



THE AMERICAN THEOSOPHIST

Official Organ of THE THEOSOPHICAL SOCIETY in America

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Annual Report

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The Highest

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To Believe or Not to Believe

C. JINARAJADASA

AUGUST ★ 1943



Under the Auspices of THE THEOSOPHICAL SOCIETY ADYAR

The time is hard and the work is heavy, but we must remember that we are an advance guard, sent forward by the great Commander to bear the brunt of the attacks from superstition and bigotry, so that the next generation may live in a purer atmosphere and develop nobler characters. The coming civilization, the civilization of the New Era, cannot be built up till the worst elements of the present are purged away from our midst . . . For us, there is no fear, no doubt, for we know our goal and the road to it. Keep then in your hearts the Peace of the Eternal abiding in the Self.

Annie Besant.

THE AMERICAN THEOSOPHIST

OFFICIAL ORGAN OF
THE THEOSOPHICAL SOCIETY IN AMERICA

Vol. XXXI

AUGUST, 1943

No. 8

The National President's Annual Report

SIDNEY A. COOK

THIS is my second annual report within the period of America's active participation in the great war for human freedom. A year ago, as I then stated, we were arming to take our own place on the fighting fronts. We have since moved into position and have made ourselves effectively felt by the would-be destroyers of man's spiritual right to be free. The war outlook is more encouraging. The peace outlook I think is more encouraging too though many forces are designing again to retire America to a place of isolation and of selfishness, forces unable or unwilling to see all mankind as one brotherhood, and failing to recognize the eternal principle that the service of others is the only true service of the Self; that growth, progress and prosperity cannot be permanently achieved through looking to personal or national interests but only through a vision beyond to the fulfilment of a need greater than our own. The need of the world is clearly not for plans and schemes alone, for of these there have been legion through hundreds of years of history. That they have failed is but evidence that future plans will fail equally unless there is first established in the hearts of peoples, and by them called forth in the hearts of leaders, the fundamental principles of human sympathy and brotherhood. Upon these alone can plans for the lasting peace and permanent welfare of mankind be soundly based. It is in this primary truth that our course is clearly discernible.

We anticipated a year ago that the war might create extreme difficulties in which to carry on the Society's work. Such has not proved to be the case. Only a few lodges have felt seriously the effects of black-outs and gas rationing but, as with our brethren in Eng-

land, they have adjusted themselves to new conditions and in the main the year's work has gone on unchecked by the inconveniences of war.

It has been a year of increased membership, by 112 to 3281, or about 4%. The number of new members, 303, is the largest in five years; reinstatements, 155, with one exception the largest in seven years; resignations, 42, and transfers to inactivity, 257, are both the lowest in the whole history of the Society. The inactives were not only the lowest in number but by far the lowest proportionally to the membership. The new members who have joined us during the year I believe have come into the ranks of our brotherhood by the only sound method—not through campaigns or by pressure of any kind but through the steady work of lodges and field staff who have placed before them the appealing truths of Theosophy. It is sometimes denied that only those who are ready will respond, yet we have it clearly demonstrated that great ideals and principles do not appeal until a nation or an individual has felt the need for something more satisfying than that which he already has. Our own national history in the past quarter century has provided us with ample evidence that a nation cannot respond before its time; so is it with individuals. There must be the great depressions, the depths for the human soul, the feeling of kinship sometimes through suffering, before the cause of brotherhood can make its appeal and the appeal be heard.

The small losses of members both from resignation and inactivity appear to symbolize the stability of our membership. The attractions of the pseudo-occult with their promises of personal power and progress do not affect them.

They are the backbone of the Society who have carried it through discouraging years and will carry it into its brightening future. The larger membership is distributed in fewer lodges. The Board of Directors withdrew the charters from eight lodges which had become inactive. The number of lodges is now 131.

We have many reasons for referring to a brightening future. We have as yet no detailed audit but I can tell you that during the year we have paid \$7,700 off our outstanding bonds, leaving a balance of only \$12,000. We have increased our invested reserves by over \$3,000. We have added to our working capital \$7,260 so that besides our building and equipment we now have \$10,000 in addition to reserves as a working fund to carry on the Society's varied activities. Five years ago I had to report this working balance at zero and no reserves. And in that five years we have paid over \$25,000 off our bonds without any campaigning. It is true that we have benefited from donations and bequests but I should perhaps point out that funds from these sources flow by reason of three causes: firstly, the Theosophical conviction and devotion of the donors; secondly, the demonstrated loyalty and administrative ability of management; and thirdly, a proven steadfastness and acceptance of responsibility on the part of the general membership. All three are essential.

As I have previously stated it, the law of karma brings benefits only to those who, by positive and creative action, call those benefits down upon themselves. It is my firm belief that the improvement in the Society's affairs derives karmically from the members' assumption of the responsibility of increased dues. That event set in motion those forces that have resulted in our benefit and, though we are grateful to donors for their contributions, the gratitude of the Elder Brethren in their greater wisdom surely flows to all the members of the Society for their recognition of their obligation for its safe keeping.

I do not want to bore you with a mass of financial detail. Perhaps it is enough to say that the Society is now safe if you will continue to keep it in your hearts—how safe it is financially you could judge only by appreciation of its one time danger. An audited financial report will be published in due course.

I must mention briefly in this factual report, which the National by-laws require of me, the many activities in which we are officially engaged.

We have been represented in the field by five lecturers. Our National Vice President, Mr. Perkins, visited 49 lodges, giving 97 public lectures and 39 member talks. Miss Snodgrass, for the first time in the field as a public lecturer, and commencing in January, visited 33 lodges, gave 40 public lectures and 25 member talks. Mr. Frederick Werth, who started in the field felt impelled early in the season to respond to the direct call of the war but has continued Theosophical work in Portland, Oregon, to the great advantage of that lodge. Miss Glen-Walker has spent the greater part of the year in the field, with longer than ordinary stays for public and member work; and Mr. Knudsen has visited a group of cities during the course of his two months' tour from California to Headquarters. The Federations have provided a number of speakers locally for federation and lodge and public meetings, and this whole department of field work has been well supported, as the results of the year clearly show. In most places our speakers have been well received, but it has been fully demonstrated that a great deal more could be accomplished through thorough advance preparation well sustained by the lodges and their members. The speakers being the same, we have proven beyond a doubt that the best results are achieved where the members have worked earnestly to produce them.

The Radio Series, "Dear Mr. Cheer," has been steadily offered to groups of stations throughout the year and this practice will continue in the future. Although this is Theosophy in very popular setting, it is Theosophy. The 21 stations that have used the series (10% of those approached) have given over \$4,000 worth of free time to these programs. The Public Relations Office of one of our large army posts has requested the series to be broadcast over a speaker system in each squadron area of the Post.

The Theosophical Press, through which our books are distributed, placed in the hands of readers a greatly increased number of books, further augmenting its year's business by \$5,800 and showing a margin (nearly 4%) after all charges, for the first time in many years. A large proportion of the Press business is with non-members. There is in course of preparation by staff members a book to be published as a companion volume to C. W. Leadbeater's "A Text Book of Theosophy." Its purpose will be to place before the student chapter by chapter the significance and value

of text book Theosophy in its application to daily living. The outline of this work has already been completed and it will be published in the coming season to meet the demand of students who ask the question, "How can Theosophy be used?" Some of its ideas have already been proven in experimental class work.

We also plan to publish, if permission can be obtained, a new printing of William Kingsland's "Basis of Christianity"—a volume that has been out of print for a long period of years but the publication of which is in control of a literary trust in England with whom we are in communication.

Two other new works are planned, a graded Theosophical course for children and young people and a student course based on Dr. Besant's "Study in Consciousness," a work of recognized value in psychology courses. A new correspondence course in "Theosophy and Christianity" is being written for us.

The Proceedings of the Summer Sessions of last year were published within recent months, under the title "The World as Idea, Emotion, and Will." There has been wide approval that the very valuable material of last year's Summer Sessions has been thus preserved. We contemplate much more prompt publication of this year's "Proceedings."

Among the other activities for the distribution of literature mention should be made of the National Library which is steadily increasing its list of active borrowers, which now includes over fifty steady non-member readers who pay for library privileges. Some have joined the Society through this activity. Two hundred new books were acquired and the year's circulation was approximately 2300. Every member of the Society has been advised of the Library service and has been invited to make use of it without charge. Reading courses on Theosophy have been prepared by the librarian, Miss Constance Meyer, and are being distributed as opportunity offers. The library has been catalogued by subjects and by authors and the catalogue is now available, thus giving a more dignified standing to the library and making it possible to supply catalogues and make the library available to institutions of learning that may wish to draw upon it.

A National Library Committee has been appointed during the year for the purpose of advising in the selection of new books and the discarding of volumes when lack of space makes that necessary. A statement of library policy

has been prepared and will be placed in the hands of this committee for study with a view to publication.

Twenty thousand pamphlets have been distributed by the "To Those Who Mourn Club," working under the energetic leadership of Mr. Wilfred Sigerson, and there is in progress a pamphlet to meet the need of those who wish to participate in the distribution of the teachings of Theosophy to new parents in their rejoicing, as the "To Those Who Mourn" pamphlet places the information in the hands of the newly bereaved.

A series of pamphlets has been written for the purpose of telling the basic truths of Theosophy to the men in the armed forces, in their camps and posts, on naval vessels, etc. These have been distributed to a dozen soldiers, both members and non-members, for their critical judgment as to suitability before placing them in the hands of the printers for large volume printing and distribution. We have searched diligently for a long time amid much differing and discouraging opinion as to this activity but we have now decided to accept the judgment of the soldiers themselves as to whether what we have to offer is of interest and of value to them. Reports already received indicate that we are now proceeding in the right direction.

Theosophy has been presented to the public in various other ways. The Olcott Sunday Lecture has been regularly given here at Headquarters on the fourth Sunday of each month, with an average attendance exceeding 100.

The Theosophical Book Association for the Blind has received financial support and encouragement and during the year has been incorporated. The Association has transcribed, bound and placed in circulation 25 additional volumes including four new Theosophical titles, and the replacement of three titles worn through usage. This Association distributes free to blind readers a magazine of Theosophy which includes excerpts from THE AMERICAN THEOSOPHIST and material from the books of our various authors which would otherwise not be available to these handicapped brothers.

The Mothers' Advisory Group has continued the publication and distribution of its very excellent bulletin.

THE AMERICAN THEOSOPHIST has been further improved in format and content and regularly reaches all members and a number of non-members. An index for the last volume was published in December and one will hence-

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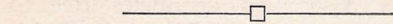
Second class mail is not forwarded. Therefore changes of address should be sent promptly to The American Theosophist, Wheaton, Illinois.

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

"Work Together in Harmony"

The first direct message from the Masters Themselves sent through me to the Society as a whole.

—COLONEL H. S. OLCOTT
(*The Theosophist*, Feb., 1907)



Failure to Black and White

Many and varied are the world's needs; complex and intricate, its problems. Solutions are not and cannot be simple, and it is in no respect helpful to those who face these intricate problems to have them oversimplified by non-students who offer oversimplified solutions. Yet some simple, straight facts do appear within this immense complexity.

In the case of the recent race riots in Detroit, for example, there were some who recognized that the situation was moving on toward

the riot stage long before it broke upon the public streets. Negroes had moved from the South to the North, attracted by higher wages and the need for manpower in war plants. They had been accepted on an equality with white workers, subject only to the seniority rules of Union contracts. By reason of their time of service they gradually moved up the employment and wage scale. New white employees fresh out of schools and colleges and taking their first positions found themselves with less seniority. They were employed later than the negroes and in some places negroes became their foremen and their bosses by the simple operation of the seniority rule—a provision in labor contracts which is fair to all. Then resentment developed among these younger white workers. Long before the pictures of the rioting showed them in action against the negroes there were some who knew of this resentment and its possible result.

The negroes themselves, possessed of money far beyond their Southern dreams, no doubt made serious mistakes in public behavior and caused public offense. Where does the solution lie? Shall the negro be condemned that he did not know how to use money in amounts far beyond any previous experience, or shall we blame those who kept him in a depressed and inexperienced class, uneducated as to fair living standards? Or shall we blame those in the North who, having had our white youths in their schools and colleges, had not taught them a better attitude toward their negro brethren and a recognition that a sound American contract must provide, and they must willingly live under, equal terms for black and white?

If out of this complex question we may deduce some simple fact, it is that society in the North has failed the white men, and in the South has failed the black. That failure to both elements has been a failure to inculcate the American principle that all men have equal rights—rights to a fair, not to a depressed economic condition; rights to equal treatment and equal opportunity for equal education.

We cannot expect of mankind, black or white, that which we have given them no opportunity to learn or experience. We can expect in return from either of them only that which society as a whole inculcates through its educational and economic system. In these lies the cause of the riots in Detroit.

Without invoking any higher or more universal principle, we wonder on what American principle the poll tax can be defended.

The Highest

GEOFFREY HODSON

(The following is part of an angelic message of which Mr. Geoffrey Hodson was the recipient.)

THERE is too much satisfaction with that which is not the highest, and not enough readiness to aim higher and higher still in all things that are done. Even in the pleasant talk of friends, there should always be upheld the ideal that thought and word and deed should be *the highest*; because this is not so, the keen edge of heart and mind is blunted, the sense of greatness falls away, lesser things come in to clog the soul, delaying its progress on the Path. These things should not be, need not be; even little things are great for those who continually aspire. Make something great of all things. The walk, the drive, the fireside talk, all the household ways, all your earthly obligations, your pleasures and your pains, your strivings and your times of ease—let them be great, the greatest that, so far, has dawned with you—the highest you can reach.

Let this be the motto for you all—THE HIGHEST—and let all who join our ranks pledge themselves to that motto. We, too, will pledge ourselves, and every time this inward pledge is uttered by a man, an angel shall repeat his pledge and bear it like a torch to add to the great reservoir of power apportioned for our work. Let each who would so pledge himself retire into solitude, the private room, some grassy height, some woodland shade, or, if he needs them not, into the chamber of his heart. There with fixed purpose let him first meditate, seeking to penetrate into the depth and meaning of our great ideal; then, having envisaged it, let him make firm resolve that he will ever strive towards it throughout this and his future lives, remembering that to the great all things are great.

Thus, perchance, we may remove the blight that threatens your race, the blight of apathy, in which you are sunk so deep that only wars, earthquakes, fires and floods, famines and sudden death can stir your somnolence. Your higher selves—your angel selves—strive continually to awaken you, to send a vision through your dreams, and here and there a sleeper stirs and stretches, all too often to return to sleep. Your dreams must be disturbed by the force

of things external to yourselves. Wars come to rouse you, and you pray to God to save you from more wars! Pestilence and famine stride hand and hand across your heedless lives; only as you see them threatening your repose do you awake and, for a time, become your greatest selves. Yet from these you pray unto your Lord, asking him to deliver you! The deliverer from these is with you all the while, it is your inmost self; but as you will not be aroused by the Self within you, you must be awakened by the Self without. Know that in wars, plagues, cataclysms, you see yourselves, the expressions of your soul striding, torch in hand, through the dormitories in which your bodies lie, to stir you from your sleep, to drive away the dark shadows of self-satisfaction and content. These other selves of yours will come again and again until you yourselves banish them for all time. They go from the nation, from those men who, answering to the highest, live according to its laws; who, seeing the greatest, strive ever to express it, who neither rest nor sleep, filled with a craving which drives them onwards from peak to peak of the mountains of the spiritual world. That is the way to release, brothers, and there is none other. He who tells you that war may cease by act of law does worse than lie; he covers up the truth, so that men, feeling safe, sink back again into their dreams—and war returns in due season.

In our Brotherhood we must begin to hold aloft this great ideal—THE HIGHEST—and each must pledge himself that nothing else will satisfy his soul. You must preach this gospel—that the cause of all things, good and ill, lies within ourselves, that the good may be made better and the bad disappear only by action from within. It is the *lives* of men you must reform, not their laws; lives can change only when they conform to the highest, instead of trifling with the lowest.

No man can plead that he does not know these things. Messenger after messenger has come and spread the truth abroad. It is you who have locked up such truths in temple, church, and mosque, and taken refuge in the courts of law, till self-denial is unknown, and is displaced by denial of the Self. Still you laugh contemptuously when told that love shall

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Johann Sebastian Bach

MOIRA STEINER

IN the history of music, the person of Johann Sebastian Bach stands apart, ranking as one of the world's greatest composers. The main characteristics of his music, clearness and infinite tenderness besides a great strength, were also reflected in his physical life. Hardships did not destroy its harmony. Although his struggle was ever the struggle of the spiritual man against the world, neither pain nor passion show forth in his compositions. Their subtle and strange beauty is full of joy. Whatever he may have suffered was transformed into happiness, into waves of strength and greatness.

Those of his contemporaries who could not understand his music were nevertheless fascinated by his playing. He became famous as organist long before his compositions were accepted. People went to church solely to hear Bach play. They wondered how the little threadbare schoolteacher could produce such music. They did not see that his spirit was gigantic and beyond time and space.

Various biographies relate that Bach's nature was lovable, simple, serene and faithful. A never-failing love for his work and deep compassion were the outer strongholds of his music, which is forever telling of the joy of death. To him death was but the gateway to the real life beyond, to greater love and understanding.

It is significant that Bach in all his simplicity impressed the world by force of great music. He was called to play for Frederick the Great, at his palace near Berlin, several hundred miles distant from Leipzig where Bach lived. Traveling by foot, because he had no money for the mail-coach and because he wanted to enjoy the quietness of Nature, he arrived at the court one evening and was taken at once to the reception hall. Frederick was just performing a concert. He stopped and said to the amazed court, "Gentlemen, Bach has come." The old man was shown in. Dusty,

a little bent, he sat down at the piano. A theme was given him by the king, a short little tune, played with one hand, sounding like the question of a child. Bach took it up, played it over meditatively with his right hand, interweaving it with the same melody played by the left hand. Suddenly, unheard of sounds sprang up, a huge chord like a liquid ball of fire. The great hall was filled with waves of light, submerged as by a rising tide. The question of a child had become the question of humanity, and the answer of God. A ringing silence followed. At last, Frederick, tears in his eyes, took the old man in his arms. "You are the king," he said.

Utterly without pride, Bach revered the great musicians of his time and those who had lived before him. He walked three hundred miles to Prague to hear Cernohorsky, a monk called the Bohemian Bach, play in a church.

For many people, Bach's "Passion of our Lord according to St. Matthew" is a revelation. This wonderful oratory is perhaps the most perfect music ever written. The voice of Christ, accompanied by the golden glow of string instruments, expresses a love and tenderness never known before. And the air of the alto "Have mercy, Lord, on me" with the violin solo is of superhuman beauty.

Johann Sebastian Bach is truly the musician of the Nirvanic plane, for his music is a supreme expression of Divinity in this world. It unites spirituality with thought and mathematical exactness.

Though the world did not understand his music, Bach knew that he had opened a door to eternity. He wrote for love's sake alone, the great love that was his Being and manifested itself in his work. For him, love did not represent a beautiful emotion, but a spiritual unity, a great all-involving truth. Thus his music brings to us a message from a higher world to which we are on our way, a glimpse of the unending glory.

See the ONE LIFE in all, and study most carefully its manifestation where it attracts you least. It is in that you can gather the quality you need most.

—ANNIE BESANT

The National President's Annual Report

(Continued from page 171)

forth be included at the end of each volume to make the magazine of value for reference purposes.

Members in some cities have taken hold of a rental library project and our standard works are now available in local store rental libraries.

The Publicity Department, now known as the Department of Information, has placed 75 copies of "Theosophy Simplified," 459 "Olcott Manuals" and 321 copies of Mr. Frederick Werth's "America's Destiny"—a total of 855 pieces—in camps and forts of the army, 90 manuals in prisons, 6 "Text Book of Theosophy" in public libraries, and 25 of various titles with individuals unable to purchase. It has distributed to inquirers about 13,000 pamphlets and has referred to lodges the names of 150 inquirers. Some new members, reinstatements and additional users of the library are the result of this activity. We have already prepared for printing and free distribution through this department a series of additional pamphlets by a new author, correlating Theosophy and Christianity.

During the year the Adyar Art Project has been brought almost to a close with the presentation of the bronze to Adyar and its gracious and enthusiastic acceptance by the President Dr. George S. Arundale, for shipment after the war. The small balance still to be met I trust will be liquidated during this Convention.

The Olcott Foundation has continued to function through appointment of the annual committee and contributions were received in a number of departments. The various committees of judges, while commending the contributors for their efforts, have made an award only in the department of poetry. That honor goes to Mr. Fred W. Renz of Indianapolis. In a number of instances the judges, who are usually chosen for their expert knowledge in the respective fields, have rendered personal valuable criticism to the writers as an encouragement to their continued effort.

An important activity of the past year has been the development, by Mr. E. Norman Pearson, of the Successful Service project. This was given impetus through a very enthusiastic gathering at Headquarters over the New Year Week-End, the proceedings of which were distributed in attractive format to all who attended, and made available to all members. This

work has progressed and month by month has been kept before the members through the magazine. It will shortly result, as was intended, in the publication of a series of Successful Service Manuals, for the guidance of active participants in all phases of our work. In these will be found practical information for presidents, secretaries, program committees, class leaders, etc., all from the experience and ideas gathered from members.

The School of Tomorrow, which was launched as an enterprise to be nurtured for a future we hope not too distant, has been the subject of study by the project's National Committees. This activity has its own funds in the Society's care, and its work is sponsored by the Society. It is proposed to publish a descriptive and promotional pamphlet, setting forth the ideals and aims of this school yet-to-be. Miss Joy Mills will presently report on the activity's progress of the year.

The Theosophical Order of Service, with Miss Esther Renshaw as Chief Brother, has been substantially reorganized. The Board of Directors have under review a proposal for the closer coordination of the work of the Order with that of the Society. Miss Renshaw will presently present her report.

We are again indebted to Mr. A. Theo. Bondy for a remarkably fine piece of work in the form of an illuminated and engrossed statement of the Objects of the Society, now hanging in the main entrance hall of Headquarters. This has given rise to the printing of the Objects in attractive lettering, to be distributed free for framing to lodges that have permanent halls in which they may be hung. It is appropriate that every lodge should display the Objects for which it works.

The Young Theosophists, who can meet but once each year at Convention time, have maintained contact with young members in the armed services, 44 members of the Young Theosophists participating in the correspondence. They have continued publication of their very much alive magazine.

The project for the monthly distribution to lodges of a series of talks to members by the National President, through recordings, could not be developed during last year but is in prospect for the coming season.

The course "Theosophy at Work", sent regularly to all new members in monthly installments, was taken up seriously by a number of them and 142 lessons were received, reviewed and returned to students during the year. A complete set of new questions for this course was written and put into use. Some members completed a second year course. Nine lodges adopted "The Art of Friendship" course for their lodge study. The last half of this course was completed during this year and was sent to every lodge. The course, "Studies in the Secret Doctrine," available for lodge or individual study was furnished to 22 lodges or members.

During the year the Lodge Handbook section on Youth Work was revised and sent to all lodges and that on The Theosophical Order of Service is now in course of revision.

Headquarters staff members, Miss Joy Mills and Miss Bertha Williams, gave lectures in the course of the year in four nearby lodges, and Miss Mills conducted a six weeks' public study class in Elementary Theosophy.

The National Committee on Membership deserves mention. This committee headed by Miss Poutz works to promote friendship within lodges and a friendly warmth in each toward newcomers. It regularly distributes a helpful bulletin, discussing questions to which members have sought answers. Sixty-eight lodges are participating.

You will notice that I have mentioned the names of but few individuals other than those who have been workers in the field. So many are responsible for all of this activity and interest. The report should serve to show conclusively to those who doubt that the Society is alive that there are many activities in progress, much work being done and much help available to lodges and to all who wish to work.

We have to bear in mind that any activity undertaken must be one of general helpfulness and subject to application and use by the lodges and the members generally. The specialized interests of the few should be the work of those who seek such specialized study. To these it seems that the National Society should extend encouragement to pursue their special work. Any lodge finding a particularly well developed interest in any proportion of its membership could well establish a class to foster that interest, maintaining it, however, as a subsidiary activity of the lodge whose main purpose must ever be, as is also that of the

National Society, the promulgation of the basic principles of Theosophy, the knowledge of human solidarity through the sharing of the one life, for it is this message that the world awaits for the solution of its ills. The truth must first be made known and indeed we as Theosophists must know it better before it can be applied to the solution of the so-called practical problems of the world.

It should be a source of satisfaction to all of us that our National Headquarters continues to draw into the active service of the Society some of its younger members—members who have made sacrifices and will willingly continue to sacrifice that they may win their place as servants of the Great Work. Now serving as staff members at Headquarters, it is planned that as time goes on some will undertake field work. Miss Joy Mills has already done local work and has been offered as a lecturer to some lodges for next year. Some others have undertaken local work. I can only say as to any of these that prospects for the future are promising, and ask that all those who have the duty of making lecture engagements for their lodges, recognize a responsibility to give encouragement to these new efforts which they must for the moment take on faith, since they cannot know the nature of the preparation or the work that these can do. We may not judge what we should offer to the public by what we long-time members would like for ourselves. We can but give through new tongues and from new hearts the same truths that made so great an impression upon us in our early years and gave to us a philosophy by which we have since guided our own lives. We must assume, indeed we know, that that which caused spontaneous response in us and has kept us steadfast to the truth will be equally appealing to those who are today at the point at which we first discovered Theosophy. Indeed we serve them ill if we refuse to them that which to us was splendidly true, merely because for ourselves we now demand something more advanced, more practical, more scientific, or however we may define our present needs in comparison with the real needs of those to whom Theosophy is as yet unknown.

In conclusion I must express again my very deep personal appreciation to many co-workers, officers of the National Society and of the lodges, members of the Board, staff members and workers throughout the country for their splendid support and sometimes expressed appreciation that gives encouragement to continue

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Excerpts from "The Secret Doctrine"

Compiled by May Kyle Willatsen

THE "BEING" just referred to, who has to remain nameless, is the *Tree* from which, in subsequent ages, all the great historically known Sages and Hierophants, such as the Rishi kapila, Hermes, Enoch, Orpheus, etc., have branched off. As objective *man*, he is the mysterious (to the profane—the ever invisible) yet ever present Personage, about whom legends are rife in the East, especially among the Occultists and the students of the Sacred Science. It is he who changes form, yet remains ever the same. And it is he, again, who holds spiritual sway over the *initiated* Adepts throughout the whole world. He is, as said, the "Nameless One" who has so many names, and yet whose names and whose very nature are unknown. He is *the* "Initiator," called the "GREAT SACRIFICE." For, sitting at the Threshold of LIGHT, he looks into it from within the Circle of Darkness, which he will not cross; nor will he quit his post till the last Day of this Life-Cycle. Why does the Solitary Watcher remain at his self-chosen post? Why does he sit by the fountain of Primeval Wisdom, of which he drinks no longer, for he has naught to learn which he does not know—aye, neither on this Earth, nor in its Heaven? Because the lonely, sore-footed Pilgrims, on their journey back to their *home*, are never sure, to the last moment, of not losing their way, in this limitless desert of Illusion and Matter called Earth-Life. Because he would fain show the way to that region of freedom and light, from which he is a voluntary exile himself, to every prisoner who has succeeded in liberating himself from the bonds of flesh and illusion. Because, in short, he has sacrificed himself for the sake of Mankind, though but a few elect may profit by the GREAT SACRIFICE.

It is under the direct silent guidance of this MAHA-GURU that all the other less divine Teachers and Instructors of Mankind became, from the first awakening of human consciousness, the guides of early Humanity. It is through these "Sons of God" that infant Humanity learned its first notions of all the arts and sciences, as well as of spiritual knowledge; and it is they who laid the first foundation-stone of those ancient civilizations that so sorely puzzle our modern generation of students and scholars.

(Let those who doubt this statement explain, on any other equally reasonable grounds, the mystery of the extraordinary knowledge possessed by the Ancients—alleged to have developed from lower and animal-like savages, the "cave-men" of the palaeolithic age! Let them turn, for instance, to such works as those of Vitruvius Pollio of the Augustan age, on architecture, in which all the rules of proportion are those *anciently taught at Initiations*, if they would acquaint themselves with this truly divine art, and understand the *deep esoteric significance bidden in every rule and law of proportion*. No man descended from a palaeolithic cave-dweller could ever evolve such a science unaided, even in milleniums of thought and intellectual evolution. It is the pupils of those incarnated Rishis and Devas of the Third Root Race who handed on their knowledge, from one generation to another, to Egypt and to Greece with her now lost *canon of proportion*; just as the disciples of the Initiates of the Fourth, the Atlanteans, handed it over to their Cyclopes, the "Sons of Cycles" or of the "Infinite," from whom the name passed to the still later generations of Gnostic priests.

* * * * *

For, as Carlyle says: . . . *The essence of our being, the mystery in us that calls itself "I,"—ah, what words have we for such things?—is a breath of Heaven; the Highest Being reveals himself in man. This body, these faculties, this life of ours, is it not all as a vesture of the Unnamed? . . .*

The "breath of Heaven," or rather the breath of Life, called in the *Bible* Nephesh, is in every animal, in every animate speck and in every mineral atom. But none of these has, like man, the consciousness of the nature of that "Highest Being," as none has that divine harmony in its form, which man possesses.

* * * * *

We are the miracle of miracles,—the great inscrutable mystery.

"The Secret Doctrine," Vol 1,
(Adyar Edition), Pages 256, 257, 260.

Occult Interpretation of the Bible

AMELIA BROOKS CHASE

THE Christian Bible, like the Bibles of all religions, is veiled in symbolism and allegory meant to be understood only by those willing to take the trouble to study and unravel its deeper meanings. This is good spiritual economics. When a man really wants to change his way of life, his way of thinking, his attitude toward his fellow-man, he will stir himself enough to find the key that unlocks the hidden riches of his own Bible and not be satisfied with merely an outer husk.

The Christian Church, with good intentions, sends missionaries to convert peoples of other religions to a religion about which the missionary himself often knows little, forgetting the great mission it has yet to perform for its own hungry adherents. That mission is to abandon the literal rendering of a book never written to be read literally, and to go deeper under the surface to the real meanings. But this is work—exacting mental work. Paul says in Second Thes. 3:10: "If any man will not work, neither let him eat." Food and eating in occult symbolism denotes spiritual nourishment. One does not partake of this heavenly food without working for it. The disciple on the Path works by serving others and by renouncing the empty frivolities for constructive study and effort.

Every minute of the day the student must be saved from the devils of his own physical appetites, his own emotional indiscretions, his own lower mental laziness and blind, shallow or specious reasoning. These are his "sins," his shortcomings from which he must be "saved" by the Living Christ within the heart and mind of each individual.

We read in First Cor. 3:16: "Know ye not that ye are a temple of God and that the spirit of God dwelleth in you?" It is the work of the disciple who would eat of the bread of life to find it by working for it and not merely by joining an organization and making a declaration about it.

*"Though Christ a thousand times in Bethlehem
be born*

*And not within thyself thy soul will be for-
lorn.*

*The Cross on Golgotha thou lookest to in vain
Unless within thyself it be set up again."*

As an aid to unraveling some of these inner teachings, let us use the code of symbols which

will fit *all* stories of the Bible. Whenever we find the words earth, land, soil, sand or mud, they refer to man's physical nature or his physical environment. The Garden of Eden myth tells the story of the formation of man's physical body. Any form of water or moisture is the emotional or passion nature; air and wind are the mental, and fire the spiritual.

Clothes, garments, robes, mantles and swaddlings are the various bodies through which man, the immortal ego, expresses himself. The physical, emotional (astral), mental and spiritual bodies are his robes. They are the veils of Salome, for man is a dancer, constantly discarding the veils of matter which conceal the beauty of the real man and hamper his full expression.

Perhaps the best remembered reference to garments is in Matt. 22:11—the wedding garment for the marriage feast, which was lacking, causing the unfortunate guest to be expelled into outer darkness. This marriage feast is the union of the higher and lower selves of man—not some man far back in time, but any man who makes the decision here and now to build his finer bodies, his wedding garment, by living the higher life.

Then there were the two dazzling creatures "arrayed in shining garments" who stood by the empty tomb of the resurrected Christ. One's bodies become dazzlingly shining when one's atoms are refined by the lifting up of the Christ in man. Recall the vision of Paul in Revelation of "those who had not defiled their garments"—their bodies had not been coarsened by crude, lustful living. The Christ child is always wrapped in swaddling clothes, which are the bodies of the human in whom the Christ consciousness is born.

The fire symbol has much significance. The burnt offerings of animals tell us that the animal nature was consumed in the purifying fire of the highest spiritual nature in man. We are told in Heb. 12:29 that "God is a consuming fire." Were not the children of Israel led by a pillar of fire, which is the symbol of spiritual guidance?

As for air being a symbol of the higher mind, First Thes. 4:17 says we "shall meet the Lord in the air." Of course, we come to the realization by a mental process rather than an

emotional one. Another version of air is wind. In Proverbs 25:23 it is stated that "the north wind driveth away rain." What is this but the mind (symbolized by wind) and the higher mind (symbolized by north, which always indicates up or high in occult symbolism) driving away or subduing emotions—for rain is water and water symbolizes emotions?

And wasn't it the wind (the mind) that blew Job's houses (his bodies) asunder? Job didn't have any tragedies; he had triumphs. He symbolizes any disciple who is quite far along the straight and narrow path to spiritual illumination. At that stage the consciousness of the

divine ego is no longer a prisoner in its physical, emotional and mental houses. He learns to distinguish himself as something apart from a mortal transient body house. Remember that "Job had his windows" (the avenues of his mind) open" for the guiding light of the spirit.

Birds and beasts and boats and bread we shall consider next time—and then there are wine and fish and oil and trees and lamps for another time, to say nothing of the angels and witches and demons, sorcerers and dreams, all of them an integral part of a secret code used in the Christian Bible.



Meditation for August

DONNA SHERRY

*"The will of the Supreme must be done . . .
Although the will must be carried out, everything should be done
that righteousness permits and compassion suggests in order that men
may choose light rather than darkness."*

Quality to be understood and applied—DISCRIMINATION

IT may seem that understanding of Discrimination will be seriously limited rather than deepened by an attempt to learn the nature of this universally applicable quality through meditation on one quotation. Yet is there any situation, any human relationship, any set of circumstances wherein Discrimination is needed to which this month's quotation would not apply?

Here is a statement of the nature of Discrimination as it applies to action in the three worlds—knowing, feeling, acting. To know the will of the Supreme and to be able to detect it in all situations, circumstances and relationships is Discrimination. To understand what "compassion suggests" is Discrimination. To do "all that righteousness permits" is Discrimination.

This is not the place to discuss whether the will of the Supreme can be known. Enough that we shall never know it unless we begin to try to discover it. And the right use of what is discovered is clearly stated—to do the will of the Supreme, yet in such manner that men "may choose light rather than darkness"—pro-

ceeding carefully and tenderly, yet strongly and truthfully. To do the will of the Supreme in a manner which will not cause men to lose hope nor become discouraged, deeming the will of the Supreme too difficult to perform, or even too ugly and unattractive (because we have made it seem so by our hardness and ruthlessness.) To do the will of the Supreme in every way which *righteousness permits*—not compromising, not encouraging weakness, not condoning, through the desire to seem sympathetic and understanding, but rather making use of every rightful means to encourage and inspire men to face toward the Light, without exacting from them that which they have not. (When high ideals and fine ideas are presented, how often do men refuse them because to accept them demands a price beyond their present means to pay.

To develop discernment to a degree where the will of the Supreme can be distinguished in the affairs of men, then to perform that will in such a manner as to give it appeal for others—that is Discrimination. It must be *more* than this, of course; but even this degree is a high objective to achieve.

Which Way?

ARTHUR JACOBY

WE who are living at the present time have the rare and trying experience of passing through one of the critical phases in the evolution of mankind. Fundamental forces are working out their purposes directly before our eyes. But we are so accustomed to devoting our attention to the innumerable daily details that the significance of the entire movement may escape us. The stage is being set for many generations to come, and we each have our little part to play on it.

During this decisive period there is much confusion and uncertainty concerning the ultimate purpose—though beyond and behind it all there can be discerned a definite trend towards brotherhood. Separateness and rivalry have led us to the present impasse. We are compelled to find and to try a different route. It is our paramount duty to aid in this quest and help to regulate these conditions, for each one of us shares the responsibility. The great pity is that this upheaval is accompanied by bloodshed and devastating destruction.

Throughout Nature, as in man-made institutions, there are at work divers forces. They can be broadly classified as constructive and destructive—those that unify and those that disrupt. Within our own bodies they are ever at work—metabolism and katabolism. In the the international sphere we are witnessing these opposing forces acting directly on each other with the utmost fury. The disruptive force we may regard and interpret as an up to now unregulated but inherent attribute of a phase of evolution. We cannot hope to banish this disruptive force; but it has now become our urgent business to control this force, as we control fire. If we neglect to do so, it will consume us.

It has often been asserted by writers in Theosophical and other publications that war, and the conducting of war, brings along with its evils a certain amount of good. For example, it has been pointed out that when a nation girds itself against another nation such an event tends to unite its citizens in their common struggle. It causes them to cast aside internal differences and concentrate their efforts on the main purpose in which it is engaged. It develops the spirit of mutual helpfulness among

the citizens of one nation against the citizens of the enemy nation. Moreover, it is claimed to demonstrate the disciplinary value of pain and sorrow.

There can be raised scarcely any question that if a nation is attacked it should defend itself. Self-preservation prevails through all parts of nature. The vegetable and animal worlds abound in examples of this self-defense mechanism. The rose has its thorn, the deer has its speed, the chameleon changes its color. We find that various forms of life are equipped to protect themselves.

But to maintain that war is essential to arouse the patriotism of a nation is worse than a fallacy. To condone war because it happens to stimulate selflessness or any other desirable trait is deplorably misleading. As we know from daily facts, war is a ghastly means to attain these ends. It is not a gentle game. It involves the utmost brutality; it invokes the most horrible ideas with a long and lasting after-effect. War does not settle a problem; it creates one. It is an acknowledgment of failure. No leader or group pointing the way to embark a nation on a war can predict where it will lead. Most frequently it involves remote and entirely unexpected results. "He who rides a tiger cannot dismount."

Fortunately for humanity, there are other methods by which to accomplish the same results. War is not the only or even the principal way to awaken and strengthen the ties that bind people together. There is so much constructive work to be accomplished, in which we can be mutually helpful and by which we could be drawn together so that we can understand and appreciate one another. Mankind's most stubborn enemy is ignorance. It has existed during all ages and among all peoples. Pandora, spreading the vapors of enmity from her box of troubles, is still in our midst. At some time we have to learn to live with each other. Economic and other antagonisms must be resolved.

Certain writers go so far as to justify war by reason of excerpts from ancient writings, quoting the Gita and the Bible. Many of these chronicles are symbolic. Besides, they are for the most part archaic records of hostile tribes who lived by plundering constantly their more industrious and peaceful neighbors. Are we

to be guided by these examples? Ancient history is studded with accounts of internecine strife. They carry in their wake exploitation of the weak by the strong, betrayal of faith and confidence, secret plots and counter-plots, dread diseases both among the visitors and among the vanquished, unspeakable atrocities, treachery and deceit, pogroms, slavery, torture, death. Is this the path of progress? Can any teacher ancient or modern justify these despicable means to achieve ends however desirable?

Why is it at all essential to point to war when we can follow the path of peace, and accomplish the same purpose! Slum-clearances; flood-control; water power conservation and distribution; complete social security; reforestation; educational and recreational facilities—these and an endless variety of other activities are all waiting for us to devote our energies to them.

A step in this direction was the international food conference recently held in this country. Such conferences should be in constant session. All questions could be immediately threshed out before they grew into a menace of peace. If among delegates to any assembly the will to agree is strong enough, an agreement will be reached.

Those nations who endanger the peace of the world must be restrained, just as we regulate persons in every community. Any nation which converts its industrial life to military preparations has other nations at its mercy, unless those other nations do likewise. Those who possess these implements of war are tempted to use them. Force breeds force. So it is intolerable to permit conditions again to develop whereby one martial nation or a group of such nations can endanger the peace of the world. A first requisite at the close of this war is to control all machinery of war and to organize for economic welfare.

But even military disarmament will not bring permanent peace. There must be moral disarmament. The impulse to injure or to take advantage of another must be overcome. The trend towards brotherhood will have to be fostered and strengthened in every conceivable way. Then, and not till then, shall we have adequate reason to believe that we have arrived at a point in evolution when war will be discarded as a means to settle any problem. Up till now we have been forced to learn this lesson by the hard way, through the harrowing experience of war. Let us have faith that we are now ready to learn it in the civilized way, through creating a constructive peace.



The Highest

(Continued from page 173)

save the world—or purity, or truth, or law, or sacrifice. You have hardened your hearts. Yet He still comes—the embodiment of love, purity, and truth, of law and sacrifice—to teach you once again the ancient truths, lest war, an even greater war, should take His place as Teacher of Angels and of Men.

Let this be our motto and our pass-word, the sign by which we know each other by day and night—THE HIGHEST. Seek an artist friend that he may draw a picture of a member of the angel host, standing upon a globe and pointing to the sky, and underneath—"THE HIGHEST." Call it "The Angel of the Pointing Hand"; make it into badge and talisman, bless

it with power and love and courage to achieve, that all who wear it may be filled with divine discontent and a craving for the highest, a longing for the goal. Learn to make the form in the mental worlds and fill it with your desire, and send it out to men. Charge it to the full with your will; call upon an angel to ensoul it with his life, until you fill the mental world with glowing forms of angel kind which shall call to the mental selves of men, shall wake them from their sleep. Flood the mental world with this ideal, the ideal of THE HIGHEST.

From The Brotherhood of Angels and of Men, Geoffrey Hodson.

The Thrill of Coming to Convention

COMING along a country lane, approaching the estate of The Theosophical Society's Headquarters in America, we sense a growing feeling of happy excitement. There at last is the impressive portal, and we enter the beautiful, well kept grounds. The grass is nodding and waving and all the rustling leaves whisper, "Welcome home!"

We enter the spacious building and at once feel enfolded in warm friendliness. Though we have been here many times, we still feel awed and inspired by the beauty, dignity and graciousness everywhere expressed. There is an overwhelming desire to breathe silently and reverently a prayer of thanksgiving for the privilege of being a part of it all; for truly it seems that a part of us lives here always.

Suddenly we are in the midst of exuberant joy in greeting old friends and meeting new ones; there are many new faces this year, but soon everyone knows all others. There in the effervescent happiness of Theosophists we hurry to unpack and place our belongings for we don't want to miss any events of the evening. The reception is scheduled for eight o'clock, and whatever we are to wear must be spic and span so we flock to the numerous ironing boards.

The reception is often held in the beautiful Aubrey Gardens, but this year the Weather Deva decreed that it be in the handsomely paneled library (giving opportunity for more than ordinarily close contact and friendly conversation.) From the balcony we have a perfect view—a picture long to be remembered. Gleaming white is in evidence and all the hues of the rainbow in the lovely sweeping formals, in immaculately tailored suits and in the ever popular sportswear. An air of easy informality makes everyone comfortable. There is bubbling gaiety and a musical tinkle of laughter and conversation; faces are illumined; eyes are sparkling. We join the throng and move leisurely towards the receiving line. First, Mr. Cook,

our beloved President, completely the host; then Mrs. Ann Werth, our fine and capable National Secretary, who watches the details and the comfort of guests, causing the whole to run smoothly. We greet our Vice President, Mr. James S. Perkins, whose fine work is principally in the lecture field, but he contributes in many practical ways to Convention. Next is his charming and gracious wife, Katharine, who, despite the problems of points and rationing, so successfully ministers to our inner needs through her management of the dining arrangements. We are soon introduced to Mr. John Sellon, Board Member representing the Northeast District. Then we stand before the ever-young Miss Marie Poutz, to whom we bow in admiration of so many faithful years. Nearby, Miss Etha Snodgrass, whose selfless service to The Theosophical Society will never be forgotten. And now Mr. E. Norman Pearson, who renders such "Successful Service," and beside him his smiling wife, Elsie. We greet Theosophy's staunch friend, Mr. A. F. Knudsen, presidential agent of the Society in East Asia. And the line is completed by Miss Esther Renshaw, Chief Brother of The Theosophical Order of Service.

Refreshments are already being served from a beautifully appointed table in the reception hall. The reception committee has made charming arrangements. In groups we step out to the terrace, attracted by the splendor of the Asala full moon, its mystic silver light wondrously beautiful. Everything is permeated with peace and tranquillity—all anticipating the interest and good fellowship of the ensuing Convention days.

The tent stands ready in the Besant Grove; the program prepared through weeks of careful planning is awaiting us; and we, the delegates, are enthusiastic. Inspired by many friendships and reunions—now to happy work!

—ANNE OSTROFF

I met President Roosevelt in 1932. We frankly discussed the world situation with regard to forest supplies. The United States of America had cut seven-eighths of her virgin forests, each year using (or destroying by fire) four and a half times as much as was being produced!

—R. ST. BARBE BAKER, in
The C. C. C., a Vista and a Vision

Buried Treasure

From old Theosophical magazines

How may a lover of nature acquire the power of seeing nature-spirits?

A nature-spirit has many points of resemblance to a wild animal, and the method of making friends with him is much what we should have to adopt if we were trying to tame birds or deer. One who wishes to study at first-hand the habits of a bird usually goes to the haunt of the creature, conceals himself and remains perfectly quiet . . . The etheric sight of a nature-spirit pierces through walls or bushes, so it is hopeless to attempt to evade his observation, and for him the stillness which is important is not that of the physical body but of the astral. He objects to the filthy physical emanations of the average man—of meat, of tobacco, of alcohol, and of general uncleanness; obviously, one who wishes to make friends with him must be free of all these. He also objects to storms of passion and impurity; so the man who seeks him must also be free from all low and selfish feelings . . .

Strong unselfish affection or devotion, or indeed any high feeling which burns steadily and without wild surgings, creates an atmosphere in which the nature-spirit delights to bathe. The man—the right sort of man—who rests for a while in some lovely lonely spot, in a wood, perhaps, or by a stream or a waterfall, and revels in such thoughts as have been suggested, is quite likely to become aware of an unfamiliar presence, of something fascinating, yet strange and non-human; perchance, if fortune gently favors him, he may even see as well as feel when the shy wild creature becomes a little more accustomed to him and gradually learns to trust and like him . . .

Almost all nature-spirits delight in music and some are especially attracted by certain melodies; so if the experimenter happens to be a performer upon some portable instrument such as a flute, it may increase his chances of success . . . More than once I have seen a shepherd-boy in Sicily, sitting in some lonely spot on the hillside playing on his home-made double Panpipe like an ancient Greek, with an appreciative audience of fairies frisking round him—of which he was probably blissfully unconscious.

—C. W. L.

Could you tell us anything more about the spirit of a tree? . . . Is it an influence apart from the life of the tree, connected with the deva evolution?

So long as a tree is alive, the spirit of the tree is there . . . The life of a tree may be enormously long, and any kind of a soul that has been acting in that capacity for four or five hundred years has a very distinct individuality . . . That spirit of the tree may sometimes come out of its body; it can take forms other than its own . . . therefore, those who have astral or higher etheric sight can sometimes see the soul of the tree as a gigantic human shape.

Now that soul of the tree has a great deal of consciousness; it has distinctly its likes and dislikes; it enjoys sunshine and rain, and it likes the aura of some people and quite unaffectedly dislikes others. It is often obvious to a clairvoyant that a certain tree likes a certain human being to come near it, and glows and vibrates with a kind of satisfaction at his presence.

The real spirit of the tree does not belong to the deva evolution; but there is a great class of nature spirits which is very closely attached to the vegetable kingdom, and there is one special kind, the members of which attach themselves some to one kind of tree and some to another. They are very shy—just like fawns. They too take almost always the human form, but generally there is something a little grotesque or quaint about it—some distinguishing mark. . . . Usually these creatures are about a foot or eighteen inches high. The spirit of the banyan is much larger; he is very old, and when he shows himself he is a dignified entity of about twelve feet in height.

—C. W. L.

NOTE: Since we have at hand in our National Headquarters much excellent writing not known to our general membership, we have decided to offer, from time to time, excerpts from material available only in long out-of-print Theosophical magazines.

If you desire further reading on kindred subjects, the new library catalog prepared by Miss Meyer, our Librarian, will suggest titles, while books by the same authors may be purchased from The Theosophical Press.

"His Beauty Shines . . ."

ISHVARA thinks of Beauty; at once His mighty energy, all-potent, generative, strikes upon Mâya and develops it into myriad forms of objects that we call beautiful.

It touches the matter that is ready to be molded—for example, water; and the water takes on a million forms of Beauty. We see one in the vast expanse of ocean, still and tranquil, where no wind is blowing, and where the sky is mirrored in its deep bosom. Then we catch another form of Beauty, when the wind lashes it into billows upon billows, and abyss beneath abyss, till the whole mass is terrible in its fury and grandeur. Then a new form of Beauty comes forth from it, and the raging and the foaming waters are hushed, and the ocean is changed into myriad ripples, glittering and glistening under the moon which shines upon them, her rays broken and bent into a thousand coruscations. And this gives us another hint of what Beauty means. And then we look at the ocean where no land limits the horizon and where the vast expanse is unbroken, and again we stand on the shore and see the waves breaking at our feet. With every change of mood of the sea, its waters speak out a new thought of Beauty. Another glimpse of the thought of Beauty thrown into water we see in the mountain lake, in the stillness and serenity of its quiet bosom; and in the stream that leaps from rock to rock; and in the torrent that dashes itself into millions of spray-drops, catching and refracting the sunlight into all

the hues of the rainbow. So from water in every shape and form, from the tossing ocean to the frozen iceberg, from the foggy mists to the gorgeously colored clouds, bursts forth the thought of Beauty impressed upon it by Ishvara, when the Word came forth from Him.

When we leave the water, we learn new thoughts of Beauty in the tender creeper, in its mass of brilliant colors, in the stronger plant and the sturdier oak, and the dark obscurity of forest depths. New thoughts of Beauty come to us from the face of every mountain peak, and from the vast rolling prairie where the earth seems to break into new possibilities of life, from the sand of the desert, from the green of the meadow. If we are tired of the earth, the telescope brings to our view the beauty of myriads of suns, rushing and rolling through the depths of space. Then the microscope reveals to our wondering gaze the beauty of the infinitely small, as the telescope does of the infinitely great; and thus a new door is opened to us for the contemplation of beauty. Around us we have millions of objects that are all beautiful. From the grace of the animal, from the strength of man, from the supple beauty of woman, from the dimples of the laughing children, from all these things we catch . . . something of the way in which His thought broke into myriad forms of splendor, when He spoke as Beauty to the world.

—ANNIE BESANT, in *Dharma*



The National President's Annual Report

(Continued from page 176)

this arduous but happy work of the National Presidency in these days otherwise burdened with very substantial responsibilities incident to the war. One I must especially mention as I have often done in the past. Only a National President knows the importance of the office of the National Secretary and what a valued service can be rendered through it. In Mrs.

Ann K. Werth you have an officer and I a co-worker who fills that office well. Without the many who stand by and so loyally serve the Work with me, there could be no such report of activity and promise as I have now had the privilege of presenting to you. They are truly servants of the Great Ones in whose name all our work is done.

The Theosophical Order of Service

Convention—1943

AT Olcott! To continue friendships and to accomplish good work! It was our good karma to have with us this year—the first for a long time—a member of Braille Lodge who is also secretary of Cincinnati Lodge, our non-sighted friend Claudine Johnson. With the assistance of Mrs. Lattan and Mrs. Wagner of Chicago, who do a great deal of transcription into Braille, we were able to demonstrate uniquely the proofing and transcribing from Braille into speech. This and the explanations were most interesting and much augmented the reports.

You will understand the impossibility of doing justice in this brief article to even the summarized reports of over twenty officers. Members of the T. O. S. will later receive detailed copies. It is gratifying to know of the vast amount of splendid work done. This indeed is Theosophy in ACTION.

There have been seven national head brothers appointed this year; five federation head brothers and many lodge head brothers. Three federations were received into the Order and one lodge is a non-federated area. There has been one resignation of a federation head brother whose place has not been filled due to inactivity in that federation. We have members working with and in 101 different organizations and there are probably many unreported. We have distributed approximately 25,000 pamphlets, being those of the T. S., T. O. S. and also data from other recommended organizations.

There are now twenty-six Healing Groups over the Section, whereas a year ago only six had reported themselves. Twenty new groups have been formed through the efforts of Miss Mequillet, the National Head Brother; and in addition, two meditation classes. A new Healing Prayer Service has been started and is ex-

plained in the *News and Notes* columns of this issue. The Healing Group service, again demonstrated during Convention, was attended by a large and interested audience.

Especially gratifying and essential to the more effective service of the Order is the assurance that the Society and its chief officers stand back of us and recognize our effort as a vitally important part of Theosophical work. The T. S. Board of Directors appropriated a sum of money for the furthering of T. O. S. activity. We are grateful for this evidence of goodwill and for the generous amount of space given over to us in THE AMERICAN THEOSOPHIST.

At the T. O. S. business session a motion was made and unanimously accepted that we carry on the work of the Order of Service as a national organization in the event that the International Counsel and/or the International President shall have occasion for the dissolution of the International Order of Service; and that Dr. Arundale be so advised by letter.

It was also voted to include in the department of healing, the natural living aspects of the T. O. S., dispensing with the Natural Living Department. Right Citizenship, being seasonal work in the reconstruction era, was by unanimous vote raised to the full stature of a department. This was also in adherence to the original idea of a septenary scheme. The International Correspondence League will continue as a division of the Peace and Reconstruction Department.

As Mr. Wix, the National Watcher and Counsellor, said, "The T. O. S. offers the opportunity for very fine work; every lodge and federation should accept the responsibility of membership in the T. O. S. and contribute at least \$.25 per member per year."

—E. C. RENSHAW, *Chief Brother*

There is no danger that dauntless courage cannot conquer; there is no trial that spotless purity cannot pass through; there is no difficulty that strong intellect cannot surmount. For those who win onward, there is reward—past all telling—the power to bless and save humanity. For those who fail, there are other lives in which success may come.

—H. P. B.

Letters from Adyar

From the President

4 May, 1943

Dear Mr. Pond,

Words really do fail me to express our gratitude to the brethren of The American Theosophical Society for their wonderful contribution to the Adyar Day Fund for 1943. I had already thought that the 1942 contribution was remarkable, considering the circumstances of the war. But in 1943 you more than doubled the 1942 contribution from the United States of America, and this is nothing short of a miracle. How you are able to organize such collections and how our brethren are able to be so generous and so self-sacrificing passes my comprehension. I repeat again with more emphasis than ever that The American Theosophical Society is the good karma of our International Movement throughout the world.

I do beg of you to communicate to each and every subscriber the gratitude of the International Headquarters for the help which will not only enable us to keep active and functioning the Adyar Library, the Baby Welcome, the Dispensary, Rukmini Devi's Kalakshetra and The Besant Theosophical School—as you helped us to keep them going in pre-war days—but this special blessing will enable us substantially to reduce what we were afraid would become a mounting deficit. Obviously, very many of our Sections, having been overrun by the Axis Powers, can give nothing at all, while there are others who cannot export money under any circumstances. The result is that Adyar's means of international livelihood would be greatly reduced but for the extraordinary generosity of The Society in America.

I want every single donor to feel that he is a tower of strength to The Society throughout the world. And I should like also that those who, for one reason or another, have been unable to contribute should feel that if the spirit is willing, it matters far less that the flesh should be weak.

When I thank you and all the donors, I especially thank the President of The Theosophical Society in America, for I know how his blessing upon your collections very substantially increases them. I know, too, that the money which is sent to us could be most valuably employed in strengthening The Society in America. But I also know that he does not for a moment grudge the help that comes

to us from you all. On the contrary, I feel he is constantly inciting you to help Adyar more and more.

So my gratitude and the gratitude of the whole of the International Headquarters, indeed of the whole Society, goes out to the stalwart and self-sacrificing brethren in America. How greatly must we expect that The Society in America will flourish on the basis of these yearly splendid sacrifices, especially in these times of utmost need. The troubles you may have to confront in the future will certainly be minimized, the efforts you will be able to make will certainly be intensified. The influence of Theosophy and The Theosophical Society upon the United States will certainly grow from more to more. Why? Because in as much as you have given greatly during times when it has been more difficult to give, so will you receive in richer measure as may be necessary for the salvation of your country.

Affectionately to you all,

—GEORGE S. ARUNDAL

P. S. Herewith a statement of the allocation of the blessing we have received from you.

ALLOCATIONS FROM THE ADYAR DAY FUND 1943

1-2. Allowances for Adyar Workers.	Rs. 1,800
3. Adyar Library	2,000
4. Baby Welcome	300
5. Besant Theosophical School	3,000
6. Kalakshetra	3,000
7. War Refugees' Fund	2,500
8. Faithful Service Fund	1,000
9. Olcott Harijan School	2,000
10. World Federation of Young Theosophists	250
	Rs. 15,350

From the balance, Rs 10,000 is to be utilized for reducing the general deficit.

NOTE: See *Theosophical News and Notes*, *Adyar Day Fund Report*, from Thomas Pond.

From the Vice-President

Adyar, 4th May, 1943

Dear Mr. Sidney Cook,

I thank you very warmly for your kind congratulations on my appointment as the Vice-President of our Society, and also for the card bearing the New Year greetings which I heartily reciprocate. I much appreciate the

honor of being Vice-President, but also the difficulty of proving worthy of it and following successfully in the footsteps of such eminent predecessors as Mr. Hirendranath Datta and Brother Raja. However, one can try, and I suppose that nothing more than one's best is expected or required. Although the United States and the other countries of America are

far away, the interests of our movement there and its progress is not far from my thoughts, and I shall be happy if when there is a suitable opportunity you will convey to them my heartiest and most fraternal greetings.

With the best regards,

sincerely,

—N. SRI RAM

To Believe or Not to Believe

C. JINARAJADASA

A NOTEWORTHY development in "world affairs" is the marked increase of communications "from the other side" during recent years. During the last Great War, spiritualistic addresses in England drew large audiences, for Spiritualism did what the Christian Churches did not attempt to do—give some proof of man's survival after death. It does not for the moment matter whether the communicating entities were what they claimed to be; what did matter was that there were entities who were not the creations of the medium's brain. There was nothing new in this for since the beginning of modern Spiritualism in 1848 proof of survival could be found by those who really made an earnest effort to find it, as did men like A. R. Wallace, Crookes, and Lodge.

Then came the novel development that living men were said to be using mediums to give teachings at seances. There are now circles in Britain and the United States, each with a medium, now called a psychic or sensitive, whose voice is used by an entity claiming to be a living man, a teacher with a message. Some claim to be certain Adepts whose names were first mentioned in Theosophical literature. Other names are new and strangely fantastic. In the United States especially their number is—I might almost say—legion.

Last September, 1942, in the United States I was informed that I have joined the band of these communicating entities! Indeed, two devout spiritualists, who knew of my work, interviewed me at one city on this matter. They had been attending a summer camp at Lily Dale, N. Y., a well-known spiritualistic center, and through the medium "Jinarajadasa"

had given teachings. The two ladies asked me if I recollected giving the teachings. To say that I was taken aback—since I am not dead yet—is an understatement. However, knowing something of the supposed rank of the communicating entities, I said: "But those who appear are said to be Masters, the Lord Maitreya and others; I am nowhere near being a Master." Then came the flattering—but seriously meant—reply, "We consider you one!" I will not describe my disclaimers; I really do not think I convinced them.

I obtained from the two ladies some of the names of the entities communicating through this particular medium. The names are: Little Breeze, Chief Red Fox, Tacoma, White Eagle, Great Bear, Gray Feather, Wakarona, St. Marie, Kahlah, Ali Zarabah-bah, Potopherfia, (during Rameses 2nd), Dr. Henry Mitchell, Rima, Aruna.

When in Mexico in 1939, I came on the tracks of an individual—*living*—a Mexican, who claims to be the Adept "Koot Hoomi." He has disciples in several Latin American countries and signs his teachings "K.H." I believe there are even some Theosophists who think he may be the Adept. In Columbia, it was H.P.B. who was giving instructions through a medium. Here, in England, there have been two "Dr. Besants" communicating. Only lately, after my return to London in October, I have been offered to be put in contact with H.P.B.

I think the most charming of all these claims is in Indo-China, now in Japanese occupation. The Annamites, having Chinese beliefs, of course know of means of communication, if necessary, with their "ancestors." Some twenty years ago an employee of the French

Government obtained through a boy medium some unusual communications; they were unusual because the teachings inculcated the widest tolerance of all religions, and taught their adherents to pray daily for world peace. After much persecution by the Government, which suspected them of being Communists, they had greatly increased by 1937 and had considerable property about twenty miles from Saigon, where many lived in a community. The evening service in the temple was beautiful. Confucian, Taoist and Buddhist priests knelt side by side, and an orphan children's choir sang. On the altar were the saints of these religions, but also Jesus Christ and the Virgin Mary. Above the altar was a very large sphere, dotted with stars, to represent the universe, and one great Eye marked on it. One of the groups of this "Kao-Dai" movement showed me their library and pointed out Bishop Leadbeater's book, *The Masters and the Path*. He told me with pride that they had communications from "the four Sanats," he called them, the Four Lords of the Flame at Shambala, mentioned by H.P.B. These pure-hearted people get their communications through one of three officially appointed mediums, when the managing board (and no one else) is present. A stick hanging down from a basket marks the characters swiftly over the top of a table, and an expert secretary takes them down. The faithful are stringently forbidden to attempt to obtain communications for themselves.

For the first time I own now a radio. I get from our B.B.C. news of the war on all the fronts, and at the moment of the great Russian drive I can get Germany easily, but my German

is too rusty to be of use. But I get the German version in Spanish and Italian from Hitler's headquarters; the Italian version from Rome, and also from Rome broadcasts in French and Portuguese. According to all these, except our B.B.C., the Germans have repulsed all Russian attacks, and captured booty, also. This daily experience of mine has made me think of all these dead-spirit and living-spirit communications. Somebody is surely lying, somewhere. But who? I ought not to say "lying," because I believe these entities mean sincerely to help mankind; and if mankind will listen only when "big names" are used, the lie is a "white lie"—at most. Much of the teaching is excellent, but in no manner new or superior to what can be found in our Theosophical books by living writers. But: Where is Truth?

None of us has a right to lay down the law for another as to where is Truth. But we can do this much without infringing upon another's liberty, and from eternal underlying principles. One principle is: Truth is within us, deep in the recesses of our being. Experience summarized as knowledge calls to that hidden deep, and if our intuitions are awake and organized, we can know from within whether what is told us from without is true or not. There is a fine saying of the Emperor Akbar: "I never knew a man lost on a *straight road*." No one who seeks to go on the "straight road" will be deceived long.

But what is the "straight road?" It is *away from Self*. It is only when we have made order in our hearts and minds by "casting out the self" that Truth begins to be reflected in that very order itself. And then we begin to *know*.

Days to Remember

Colonel Olcott's Birthday	August 2
Madame Blavatsky's Birthday	August 12
Ascension of Our Lady*	August 15

* ... the Assumption of Our Lady, one of the most important Festivals, not only for the Christian faith but for the whole world. Today, August 15, we celebrate ... Her Ascension into Heaven to become Queen of the Angels.

—DR. GEORGE S. ARUNDALE

Successful Service Series

XIII. The Lending Library

E. NORMAN PEARSON

THE Lending Library must be classed as one of the most important activities of any lodge. One may listen to a lecture and be impressed. But it is in leisure hours that mind can weigh the deeper things and find their worth. Here a good book can speak though silence is not broken.

To be successful, a Lending Library must have an adequate system to insure its smooth and efficient operation. However, be it always remembered that the primary purpose of the Library is to circulate books. The system must help, not interfere with, this primary purpose. It should be adequate, but as simple as possible. Any attempt to introduce involved and complicated procedures will be foredoomed to failure and may produce more difficulties than would no system at all.

There are four basic requirements:—

1. **SHELF NUMBERING.** It is necessary to devise a method of shelf numbering to identify the books and to determine their proper place on the library shelves. The more important writers may be grouped separately, others together. A simple and effective method of numbering is to begin with "No. 1" on the left and continue to the right. When this has been completed, other books may be added at any place by affixing a letter, e.g. "19A", "19B", "19C", etc., as required. Numbers should be painted; stickers will come off. A covering of shellac over the paint will make it permanent.

2. **RECORD.** A method must be devised for keeping a record of books which are out on loan. One method is to glue a pocket in each book—this pocket can be made from a sealed envelope which has been cut open at one end. In this pocket place a card which tells the name of the book, the author, and the shelf number. When the book is taken out the card is removed, the name of the borrower is written on it and the return date, and it is placed in a file. Thus a book is either on the shelf or its card is in the index box.

3. **TRACING.** Unfortunately, people are lax about returning books. While it should be made clear to borrowers that books may be renewed upon request, it is necessary that a proper system be established for requesting the return of books kept beyond the date due back. It is not reasonable to start making inquiries for books which are months overdue. A standard form is helpful. It is more impersonal than a letter. Each week the Librarian should go over her records and send a request for return of books which are two weeks overdue.

4. **CATALOG.** As the Library grows, a catalog becomes a necessity. This should be cross-indexed, by author's name, and by titles. The shelf number in each case should, of course, be shown, so that the book may be readily located.

The Library should be open to the public for a few hours every day; also before and after every public meeting and class. A sign, prominently placed in the room (and, if possible, one on the outer door) should show the days and the hours during which books may be borrowed.

A progressive Librarian will think up many ways of increasing the circulation of books. The Library will, of course, always be mentioned at public meetings. It can be mentioned occasionally in public advertisements. It should always be mentioned in the mail advertising of lectures and classes. If the lodge Library is of reasonably good size, the city public Library will welcome an announcement listing books available and Library hours. A few troughs, each large enough to hold ten or a dozen books, are a useful addition. One can be provided with a sign: **FOR THE NEW READER**; another: **HAVE YOU READ THESE?**; another: **THEOSOPHY AND CURRENT PROBLEMS**. Filled with appropriate books, these will always attract attention and will help to increase circulation.

Most Lending Libraries charge a nominal sum for each book taken out—5c or so for two weeks—and this, small though it is, will provide a fund for keeping books in proper repair.

Theosophy in the Field

COVINGTON LODGE has arranged that each member be responsible for one regular meeting, announcing the subject one week in advance. Mrs. Burns, using explanatory charts, opened the season with her talk on "The Atomic Web."

DETROIT LODGE reports four successful Sunday evening lectures in June, two conducted by Joseph N. Hadjisky, and two by Edwin Lord. Programs for July were led by Floyd Merrick, Mabel Lovell, and other members in group effort. The lodge sends heart-felt good wishes to a former member, Pamela Todd, now on the Staff at Olcott.

RAINBOW GROUP (Columbus) in February became seven years old, thus reaching the "age of reason." The lodge will soon purchase its second war bond, and is represented in the Army and Navy by husbands of its members. Regular meetings are suspended for vacation, yet each member contributes in the planning of the program for next season. The library work also continues.

The Florida Federation

Two members were happily in attendance at National Convention: Federation President, Frank G. Coover and John Vaniman of Fort Lauderdale. Florida Federation Convention is to be at Orlando September 4-5. Members from any other states are invited. Isabel Devereux of New Orleans is to be the guest speaker.

The Federation of Southern California

A delightful meeting was held on Sunday, July 11, at the Los Angeles Lodge Hall. Sing-

ing of the National Anthem was followed by exquisite music contributed by Dr. Bruce Gordon Kingsley. Election of Officers once again gave the Presidency to Edna Dunrobin, with Herb Harrison once again as Vice-President. Lois Holmes was elected to be the Secretary-Treasurer. The subject of "Post War Problems" was presented by able speakers, Ray Goudey, William Ross, James Taylor, and Eugene Wix. Refreshments were served by the Besant Lodge of Hollywood.

The Western New York Federation

For the year 1943-1944 the newly appointed officers are:

Mrs. Madeline White, President
Mrs. Emma Shaw, Vice-President
Ethel Denton, Secretary-Treasurer
Mildred Evans, Recording Secretary

The annual meeting was held in the Rochester Lodge and delegates from all lodges represented in the federation were present. There was a morning meeting of the T. O. S., presided over by the Federation Head Brother, Mrs. Irma Whitham of the Rochester Lodge. At the afternoon session Miss Ann T. Cummins gave a much enjoyed reading from "The Hound of Heaven." Round-table discussion by lodge representatives was based upon "Practical Suggestions to Solve Problems of the Present World Crises." After the meeting, light refreshments were served and a happy social hour was enjoyed.

A Charter of Leisure

EVERYONE owes it to himself to have leisure time:

1. *To be alone:* in aloneness we develop serenity. In Oxford there were two doors to a man's apartment. A man was "sporting the oak" when he closed the outer door, and no one would think of intruding.

2. *To meet with our peers;* to talk to those on our own level.

3. *To be with our best-beloved:* to know each other as individuals.

4. *To grow in company with a younger group:* many a person with his children goes through college and learns sports.

5. *To explore in foreign areas:* "I believe in expanding the areas of my awareness."—Zona Gale.

6. *To build loveliness into our environment.*

7. *To associate with some movement for social betterment, a movement that enhances life:* the house of our nation is a dirty, ugly, messy house; we must clean it up.

In short, time for Silence and Selfhood; Friendship; Love; Youth-Age Comradeship; Adventure and Creative Study; Beauty; Service.

—From a talk by

Dr. Harold A. Overstreet

Theosophical News and Notes

The Perfect Symbol

(1943 Olcott Foundation Award)

FRED WILLIAM RENZ

One time
In my wanderings,
When I was ill
And weary of grieving,
I remember I found
A weeping-willow tree
In an old, old garden
Of roses.
This, I said to myself,
Slowly gazing around,
Is a perfect symbol
Of all Life.
Never shall I find
A better one.

Then, nodding and swaying
In the breeze,
A red rose softly said,
"Yet there are more Roses
Than sad Trees."

Olcott Foundation Award

Entries were made in the departments of lecture, poetry, short story and music. On the whole the entries did not measure up to the standard of the Foundation which the judges desired to sustain, and an award was made only in the department of poetry. In other departments, contestants were often commended for some qualities in their work and in some instances the judges, who were chosen for their expert knowledge in their respective fields, offered constructive and helpful criticism and urged the contributors to continue their efforts. Some of the offerings clearly indicate a usefulness in the material which presently may be developed.

The winner of the award in the department of poetry is Mr. Fred William Renz of Indianapolis, Indiana, for his entry, "The Perfect Symbol." We extend our heartiest congratulations to Mr. Renz.

In England

Mr. Jinarajadasa's address to the American Convention, (1942) *The Theosophist as the Ideal Citizen in War and in Peace*, is being sold for the Red Cross.

—*The Theosophical Worker*, March 1943

Activity in Portland

Portland (Oregon) Lodge is to be congratulated, as is also Mr. Fred Werth, for twelve members have been added to their number from a recent class in Theosophy which Mr. Werth has conducted as a relaxation from his work in the Kaiser Ship Yards. Straight Theosophy was the subject of the class work.

Mr. Rogers writes:

"In order to avoid useless correspondence, kindly say in the official magazine that partly because of the uncertainties and difficulties of travel and partly because I have not yet quite fully recovered from the after-effects of pneumonia, I shall confine my Theosophical work to Los Angeles for the coming season."

Adyar Day Fund Report

When I have succeeded in turning all the bonds and stamps we have received into cash, and have converted the jewelry received into money, we will be able to send Dr. Arundale another cable, bringing this year's contribution to well over the \$9,000.00 mark. Donations are still coming in at the rate of a few each day.

—*Note from Mr. Thomas Pond*

T. O. S. Appointments

Mrs. Alice B. Connelly, 5567 Maple Street, St. Louis, Missouri, has been appointed National Head Brother of the Social Service Department of the T. O. S.

Also newly appointed is Mrs. Fannie S. Pritzker, 3 Alton Place, Brookline, Mass. Mrs. Pritzker now holds office as Head Brother of the North East Federation, T. O. S.

Healing Prayer Service

It is desired to make more available the undoubted power flowing through the Healing Department of The Theosophical Order of Service. This Department eagerly offers such aid, which experience in hundreds of cases has proved undeniably beneficent.

Please send the names of people afflicted in body, mind or soul to

Miss Marie R. Mequillet
The League House
2344 Prospect Street
Cleveland, Ohio

They will be helped through one of our twenty-six Healing Groups, by the use of the Healing Ritual and through correspondence.

It Can Be Done

On my next birthday I will be eighty years old and getting old age pension of \$40 per month and our State Legislature has just passed a law raising our benefits to \$50, to begin July 1st. If that comes thru it will help some and I will be able to pay my full year's dues at once. I am keeping up membership and dues in seven organizations on my \$40 by using economy and two meals per day.

—Note from a member

Service Roll

Recently added to the roll of Theosophists in the Service:

Ray Goudey, Besant Lodge (Hollywood), U. S. Navy Air Corps.

Victor Goudey, Besant Lodge (Hollywood), U. S. Army Air Corps.

Clair G. Johnson, Omaha Lodge, U. S. Army.

James E. Moise, Omaha Lodge, U. S. Navy.

New Members for May and June

During May, applications for Membership were received from the following Lodges: Besant (Boston), Buffalo, Casper, Detroit, Georgia (Atlanta), Herakles (Chicago), Houston, Joliet, Maryland (Baltimore), Minneapolis, Mt. Clemens, New York, Oakland, Portland, St. Paul, and Washington; and National Members from Flagstaff, Arizona, and Chicago, Illinois.

Applications were received in June from the following Lodges: Atlanta, Besant (Hollywood), Birmingham, Detroit, Genesee (Rochester), Herakles (Chicago), Indianapolis, Joliet, Milwaukee, Minneapolis, Omaha, Orlando, Spokane, and St. Louis. National Members were received from Moscow, Idaho; Chicago, Illinois; and Southington, Ohio.

Catalogs Available

In ordering, it is suggested that you distinguish clearly between the new National Library Lending Catalog, and the Book Sales Catalog published by the Press.

Press Catalog\$0.10

Library Catalog 0.35

To-Those-Who-Mourn Club

Shipment of booklets from June 15 to July 15, 1943:

California	65
Florida	18
Georgia	30
Michigan	100
New Jersey	600
Pennsylvania	400
Tennessee	30
Washington	200

Total....1443

Statistics

July 1 to 15, 1943

<i>American Theosophical Fund</i>	
To July 15.....	\$92.50
<i>Building Fund</i>	
To July 15.....	30.00
<i>Adyar Art Project</i>	
To July 15.....	24.00

Births

To Mr. and Mrs. Adolphe Michel, Atlanta Lodge, a son, May 12, 1943.

Deaths

Dr. Elsie Fox, New York Lodge, June 30, 1943.

Marriages

Mrs. Sarah Ellen Gray, San Buenaventura Lodge, and Dr. Wm. McCann, June 5, 1943.
Miss Lucille Rode, Fellowship Lodge, and Louis Edward Bickham, June 19, 1943.

Nature's Ceremonial Magic

SOME there are who say they do not care for Ceremonial. They are concerned, they say, with the Life, not with the Form side.

Yet Nature, our gentlest teacher, our dearest counsellor, has all her lovely being through ceremonial magic. No fragrant and flowering year but lights its summer with fireflies, its June with roses. No winter but expounds the bright equation of Beauty, through white geometry of the snow. No tree but runs her celestial ritual from root to blossom. No star but tells her glory through the ordered paces of her rise and setting.

All life, from the atom to the glorious Adept, goes its mysterious ceremonial way through the magic of design. The petal puts on amethyst; the fire glows golden; the rain makes poetry of the night, dripping through scent of lilacs. All, all is Life; and all is Life through living Form. It is only when the Life and the Form conflict that any can say with verity, remembering Spring, "I do not care for Ceremonial."

—B. W.

THE THEOSOPHIST

INTERNATIONAL MAGAZINE OF THE THEOSOPHICAL SOCIETY,
PUBLISHED MONTHLY AT ADYAR, MADRAS, INDIA

Articles of compelling interest relating to Occultism, Philosophy, Theosophy, Mysticism, Brotherhood, Literature, Art, and all problems dealing with the advance of humanity. A summary of Theosophical and world news, correspondence and reviews of books on modern thought and occultism, and a section called The Watch-Tower, in which the President, Dr. George S. Arundale, surveys the world and comments on the progress of events.

Subscription price, \$4.50 per year.

THE THEOSOPHICAL WORKER

A monthly journal printed at Adyar, giving the busy Theosophist "news of the family everywhere."

Subscription price, \$1.50 per year.

Combined subscription for THE THEOSOPHIST and THE THEOSOPHICAL WORKER, \$5.50 per year.

Send your subscription to The Theosophical Press, Olcott, Wheaton, Illinois, to be forwarded to Adyar. At the present time deliveries are rather slow, the first copy arriving in from three to five months. Copies missing through losses at sea will be replaced.

A subscription is both A SERVICE TO ADYAR and A GOOD INVESTMENT.

THE BESANT SPIRIT SERIES

Material taken from the illuminating writings of Dr. Annie Besant.

Vol. 1. Religion, Philosophy, Sociology.	111 pages \$0.35
Vol. 2. Ideals in Education.	136 pages \$0.35
Vol. 3. Indian Problems. India's great opportunity and India's great danger.	135 pages \$0.35
Vol. 4. A Charter of a Nation's Liberty. The Presidential Address to the Indian National Congress 1917	148 pages \$0.35
Vol. 5. India: Bond or Free? A World Problem	246 pages \$0.50
Vol. 6. The High Purpose of War.	110 pages \$0.35
Vol. 7. Essentials of an Indian Education.	110 pages \$0.50

The entire set may be purchased for \$2.25.

The Theosophical Press

OLCOTT—WHEATON—ILLINOIS

NEW PUBLICATIONS

- TRANSITION**, by the Rt. Rev. Charles Hampton. \$1.50
 The Science of Dying. The experience of Transition is inevitable, and is incidental to the whole stream of living. Ten fascinating chapters by a mystic and scholar who knows whereof he writes.
- GOGA FOR YOU**, by Claude Bragdon. 2.50
 A natural sequel to *An Introduction to Yoga*, this book comes now as a result of the author's greater knowledge gained through years of daily practice of this Eastern philosophy and discipline.
- DIRECTION OF THE THEOSOPHICAL SOCIETY BY THE MASTERS OF WISDOM**, by Josephine Ransom. .35
 The Blavatsky Lecture (England) for 1942. An account of guidance that some Masters of Wisdom have given to The Theosophical Society throughout its history. A most important publication.
- THE HIDDEN SIDE OF VICTORY**, by James S. Perkins. .25
 We meet the demand for publication of this popular lecture.
- THESE WE HAVE NOT LOVED**, by the Rev. V. A. Holmes-Gore. 1.00
 "Until professing Christians become aware of the absolute necessity of a change of attitude toward the animals, all efforts to build a better world will fail." A British import.
- THE WISDOM OF CHINA AND INDIA**, by Lin Yutang. 3.95
 An anthology of literature of two great countries, complete in its presentation of Sacred Lore, History, Art, Culture, and civilized daily life, as it is lived by more than half of mankind.
- PHYSICS AND PHILOSOPHY**, by Sir James Jeans. 2.75
 A book which no one really aspiring to understand the pattern of events of human life can afford to overlook.
- THERE IS A RIVER. The Life Story of Edgar Cayce**, by Thomas Sugrue. 3.00
 The authenticated and well-documented life story of a man who has modestly and quietly used his remarkable clairvoyant powers in service to suffering mankind.

The Theosophical Press

OLCOTT—WHEATON—ILLINOIS