neighbor and you whisper back (and that is where *you* are wrong). Then begins a duet which, with an occasional recess to recover a little breath, continues throughout the meeting. These Gremlins especially like to operate during the playing of music, much to the annoyance of those who want to listen to it.

Then there are the "Chipenjoyas." They sit on your shoulder. They're quite heavy, so you know they're there. They tell you that other

people don't like you. So you don't speak to the other people and the other people don't speak to you. That makes you feel hurt. And the Gremlin grows heavier and heavier.

There are Gremlins who make an especial target of lodge officers. The "Minglemonies" worry the Treasurer no end. They keep telling him "Don't bother to make an entry of that—you'll remember what it is all right." So he doesn't; and his accounts get all mixed up. Which makes the Gremlin happy.

The Secretary is bothered considerably by the "Forgetalettas," although these are a particularly vicious variety and they attack anyone who looks like an easy victim. Every time you plan to write a letter, they will put some other thought into your mind, and you forget. Then, when you finally do write it, they will persuade you that you should put it in your pocket, for you *won't* forget! And you find it there ten days afterwards. Another type work closely with these. They are the "Stampunstickers." They live in mail boxes, and, after you mail your letter they pull off the stamp if it is not properly affixed. So your letter is delayed, or perhaps it is returned to you.

The "Ittookabooks" are a worry to the Librarian. When members borrow books from the Library, these Gremlins suggest to them that it is not necessary to make a record. No—they will remember to return it, surely (If they do not forget!). Because of this, the Librarian's records get all mixed up and she does not know if her books are in or out, or who has them. And that's bad; very bad.

But there's one big fellow, a Maha-Gremlin, who is the most dangerous type of all. There is only one for each lodge and he is appointed by the Gremlin High Command after intensive training. When he speaks the other Gremlins are silent. None dispute his word. So powerful is he that, although he works alone, it seems as though he were giving his undivided attention to each individual member. He is known as the great "PUTITOFF" (always spelled in capitals). No matter what you are going to say or to do, he can penetrate your mental aura and place there the thought—clear, precise and definite—that it is not necessary to do it *now*, another time has advantages which are too obvious to be doubted. So he delays cor-

responsiveness, makes many a lecture and class talk a hurriedly gotten together affair, keeps members from being on time at meetings, causes advertising to get mailed out too late, and a hundred other miscellaneous delays can be traced directly to his efforts. Just now he is very busy persuading lodge officers that they need not read the report of the New Year Successful Service week-end; later will do—so he says. And soon his most important job will begin. Each year, when the National Treasurer begins to collect annual dues, the "PUTT-OFF" (in capitals, please!) in every lodge will be working overtime to persuade members that it is not necessary to take care of this matter promptly. But it is.

What are these Gremlins? Occult literature is full of references to little people of the fairy world who live on the borderland of human habitations. They love to tease, to mimic and annoy. Folk lore of many countries is full of

them. In a very capable lecture recently delivered by a member of The Theosophical Society, it was suggested that Gremlins must be members of this little race, streamlined by the influence of modern human life, though indeed, their activities have been recorded with much license granted to the imagination. Be that as it may, embodied or unembodied, these voices are always with us. Call them Gremlins if you will.

But, if we listen, if we allow thoughts to enter our minds which should not be there, if we let carelessness creep into our work, if we "put off" and cause delays, if at any time we do less in quality or quantity than we really could do, *don't blame the Gremlins*. We don't have to listen. We can even turn the tables on them. Tell them about "Successful Service." It may so speed their evolution that an entirely new species may arise which will help instead of hinder!

WE MUST WATCH OUR STEP

(Continued from page 130)

most intelligent way at our command. We must never be sensational—never make "thrilling" statements to impress somebody with the depth of our knowledge. Above all we must avoid the "jargon" of Theosophy when two or more of us are conversing in the hearing of others. The honor of Theosophy and The Theosophical Society is in the keeping of each one of us. Very precious is the knowledge of which we

are the custodians. We must see to it that it is not trampled under foot.

We do not court the martyrdom of ridicule, but we do not shun it. We indulge in no heroics, but we know that our lot has been the lot of the pioneer and of the discoverer everywhere and always. It's a small price to pay for what karma has given us. "They say! What do they say? Let them say."

From "Ancient Wisdom," November, 1942.

EDITORIAL

(Continued from page 124)

of the many merits of the British Commonwealth is its refusal to make a fetish of federalism. It is a loose, and for that very reason a strong, association of equal partners, each vitally concerned with its own regional problems, but each collaborating willingly within the Commonwealth. The flexibility of the British Commonwealth is something which compels a foreigner's admiration."

Nevertheless, Dr. Benes does not propose to imitate the British example in a "specialized European continental case," because whatever scheme is adopted for Europe it must be flexible and adapted to the natural conditions of nations and regions, to geography, national tradition, social economic structure, earlier developments, etc.

"Conscience," January 22, 1943.

Our Debt to the Sanskrit

W. JEROME CHAMBERS

"The Symbol of Justice was divinely chosen—what you deprive another of, you must balance."

THE greatest incentive to rectitude of conduct, the most perfect guide to moral life and action, is a realization of the knowledge embraced in the various meanings of one little word which the English language borrowed from the Sanskrit.

That word was incorporated into our western vocabulary about the year 1784. Warren Hastings, head of the East India Company, became greatly interested in the ancient philosophy of India. He realized its molding influence on human development, and induced the directors of the East India Company to have Charles Wilkins translate from the ancient Sanskrit a portion of the *Mahabharata* for publication into English, thereby giving the western world that significant word of vast meaning, and of great importance—the word KARMA.

It would require volumes to explain the meaning of Karma, to make clear the various ramifications of its meanings, of its far reaching influence in guiding individual evolutionary development.

To explain Karma tersely, it means results of action; the ultimate consequences of action.

To understand the significance of Karma requires a realization of the continuity of life; for Karmic debts may be carried over for payment in another life.

Every individual in his present life is paying Karmic debts. Man's present is the result of his past actions, desires and impulses. The causes which resulted in man's present condition were sown in a far distant past; just as man's present life, his acts, desires, hopes and aspirations, are weaving and building his future life, its condition, and its varied relations.

"Each time your Soul builds another house of flesh for its new earthly experience, the Karmic law determines exactly the conditions of the new life."

"Shall he be a prince or a slave; shall he have riches or poverty; a life of affluence or days of labor; a crippled body, or one of athlete

type? The law of Karma, guarding the scales of justice, weighs past acts to a nicety of balance, and deals a hand of earned reward to every living soul."

In fact, man's future is mortgaged by his present actions. Contracted debts are in force until they are paid and cancelled.

There is no such thing as forgiveness; action produces its inevitable reaction. "Vibratory law is inexorable."

Karmic law has conditioned man's present life and shapes and molds his future.

The law of justice, on the physical plane, may be temporarily evaded, side-stepped, bribed and flouted by clever rascality, double-dealing, intentional deception, and often by criminal force. All such methods of evasion of justice on the physical plane, will eventually be adjusted by Karmic law to a nicety of balance.

The wonderful perfection and accuracy of the action of Karmic law can be partially understood by a detailed study of its intricate operation.

Man will eventually learn not to mortgage his future by unjust action.

All contracted Karmic mortgages must be paid in full, before the way is open to a higher advancement. It is only the man who knows the law who avoids mortgaging his future freedom.

From the Sanskrit we have our highest ideals of Deity, of constructive thought and action, of lofty expression, of formative thought. What is more inspiring, or contains more beauty of expression than "The Salutation of the Dawn?"

"Look to this day, for it is life—the very life of life. In its brief course lie all the verities and realities of your existence; the bliss of growth, the glory of action, the splendor of beauty. For yesterday is already a dream and tomorrow is only a vision; but today, well lived, makes every yesterday a dream of happiness and every tomorrow a vision of hope. Look well, therefore, to this day."

Theosophists are ever ready to abandon every idea that is proved erroneous upon strictly logical deductions.

—H. P. BLAVATSKY

Theosophy in the Field

AURORA LODGE presented Miss Etha Snodgrass in a public lecture entitled "War's End—The Occult Answer," on April 8, and has benefited recently by a series of class talks on Elementary Theosophy, by Miss Joy Mills.

BESANT LODGE (Cleveland) has had a "thermometer" on its bulletin board for the past few weeks as a reminder of the Adyar Day Fund. The total amount raised by the lodge for this fund was \$106.

GAINESVILLE LODGE observed White Lotus Day on May 9 at the home of Mr. and Mrs. Ralph B. Kyle. Candles were lighted in memory of the Founders, and following an explanation of the meaning of White Lotus Day by Mr. Kyle, various members read items of interest concerning H.P.B., including the usual selection from *The Bhagavad Gita* and the story of the Mustard Seed.

JOLIET LODGE writes that an adult Bible class conducted every Sunday morning in a local church by one of their members has won respect for and interest in the occult interpretation of the Bible. The lodge itself is devoting some of its time to a study of the Successful Service Week-end Report, and presents a public lecture by one of its members every alternate lodge night. The lodge has admitted seven new members in the last ten months.

MIAMI LODGE held a special members' meeting on April 18 to "welcome home" Miss Marjorie Hurd, of the Olcott Staff, who spent her vacation in Miami recently. Miss Hurd spoke

informally of the work at Olcott and helped to make the occasion a happy reunion of old friends. Also present on this occasion was the lodge's soldier, Pvt. Harry T. McAllister, Jr.

"MINNEAPOLIS LODGE recently had an inspiring visit from Mr. James S. Perkins. We closed our public activities for the season with a fireside hour, and on May 16 a round-table discussion on 'How Will Youth Face the Future?', with Mrs. Lillian Boxell as Chairman."

ST. PETERSBURG LODGE missed the stimulus of visiting lecturers this year, but writes that the seeming misfortune "increased our resourcefulness and called forth stimulating ideas for future activities." A Question and Answer Forum has proved successful and a Theosophical Scrapbook, detailing informal activities of the lodge, has been started.

TEMPLE LODGE (Kansas City) climaxed its year's work with a visit from Mr. James S. Perkins on May 2. The lodge writes that the attendance exceeded anticipation and that members and visitors alike were inspired to greater attainment. A group meets each Wednesday under the leadership of the President, Mr. Joseph Anderson, to study *The Ancient Wisdom*.

WASHINGTON LODGE presented lectures by Mr. Hugh F. Munro, Mrs. Lillian F. Boatman, Miss Margaret Stockbridge, Mr. Smith Tassin and Miss Fleurette Joffrie during May, as well as a White Lotus Day program on May 12, in which many members of the lodge participated.

Woodrow Wilson in Europe in 1919

The most touching and thrilling thing that has ever happened to me was what happened almost every day when I was in Paris. Delegations from all over the world came to me to solicit the friendship of America. They frankly told us that they were not sure they could trust anybody else, but that they did absolutely trust us to do them justice and to see that justice was done them. Why, some of them came from countries which I have, to my shame, to admit that I never heard of before, and I had to ask as privately as possible what language they spoke. Fortunately they always had an interpreter, but I always wanted to know at least

what family of languages they were speaking. The touching thing was that from the ends of the earth, from little pocketed valleys, where I did not know that a separate people lived, there came men—of dignity, men of intellectual parts, men entertaining in their thought and in their memories a great tradition, some of the oldest people of the world—and they came and sat at the feet of the youngest nation of the world and said, "Teach us the way to liberty."

—From Woodrow Wilson's speech at Des Moines on September 6, 1919.

Theosophical News and Notes

Notice of the Fifty-Seventh Convention

The Fifty-seventh Annual Convention of The Theosophical Society in America is hereby called to convene on Friday, July 16, 1943, at 7:30 p. m., at the National Headquarters of the Society, Olcott, Wheaton, Illinois, for the transaction of such business as may properly come before it. This Annual Convention will adjourn from time to time until its business is finished and may hold any of its subsequent meetings as it shall elect.

Under the By-Laws of the Society, every member is entitled to vote in all Conventions, either in person or by proxy.

"The Spirit of Reconstruction"

Our National Vice-President, Mr. James S. Perkins, recently prepared a very fine article on "The Spirit of Reconstruction," which has been published for distribution by the Better Citizenship Association. A card addressed to The Theosophical Society, at Wheaton, will bring a copy upon request.

Help Another

There are some few members who give of their utmost in time and work throughout the year, and who for the steadfastness of their service and for their continuing inspiration ought to attend Convention, *and would do so* if they were financially able. Of course, all members ought to attend Convention, but for those who are the steady workers in their lodges it is particularly necessary. The work requires it. Some lodges manage to send such workers, but some can attend only if a fund is available to the National Officers to use for that purpose. Won't you send a contribution to aid steadfast workers to attend Convention, and thus aid the work of the Society?

A Smash Hit

The "Proceedings" of the Summer Sessions of 1942 has made a hit. Attractive in format, impressive in content, all have received it with approbation and expressions of delight. Offered at \$1 (which proved less than cost) to pre-publication subscribers and at \$1.50 to later purchasers, members are sending in extra money in appreciation of the value of this fine volume. Order your copy now.

Visual Presentation

The members of Cincinnati Lodge have produced a forty page mimeographed booklet set-

ting forth in illustrated form something of the principle of reincarnation—the soul playing a part through a temporary personality. An ingenious presentation, written by Gerald Bole and illustrated by Sallie Weis, it is perhaps subject to an extension of its usefulness.

Beautiful Work

Glendale Lodge printed in most attractive form a leaflet giving notice of its White Lotus Day program of May 8 and its Mother's Day program on May 9. Clearly, the program itself was no less attractive than the form in which it was made known to the public. The White Lotus Day program was arranged so that ten members could take part, although it followed the simple but beautiful form prescribed by H.P.B. Five members contributed to the Sunday Mother's Day program, tracing the feminine aspect of Godhood through the great religions of the ages. Congratulations to Glendale Lodge upon its imagination and the spirit and beauty of its work as exemplified in these programs.

Submarine Attack at Sydney

A member resident at the Manor writes of the submarine attack on Sydney Harbor in June, 1942:

"We at the Manor had box seats at the destruction and raising of one of the pigmy submarines which got inside our Harbor on Sunday night. . . I was awakened by heavy, deep roars, as though under the earth (they were really under the water—the sub's torpedoes), the popping of big guns at the forts at the Heads, etc. The reverberations shook our walls, rattled windows and doors and shook pictures from the walls . . . At daybreak the commotion broke loose again, nearer and louder. Under our windows four little corvettes in rapid circles dropped depth charges, sending up water-spouts with terrific explosions of sound . . . Later the divers investigated and the sub was raised, its rear having been blown away. Others were caught within the harbor."

Convention Registrations

Registrations are already coming in for Convention and Summer School. Early registration helps the Headquarters Staff in making arrangements. It also helps you, for it establishes definitely your intention to be present—the first step toward preparation for attendance.

Mr. Polak Safely Home

We are all grateful to learn by cable that Mr. H. S. L. Polak, who met so many Theosophists in this country during the months of his work for an understanding of the Indian problem, has now arrived safely home in London.

Convention "Tips"

Ladies who attend Convention at Olcott year after year know how useful a long skirt for the evening sessions can be as a part of the Convention wardrobe. A light, long-sleeved blouse to go with it helps to protect against mosquitoes, too.

Play shoes and slacks are in order, if you like to sit on the grass at the edge of the tent, and many members find that colored glasses or eyeshades add to their comfort. Don't forget a light coat, or wrap of some kind, for some of the evenings are chilly.

Thanks to Bremerton Lodge

This is the lodge that never forgets the need for constant replacement of household linens, and Olcott is again appreciative of the thoughtfulness of the members, expressed this year in an Easter gift of \$8 "for towels or pillow cases."

Library Leaflets

The National Library (Miss Constance Meyer, Librarian) is issuing a series of reading courses and book summaries for the use of library subscribers and for the promotion of the wider usefulness of the library. Members in good standing upon proper application and acceptance of the library rules may borrow free of charge, except for postage. For a small annual fee, a similar service is available to non-members. Write to Miss Meyer, at Olcott.

T.O.S. Appointment

The newly appointed T.O.S. Federation Head Brother for Michigan is Mrs. Golda Stretch, whose address is 234 California Avenue, Highland Park, Michigan.

Crows

Our good member, Mrs. Marie Graves Thompson, who is President of the Animal Protective League, sends to us and to Dr. Arundale for publication almost two pages of material in defense of the crow.

Dr. Arundale's article, reproduced in our February number, was presented by request of members who recognized its humorous content and felt that something in lighter vein by the President would be enjoyed. Mrs. Thompson's article quotes extensively from scientific sources which, while admitting that crows eat the eggs

and young of other birds, claim this indulgence of its predatory instinct is offset many fold by an enormous destruction of worms, beetles, caterpillars and grubs that are the pests of farmers and horticulturalists.

The President's point, however was principally that:

"Crows have no manners. They have no sense of honor. They are devoid of even the vestiges of decency . . . They treat the President of Kalakshetra and the President of The Theosophical Society as if they were dirt!"

IMPORTANT

Whether or not you intend to be present, please

1. Sign the proxy on the form below, inserting therein the name of the person whom you appoint to act for you at said Convention.

2. Cut off the proxy and mail the same *immediately* to the National Secretary at Olcott, Wheaton, Illinois, with the word "Proxy" marked on the envelope. *Put the proxy alone in the envelope.*

3. Notify by letter the person whom you have chosen as proxy, of your action in so doing.

You are asked to comply with the above *immediately whether you expect to be present or not*. This will in no way prevent you from voting in person if you are present at the Convention, but will *insure the necessary quorum*.

ANN WERTH, *National Secretary.*
SIDNEY A. COOK, *National President.*

PROXY

KNOW ALL MEN BY THESE PRESENTS, that I, the undersigned, a member in good standing of The Theosophical Society in America, hereby appoint

..... with full power of substitution in the premises, to be my proxy, to vote in my name in the Fifty-seventh Annual Convention of the said Society to be convened in the year 1943 and in any adjournment or adjournments thereof, and to act for me in said Convention as fully as I myself might do if personally present, hereby ratifying and confirming all that my said attorney and proxy may lawfully do by virtue hereof.

All previous proxies are hereby revoked.

Given under my hand and seal this..... day of, 1943.
..... (SEAL)

(Write Name Plainly)

Member of Lodge, located at (or state if National Member)

Frank W. Mettler

Helena Lodge lost one of its oldest members when Mr. Frank W. Mettler suffered a stroke and died on April 19. He was a member of the first lodge to be organized in Helena in 1900. The Masonic Order conducted his funeral.

Leslie Ernest Reece

Friends of Mrs. Reece (née "Betty" Ruder) will regret to learn of the death of her husband while piloting his bomber in South America, en route to North Africa. Developing engine trouble and unable to sustain altitude, he crashed with his plane. He saved his crew.

Of the many American Theosophists to offer their lives for the Four Freedoms, Lt. Reece is the first known casualty.

Addie M. Tuttle

Although Mrs. Addie M. Tuttle resigned from the Society in 1936, her many Theosophical friends will be interested to hear of her recent passing in Hollywood. The Rt. Rev. Charles Hampton officiated at the funeral, which was followed by cremation.

Slides of Olcott

A number of kodachrome slides (2x2) of Olcott and the 1942 Convention have been given to Headquarters by Mr. Horton Carr of Chicago for the use of any lodge having access to a projector. These slides may be borrowed free of charge, except for the cost of shipping.

New Members for April

Applications for membership filed during April were received from the following lodges: Besant (Cleveland), Buffalo, Casper, El Paso, Georgia (Atlanta), Glendale, Glendive, Houston, Joliet, Long Beach, Mobile, New York, Oakland, Paterson, Portland, San Antonio, Service (Austin), Spokane, Washington; Hammond Study Group, and National Members from Denver, Colorado, Wichita Falls, Texas, and Kelso, Washington.

DO NOT FILL IN THIS SPACE

PROXY BY SUBSTITUTION

(This side to be filled in by the holder of proxy only in case he has to be absent from Convention.)

I hereby appoint.....
to represent me in the 1943 Convention and to exercise this vote thereat with full power of substitution.

(Signed)
Original Proxy.

Miss Poutz Requests "No Proxies"

In line with her policy of many previous years, Miss Marie Poutz again asks us to call attention to her desire not to receive proxies.

Visitors at Olcott

Olcott welcomes back from lecture tours Miss Jean Glen-Walker and Mr. James S. Perkins, who will spend the summer vacation here, and is glad to have Mr. and Mrs. J. E. Middlekauff and Mr. James Wycherley as temporary residents. Among those who paid brief visits were Mrs. Elizabeth Anhalt, Mr. and Mrs. Carle Christensen and sons, Lt. Jeanne Dumas, Mr. and Mrs. William Fleischmann, Cpl. Ralph Gardner, Mrs. Dora E. Gideon, Mr. Stanley Goral, Miss Dorothy McBrayer, Mr. S. J. Ojack, Mr. E. Norman Pearson, Miss Caroline Tess, Mr. Herre van der Veen, and Mr. Fred Ziedler.

To-Those-Who-Mourn Club

Shipment of booklets from April 15 to May 15, 1943:

California	100
Illinois	850
Louisiana	50
Massachusetts	300
Michigan	100
New Hampshire	30
New York	300
Pennsylvania	600
Vermont	100
Virginia	300

Total....2730

Statistics

April 16 to May 15, 1943

American Theosophical Fund

Previously reported	\$15,836.69	
To May 15	204.00	\$16,040.69

Building Fund

Previously reported	250.00	
To May 15	55.00	305.00

School of Tomorrow

Previously reported	1,533.00	
To May 15	47.50	1,580.50

Births

To Lt. and Mrs. Robert S. Dike, a daughter, Barbara Lee, in March. Lt. Dike is a member of Wheaton Lodge.
To Major and Mrs. John S. Samuel a son, David Bruce, September 24. David is the grandson of Mrs. Ben-Allen Samuel of Fellowship Lodge, Chicago.
To Mr. and Mrs. Warren C. Weaver a son, Warren Curtis, Jr., April 21. Mrs. Weaver is a member of Herakles Lodge, Chicago.

Deaths

Miss Maude E. Beck, Lightbringer Lodge, April 23.
Mrs. Richard Hull, Ojai Valley Lodge, April 27.
Mr. Frank W. Mettler, Helena Lodge, April 19.
Lt. Leslie Ernest Reece, National Member, April 22.

Marriages

Miss Wilma Vermilyea, National Member, and Mr. John Cooke, recently.

Book Reviews

The World as Idea, Emotion and Will, by C. Jinarajadasa (and other addresses of the Convention and Summer School), Olcott Series, Summer, 1942, The Theosophical Press, Wheaton, Illinois. \$1.50.

"In spite of all its conventions, the world instinctively knows where is greatness, and its heart will secretly rejoice that we have not followed the world's way but the way of dreams." Mr. Jinarajadasa was speaking. About us the warmth of the sun, the straightness of many trees, the sweet luxuriance of green grass, the richness of life pulsating through many forms. Indeed the world's heart was expanding and rejoicing, that we who had met at the feet of one of its greatest, were following the way of dreams.

The Summer Session days of 1942 are memories now, but such memories as the sun of love shines upon continually. Yet more than memories, they are living, tangible evidence of beauty and blessing, power and wisdom. For they are with us still in the pages of this 300-page transcription of the collected speeches and addresses of C. Jinarajadasa, José B. Acuña, H. S. L. Polak, Sidney A. Cook, and James S. Perkins. Reports of the discussion series led by E. Norman Pearson, the classes of Frederick H. Werth and Bertha Williams, and a resumé of the Young Theosophists' symposium are also included. Here in this book, *The World as Idea, Emotion and Will*, is the wisdom, the humor, the enthusiasm, the vision of those days when a group followed "the way of dreams."

For those who attended the meetings, this is a reminder of happiness and work shared. For those who did not attend, here is the essence of those memorable days. Through the pages can be felt again the warmth of the sun, the soft richness of Olcott grass, the lyric beauty of birds winging across cloudless sky, the majestic stillness of trees, and most of all the love and power of an elder brother who

spoke to us with compassion and wisdom, bringing us closer to the Elder Brethren he so magnificently serves. Reading we may find "the one more white stone" with which we have marked "the track that the world must go."

—J. M.

Diagnosis of Man, by Kenneth Walker, Jonathan Cape 10/6d., Theosophical Press \$3.25.

This book, written by a well-known surgeon—but evidently by a surgeon *plus*—is one of the best of its kind. It meets the craving of intelligent people today for a philosophy including both science and something greater, something based on the idea of man as a spiritual being inhabiting and learning to make human use of an animal body and animal levels of consciousness. The author starts from the physical end, and makes his diagnosis of man on scientific lines so far as science will carry him: which is not very far. After that he passes on to philosophy, mysticism and religion, and completes his picture by insisting on the need for a *whole* view of man, not merely a view of parts.

Mr. Walker analyzes and compares Eastern and Western religious philosophy, showing how, at the base, they are identical. And he shows the value and justification for "organized religion" as a shell which contains and preserves the live germ out of which truth grows. But he also points to the error of mistaking the shell for the germ itself.

In short: this is a book for the times. It acknowledges the immense value of science, but it says, in common with thousands of people, "Science does not go far enough, we need something more." It does not discuss survival after death, nor reincarnation, except as part of religious doctrine. But the writer says that neither reincarnation nor karma are part of Christian teaching. Which seems to be a limitation—but nevertheless the book is a satisfying one.

L. J. B. (From *Theosophical News & Notes*.)

No Tires! No Gas! Go places with BOOKS.

SEND YOUR ORDER *Now* FOR
The World as Idea, Emotion and Will
The Report of Summer Sessions Proceedings, 1942

Read the three superb Convention Addresses by Mr. Jinarajadasa:

**THE WORLD AS IDEA ■ THE WORLD AS EMOTION
THE WORLD AS WILL**

"The thesis that I want to give is that it is possible to come to what we desire—health, happiness, or peace—by identification with the Will. For that there are two preliminary steps, which are to see the world as Idea, and then . . . as Emotion, and then the logical result is to know the world as Will."

Other Illuminating and Inspiring Addresses

- By Mr. Jinarajadasa:* God's View of Human Affairs.
 What Kind of a Devachan are You Planning For?
 The Reshaping of American Civilization.
 The Theosophists as the Ideal Citizen in War and in Peace.
- By Dr. José B. Acuña:* The Evolution of Man as an Individual.
 (Of Costa Rica) The Evolution of the Human Races.
 The Super-Human Evolution.
- By Mr. H. S. L. Polak:* The Ancient Law of Brotherhood.
 (Of India and England) India
- By Mr. Sidney A. Cook:* The Measure of Our Worth.
- By Mr. James S. Perkins Jr.:* The Mood of Creation.

Abridged Reports on: The Successful Service Series—The Class in Life Expression—The Class in Platform Technique—The Young Theosophist Symposium, "Youth and Tomorrow"—The Opening and Closing Sessions of Convention and Summer School.

From Readers: "Worth twice its price." "It was fascinating—I read it all at one gulp." "You are to be congratulated on this unusually fine production." "I re-lived again those inspiration-packed days."

OUR STOCK IS LIMITED ■ ORDER YOUR COPY NOW
Price \$1.50

THE THEOSOPHICAL PRESS
OLCOTT—WHEATON—ILLINOIS