
THE
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O M N I A V I N C I T A M O R

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JULY * 1943



Under the Auspices of THE THEOSOPHICAL SOCIETY ADYAR

SELF-WRITTEN EPITAPH



THE BODY
OF
BENJAMIN FRANKLIN, PRINTER
(LIKE THE COVER OF AN OLD BOOK,
ITS CONTENTS TORN OUT,
AND STRIPPED OF ITS LETTERING AND GILDING),
LIES HERE FOOD FOR WORMS.
YET THE WORK ITSELF SHALL NOT BE LOST,
FOR IT WILL (AS HE BELIEVES) APPEAR ONCE MORE
IN A NEW
AND MORE BEAUTIFUL EDITION
CORRECTED AND AMENDED
BY
THE AUTHOR.

—BENJAMIN FRANKLIN

THE AMERICAN THEOSOPHIST

OFFICIAL ORGAN OF
THE THEOSOPHICAL SOCIETY IN AMERICA

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No. 7

Where Modern Physics is Going

C. JINARAJADASA

THE article that follows (except its last section, marked Part B) is an abstract which I made in 1937 from a French magazine found on board a steamer on which I was traveling. I do not now recall the name of the magazine. The original article was longer than my abstract, but I tried my best to be accurate in condensation. The part marked B is my attempted correlation of some of the facts in Part A to the material collected from 1896 to 1934 in *Occult Chemistry*.

Part A—The Principle of Indeterminacy of Heisenberg

1. The state of a physical system can be completely determined and characterized by two variables: the state of an electron will be only and exactly determined if one knows
 - (a) its position and quantity of movement
 - or (b) its time of passage at a point, its energy, etc.
2. These two variables, termed "conjugated," are bound to each other by a relation called "the relation of Heisenberg" whose signification is as follows:

The product of the error made in measuring one variable multiplied by the error made in measuring the other variable is always more than—or, at least, equal to—a certain constant—Planck's \hbar —whose numerical value is 6.55×10^{27}

If one calls E_1 and E_2 the two conjugated errors of measurement, Heisenberg's relation is:

$$E_1 \times E_2 > \hbar \quad \hbar = 6.55 \times 10^{27}$$

We may hope to perfect our methods of experimentation, so that the product of the two errors is very slight. But no perfection will

allow the measurement of reality with greater exactitude than this limit.

Each experimental method reducing one of the errors necessarily means a correlative increase of the other error.

Every observation alters the state of the object observed.

A high separative power in the microscope is not compatible with light at a high frequency (violet, ultra-violet, or of less wave-length). High frequency waves are made of photons filled with great energy; their shock is all the greater and the perturbation undergone by the electron all the more grave. This dilemma reveals the existence of a limit to the exactitude with which we can know physical phenomena. This limit is in the nature of the things themselves; therefore no perfection in operation can end it or push it farther off.

Principle of Indeterminacy—some call it "Principle of Incertitude."

No law of nature *obliges* an element to take one trajectory rather than another.

Dirac: Nature "makes a choice" by a quasi-voluntary action.

Laws act rigorously and the principle of causality holds good with absolute rigor when objects are taken in a mass, *macroscopically*.

All physical laws are only expressions of probabilities, and not expressions of precise and determined bonds.

Dirac: "the free choice of Nature."

Bohr: "an atom passing from one state to another is subject purely to probabilities."

Eddington: "does not know in the physical universe any deterministic law."

If there are two receptacles, joined, and if there is Electron E, and another Electron E'—then there are (according to the old theory) four possibilities:

1. E and E' are in the right receptacle.
2. E and E' are in the left receptacle.
3. E is in the right and E' in the left.
4. E is in the left and E' in the right.

The probability is $\frac{1}{4}$.

But, according to the new ideas, E and E' are absolutely identical and indiscernible; therefore 3 and 4 are really one. Probability is then only $\frac{1}{3}$.

Facts oblige us to consider 3 and 4 as identical; therefore they *are* identical.

E and E' are not indiscernible because of an imperfection in technique, but they are intrinsically, absolutely indiscernible.

The ultimates of matter have nothing *per se* which differentiates them. Differentiation presupposes individuality. Electrons have no individuality.

de Broglie: in the decomposition of light by a prism, imagines the following dialogue:

"Of the photon which has no wave-length nor precisely defined quantity of movement, the prism asks this question: 'What's your wave-length?' The photon must answer by selecting to belong to one of the bundles which leaves the prism."

Langevin: "The search for a determinism is at this essential point, that one has to ask, when nature leaves a question without answer, if it is not time to consider whether the question was not put in a wrong way."

Part B—A Commentary by C. Jinarajadasa

Axiom: Each observation alters the state of the object observed (Heisenberg.)

1. To look at a u. p. a.* modifies it.
2. But each u. p. a. is (sort of) looking at every other u. p. a.; it cannot help looking, any more than a human being can live isolated and uninfluenced.
3. Each u. p. a.—and all things greater in size—is modifying every other thing. This is Brotherhood in excelsis. Why such modification?

The axiom is due to the fact that all matter (electron, even the "bubble"† in Koilon) is a fragment of Consciousness of the Logos. Each Koilon bubble is movement, energy, thought, feeling, aspiration, beauty, love, etc. The Logos is imprisoned in each, is trying to reveal the fullness through each; therefore, there is an outward pressure from each to every other. Each instant the balance of forces is changing. Each u. p. a. *feels and thinks*. We must not think of it as mere "force"; each is modifying every other.

All the modifications tend to a certain direction—towards the Archetype. But everything is indeterminate, in the sense that everything influences every other thing to release, or to imprison. It is all simple—Brotherhood! (But of the angels or of the brutes.)

A "revolutionary fact" is the explosive pressure within each u. p. a. or bubble to *reveal* more and more, as if the Logos were "bursting" with desire to throw outwards all that is inward. When Science establishes this principle, all the old values will need revising.

*"Ultimate physical atom" of *Occult Chemistry*.

†"So little, yet the Most High God" (the Christ babe).



An Experiment in Brotherhood

L. W. ROGERS

WHEN the Czar slipped from the Russian throne twenty-five years ago and a group of idealists set out to govern a nation of a hundred and sixty million people, nobody took them very seriously. The powerful German army had driven back and almost annihilated the poorly equipped Russian army. The new government was forced to cede some of its richest territory to the victors. It was a dark day in Russia. As an ally of France and England, she had been fighting Germany for three years. Her farms had been neglected and the rolling stock of the railways was almost wrecked. Food surpluses were exhausted. Famine threatened. It was a situation in which experienced statesmen might well have been dismayed.

That group of idealists must have been composed of the earth's most persistent optimists for they believed that Russia, which was Europe's most glaring example of absolute monarchy, could be speedily transformed into a cooperative commonwealth; that a tyranny based upon fear and terror, upon the knout, the prison, the scaffold, could be transmuted into a brotherhood of good will to men, in which social distinctions would disappear and government would have for its sole object the greatest good to the greatest number. Such a belief would be sufficiently startling under the most favorable circumstances. It becomes truly astonishing when it is remembered that the people who constituted the material with which they had to build the proposed Utopia belonged to various races and nationalities—Slavs, Jews, Tartars, Mongols—with their differing racial instincts, religious views and languages, and were scattered over one-sixth of the earth's surface! Add to these handicaps the fact that the population to be dealt with was about 70% illiterate, that superstition was equal to ignorance, that the priesthood firmly supported the Czarist regime, that the war had left the nation bankrupt and that the new government enjoyed neither confidence at home nor credit abroad! It is not strange that the outside world wondered and laughed.

What would be necessary to bring the proposed new social and economic order into existence? There must be the education of the more than a hundred million illiterates. This meant the building of schoolhouses and the

printing of books for students. This and other equally extensive projects would require vast sums of money. Money could come only by creating wealth. Russia was an almost exclusively agricultural nation. To obtain wealth from the farms in large quantity, machinery must be produced. This in turn meant the building of factories and the development of transportation systems. Wheat and other products must be marketed abroad and exchanged for machinery and expert labor to install and operate it until Russian talent could be developed and trained. Gradually, as agricultural machinery came into use, farm labor was released for the mills and factories. This gigantic change that successfully raised Russia from the status of a civilization of the Dark Ages to the front rank of Twentieth Century civilization was planned by the same mind that was destined, a quarter century later, to plan the military strategy that would destroy German armies and free Russia from the invaders.

Modern Russia created herself, out of herself, in twenty-odd years and the major part of the change has been within the last dozen years. The onward rushing wave gathers momentum as it rolls. The speed has been such that one might well doubt the figures were they not part of official United States statistics gathered by our ambassador, Joseph E. Davies, who represented us at Moscow for two years and made searching explorations into various parts of the country. A very few items are enough to indicate the marvelous speed with which Russia has moved forward. In thirteen years the industrial output rose from 6,000,000,000 to 85,000,000,000 rubles. In twelve years the railway freight tonnage increased from 33,000,000 to 323,000,000 tons. In a dozen years the number of postmen increased from less than 7,000 to 123,000. In the capital city 224 school buildings were erected and equipped in a period of two years. More than a half-million students were enrolled in technical schools and colleges in 1935. In 1913 the national income was 21 billion rubles. By 1935 it had increased to more than 65 billion rubles. Of the total revenue of the government, 27% was spent for social and cultural welfare.

(Continued on page 154)

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Simple Theosophy

The February issue of *The Theosophical Worker* contains the announcement made by the President in a Roof Talk at Adyar that the Peace and Reconstruction Department is being closed.

"What we want is an appreciation of Theosophy and a knowledge of its application to the problems of today. Theosophy alone can solve these problems and not until Theosophy is applied to them will they be solved . . . Let us concentrate on the pure and decisive solution from Theosophy."

This decision at International Headquarters to concentrate on direct Theosophy will be good news to most Theosophists who have joined the Society to study its principles and to work them out in their own daily lives to the end that they may have a better understanding and a truer perspective of life. The more interested they are in Theosophy, the

greater will be their interest in all the problems that beset the world and in their solution. The reverse is *not* true. Members have joined us from all walks of life, have come to us through many interests. They are of all political and economic and religious faiths. Yet they have found in Theosophy and The Theosophical Society that essential thing which makes for a unity of their differences, that quality of brotherhood more or less successfully portrayed in the lives of its members, but a living faith with all of them, however imperfectly practiced. It is this that makes The Theosophical Society unique.

When our lodges have become economic debating societies, political forums, with all the indecisive arguments to which such bodies are subject and without any possibility of evolving a solution acceptable to all, we shall have started the process of division and disintegration. Pronouncement by the Society on any subject other than that of Universal Brotherhood is bound to range it on the side of some and in opposition to others, on problems to which there can be no final answer until Universal Brotherhood is the acknowledged law of humanity.

All solutions of all problems must for the present consist of compromise. We have to work and work ardently for that sure though distant day when the eternal law is the recognized rule of procedure, and until that day dawns we may not set aside our specific responsibility of ever proclaiming the great principle, nor transfer our interest to the lesser business of its application. "To set forth plain truths for simple people—plain Theosophy for those eager to find simple solutions"—that is our work as the President states it.

Where else in the world than through Theosophy can people of every caste and creed and political and economic complexion find the solution to all problems? Shall we give them other than the pure waters of Theosophy and of Universal Brotherhood, drinking which they may have spiritual health to deal with the problems in whatever direction lies their particular interests? Why should we substitute, for this, debate and discussion of the problems (for which there are many other channels of study) when it is certain that we have not yet succeeded in establishing the great central truth of Brotherhood (which is *OUR* duty) among those whose responsibility it is to deal expertly with the problems themselves?

The Four Freedoms

BYRON CASSELBERRY: The Theosophical Society should be—to express it somewhat tritely—an advanced class in brotherhood. We Theosophists should be learning to live together today as the world in general will not live until years, perhaps centuries, hence. It is our job to be ahead of our time. Our value in the world will be measured by the extent to which we are able *now* to rise above the common level of personal living. There is clearly a choice before us all, individually and as a group: the choice between complacency and creation, between stagnating orthodoxy and a new birth of original effort. Once conquered, freedom in any of its forms is not preserved by writing it into a constitution, a charter, or a set of Objects, and then living on past achievement. Freedom demands to be won again and again, and we are at this very moment confronted with the inescapable necessity of a fresh conquest. There is no middle ground between selfish or conventional thoughtlessness, and a state of unprejudiced eagerness of mind. Man must push fearlessly on, or spiritually die, dragged down and suffocated by the dead weight of yesterday's attainments.

Real brotherliness and active freedom of thought—as distinguished from the kind that exists only in the declared principles of a movement—cannot exist where there is attachment to ideas, and a nervous shunning of elements disturbing to those established conceptions. However sublime a philosophy may be, it cannot be made into an intellectual fixture without sacrificing its sublimity. A man who is affectionately disposed only toward those who do not seriously challenge his views is guilty of intellectual nationalism, and is thereby an enemy of brotherhood, regardless of the ideal he may profess. The mental and spiritual life of every religious movement tends to crystallize into set patterns, and this tendency in The Theosophical Society should be combatted by every means in our power; for crystallization of thought repels all who are not of the same crystallized pattern, and hence is a chief destroyer of brotherhood, a creator of narrow and competitive sects. If "straight" Theosophy becomes "straight jacket" Theosophy—that is, a binding system of thought—we will have defeated our own First Object. We are supposed to study *all* religions, not create one of our own; and we should open our minds (and,

as far as possible, our platforms and our journals as well), to every influence that genuinely tends to the unification of mankind.

The Theosophical Society set out with the bright hope of becoming the wise and loving mother of every faith. Let us not betray that hope by making of her a faith apart.

ANITA HENKEL WILD: *A second half-century of fine promise lies before you. We say to you: You have the power to do more in the immediate future than any other body of men and women has ever achieved before. We say to you: Within the next half-century you can make Brotherhood a living reality in the world.*

Eighteen years have passed since this challenge was given the members of The Theosophical Society by an Elder Brother. We have almost reached the half-way mark of that second half-century. What is the opportunity which lies before us?

Out of the crucible of pain and suffering the world is learning. Brotherhood is on the lips of all high-minded men and women. No longer can we say, "The world is not ready." The question is, are *we* ready? The peoples of the world call out for help in establishing a peace based on understanding, appreciation and brotherhood; a peace worthy of today's blood and tears, one which can be supported by men of all races, all creeds and all cultures.

What is this common ground wherein all men can find sustenance, the Christian and the non-Christian, the Oriental and Occidental, those living in remote and unspoiled lands as well as those in highly technical and complicated civilizations?

For over seventy-five years The Theosophical Society has proclaimed it to all who would heed: The Fatherhood of God, the Brotherhood of Man, the Dignity of the Individual. Translated from the world of abstractions, these truths have been stated as the aims of our post-war planning, expressed by President Roosevelt in the Four Freedoms: Freedom of Religion, Freedom of Speech, Freedom from Fear, Freedom from Want. Here is a charter of freedoms behind which every idealist, every man and woman, can throw full energy and weight, whatever may be the political, religious

or racial differences. A world united in the fulfillment of the Four Freedoms will be a world actively expressing Brotherhood.

Is this, perhaps, the vehicle through which Brotherhood can be made a living reality in the world? Is this the service to humanity for which the Society was formed? Is it the supreme opportunity for which the individual Theosophist has incarnated? If so, how can we best proceed?

The plan is simply stated: by enlightenment, by activity, by protest.

The Theosophical Society can be a vital factor in preparing the way for that brave new world. It is international in organization and in character; it is made up of sincere and unselfish members with a vision of, and a deep and even passionate desire to help build the future. But knowledge of the ultimate Plan for humanity must be coupled with specific knowledge of present conditions. Before we can enlighten we must ourselves become enlightened. The last peace failed because we, the people, did not know what we wanted. It came too suddenly, with no time for preparing the minds of the masses, and found us only anxious to return to "normalcy," to high profits, white bread and plenty of sugar. Our attitude was "let George do it," and the politicians had their way. An enlightened people, then, is a strategic factor in a just and lasting peace. As the would-be home owner decides what his desires and his needs require for comfortable housing, and relies on the architect and the contractor for the expert execution of his wishes, so must we decide the kind of world which will best fulfill our ideals of justice and brotherhood, and knowing what we want, insist that the experts produce workable plans to that end.

Enlightenment would include a recognition of these fundamental principles, rather than political expedients, upon which the post-war world must be built; it would recognize all enemies of freedom and democracy; it would seek out those groups and organizations now mobilizing to oppose and thwart every effort toward a better world for all; it would mean a knowledge of those groups opposed to the rights of the laboring man and of those elements within the ranks of labor itself which are prostituting their influence for selfish purposes; it would mean the evaluation of utterances of many public men and women who are carefully concealing their determination to disrupt post-war planning; it would mean a dis-

covery of those organizations and groups which are subtly or openly spreading propaganda for a return to the old order in our schools and churches; it would mean a careful consideration of those journals of free speech which are really free and those working only in the interests of the largest paying advertisers; it would mean a study of the failure of Democracy in dealing with minorities or in safeguarding the weak and oppressed; it would mean, last but by no means least, a deep understanding of all phases of the Four Freedoms and all of their implications, in the clear light of Theosophy. To become enlightened in all these departments of modern life would be the purpose of the members, organized into a study group within or outside the lodge program.

Activity would then be the outgrowth of enlightenment: the development of non-sectarian and non-political Town Hall meetings or public forums for consideration of The Four Freedoms in cooperation with all other groups devoted to public welfare, the Theosophist, labeled or unlabeled, taking his place in the group and on the platform with others prominent in the community, to give the Theosophical viewpoint, again labeled or unlabeled. Activity would also include a gathering of important information from such unbiased sources as PM magazine, which carries no advertising and can therefore print the truth without fear of losing large advertising contracts; activity would include support of all movements which contribute to the ideals or to the practical expression of the Four Freedoms, such as the Consumers Cooperative Movement.

A third phase of a program for the Four Freedoms, which is really a part of the second, is protest. This would mean a constant watchfulness for abuses and injustices of all kinds: racial injustices to the Jew, the Negro, the Mexican, the Asiatic races; political injustices, as in the poll tax law, labor injustices; all these to be protested by letters, telegrams or word of mouth to those who may be in a position to act.

For this type of group protest a national committee would be wise, to act as a clearing house for controversial or misleading statements made on the radio or in the press.

All of this I suggest as a starting point for the development of a plan by which The Theosophical Society can serve as an instrument in shaping the chalice of the new world into which may be poured the love and understanding it has generated in the hearts of men and women for more than half a century.

Unfolding Universal Love

ELMA S. LUNDAHL

*You often say, "I would give, but only to the deserving."
The trees in your orchard say not so, nor the flocks in your pasture,
They give that they may live, for to withhold is to perish.*

—KAHLIL GIBRAN

AND GIVING is the One Law and the One Necessity of Love; through that outpouring does Love fulfill itself.

In our day, the term "love" has become so closely associated with the idea of sex that we have almost lost the real meaning of the word. Actually, love has nothing at all to do with sex, although sex may be a channel for love's expression. Love is essentially an unselfish, selfless and sexless emotion, which transforms the individual who sends it forth, bringing into manifestation more of the divine in his own nature. It must be free of all desire and fear, however. Through love we become one with the other; we identify ourselves with that person. Love is the crucible in which personality and all differences are dissolved. The object of love may change, but love itself is changeless and timeless, because it is divine.

Love gives naught but itself, and takes naught but from itself.

Love possesses not nor would it be possessed;

For love is sufficient unto love.

*When you love, you should not say, "God is in my heart," but rather, "I am in the heart of God."**

But how are we to develop in our day-by-day living that universal love which is akin to God's love and springs from Him? By remembering that the keynote to love, in fact its very essence, is the feeling of at-one-ment with all beings and all life. We must expand our personal love to an impersonal, a universal love. We should send it forth freely, without thought or desire for return and without any strings. It should radiate from us as sunshine radiates from the sun.

It is no credit to us or test of our capacity for loving to have a deep love for our own; it is only natural to love those who love us. But it is a test of our power for loving to have a deep affection for those who do not return it in like measure. If we cannot yet do that, we can start by sending out blessings and good thoughts to them—and especially to those with whom

we are in daily contact, in any relationship whatsoever. Then gradually we can enlarge the circle of our love. I am not referring to a sentimental or the "I love everybody" attitude, which is impossible for most of us at our present stage of evolution, but to a feeling dominated by good will. If we can cultivate that feeling towards all, we will gradually approach that state wherein it becomes impossible to hold a feeling of resentment, dislike, or animosity of any description towards anyone for any length of time. From the spirit side of life, we know all are one, and that it is only from the form side that differences and separations appear. Once we truly realize the Oneness of Life, it becomes impossible to hate another, for how can we hate our other self?

But, you may ask, are we not to hate the Japs and the Nazis? As individuals, *no*. As symbols of cruelty, injustice, barbarism, ruthlessness, and all that is the very antithesis of the good and beautiful, the answer is emphatically, *yes*. But let us hate injustice and cruelty of all kinds, wherever it exists, and not only when and as our own personal interests and personal life are threatened. Let such a passionate hatred—if hate we must—be good for something! Let it clean out the cesspools of our civilization and build a new world founded on Brotherhood.

Some of these cesspools are aptly described by "The Roadside Philosopher"—Ray S. Ayer—in his article "Streets of Broken Men," in the March 18, 1943 issue of *The Detroit News*:

"In every city may be found a Street of Broken Men; a street of old and decrepit buildings which are infested or inhabited by old or decrepit people. The Philosopher passed through such a street the other day.

"There are pitiful sights along such streets; often too, they are disgusting. Old men, pinched and poverty-stricken, shuffle and shamble along the sidewalks. Old hags, like broken and decayed teeth in the mouth of society, peer from dim doorways. Drug addicts with twitching muscles and vacant eyes stumble along, searching for the roseate dreams that never come.

"There are children, too, wizened creatures conceived in stealth, born of pain and raised in misery, who sneak through the alleys or look furtively through dirty windows. These children are the small, festering sores which, in time, become malignant growths on the flesh of civilization.

"These pictures of the streets of broken men are not pleasant ones. The pigments with which they

—*Kahlil Gibran

are painted are the drab of filth and wretchedness or the blood-red of tragedy, but they should be hung in the galleries of the mind, lest they never be changed.

"Perhaps a program of security will change such streets into more pleasant scenes, but the roots of the evils run deep in the soil of greed and ignorance. No spraying of the surface will cure them.

"It may be that when this war is over, and peace again dwells beneath the world's rooftrees, we will be able to find the sulphur drug of selflessness and understanding for the cure of social putrescence."

The transition from personal to impersonal love becomes easier also when we recognize the power of thought, and realize that what we send out comes back to us in like measure. If someone irritates us, let us ask ourselves why. Unless irritation already exists in us, no person or outward circumstance could arouse that response. Similarly, if we are bored or dissatisfied, it is not because some person or the particular setting in which we find ourselves is dull and uninteresting. Rather is it because we have lost our zest for living, or perhaps we haven't found it yet. It isn't the world that's wrong—it's us! Once we grasp the truth of this divine law—that we respond only to those things whose parallels exist in us—we will be less prone to criticize and condemn others, because we will be so keenly aware of the deficiencies in our own nature.

Let us remember also that our strengths grow out of our weaknesses. The person who is capable of an intense hatred has in him also the capacity for a deep and compassionate love. What we need to do is select the thoughts and emotions we will permit ourselves to be influenced and guided by. Let the ego choose, rather than the personality, and let us weigh our actions and thoughts and emotions on the scales of love and good will towards others; let us ask ourselves if our thoughts and actions and emotions unify us with others or emphasize our differences.

We often say "I can't stand that person," nor do we even feel shame at making such a statement. Isn't that strange? Rather are we ashamed to express our affection for persons outside of our own family circle, for fear of being misunderstood. We are generous with our hates and dislikes but chary with our love. Should not the reverse be true? The first step in making this change from personal to universal

love is to thoroughly dissociate in our minds the two terms, love and sex. Knowing that love is sexless and desireless, we can then send it out more freely to others.

Next, we must learn to stress the things we hold in common, and to use these agreements as workable bases for establishing harmonious relations. If there were less emphasis on the things about which we disagree, Utopia would be much closer. And don't think that Utopia and Brotherhood are simply beautiful theories, impractical and impossible of realization. The very existence of the idea implies its reality; in fact, the idea is the real thing, because the idea precedes the form, and it is from ideas that all manifestations spring forth. In St. John we read "In the beginning was the Word, and the Word was with God, and the Word was God." Now, if you substitute "idea" or "thought" for "the Word," you will readily understand why creation starts with ideation. So, in the ultimate reality, Brotherhood is just as real, as War is today. War exists today because we thought it into being. It is for us to choose which principle will be the guiding light of our lives—War or Brotherhood.

We have to learn, as Dr. Arundale puts it, "to go together, differently." Not agreement on every point, because that implies the imposition of my ideas on yours, or yours on mine, but a recognition that no one has a corner or priority on truth. We must realize that what is true for us may not be true for our neighbor, and we must be big enough to acknowledge our neighbor's truth as the law by which he must live, and allow him the freedom to do so, although we ourselves may abide by an entirely different truth, according to our evolutionary development and needs. Only by recognizing the divinity in all men can we learn to live in harmony with them.

And let us remember that Giving is the One Need of Love, and that this need requires constant expression of all the love of which we are now capable. Only through fulfilling our present capacity for loving—unselfishly, nobly and beautifully in the service of others—can we develop that universal love which is akin to God's love and springs from Him.

Days to Remember

Convention and Summer School..... July 16 to 27.
Asala (Full Moon at 7:28 a.m., CWT)..... July 17.
Colonel Olcott's Birthday..... August 2.
H. P. Blavatsky's Birthday..... August 12 (July 31, Russian Calendar).

Successful Service Series

XII. The Housekeeper

E. NORMAN PEARSON

EVERY lodge of The Theosophical Society should have a "Housekeeper," or, as some prefer to call her, a "Hostess." The member holding this position really should perform the duties which both these words imply. But some one person should assume sole responsibility for carrying out those many little household tasks, the performance of which makes all the difference between a lodge which looks "cared for" and attractive, and one which bears the blighting marks of carelessness and neglect.

The Hostess should be the "First Lady" of the lodge. Her duties will be legion.

To meet the needs of this situation, organization is necessary. Helpers should be secured to meet the needs. Many members who are not equipped to teach or lecture or do not care for the more public work will be glad to help—ladies especially, though men are not without their value in this field if carefully and adequately supervised! They should always be assigned to specific duties, so that each one knows exactly what to do. While this writer, in his present incarnation, was not so favored by nature that he could be classified among that better half of mankind which tends toward the maintenance duties of house and home (and, therefore, he cannot write with the imprint of authority) there are some facts so patent to even the casual observer that, though beset with modesty the while, he feels competent to point them out.

Of all places, a lodge of The Theosophical Society should look attractive in every way. Laxity in order, cleanliness or tidiness is not only inexcusable, but it is also a serious detriment to the work of the lodge. No one could really wish to see his lodge compelled to work under such a handicap. A keen observer will immediately become aware of many details which will tell him much about the group he is contacting. How infinitely sad if the first contact—the visible contact—were to hide from view the spiritual truths which lie beyond. Yet it is possible. Unfortunately it has happened.

Some lodges are fortunate enough to have a reasonably good janitor service. Waste paper baskets are emptied at varying intervals. Dust is reduced to a respectable minimum, and the floors are kept clean—if one can accept a very

liberal interpretation of the word! This is not enough for a home of Theosophy. *The lodge furnishings should be cared for at least with the loving care one would bestow upon a valuable work of art.* Their intrinsic worth may be little. But they are valuable, valuable beyond price, for they—as we—are taking part in the greatest work on earth. They may be inarticulate insofar as we consider speech, but they are talking in no uncertain terms to those who have ears to hear, and eyes to see. Their quality and their beauty are telling one story. Their arrangement, their condition and their care are telling another. Practical Theosophy consists not only of being kind and brotherly and understanding—fine as these things are—it is expressed in a love of the beautiful, an appreciation of order and the cultivation of cleanliness. These things should be plainly evident in our lodge rooms that they may bespeak in terms of form of the greater life which they serve.

The Housekeeper should make plans for the preservation of tidiness at all times. Class leaders, unfortunately, are prone to think that their duties are completed when the class is finished. The Housekeeper should make such representations to each class leader as will result in the room being left neat and tidy before it is vacated. It should never be left in disorder.

Other duties, too numerous to mention, devolve upon the holder of this important office and her associates—the occasional tea or supper, the care of china and silverware and other utensils necessary therefor, the collection and care of objects of beauty to adorn the room, washing the floor when the floor needs washing, brushing the rugs when the rugs need brushing, and an adequate array of helpers to systematically attack that ever present enemy of all—dust!

Last, but not least, let us never overlook the deeper occult fact, that loving care actually will magnetize the furnishings themselves and will help definitely to build that subtle "atmosphere" which immediately attracts the person who enters the room. "Order," it has been said, "is Heaven's first law." Let us bring that first law into our lodge rooms; then pass on to the others.

AN EXPERIMENT IN BROTHERHOOD

(Continued from page 147)

Americans have read so much about the poverty of Russians that even a man so well informed as Ambassador Davies was not prepared for what he saw. In his book, *Mission To Moscow*, he speaks of the villages being composed of new houses and says that the people on the streets were well dressed and looked comfortable. He comments on the fact that the German train from Berlin to the Russian border was inferior to the Russian train from there to Moscow, remarking that the dining car on the latter "was definitely superior, immaculately clean, and with excellent service." Commenting on the attractiveness of Leningrad he writes: "To my surprise the show windows were beautifully and almost brilliantly decked out with displays of merchandise of all kinds." He pays high tribute to Russian theatrical art and refers to the Christmas night ballet as "the most beautiful thing of its kind I have ever seen."

The note of surprised appreciation is frequent in the ambassador's book. It is eloquent testimony to the fact that, in common with the rest of the world, we Americans have failed to appraise Russia correctly. On a tour of the industrial regions Mr. Davies speaks of a plant that employs 38,000 men and women. A steel plant had 35,000 employees. He speaks of the Young Pioneer House, where 27,000 children outside regular school hours are trained "in scientific, artistic, airplane, transportation, and other lines of manual training." A quotation of a couple of sentences from his report gives a glimpse of the rapidity of development in a Five Year Plan: "The planning impresses the mind as being most extraordinary in the boldness of its conception and the vigor of its execution. Five years ago the district of Zapo-

rozhe, which now contains some of these enormous plants, and a city of approximately 125,000 persons with modern brick apartment buildings and wide avenues and parks, was a prairie plain." In building their new cities, he says, the Russians selected American, French, German and English construction companies in order "to get the best and latest technical and scientific developments in engineering manufacture." The youth of the managers of the great factories and plants impressed him. They were usually about thirty-five years old, and therefore must have been boys and girls of ten when the new government was established.

It is generally assumed that the marvelous transformation in Russia has taken place under Communism. Mr. Davies points out that this is not the case and that the Russian Government is not Communism but modified Socialism. In other words, it is Socialism plus the wage system of Capitalism. After two years of study and observation he came away filled with admiration for what the Russian leaders had accomplished, but with the conviction that it could never have been accomplished had they not adopted the principle of financial reward based upon the amount and quality of service rendered. He says that they explain that it is a temporary expedient which will later be abandoned, but he holds that to discard it would mean failure.

Regardless of all differences of opinion on other points, all will agree that Russia is making the world's greatest experiment in brotherhood, but it will require more time to learn whether the human race has evolved to the point where it can live up to the noble conception of "from each according to his ability, to each according to his need."

If a comrade be faithless, let us be faithful to him;
If an enemy injure, let us forgive him;
If a friend betray, let us stand by him;
Then shall the hidden God in us shine forth.

—ANNIE BESANT

Convention, 1943

SIDNEY A. COOK

THE signs of a good Convention are increasing. The program indicates it. The way registrations are coming in assures it. The interest and enthusiasm with which the registrants are looking forward to it provide the guarantee that the Convention of 1943 will be a useful and a stimulating one.

There are subjects for discussion leading certainly into realms of strongly differing opinion—opinion not too strongly held, for individualistic as Theosophists are, uncompromising as they sometimes prove to be, they refuse to compromise only with that which to them is patently untrue, unsound, or unwise. In an atmosphere of brotherhood and good will, thrilling excursions may be made into fields of opposing thought, and only good can come of it. We shall probably discover how little we know. That will be good for all of us. But we shall

discover some Truth, shall make progress in relationships, develop new methods; in the brotherly conduct of our work we shall build still more firmly the friendships and the foundation of friendships, and therefore the foundation of The Theosophical Society.

The program provides much opportunity for general member participation and many will discover their own capacities and will find new interests through the treatment given subjects perhaps long familiar to them. A very varied program, too, so that all tastes and preferences are cared for, and all will sense a real benefit through attendance.

Beyond and above all these attractions there lies the obligation, the duty, of all who can do so to be present at any Annual Convention of The Theosophical Society.

Rates for Olcott Summer Sessions

Registration, Board and Accommodation

	A*	B*	C†
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.

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

†Type C—Room in village (board at Headquarters).

Please bring your ration books.

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.

Fifty-seventh Annual Conv

1943



"APPLYING

CHAIRMAN—SIDNEY A.

PRO

FRIDAY, JULY 16

Arrival and Registration of Delegates.

2:30 p.m. Meeting of National Board of Directors.

8:00 p.m. Reception.

SATURDAY, JULY 17

7:45 a.m. Meditation.

9:00 a.m. Community Singing.

9:15 a.m. Opening of Convention:

Welcome by the National President.

Appointment of Committees.

Greetings.

Introduction of Resolutions.

10:15 a.m. Intermission.

10:30 a.m. Annual Report and Address of the National President.

Discussion.

11:45 a.m. Adjournment.

2:00 p.m. "Meeting Present and Post-War Needs" (The Practical Application of Theosophical Ideals)—JOHN SELLON.

Discussion.

3:00 p.m. Intermission.

3:15 p.m. Forum: "Meeting Present and Post-War Needs"

1. What Ideals are Practical?

2. Applying our Ideals—The Society.

3. Applying our Ideals—The Lodges.

4. Applying our Ideals—The Individual Member.

(This subject will be further examined and discussed in three committees and in ensuing Convention Sessions.)

7:15 p.m. Music.

7:30 p.m. The Olcott Lecture.

SUNDAY, JULY 18

7:45 a.m. Meditation.

10:45 a.m. Successful Service.

11:45 a.m. Adjournment.

2:30 p.m. "Democracy in the Scheme of Evolution"—JOSE B. ACUNA.

Afternoon reserved for Committee Meetings.

5:00 p.m. Convention Photograph.

7:15 p.m. Music.

7:30 p.m. Business Session:

Report of Credentials Committee.

Report of Resolutions Committee.

Each day: Breakfast served 7:15 a.m. to 8:15 a.m.

Lunch (Sunday dinner) se

Convention and Summer School

OUR IDEALS"

K, NATIONAL PRESIDENT



1943

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MONDAY, JULY 19

- 7:45 a.m. Meditation.
- 9:00 a.m. Community Singing.
- 9:15 a.m. The Young Theosophists—JOY MILLS, *Chairman*.
- 10:30 a.m. Intermission.
- 10:45 a.m. "Applying our Ideals—The Society" (Committee Report).
Discussion.
- 12:00 a.m. Adjournment.
- 2:00 p.m. The School of Tomorrow (Post-War Education).
- 3:15 p.m. Intermission.
- 3:30 p.m. Final Business Session.
- 4:30 p.m. Adjournment.
Meeting of National Board of Directors.
- 7:15 p.m. Music.
- 7:30 p.m. "Applying our Ideals—The Lodge" (Committee Report).
Discussion.

TUESDAY, JULY 20

- 7:45 a.m. Meditation.
- 9:00 a.m. Community Singing.
- 9:15 a.m. "Applying our Ideals—The Individual Member" (Committee Report).
Discussion.
- 10:30 a.m. Intermission.
- 10:45 a.m. T.O.S.
- 11:45 a.m. Adjournment.
- 2:00 p.m. Lodge and Federation Clinic.
- 7:15 p.m. Music.
- 7:45 p.m. Closing.

THE YOUNG THEOSOPHISTS OF AMERICA

CONVENTION PROGRAM

CHAIRMAN—JOY MILLS, *President*

SUNDAY, JULY 18

- 4:00 p.m.: Opening of Convention.
Report of Officers.
Open Forum: "The Place of the Young Theosophists in
The Theosophical Society."

MONDAY, JULY 19

- 3:30 p.m.: Election of Officers.
Open Forum: "The Work of the Young Theosophists—1943-44."
Closing of Convention.

ed 12:00 m. to 1:00 p.m.

Dinner (Sunday supper) served 5:30 p.m. to 6:30 p.m.

Summer School Program 1943

CHAIRMAN—JAMES S. PERKINS—*National Vice-President*

WEDNESDAY, JULY 21

- 7:15 p.m. Music.
7:30 p.m. Opening of Summer School—SIDNEY A. COOK.
JAMES S. PERKINS.

THURSDAY, JULY 22

- 7:45 a.m. Meditation.
9:15 a.m. "The Goal of Man, I (The Way of Life)"—A. F. KNUDSEN.
10:15 a.m. Intermission.
10:30 a.m. Successful Service—E. NORMAN PEARSON, *Chairman*.
2:00 p.m. "World Reconstruction and the Family"—JOSE B. ACUNA.
7:00 p.m. Quiz—The Young Theosophists.

FRIDAY, JULY 23

- 7:45 a.m. Meditation.
9:15 a.m. Talk to Members—JAMES S. PERKINS.
10:15 a.m. Intermission.
10:30 a.m. "The Discussion Method"—CINCINNATI LODGE.
2:00 p.m. "World Reconstruction and the State"—JOSE B. ACUNA.
7:00 p.m. Successful Service—E. NORMAN PEARSON, *Chairman*.

SATURDAY, JULY 24

- 7:45 a.m. Meditation.
9:15 a.m. "World Reconstruction and the Community of Nations"—
JOSE B. ACUNA.
10:15 a.m. Intermission.
10:30 p.m. Successful Service—E. NORMAN PEARSON, *Chairman*.
2:00 p.m. Free.
7:00 p.m. Free.

SUNDAY, JULY 25

- 7:45 a.m. Meditation.
10:15 a.m. Intermission.
10:30 a.m. "The Goal of Man, II (The Truth of the Way)"—A. F. KNUDSEN.
3:30 p.m. Public Lecture: "How Our Children Can Build a New World"—
JOSE B. ACUNA.
7:00 p.m. "The Plaid Dress": Dramatic Readings—BERTHA WILLIAMS.

MONDAY, JULY 26

- 7:45 a.m. Meditation.
9:15 a.m. "The Goal of Man, III (Life in Truth)"—A. F. KNUDSEN.
10:15 a.m. Intermission.
10:30 a.m. "Will, Desire and Emotion"—MARIE POUTZ.
2:00 p.m. Talk for Members—ETHA SNODGRASS.
7:00 p.m. "Headquarters at Work"—SIDNEY A. COOK.

TUESDAY, JULY 27

- 7:45 a.m. Meditation.
9:15 a.m. Successful Service—E. NORMAN PEARSON, *Chairman*.
10:30 a.m. "Will, Desire and Emotion"—MARIE POUTZ.
2:00 p.m. Tour of Grounds—DONALD GREENWOOD.
7:00 p.m. Closing.
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Excerpts from "The Secret Doctrine"

Compiled by May Kyle Willatsen

THE theory of rebirth must be set forth by Occultists, and then applied to special cases. The right comprehension of this psychic fact is based upon a correct view of that group of celestial Beings who are universally called the seven Primeval Gods or Angels—our Dhyān Chohans—the "Seven Primeval Rays" or Powers, adopted later on by the Christian Religion as the "Seven Angels of the Presence." Arupa, formless, at the upper rung of the ladder of Being, materializing more and more as they descend in the scale of objectivity and form, ending in the grossest and most imperfect of the Hierarchy, man, it is the former purely spiritual group that is pointed out to us, in our Occult teaching, as the nursery and fountain-head of human beings. Therein germinates that consciousness which is the earliest manifestation from causal Consciousness—the Alpha and the Omega of divine being and life forever. And as it proceeds downward through every phase of existence descending through man, through animal and plant, it ends its descent only in the mineral. It is represented by the double triangle—the most mysterious and the most suggestive of all mystic signs, for it is a double glyph, embracing spiritual and physical consciousness and life, the former triangle running upwards, and the lower downwards, both interlaced, and showing the various planes of the twice-seven modes of consciousness, the fourteen spheres of existence, the Lokas of the Brahmans.

The reader . . . will also see what is meant by the "Watchers," there being one placed as the Guardian or Regent over each of the seven divisions or regions of the earth, according to old traditions, as there is one to watch over and guide every one of the fourteen worlds or Lokas. But . . . we are at present concerned . . . with the "Seven Breaths," so-called, that furnish man with his immortal Monad in his cyclic pilgrimage.

The Commentary of the *Book of Dzyan* says:

Descending on his region first as Lord of Glory, the Flame (or Breath), having called into conscious being the highest of the Emanations of that special region, ascends from it again to Its Primeval seat, whence it watches over and guides Its countless Beams (Monads). It chooses as Its Avatars only those who had

the Seven Virtues in them in their previous incarnation. As for the rest, It overshadows each with one of Its countless beams . . . Yet even the "beam" is a part of the Lord of Lords.

* * * * *

But in addition to reiterating the old ever-present fact of reincarnation and Karma—not as taught by the Spiritists, but as by the most Ancient Science in the world—Occultists must teach cyclic and evolutionary reincarnation: that kind of re-birth . . . which was cautiously mentioned in *Isis Unveiled*.

A general re-birth for every individual with interlude of Kama Loka and Devachan, and a cyclic conscious reincarnation with a grand and divine object for the few. Those great characters who tower as giants in the history of mankind like Siddhartha BUDDHA and Jesus in the realm of the spiritual, and Alexander the Macedonian and Napoleon the Great on the realm of physical conquests are but the reflected images of human types which had existed—not ten thousand years before, as cautiously put forward in *Isis Unveiled*, but for millions of consecutive years from the beginning of the Manvantara. For—with the exception of real Avatars, as above explained—they are the same unbroken Rays (Monads), each respectively of its own special Parent-Flame—called Devas, Dhyān Chohans, or Dhyani-Buddhas, or again, Planetary Angels, etc.—shining in aeonic eternity as their prototypes. It is in their image that some men are born, and when some specific humanitarian object is in view, the latter are hypostatically animated by their divine prototypes reproduced again and again by the mysterious Powers that control and guide the destinies of our world.

There is no prominent character in all the annals of sacred or profane history whose prototype we cannot find in the half-fictitious and half-real traditions of bygone religions and mythologies. As the star, glimmering at an immeasurable distance above our heads, in the boundless immensity of the sky, reflects itself in the smooth waters of a lake, so does the imagery of men of the antediluvian ages reflect itself in the periods we can embrace in a historical retrospect.

"*The Secret Doctrine*," Vol. V, pp. 356-358.

The Theosophical Order of Service

ESTHER RENSHAW, *Chief Brother*

HAVE you ever wondered about the symbolism of the T.O.S. emblem? It is of interest to note that the Rose is the symbol of Buddhi, the Sixth Principle in Man, known as Universal Soul; while the Lotus is emblematic of Atma, the Seventh Principle which is called Universal Spirit. The emblem as we know it was approved by Dr. Besant and depicts the high ideals of the Order.

The T.O.S. may well be thought of as work of the Seventh Ray type. In his book, *The Fire of Creation*, J. J. van der Leeuw states: "The virtue of the Seventh Ray—under the direction of the Master, the Prince Rakoczy—is expressed as *Ordered Service*; we might say that it is the perfect adjustment of the Creative Force in this physical world by which all action, all work, is transmuted by the Force of God the Holy Ghost so that it becomes more than outer work, so that it becomes ORDERED SERVICE—the ritual of daily life . . . Ordered, controlled action should be the ritual of our everyday living, directing force exactly where and as it is needed."*

The Head of the Seventh Ray has as one of His many responsibilities and methods the working with groups of people and nations. He, the Master Rakoczy, is behind the movement known as Freemasonry, we have been told by Bishop Wedgewood and others in their writings, and may well be behind the work of the Order of Service of The Theosophical Society. We know from Dr. Besant that "There is a constant pressure of the Masters' force behind the Society, so that members who will open themselves to it may become channels through which it will flow, enabling them to do in Their Name works greater than their own." The T.O.S. is not without its sources of power, and the channelship is up to us.

C.W.L. also states that He works especially through the building up of ordered relationships between persons in group-activity, in addition to His political and philosophical work.

This may be thought of as a special kind of yoga of the Seventh Ray. The scheme seems to be to get a number of people working together for a common purpose and with a common aim using a common form of language and, as in some cases, ritual,—the Peace Mantra and the ceremony of the Healing Group are outstanding examples of the latter. Where the scheme is rightly carried through the people merge themselves into one body-corporate, each member of the group contributing to this work his own distinctive qualities of being. Such a group of people working together in unison is a much more powerful body than the same individuals working separately and in isolation. Each serves to stimulate the other. These groups can be used as focal centers for the distribution of spiritual power and blessing over the world. This technique represents a stage of work higher than individual work. It is the foreshadowing, so to speak, of that happy day when nations acting as individual units, each contributing its own range of specialized qualities, will be able to move in concerted and collective service.

There is a sort of group consciousness created and shared by one and all of those participating in the group effort. The T.O.S., as one of several allied Theosophical movements, groups together a certain class of egos who may be destined to be outstanding workers of a future age, who are pioneering more or less at this stage.

Orderly all-round activity is our key-note in the T.O.S. and our service must be dedicated and constant, to be of use to the Masters. The T.O.S. offers splendid opportunity for devoted, dedicated and constant collaboration. We are a Band of Brothers, and we can be of some use to Them by creating a well organized and harmoniously functioning Order for Service in the world. Forward then and together, ever remembering our motto:

"A Union of all who love for the service of all who suffer."

* pp. 182-3

The trinity of nature is the lock of magic, the trinity of man the key that fits it.

—H. P. B.

The Poets' Page

Midgets

(SUNSET AT OLCOTT)

The low-hanging sun shines mildly,
Lawns yellow-green in its light.
Insects in millions dance,
In separate swarms
They dance in the air,
Tomorrow they die.

So dance we men in the sun's light,
On earth's kind, nourishing breast.
By millions in nations,
In tribes and families
We dance in the air,
Tomorrow we die.

Are the insect-nations no more?
Are men's lives so hurriedly ended?
Nay, life is not form;
Back to earth again,
New forms ensouling,
Life goes on forever.

—MARY K. NEFF

To a Young Theosophist in Wartime

Beloved youth, so urgently aware
Of Karma, and the Cult of Kindliness,
Eager to give your life to serve and bless
Your neighbors, and your Brothers everywhere;

Although the Racial Karma which you share
May take your Gift and use it to suppress
The passions of the proud and pitiless,
Let not your mind be clouded with despair.

Think, while you weed the world of Fear and
Need,

That *every farm has been a battlefield!*
The soil in which the Servers sow their seed,
Planting the promise of Tomorrow's yield,
Was once a wilderness of tangled weed,
With all its wealth corrupted or concealed!

—IAN MACK

To a Friend Departed

I bring a rose to thee,
Not a last tribute, as they say,
But a summing up in one brief gesture
My heart's response to thy friendship's grace.

I bring a rose to thee,
Not that death doth sever aught
We have ken of in our hours of soul com-
munion.

I bring a rose to thee,
Not in agony of sorrow,
But knowing that sometime
We shall meet in a new tomorrow.

I feel no grief or separation
But stand still in a silence
Knowing thou livest.

—OLIVE BROD

The Mystic Quarry

Turn back the hounds of the mind.
Call their retreat; cage them;
They are forever blind.

They cannot see nor scent nor ferret out
In any wise, the fawn of truth;
They are too much in doubt.

Unknowing fear marks their defeat.
The fawn is gentle, sure of foot.
These are alien, who cannot meet.

—JOY MILLS

No Door is Ever Closed

No door is ever closed but somewhere swings
Another wide unto a grander goal;
No desolation come upon the soul
But turns its tides at last to better things.
There is no pain or loneliness but brings
The heart to deeper wisdom; no defeat
But is potential victory—our feet
Are stayed sometimes that we may try our
wings.

O let no little love or fear of mine
Come ever in between this truth and me,
Or turn my feet in carelessness aside
From any small detail of this Design
Of what I have to bring myself to be
As open yet the other portals wide!

—HELEN WYCHERLEY

Correspondence

The Purpose of War

DEAR EDITOR:

Permit me to offer the following response to the letter of Mr. Horne in your June number.

"Man is his own law-giver, the dispenser of glory and gloom to himself." The above states not only that war is man-made but equally so the glory and the good, which is ours in greater or less measure all the time and which in more abundant measure will come to our earth after the cleansing operation of the present war. "Man proposes but God disposes" is to say that the Occult Hierarchy in its dealings with human affairs is limited to the adjustment and perhaps the tempering of the forces humanity generates—good or bad, as the case may be—but humanity must continually balance them.

"Man is his own law-giver, the dispenser of glory and gloom to himself" is a reminder from an Elder Brother that we are responsible to ourselves and to each other for what happens to us. This gives dignity to human nature—"it is not what we do but what we become" that matters most. We are therefore forced to consider the present war as sanctioned by the Occult Hierarchy, and so guided to the greatest good (not only to the greatest number but to *all* numbers—the Axis and the Allies, alike.)

"Whatever is, is best." We are engaged in liquidating an outstanding account with our karma and with each other, an account going back perhaps a million years. And we must suppose that the Higher Selves of the opposing forces concur in this balancing transaction. What about the terrible suffering of the Jews? Will there be anything to choose between their lot and that awaiting the Axis?

God sees not the gardener while he buds his tree (man), both flower and fruit the future years adorning.

—L. R.

From the National President

DEAR _____:

I am regretful to receive your letter and to know that you have experienced what appears to be an unfortunate incident in connection with your lodge membership. But perhaps we should admit that these things can happen among any group of people who are still simply human and have not yet reached per-

fection. Let us admit that they sometimes happen without good cause and where better control may rightly be looked for, but let us not expect too much from our brothers, who are all struggling like ourselves, sometimes successfully and sometimes with a degree of failure. We see their failures under the particular circumstances that were difficult for them. Under other circumstances they might succeed and we might fail. None of us know for certain what trials we could withstand, and sometimes they come in little things, especially little things piled on little things.

What to do in such circumstances? There is but one answer—to stand steadily by the work and the great purposes to be served through it, disregarding the personalities and the failures of personalities. Our lodges, as you know, are autonomous. Each selects its own officers and carries on its business in its own way. All, in a sense, are experimenting. Members are learning to select officers and work with them. Officers are learning to accept and carry graciously their responsibilities with the help of the members. Members sometimes choose officers wisely and sometimes unwisely. They have to stand by their choices for a time, but above all they must stand by the work, and in the interest of the work make appropriate changes at appropriate times.

I can but place before you these great but simple principles and depend upon you and all other members to be gracious in the midst of trial and of experience where graciousness seems to be absent.

—SIDNEY A. COOK

DEAR _____:

I think the editor of the *New England Journal of Medicine* is wrong in his assumption that environmental influences do not create permanent changes in us. They may not create what he calls "somatic changes" through the genes, but they do make permanent changes in the natural order of our thought and emotional reflexes, so that the reactions in these realms are of a morally superior order, and this without the loss of the power to respond in ways which under normal conditions we do not call into being.

This is not an "amazing metamorphosis." It is an exhibition of mankind's increasing powers. In acquiring new powers he has not

(Continued on page 164)

Theosophy in the Field

"BESANT LODGE (Cleveland) held a Farewell Party for Mr. and Mrs. H. A. Staggs and Edwin, who are moving to Ojai, California. There were recitations, songs, gifts and music to enliven the evening, and two short talks by Mr. and Mrs. Staggs, who reminisced over their twenty years of work in Cleveland."

BESANT LODGE (San Diego) has embarked on a new program for the coming year, varying the subject matter to cover as much ground as possible. Among the topics to be considered monthly are "Current World Peace Problems," "Straight Theosophy," a Question Box, and a meeting devoted to reviews of "Successful Service" publications and "The World as Idea, Emotion and Will." At a recent meeting all the members gave short talks on the particular phase of Theosophy that brought them into the Society.

"BROTHERHOOD LODGE (New Orleans) had the privilege of a visit from Mr. A. F. Knudsen for a series of lectures, and one night a picnic in which New Orleans Lodge joined. After the spread under the Crescent City Oaks, everyone sat around Mr. Knudsen on the ground in the glow of the Wesak Moon, loathe to break away from an inspiring talk."

BUFFALO LODGE has presented a different facet of Theosophy each month during the past season, the President introducing a particular subject on the first meeting night to be developed by some of the other members on subsequent nights. The President writes that "this plan worked out very well and the members gave their whole-hearted support to the effort." Special occasions such as Founders' Day, Adyar Day, White Lotus Day, etc., were also observed.

COVINGTON LODGE in the month of May enjoyed a visit from Mr. A. F. Knudsen. On June 3, Miss Olga Kaufmann, using an original explanatory chart, gave a public talk on "The Search for the Higher Self." Two outstanding lectures by Mr. Claude Corey were entitled "Bible Stories as seen by a Theosophist" and "History as seen by a Theosophist."

"FELLOWSHIP LODGE (Chicago) sponsored a Theosophical Quiz program on June 3, patterned after 'Information Please,' with 'experts' from Herakles, Akbar, Fellowship, and Oak Park Lodges participating."

HOUSTON LODGE is holding two well-attended public meetings per week. Much interest is shown in the written questions of the Open Forums. Six new members have been added to the lodge since the first of the year, and in the past two years seven new babies have been born to the lodge.

MARYLAND LODGE (Baltimore) has an active book sales manager, who states the following: "We were able to give a fine report on book sales and rentals. Our library has been open every afternoon from 2 to 4 and we have had many requests for books, made many new friends. Our book sales department turned in a fine amount toward lodge expenses."

ST. PAUL LODGE closed the season's activities with a discussion of "Whether a War Working Mother could Make a Good Home Maker," ending a successful series of topics on world events. Five new members were added during the year. During May, Mrs. Maude B. Porter gave a talk on "Occult Interpretation of Color," Miss Florence Claus sang some of the poems of Tagore, and Mrs. Lydia van Dyke lead a symposium on the Successful Service Series.

The Michigan Federation

The Michigan Federation met at Lansing on June 6 under the leadership of the new president, Mr. Edwin N. Lord. The program included an Open Forum discussion on "After the War, What?", led by Mr. Carl Mayer, of Detroit Lodge, and an illustrated public lecture by Mr. E. Norman Pearson, entitled "A Message from Mars," as well as a talk by the Head Brother for Michigan of the T.O.S., Mrs. Golda Stretch.

The Ohio Federation

The Ohio Federation Convention, held this year in Cincinnati, June 5-6, was essentially a "workers conference," all sessions being devoted to exploring and discussing new methods of work.

A panel discussion opened the sessions at the local lodge rooms on Saturday afternoon. Members from Cleveland, Columbus, Dayton, Hamilton and Cincinnati contributed stimulating thoughts indicating a keen sense of member responsibility in seeking out the "New Theosophy" to which Dr. Arundale refers in *The Theosophist* for April.

On Saturday evening "New Horizons in Theosophical Work" was the subject and sev-

eral demonstrations of group methods of approach to Theosophical philosophy were given. Scientific and philosophic topics were chosen as starting points. On Sunday morning the whole Convention went to Mt. Airy Forest, where the remainder of the sessions were held in delightful and inspiring surroundings.

Just as in our coming National Convention we are to be without "great Leaders" to stimulate us and set the standards, so were those attending the Federation Convention obliged to depend upon themselves and be their "own leaders." In this spirit a resolution was passed, asking our Regional Representative, Mr. Pear-

son, to present to the National Board of Directors for examination and discussion, the question of the possibility of establishing a National Research Foundation for the further exploration and experiment, on national scale, in new methods of "revealing those realities needed for the building of a new world and the new individuals who will be more and more sent to populate it."

The Convention re-elected the same officers to serve for the coming year—Mrs. Sallie Weis, president, Miss Anne Climo, of Cleveland, vice-president, and Mr. Harry Rodefald, of Cincinnati, secretary and treasurer.

CORRESPONDENCE

(Continued from page 162)

discarded the ability to arouse the old. Although the new normally keeps the old in subjection, the old can still be brought to bear, but the higher elements in man's nature fostered through an environment of brotherly love and ethics still reign and control. He does not lose the normal powers he has acquired by self-training, even though on occasion and temporarily tooth and claw may be rearoused into

action. As he has previously put these aside, though retaining the power to call them into use, so can he quickly put them aside again and reinstate to the rulership of his life the finer ethical and moral principles. Transcending barbaric reaction, he yet can respond to the need for barbaric action. But he is no longer the Barbarian.

—SIDNEY A. COOK

Salvation and Reincarnation

C. JINARAJADASA

IN the B.B.C. "Short Morning Prayers" service this morning (May 5), the speaker used this phrase: "Salvation means being given a second chance and the power to make something of it." Instantly I said to myself: "Reincarnation means that you will have as many chances for Salvation as you require, and the inevitable power to make use of them."

For "Salvation," meaning that spiritual experience in which the sinner has "got right with God" is, as experiences on record prove, not always lasting. The very phrase "to backslide" shows how the fact that one feels "saved" is no final indication that the individual has received all the power necessary "to make something out of" Salvation. And even when we

take into account those who have received Salvation, in its *Christian* implication—that Salvation is only from Christ—how many millions are there who cannot by any possible chance be "saved" on this day of May 5, 1943.

But grant that the Divine Process had arranged for everyone of the earth's millions to receive the chance of Salvation not once, but a thousand times, if necessary, and to grow the "power to make use of it" as his today's imperfect character is rehabilitated and perfected in the process of rebirth, then Salvation, even if only from one and eternal Christ, is receivable by all the world's millions. Salvation for all, and always—this is the meaning of Reincarnation.

Theosophical News and Notes

Our New Vice-President

We have not yet had official advice of the election of Mr. N. Sri Ram as Vice-President of the Society. He was nominated by Dr. Arundale under the International Rules, subject to confirmation by the members of the General Council. Probably a sufficient number of votes have reached Adyar to insure confirmation of the appointment. We congratulate Dr. Arundale on the soundness of his selection and the Society on having available so faithful and capable a candidate for the office, and Mr. N. Sri Ram upon his assumption of the new responsibility. He has for a long time been a very able and trusted assistant of the President.

Staff Changes

For reasons of health, and by doctor's advice, Mrs. Helen Wycherley takes a period of rest. This results in some Staff reorganization. Miss Eva Minnich, for many years head of the Membership Department, assumes secretarial duties for the National President and the National Secretary. Mrs. Helen Helm takes Miss Minnich's place as head of the Membership Department and will be assisted by Miss Pamela Todd, a new Staff Member, with Mrs. Patricia O'Neal temporarily rejoining us to relieve the pressure in this office as the dues come in for the new year.

Miss Bertha Williams will become the National President's first assistant on the magazine, continuing certain other of her activities, which include the mimeographing, of which there is considerable volume.

The Press Department continues under the supervision of Miss Winifred Boye, assisted by Miss Lola Fauser, with Miss Caroline Tess joining the Staff and undertaking the work in the stock and shipping rooms.

Miss Marjorie Hurd remains in charge of bookkeeping and Mrs. Sarah Mayes of the Information Office, which deals with all inquirers, the placing of books in libraries, lecture tour details, and many incidental activities.

Miss Joy Mills maintains the contact with correspondence course members and the development of new courses. In the coming year she will spend some time in the lecture field.

The Library and the development of its usefulness remains in the hands of Miss Constance Meyer, who also renders typing and proof reading assistance as needed.

The Household Department is still managed by Mrs. Estella Renshaw, with Miss Ruth Powers and Mr. Walter Wessel as assistants.

The Dining Department is in charge of Mrs. Kathrine Perkins, with Mrs. Ida Beller and some local workers, of whom Mrs. Lydia Hendrixson is like a member of the family.

Mr. Donald Greenwood and Mr. John Snell are responsible for the maintenance of the building and grounds.

Our Staff, after quite a period of depletion, now has prospects of being sufficiently complete to do some of the things that we have had to neglect. There is always work waiting for able workers.

Mrs. Wycherley joined the Staff in 1938 as Secretary to the National President and assistant in the monthly preparation of the magazine. In this position she has been an invaluable aid, and we extend to her our best wishes for a speedy and complete recovery. To our new Staff Members, we extend a welcome.

East and West Association

Probably most of our members know of this recently organized Association under the chairmanship of Pearl S. Buck. As presently stated, its purpose—"... to bring about, through these times of war and through the peace that is to follow, a better mutual understanding between the people of the United States and the people of Asia and Australasia and their allies"—is entirely in harmony with the principles of Theosophy. The methods and program of the Association seem to be all that could be desired.

Progressive Vermont

The Vermont Supreme Court has recently upheld a law of that state denying to owners of property adjacent to public highways the right to disfigure the landscape and destroy the natural beauty of the country through the erection of advertising billboards. The Court's ruling follows that of the Philippine Supreme Court and states in effect that the values for advertising purposes were not inherent in the private property, but dependent on the use of channels of travel used by the general public, and that therefore property rights were not invaded by a law which prohibited the disfigurement of the country-side bordering the public highways.

Theosophists and lovers of nature will welcome this enterprising and progressive decision.

To Members of 1898 and Earlier

The Theosophical Society in America has a number of members who are approaching their membership Jubilees. We have recently honored Mr. Jinarajadasa for fifty years of membership and service, but such honor is not exclusively for those as well-known as he. Our records give us some information, but the very early records of membership were lost to us years ago. We would therefore like to hear from every member who joined in 1898 or earlier. Please send us the date of original membership, the name of the original lodge, the place of joining and other pertinent data. It is no small achievement to have been faithful to Theosophy through a membership of such long standing. Recognition is due to such.

"The American Vegetarian"

It is undoubtedly a far cry to the time when as a contribution to world peace humanity as a whole will demonstrate its developing civilization by discarding flesh food and its concomitant ingredient of death. Already vegetarianism is a life principle with many Theosophists, but we believe that all Theosophists will be glad to know that there is now a monthly journal in newspaper form devoted solely to the promulgation of the principles of vegetarianism.

The American Vegetarian is non-political and non-sectarian and advocates the practice of a more humane, a purer dietary for human good, not only for better health, but also for greater happiness in the life of every living creature. *The American Vegetarian*, Pismo Beach, California—\$1 annually.

Cremation

Some time ago it was suggested that the Society prepare a statement that members could sign or include in their Wills covering instructions as to cremation. We shall be glad to make suggestions to individual members upon their inquiry, but we find no general interest in the matter and there will therefore be no printing.

Dues

Members have been responding splendidly to the dues notice we mailed on May 4; this department is grateful for such cooperation. If you have not already sent in *your* dues, may we expect them soon, please?

Lodge members will kindly send their dues through their lodge secretary.

—MEMBERSHIP DEPARTMENT

Current Literature

The conservative *Atlantic*, in June, 1942, carried two articles of considerable interest to Theosophists. Robert Graves (who sometimes writes poetry of occult tone) contributes "Ghosts and Common Sense," a piece which deals with elementals as well as with ghosts. "Debussy, the Resurrected Pan" is by the world-famous Serge Koussevitzky, conductor of the Boston Symphony Orchestra. His scholarly analysis of the mysticism of Debussy is perhaps of most interest to musicians, yet Theosophists who are not musical will find that Mr. Koussevitzky speaks their language: "The essence of the visible is not in what we see, hear, and touch, but in what our soul draws from our emotions in order to evidence it in the higher consciousness."

Warwick Deeping's latest novel, *I Live Again*, has been generally well accepted by the reviewers, and is the story of a man's progress through four consecutive incarnations.

In *Sophia*, Mr. St. John Irvine has written with wit and deep thoughtfulness a novel on the subject of after-death adjustment to the yet-alive, the situation which confronts Sophia, his heroine.

—L. P.

Occult Chemistry

In the book, *Occult Chemistry*, published in 1908, there appears the diagram of a chemical element of weight 3 ($H=1$), which was dubbed "Occultum." Professor F. W. Aston has announced in *Nature*, October 31, 1942, a "stable isotope of mass 3" of Helium. Anyone who examines the diagrams of "Occultum" and Helium will see that Helium contains twice the major elements of Occultum plus all Hydrogen. It is, however, not an isotope of Helium, but a separate element.

In the London *Times* of January 7, 1943, is announced the isolation of the periodic element No. "85" in Berne, Switzerland, by an English doctor, Mrs. Alice Leigh-Smith, and a Swiss doctor, Dr. Walter Minder. They state that it has properties allied to Chlorine, Bromine and Iodine and is radio-active. In *The Theosophist* for November 1932, I have given the diagram of "85", with the diagrams also of Sodium, Chlorine, Copper, Bromine, Silver, Iodine, Gadolinium, Erbium and Gold as structurally all belonging to the same family.

—C. JINARAJADASA

From "*Theosophical News and Notes*," (England) March-April, 1943.

"The American Young Theosophist"

The American Young Theosophist ought to be on the reading table of every lodge. Published bi-monthly and edited by the President, Miss Joy Mills, its cost of fifty cents annually is within the reach of all.

The opening article of a recent number asks the question "Why are we so prone to criticize a goal as 'too idealistic' and then reject any responsibility for its achievement?" and proceeds to discuss the question. The Vice-President, Miss Caroline Tess, makes a worthwhile contribution on the subject of real education. Mr. Jinarajadasa, in the course of three pages, gives searching consideration to the true meaning of the phrase "have a good time."

There is worthwhile and readable material in this magazine and it should have support from Theosophists. They would profit.

Lodge Reports

For most lodges the year has ended. A few have prepared and sent in to Headquarters a recapitulation of the work of the year. These reports are most useful. Some of them show clearly the spirit in the lodge as well as the nature of its work. Would that we could hear from all!

Books Wanted

The Theosophical Press wishes to obtain the following books by Elsa Barker: *Letters from a Living Dead Man*, *Last Letters from a Living Dead Man*, and *War Letters from a Living Dead Man*. If any member can supply any of the above titles, he is asked to communicate with the Theosophical Press.

T. O. S. GAINS

Mr. Henry Stanley, of 12464 12th Street, Seattle, Washington, has been appointed Head Brother for the North-West Federation.

Colorado Lodge (Denver) was received in June into the T.O.S.

Service Roll

To the roll of Theosophists in the Service have been added:

L. R. Christopher, Besant Lodge (Hollywood), U. S. Medical Corps.

Robert Dupee, Herakles Lodge (Chicago), Merchant Marines.

Ralph T. Gardner, Colorado Lodge (Denver), U. S. Army.

Virginia Kay Keating, Detroit Lodge, WAAC.

Harry Tucker McAllister, Miami Lodge, U. S. Army.

Sign your Proxy

You must sign your own name to your proxy in the space provided near the bottom of the form. It is not enough merely to appoint someone to represent you. Your own signature is necessary to make the proxy valid. If you have mailed a proxy without your own signature, mail another.

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)

Visitors at Olcott

Guests at Olcott during the past month included Miss Edith F. Armour, Mrs. Edith Lee Ruggles, Mrs. Ben-Allen Samuel, Mr. James Wycherley, and Mr. and Mrs. J. E. Middlekauff. Among recent visitors were Mrs. Edith Karsten, Mrs. Dora Gideon, Mr. S. Ojack and Mr. and Mrs. William Fleischmann.

"Dear Mr. Cheer"

The following additional stations are carrying the Theosophical program, "Dear Mr. Cheer":

KGKY—Scottsbluff, Nebraska
KHMO—Hannibal, Missouri

"The Mothers' Bulletin"

Mrs. Muriel Lauder Lewis and her helpers have issued the Winter and Spring number of *The Mothers' Bulletin*. This group has always done an outstanding job in the selection of material, the editing and preparation of this very practical Theosophical journal. For three cents or more, sent to Mrs. Muriel Lauder Lewis, 52 South Santa Cruz Street, Ventura, California, a sample copy may be obtained. The subscription is \$1 annually. It is doubtful if any compilation of Theosophical material contains so much practical usefulness to the family household.

Honoring Copernicus

Our Polish brethren of Copernicus Lodge in Chicago presented to the National Library a copy of the Copernicus Quadricentennial book. We welcome this informative volume about this sixteenth century explorer into the then unknown.

"Life" for Dr. Arundale

To complete Dr. Arundale's file are needed one copy each of the October 28, 1940 and May 19, 1941 issues of *Life* magazine. If you can supply either of these, kindly send it at once to The Theosophical Press.

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.

To The Theosophical Society Only

Our members would help the Society and help themselves, too, if they would but follow the simple rule of addressing *to the Society* all mail that is not entirely personal. We have often requested this. Correspondence needing attention often follows our Staff members around the country on their tours and vacations before it can be returned to Headquarters for proper attention.

PLEASE address all mail to The Theosophical Society. Such mail is immediately opened and at once reaches the proper person or department.

To-Those-Who-Mourn Club

Shipment of booklets from May 15 to June 15:

California	154
Massachusetts	30
Mississippi	25
Missouri	20
New Jersey	450
Oregon	12
Pennsylvania	400
Washington	125

Total.....1191

The life of every creature is interwoven with the lives of others; its fancied separation of vaunted independence is a delusion.—PAUL BRUNTON.

Statistics

May 16 to June 15, 1943

American Theosophical Fund

Previously reported	\$16,040.69	
To June 15	384.55	\$16,425.24

Building Fund

Previously reported	305.00	
To June 15	31.00	336.00

School of Tomorrow

Previously reported	1,580.50	
To June 15	68.50	1,649.00

Kalakshetra

To June 15	25.00
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Births

To Mr. and Mrs. C. E. Beauchamp, San Antonio Lodge, a son, Richard Allen, May 18.

Deaths

Mrs. Blanche Carroll, New Orleans Lodge, February 1943.
Mrs. Ruth Goodwin, Colorado Lodge, May 28.
Mrs. A. L. Johnston, National Member, recently.
Mr. Max Lau, National Member, May 30.
Mrs. Louise C. Lyerly, Atlanta Lodge, April 26.
Miss Alice Manley, Hartford Lodge, May 18.

Marriages

Miss Marianne L. Myers, Cincinnati Lodge, and Mr. Evert C. Palmer, Besant Lodge, Cleveland, June 4.
Mrs. Carter Delaplane and Mr. Ben Harris, June 5. Mr. Harris is a member of Pacific Lodge, San Francisco.

Book Reviews

The Silent Song, Selected Poems by Harold E. Tyrwhitt, Pioneer Publications, Worthing, Sussex, England, 1s. 6d.

In this small book of verse there is a fragile lyricism and tender lilt which bespeaks a closeness to the sources of beauty and light. A thread of mysticism, reminiscent of the Irish poets of a long time past, runs like subtle music through the poetry. The title poem of the book introduces the thematic material, with these lines:

*How joyous is the song of the eternal life
in the heart of man!*

Here, indeed, is a new voice proclaiming once more the message of beauty and peace. Here is one who, like so many of us, has sought long for truth, and has found it only in the shrine of the heart:

*And in the depth thereof I saw Peace,
and Wisdom and Beauty, who had been
my ceaseless companions.*

*And lo! as I looked into their eyes I saw
myself to be but their shadow.*

*So now we roam the earth together;
wanting nothing save to be your companions
on the way.*

It is indeed refreshing in these times to come upon a poet who has listened to "The Voice of the Teacher" and has shared his experiences with us. One would like to quote from every poem, especially *Madonna Lilies*, *Awakening*, *Thy Stars*, and *The Divine Alchemist*.

Here is truly a book to be lingered over and read often, long after "the tumult and the shouting dies." It is a volume for those quiet hours when the soul seeks refuge in the things of the spirit.

—J.M.

Physics and Philosophy, by Sir James Jeans, Macmillan Co., \$2.75.

The aim of this book is, to quote its author, "to discuss—and to some extent explore—that borderland territory between physics and philosophy which used to seem so dull, but suddenly became so interesting and important through recent developments of theoretical physics."

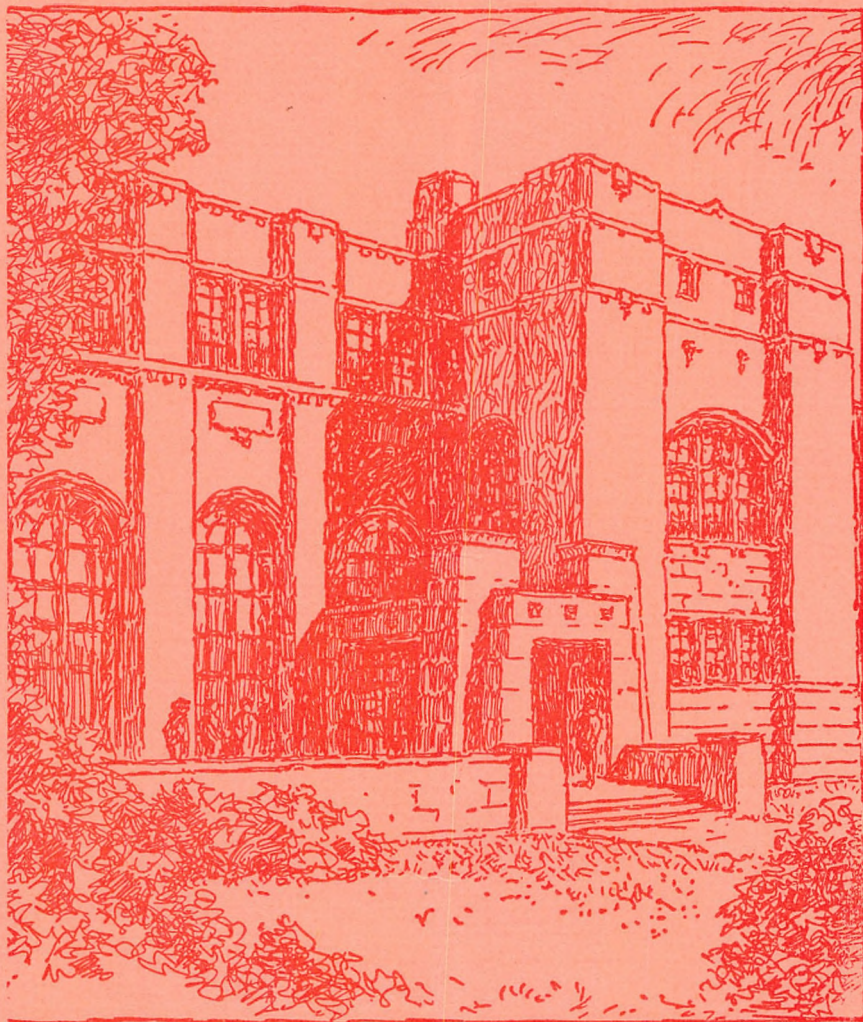
These discussions and explorations indicate the change which modern scientific discoveries have caused within the minds of modern scientific men. Physicists may work in many ways but the outcome of their experimentations is written down eventually in terms of mathematical formulae. Such formulae, however, are no more nature herself than is the musical score of a symphony itself a symphony; they are our observations of the way in which nature works. "Our studies," Sir James concludes, "can never put us in contact with reality; we can never penetrate beyond the impressions that reality implants in our minds." Yet that possibilities of wider understanding are ours, through the evolution of higher faculties, is suggested when he says, "... at least until man becomes endowed with more senses than he at present possesses."

This book begins with concise definitions of physics and philosophy, then presents a general outline of the growth of philosophic thought, from the time of the Greeks to the present day. The author next gives an outline of the new physics, including the works of Planck, Rutherford and Bohr. The new quantum theory he believes to have provided us with a "mathematical description of the pattern of events which is complete and perfect, for it enables the scientist to predict physical phenomena with complete accuracy." But he points out that a prediction of the pattern of events is useless unless it is possible to understand them. Thus his incursion into the problems of philosophy. He discusses materialism and mentalism, determinism and indeterminism, appearance and reality, free will and fate.

This is a book which no one really aspiring to understand the pattern of events of human life can afford to overlook, for the author presents two hundred and seventeen pages full of wise and thought-provoking words. To the Theosophist this book holds much of especial interest, and although as he reaches its final page he may still feel that the Ancient Wisdom penetrates far nearer to the heart of truth than do any efforts of modern man, yet his knowledge will have been broadened and his thinking will have been stimulated.

—E. N. P.

FIFTY-SEVENTH ANNUAL CONVENTION



"MEETING PRESENT AND POST-WAR NEEDS"

"... an appreciation of Theosophy and a knowledge of its application to the problems of today. Theosophy alone can solve these problems and not until Theosophy is applied to them will they be solved."

—G. S. Arundale

Convention July 16-20, 1943

Summer School..... July 21-27, 1943

OLCOTT