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THEOSOPHIST



Official Organ of THE THEOSOPHICAL SOCIETY in America

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OCTOBER ★ 1944

Under the Auspices of THE THEOSOPHICAL SOCIETY ADYAR

BRETHREN, in your hands is placed the greatest of all trusts, the helping forward of the spiritual life of the world. For Those who rule and teach the world have sent The Society out into it and pour Their life through it, far and wide, for the uplift of mankind. Many Masters help various societies, for everywhere They seek channels for the outpouring of Their life on the world. But into this Society of the Divine Wisdom, Their special Messenger, the whole Hierarchy sends forth the stream of Their abounding Love and Strength, in order that the whole world may receive Their benediction.

IN THE Ashrama of the two Masters who founded The Society is a map of the world, a map with living motion, whereon are traced in lines of glowing colors the great religions of the world, like rivers beginning at a source and with many branches and streams and rivulets irrigating with spiritual life the countries of the world. And our Theosophical Society is there, a line of living light, white light, since it is the custodian of the Ancient Wisdom, which sends its currents into every Faith; and every Lodge is a little flame, like an electric spark, and glows or becomes dim as it lets its light shine forth or become feeble. And there They who sent out the life current glance at its streamings, and see how each little center is shedding its light on the world, or is letting it grow dull and faint.

SUCH is your trust, your privilege, and your responsibility. The eyes that never sleep are watching over the world in this hour of its travail. They see the helpers and the sluggards, the workers and the idlers. See to it, each of you, gathered here in the heart of The Society, that you do not prove unworthy of your charge, unfit for your trust. Go out into the world and spread the Light.

—ANNIE BESANT, Adyar, 1920



THE AMERICAN THEOSOPHIST

OFFICIAL ORGAN OF
THE THEOSOPHICAL SOCIETY IN AMERICA

Vol. XXXII

OCTOBER, 1944

No. 10

The New World Calls

DR. GEORGE S. ARUNDALE

WE are setting going at your International Headquarters a little nucleus of activity which, for the moment, we are naming "The New World Calls."

Above all others, whom does it call?

Theosophists, for they are citizens of all new worlds—they are the ever-young.

For what does it call?

For Theosophy the new world needs.

What Theosophy does the new world need?

The Theosophy of Happiness.

What is the heart of Happiness?

Understanding, friendship, and eager discontent.

What, then, must Theosophists do?

They must build wide bridges across all yawning gulfs of suspicion, distrust and misunderstanding. They must help all to have unconquerable incentives to triumph over obstacles of every kind, so that living becomes increasingly worth while. Theosophists have the best material for bridge-making. Theosophists know where to look to find such incentives.

The New World Calls for these! Let alert Theosophists bring them to the New World's Service.

* * * * *

In all probability the urgent needs of this emerging new world will demand a carefully adjusted Theosophy so that it can help people:

To more happiness,

To more comfort,

To less loneliness,

To more confidence in the future,

To assurance that they have not lost those near and dear to them,

To certainty that their suffering is not in vain,

To better understanding of each other,

To more brotherliness to all faiths and nations,

To more brotherliness to the animal kingdom.

We feel that post-war problems and the innumerable personal problems which engage the hearts and minds of the new world call for a presentation of Theosophy which will give a simple, vivid picture appealing to each person where he is. We need not ask him to join The Theosophical Society or even to become a student of Theosophy. But we want to tell him the things which are likely to interest him, and then let him feel that these really come from Theosophy and The Theosophical Society. We must try to contact the spirit of the new age and supply it with food.

Obviously at Headquarters we want ideas. Equally obviously, you have them. Perhaps here at Headquarters we have ideas. Perhaps you want them. For what do we all want ideas? The better to fit Theosophy and The Theosophical Society to serve the needs of a world radically changed by the War and the Peace.

**From Mrs. Jane Clumeck, Secretary
"The New World Calls":**

As the President has said, we are groping for a new presentation of Theosophy with the incentive that a people's need is our greatest opportunity. On the basis that the individual matters more than the presentation itself, we would like to establish a network with the centre at Adyar—the main intersections being the General Secretaries, while the supporting intersections are formed by Theosophists all over the world.

We want the intersections to have the characteristics of the new world: live-wires who are dynamic, ever-young, understanding, and deeply

convinced of their own living Theosophy—never proselytizing. That is why we appeal to you to help us build this network.

With the inner serenity which comes from a realization of our great Truths, Theosophists are equipped to dispel the wide-spread distress and unhappiness in the world today. But in order to do this we feel that we shall have to change our presentation, even radically and iconoclastically if need be, without fear or

prejudice. We need a new outlook and we want to tap each intersection in each country for fresh ideas arising out of the needs of that particular locality.

We want your articles on subjects of interest to the new world for our magazines. We want constructive criticisms, your viewpoints, your ideas and suggestions. We want your active cooperation and help in this transition from the old to the new.

The Destiny of France

C. JINARAJADASA

SOME will recall that a few months after the war began, I published a pamphlet with title, "The War—and After." On its last page I have marked the date I concluded writing it, December 14, 1939. It was written when the defeat of the French army by Germany and the capitulation of France were still in a future which nobody dreamt was possible. Describing a glimpse of World Reconstruction which had been given me by my occult superiors, I wrote on p. 17 as follows:

The Role of France

There is one important factor, in this problem of World Reconstruction, on which a statement was made by one of the Adepts, forty years ago.* It refers to France. The statement was brief, and was to the effect that when the time came for France to give her contribution to the work to be done, *the man to lead France would be ready.*

I had to make my statement guardedly. It referred to an incident which took place in Paris in 1901, which was narrated to me some years after by the late Madame Zelma Blech, one of the leaders of The Theosophical Society in France. A private meeting was being held in her drawing-room in Avenue Montaigne and Bishop Leadbeater had begun addressing

the members on the work of the Esoteric School. Suddenly he stopped in the midst of his address and said something unusual and unexpected. He said, "I am asked by the Master K. H. to give you a message."

I wish I had here with me in London the brief memorandum which contains what he said from the Master, so as to give it correctly. The memorandum is at Adyar among my papers. Bishop Leadbeater spoke in English but he was translated sentence by sentence by a French member. The message said that *a person was already then born in France who would lead her once again into an era of national greatness.* The date of the message was the spring of 1901, forty-three years ago. Even before the collapse of France in 1940, indeed not expecting anything of the sort, I remembered this prophecy as to a new era for France, when I wrote my pamphlet.

Who was it who was then already born, the great leader? I have looked at pictures of de Gaulle, Koenig, Le Clerc; is one of these "the Man"? Or is it someone else of whom little so far has been heard? I kept Giraud in mind, but realized when I heard his strident voice that no one with such a voice could sway a nation.

I write these words on the day the announcement is made of the Parisians throwing off the yoke of the Germans—August 23, 1944. Who is that Frenchman born then in 1901 who is the rebuilder of France? It will be fascinating to watch.

*Writing in London in 1939 I said "forty years ago." It was only when I returned to Adyar in 1940 and could consult my records that I found I should have said "thirty-eight years ago."

Outlook--II, Some Ideas

JAMES S. PERKINS

ALTRUISM is the bloodstream of our Society, and faith in the Good Law its heartbeat. This faith assures us that if ours is to be a growing channel of vitality we must keep it open at both ends. To have life we must *give* life.

Surveying the opportunities that will be ours, with the coming of peace, to proceed presently with new projects that will expand our facilities, and to do so with equipment undamaged by war, I am reminded of our Brother Sections of The Theosophical Society which have been crushed out of existence by destructive forces. Fellow members of other lands must revive their work under the most difficult circumstances, lifting from dead ashes reborn Sections. They will need whatever help we can afford them. If schemes that we feel will surely bring fresh growth to the American Section are somewhat curtailed because of this more insistent need within our world Society, let us be happy to do first things first. With this realization in mind I turn to some specific thoughts regarding our future work.

From my particular mental ridge I am impressed by what appears to be a gap in our American Theosophical horizon. I refer to the fact that the American Section has yet to undertake one of its primary duties—Education. I am convinced that the future healthy growth of our Section is linked with an energetic and successful program of education for youth. The work must be undertaken as a Section responsibility and sustained by our combined resources.

Education everywhere, as we know, is undergoing a process of re-evaluation and is due for a period of reconstruction. The Theosophical Society in America with its unique responsibilities cannot too long neglect its share of the world burden of education. Our Philosophy was not given to us merely for the purpose of solving problems, but for aiding in the creation of those vital energies and attitudes which make possible the solution of problems. This becomes a *way of life* and can best be transmitted to other generations through educational processes. Americans are enthusiastic educators and I am sure that American Theosophists are eager to unite behind a practical school program. This project, I believe, should become a principal issue with the next administration.

School Program

Viewing the possibilities I feel urged to bring questions out into the light of day. If we are to enter upon an educational venture the first question that presents itself is: Which end of the educational field is most suitable for a sound beginning and offers the best opportunity for continuous growth? Certain practical considerations should aid that decision, such as the extent to which we may wisely go into plant equipment at first, and the availability of trained people to do the work. If we should plan, for example, a college curriculum, it would entail the acquiring of personnel, buildings, and appliances perhaps beyond our current capacities. Moreover, I question whether textbooks, schedules and curricula can be readily assembled that would bring students to the desired standards of education. Would not pupils be hesitant to forego an opportunity to attend college by casting their lots with our untried procedures? Granting these things, should we be willing on that count to dismiss all thought of effort in this direction? Certainly there exists a hunger among some of the young college people for a clear light of synthesis playing through the various elements of knowledge. Theosophy richly supplies that light. Do any practical means exist whereby small groups of graduate students may be brought into contact with Theosophy in, say a series of summer classes, preferably under camp conditions? An enterprise of this nature, besides being vastly helpful to the individual, would interest more young people in Theosophy, which fact holds the promise of spreading Theosophical ideas more widely through business and professional fields.

The other end of the educational field engenders a clear prospect. Beginning with a minimum building program, and with a staff readily available, we could enter the 6 to 8 year old—first grade—domain with quite definite offerings that yield the possibility of awakening general interest among educational circles as real results are achieved. Were we able to make a creative contribution to the educational processes, the position of The Theosophical Society would be more firmly established as sound and orderly. The lower grade school is within our means, and it could be planned for continuous

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For each one of us God has written a great music, and He is waiting till each is ready to give it to his fellow-men. But we must all learn the technique of our instrument, and we must learn also the message of our music. For that learning, He sends us out into His universe, to work, to play, to enjoy, to suffer; and all the time He watches and guides, whether we cooperate with Him or thwart His plan.

What a vision is this of the world, that is revealed in Theosophy, that God dwells in all men and is ever working upon them, from without with religions, sciences, arts and philosophies, while at the same time He works upon them from within with . . . ideals of beauty, joy and service!

—C. JINARAJADASA

The Age-Long Quest

A meteor hurtled its way to earth and landed with a tremendous explosion, startling the countryside. People were frightened; yet they were not frightened as of old because some terrifying celestial visitation had occurred, but because they might be witnessing a new and even more devastating engine of destruction turned upon men by man himself.

So encompassed are we by the ugliness of modern barbarism that it requires an enormous spiritual energy to rise above the world into the clear atmosphere of timelessness, there to reassure ourselves that the age-long quest is for Beauty, not Power. It is not by wealth and dominion that a nation will be judged in some final hour but by the Beauty it has released which exalts men and all creatures.

—J. S. P.

Truth Has Its Revolution

Humanity at the present time resembles a vigorous youth who is breaking with habits no longer desirable which were cultivated in early school years. When good habits have outworn their usefulness they become bad habits if clung to, just as a teething ring becomes useless to a child who has developed teeth. For ages truth has been imparted to man in potions of divine revelation. He was adjured to abide by the verities delivered or to suffer the consequences. Thus humanity cultivated intellectual habits geared to the concept that ultimate truth can be defined in immutable eternal principles which may be known now and are revealed by the current inspired word to which all patterns of thought must conform.

The present age of democracy is witnessing a change in all this. The approach to truth which has been evolving since the thirteenth century, known as the scientific method, is characterized by experimental inquiry and test. Democracy has cleared the way for this method to enter all spheres of thought and activity. On every hand we have seen authority challenged and either standing or falling according to its proven pragmatic value; we have beheld patterns of conformity that are wanting in true vitality or are out of attunement with the age, crack under pressure of modern inquiry. One of the important concomitants of frank investigation is a growing tolerance akin to the detachment of the scientist.

There is a tendency to view all this as another sign of present day demoralization. In reality it is a demonstration of the shift in humanity's intellectual habit from viewing truth as a changeless and immutable body of principles to the view that structures of truth can gain scientific acceptance and belief only through a process of endless investigation and corroboration. This approach to truth with its broader basis of operation is in keeping with Democracy, for it liberates human faculty for continuous discovery and growth, freeing it from the confinement of changelessness.

The Theosophical Society stands midway between the ancient and modern viewpoints and seen in this light is clothed with a fresh significance. It may be likened to a bridge crossing the gulf that exists between spiritual and material abutments. Ideally, the Society is composed of a world-wide group of people who entertain statements and revelations of truth made by authorities in the ancient manner, yet who do so from a modern outlook in an atmosphere of democratic inquiry, free of coercive beliefs, and with an understanding of the ceaseless change of material evolution, therefore of the need for an endless process of investigation. This sums up an attitude which harmonizes the ageless approach to Reality with the present day techniques, embodying thereby the quintessence of the New Era. Insofar as The Theosophical Society is successful in achieving and maintaining this harmonization, liberation of mankind is thus far forwarded through its ministrations.

Obviously our danger is stagnation, resulting from a devitalized acceptance of authority—the continuation of those habits of humanity's childhood when fixity of belief awakened dogmatic intolerance which resorted in the end to force. If we are alive and alert in our Theosophical Lodges we are developing intellectual and emotional attitudes and habits that exemplify the ancient and the modern spirit at its best, demonstrating the wealth of *livingness*, and therefore the unfoldment of new values, that can accompany this revolutionary shift in human consciousness which we call the New Age.

—J. S. P.

The Lights Come On

"The lights are going out all over Europe," said Sir Edward Grey, as lack of national co-operation, and compromise with high principle, encouraged conniving tyrants to prepare another war. Lights were indeed going out. The light of freedom disappeared for many peoples as the darkness of dictatorship descended upon them.

But some lights were only dimmed. The French people have proved that their spirit was not extinguished though long suffering under foreign rule. The power to recover and to make an honorable contribution to world stability and peace is strong in France, for the spirit there did not go out though traitors drove it underground. So with other peoples about to be freed.

After five years the lights of London are to go on again. Five years of blackness amidst which the light of freedom never waned, where faith in a principle, won through centuries of struggle, never wavered, and determination to preserve it through peril and death never faltered. "We will fight on the beaches . . . in the streets . . . until in God's good time the resources of the new world come to save the old."

This is written from French Canada, the new old world of French villages honoring the British flag. A little piece of France is here and a large area of British dominion. One realizes afresh the meaning of freedom under a common flag—peoples different but one—children different in their speech but alike in their play, different in their words but alike in their song. People, children, in the essences of things one humanity with common feelings and hopes and aspirations and dreams.

The lights that were dimmed in Europe are bursting into full and flaming brilliance, the resources of the new world, material and spiritual, reinforcing the dogged will and the never failing spirit of a freedom loving, freedom giving people. In that unity war can be banished from the earth, and the lights of Europe need never again be dimmed, to be re-kindled through blood, though sweat be necessary to protect a freedom *all* must share if it is to exist at all, and tears may yet be shed for those to whom its reality must yet perhaps be taught.

Light has come in Europe—in the new world, too.

—S. A. C.

We must beware of trying to build a society in which nobody counts for anything except the politicians and the officials, a society where enterprise gains no reward and thrift no privilege . . . Of all the races in the world our people would be the last to consent to be governed by a bureaucracy. Freedom is in their blood.

—WINSTON CHURCHILL

Successful Service Series

XXIII. On Starting a Study Center

E. NORMAN PEARSON

A SPLENDID way in which isolated members may perform a really valuable service is by starting an "Official Study Center." Three members are necessary for the beginning—and to interest two friends to the point of membership is the first step. When this has been done, application may be made to the National Secretary for approval of the formation of the Center. A certificate will then be issued and the Center becomes a recognized and integral part of The Theosophical Society in America.

The most difficult part of any endeavor probably is its beginning. When a nucleus is established and a Center comes into existence, the problem then becomes one merely of growth.

Growth, of course, can take place only where there is action. Therefore, even in so small a group, proper organization for successful service should take place. A Secretary will be chosen, who will be the official link between the group and national headquarters. While further development of the organization will depend largely upon the particular abilities of the members of the group, it would be ideal if another undertook the arrangement of study material and the third member assumed responsibility for publicity.

It might be said that such a small group could have little use for publicity; but that is not true. For, while the most effective efforts of the member undertaking this duty might be spent in gaining knowledge for future needs, yet even in the beginning good work could be done. Visiting speakers, no doubt, could be brought from neighboring cities, particularly where the help of a Federation is available, and the best possible publicity should be secured at such times. An occasional notice in the local press will gradually bring recognition to the group and its work.

And studies. They should be carefully planned and should be arranged so that the

members of the group will gain a well balanced knowledge of Theosophical fundamentals. They will then be prepared for effective work with others as the group expands its activities.

The Secretary will play an important part, for upon him or her will rest the responsibility of contact with Olcott and, as well, of conducting all general correspondence of the group.

Three people getting together in this way, with a determination to succeed, can perform wonders.

There are many isolated members in this country; some in cities of considerable size. Before such members there lies a great opportunity. If only three members can, at first, be brought together, a Center may be formed. The Center then becomes a nucleus from which a Lodge should soon arise if there is proper dedication and proper organization for successful work. What strength could be added to the Theosophical movement if every isolated member were to respond to this suggestion (shall we say "challenge"?) and plant the seeds of growth in scores of cities throughout the land!

Federation officers will do well to consider these possibilities and to develop plans both for the encouragement of new Study Centers and for giving them a definite place and representation when they have been properly authorized from National Headquarters. By taking advantage of this provision in the By-Laws, it is not necessary to wait until seven members are secured to form a Lodge. But when on one hand there are three good, earnest members who have formed a Study Center and on the other there is a Federation which is alive to the possibilities of such a situation and is ready to help the newly formed group to grow, it should not be long before the status of "Center" is outgrown and a new Lodge blossoms forth within the Section.

Matter and Spirit are one and are distinct only in their respective manifestations, and only in the limited world of our senses.

—*Early Teachings of the Masters*

The Story of Adyar

(Continued from the September issue)

As you leave your residence to go to office in the cool of the morning, there are always workers who greet you with a "namaskaram" and among these are the small boys of the Sanitary Department who are busy with their brooms sweeping the roads, two of them going along together and leaving a heringbone pattern on the laterite. But the disposal of rubbish is carried on very efficiently, and one member in this important staff is a lovely light brown bull . . . pulling a cart along the roads of Adyar most contentedly.

All the cleaning is arranged by the Superintendent of the Sanitary Department, whose immediate "buzzing" problem is the mosquito nuisance, aggravated by the phenomenal rains in October which overflowed the Adyar River, devastated scores of villages and thousands of huts, and flooded parts of our Estate. . . .

If on a sunny day we go over towards the School and take a short-cut through a certain path, we pass the Laundry with all the varicolored clothes hanging out to dry, blown about against a background of blue sky and green grass. Or maybe on a washing day we will hear the dhobies singing as they work at the washing bins—singing to keep time in their rhythmic up and down movements as they beat the heavier clothes into cleanliness . . . [Madame Cazin, the efficient superintendent of this department.]

The International Office

It sounds very dull to be a Recording Secretary, but actually there is a certain excitement in handling the affairs of an International Society as messages pour in by mail and cable—such as do not pass through the President's office . . . just lately the President has been fortunate enough to induce Mr. A. Ranganatham to take the Estate administration, so that Mr. [Rohit] Mehta can now expand his international relationships and have time also for urgently needed touring.

Mr. Ranganatham was a special colleague of Dr. Besant, has held office in the General Council, has been a Cabinet Minister in the Madras Government . . . His desk is in the Recording Secretary's office.

From the Recording Secretary we gather that the Society's membership has increased in U. S. A., India, New Zealand, Canada, but has decreased only by 114 the world over, the total being now 28,062, of whom 10,205 are in enemy countries. . . . Associated with the Recording Secretary are the Liaison Officers who represent the Sections and keep them in touch with Adyar in various ways. . . .

Financing the Work

Is there romance in figures? Surely there is in the financing of Headquarters activities. Thanks largely to donations from Adyar Day collections . . . the annual deficit has been partially covered and it has been possible to liquidate a portion of the accumulated deficits of previous years on the Adyar guest-houses—Leadbeater Chambers and the Bhojanasala.

Not only have grants been made to useful Headquarters activities but also "special contributions to relieve distress and suffering consequent on war, famine, floods and the like". . .

A profitable investment was a sum of Rs. 6,344 spent by the Garden Department on rice growing as part of the "Grow More Food" campaign in the National Defense Scheme. Had it not been for this experiment Adyar workers in the recent food scarcity would probably have starved . . .

Money is being raised for rehabilitating the war-stricken Sections. . . . The President thinks we shall have to collect a sum of not less than £10,000 . . . He is making a world-wide appeal for this amount.

The Society's Treasurer . . . notes the need for starting a Headquarters Fund, an endowment providing a constant source of income for the maintenance of Adyar so that donations, legacies and other fluctuating items of income may be applied entirely to world-wide Theosophical work emanating from Adyar . . .

Book Business

Step into the T. P. H. . . . Here is a fine display of Theosophical and occult literature. Books at Adyar are written, printed and published on the spot. Here they are being sold . . . The war has beyond all doubt stimulated

interest in Theosophy, which augurs well for much larger foreign sales when rebuilding begins in the occupied countries. There were several best sellers . . . *The Secret Doctrine* . . . *Talks on the Path of Occultism* . . . *Light on the Path* . . . The new book, *Annie Besant, Builder of New India*, sold 702 copies . . . *At the Feet of the Master* in all editions sold 4,170 copies . . . Considering the laborious process of export and losses in transit the year's work has been most successful and the financial position of the T.P.H. has been still further consolidated . . .

Read Our Journals!

Subscriptions to *The Theosophist* have increased in 1943 by 70 copies . . . Both *The Theosophist* and *The Theosophical Worker* have been reduced in size owing to severe paper shortage but the reading value has been concentrated . . . When the paper shortage is past, the President is hoping to publish special issues again. "I am hoping," he writes, "that when the war is over both journals will undergo a very radical change, so that they will become more fitted than they are to serve both members of the Society and the general public . . ."

The "Feel" of Adyar

Everyone who reads Adyar books and journals feels their magnetism, some glowing with vibrations which the "outside" book does not carry! . . . Naturally Adyar is saturated with the most wonderful magnetism in the world, but a contributory factor in this friendly feeling of our literature is the family spirit of the workers at the Vasanta Press. From the Manager down to the messenger boy everyone is dedicated to the great work. Every day at noon the men have their puja (worship) which they conduct themselves, a compositor or a machinist leading the music. On most days a Pandit talks to them of India's Heroes and Saints, or recites from the Shastras. One such visitor addressed them in Sanskrit, Tamil and Telugu. We never hear of trouble at the Press. On great festival days—Dr. Besant's birthday or Dr. Arundale's birthday—the whole Staff comes over to Headquarters to join in the celebrations and are afterwards entertained, on October 1st with food, on December 1st with presents of clothing. The Press delivered 31 publications during the year, apart from periodicals, in a steady flow which was kept up in spite of paper shortage and exorbitant costs of materials. . . .

"Selling" Theosophy

It was a good move to transfer the Publicity Department to the old Dispensary building—there is more room and visitors spend more time inquiring about Theosophy and The Society's work. Masses of leaflets are sold or distributed free. . . .

. . . Mrs. (Marion) Lavender (is) the able head of this department. . . .

Post-war publicity projects are: (1) A radiation scheme for the Lodges for the expansion of thinking on the Simplicities of Theosophy; (2) A renewal scheme to restore or rebuild shattered work in war-affected areas . . . (3) A second correspondence course dealing with Theosophy in practice. . . .

Our World-Famous Library

Dr. Srinivasa Murti will tell you that while both sections, Western and Oriental, are being built up, the Adyar Library continues to pour out Sanskrit classics, and no less than seven complete volumes, including a descriptive catalogue of Sanskrit MSS., were published during the year, in addition to serials in the quarterly journal. Prior to 1936 the publication department specialized in the Upanishads with the commentaries of the Advaita School of philosophy as propounded by Sri Sankaracharya. Since 1937 rare works have been printed in all phases of Indian culture and philosophy especially contributions of the Ramanuja and Madhavacharya Schools, treatises on music including the dance, on Buddhistic philosophy, aesthetics, medicine, dharma-shastras, poetry, logic, drama, etc. These works have been highly commended by reviewers. A further expansion of this policy is in progress, and works on Prakrit literature and Indian astrology are in the press. That the Library is able to maintain this classic output monthly is a fine tribute to the scholarship of the Director and his associates, Bhikkhu Arya Asanga and Dr. C. Kunhan Raja, and the librarian, Miss Watkin.

Some day, after the war, the Adyar Library will be housed in a new building on ground already allotted to it in the heart of the Compound and raised to designs already prepared. Colonel Olcott's dream of Adyar as the intellectual metropolis of the world, as Alexandria was to the ancients, is long in materializing. But give it time. . . . We must always keep in mind his impelling vision: "If we and our successors do their whole duty this can be made a second Alexandria, and on these lovely grounds a new Serapion may arise."

(To be concluded)

Feeding Our Angel

DR. JOSIAH OLDFIELD

IN my latest book, entitled *Healing and the Conquest of Pain*, published by Messrs. Rider & Co. of New York and London, I tried to explain the very difficult problems connected with human birth on this planet. I pointed out the lines of exploration and inspiration which appeared to teach us that each individual birth was really an "incarnation" in a human body of a pre-existing spiritual entity.

If we once grasp the reality of this, we shall understand how it is that the human body is, so far as it is an animal, allied with the material world, which represents the lower forces of nature. In so far as in the human body there is a lodger, this lodger is a spiritual personality. This personality, although becoming incarnate in the flesh, still has a living existence independent of the material body.

When death comes, separation comes again. Whereas the body dissolves into its component elements, the spiritual guest leaves it, in order to take up new work in a new habitation elsewhere.

In dealing with human dietary, therefore, we have to remember that there is such a thing as feeding what we call the "higher" side of man, or the feeding of what we call the "lower" side of man. It is not sufficient to say that nutrition consists of so much hydro-carbon, so much sugar, so much fat, so much protein, so much mineral matter and so much water. There are diversities of foods, and one protein is not the same as another protein; or, as St. Paul says, "there is one flesh of man, another of animals and another of birds," and so on.

When we are arranging the dietary for ourselves and for our fellow men, we have to keep this problem in view: "Is it more important to feed the HIGHER man or to feed the LOWER man?" Do we want to seek out the lines of evolution by which the human race will go progressively onwards to loftier heights and more glorious manifestations; or do we want merely to follow in the footsteps of our carnal ancestors, or even to slip back again into the pit from which we were digged and then became separated off from the tiger and the jackal—which, however, still persist, rudimentally, within us?

I think those of us who have any concept of what life means will agree in deciding that

our object must be to develop the individual and to develop the race into greater saintliness and spirituality, as well as perpetuating the beautiful muscular body, and the lines of strength and majesty which belong to physical types of exquisite perfection. The problem of dietary, therefore, is not one merely of chemistry and physics; it is one of physiology, ethics and spirituality.

Let me take a simple illustration—

I was greatly impressed when I was a boy by the story of an officer in India who had brought up a baby tiger cub from birth. It was a tame creature, living in his bungalow with his wife and himself, and was treated like a pet dog. It was fed on bread and milk, porridges and vegetable foods, and was in its way kindly, gentle and loving. One day when it had grown considerably larger and stronger and was becoming a half-grown tiger cub, the officer woke from a sleep in his deck chair on the verandah, with pain in his left hand. The tiger cub was licking his hand so roughly that it was becoming painful. As he woke he became conscious, too, not only of the pain but of a new sound in the tiger cub's breathing—a sound which warned him of the savagery of the beast that was beginning to taste blood upon the hand. Like lightening it came upon him that if he drew his hand away the cub would snap his jaws upon it, would turn upon him in furious rage. Quietly and swiftly he put out his right hand and picked up his revolver which was lying beside him. Slowly running it down his left arm until the muzzle of it was within the tiger cub's mouth, he pulled the trigger . . . it was the only way open to him.

This story taught me that even in the tiger cub there was an evolutionary animal progressing towards a gentler state on kindlier foods, and that there was a savage beast ready to develop again when brought into contact with blood and slaughtered flesh.

Today, we have learned that the micro-organic life of the alimentary canal depends very much upon the food we eat, and that if we take our protein from animal flesh, we shall develop within our intestines more virulent types of organisms which, under conditions of illness, or accident, or shock, may travel through the intestinal walls and may set up in us septic

diseases of the lung, of the gall bladder, or of the abdominal organs.

All early religions which were inspired drew mystic attention to the importance of food in the development of the spiritual man. If we turn to that illuminating chapter in the Second Book of Esdras, we find that when Esdras wanted to be brought in touch with the vibrations of the Heavenly Spheres, the only way by which his organism could get into harmony with angelic measures of music and speech was by his going into the Field of Ardath; he was bidden to go there and fast for seven days entirely, and thenceforth to fast from all forms of animal food, and to live upon the flowers and produce of the field and the garden.

The Field of Ardath is a guiding star to all of us, so that if we want to get into closer harmony with the Celestial Spheres, we must adhere strictly to a diet obtained from "the kindly fruits of the earth."

Today, therefore, it is a simple question: do we want to live in a stationary state, or even perhaps in a degenerating state so far as our Angelic Guests are concerned? Or do we want to develop the "higher" within us, and to bring into subjection and keep under training the "lower gods" of the carnal side?

If the former, then the matter is perfectly easy to decide. The way of the glutton is broad, and many fellow travelers will be found therein. If the latter, the decision must be irrevocable, and we must face the future with joyous courage.

I remember deciding it for myself one day when I was an undergraduate at Oxford. The only thing I said was, "From tomorrow I will eat no dead body nor anything from which life has been taken by violence." And from that day to this I have, every year, been more and more blessed in the consciousness that the decision was a right one, and a wise one—both from the point of view of the entity within and from the point of view of the health of the body which housed the spirit.

In the chapter on "Euphoria" in my new book, I have pointed out how the health of the body depends upon this spiritual decision.

The Angel came to the Virgin Mary and said, "Behold, I bring you good tidings"; it is this "good tidings" which I believe we can have today, each one for himself. By means of Euphoria we can not only get rid of diseases which we have had but we can lay down new tissues and new bodily selves of higher vitality. By this power will we make our future lives freer and freer from all attacks of "nerves" and "complaints" and "diseases."

The cells laid down under the influence of "Kakophoria" will always be weakly and liable to be more and more the seat of micro-organic infection. They will be under the powers of evil! Cells laid down under the influence of "Euphoria" will tend more and more to build up a body of beauty and strength: a body of fitness for habitation by the angel within, a veritable body made in the image of God and inhabited by a tenant of the Heavenly Spheres.

H. P. B.'s Message to the American Section 1888:

Theosophists are of necessity the friends of all movements in the world, whether intellectual or simply practical, for the amelioration of the conditions of mankind. We are the friends of all those who fight against drunkenness, against cruelty to animals, against injustice to women, against corruption in society or in government, although we do not meddle in politics. We are the friends of those who exercise practical charity, who seek to lift a little of the tremendous weight of misery that is crushing the poor. But, in our quality of Theosophists, we cannot engage in any one of these great works in particular. As individuals we may do so, but as Theosophists we have a larger, more important, and much more difficult work to do.

—THE AMERICAN THEOSOPHIST, Feb. 1936

The Spark Hangs from the Flame . . ."

BERTHA WILLIAMS

IN regard to the proposed Bureau of Research and Synthesis:

So many articles concerning it have passed through my hands that the question has necessarily passed through my mind as well. Yet these words are in no way intended to hinge upon previous discussion. This article is meant merely to give one member's opinion of the question itself. There is a proposed Bureau of Research and Synthesis. It is offered for the good of the work. Will it serve that work? Under what conditions?

In the first place, what is Theosophy? And what is The Theosophical Society? If Theosophy is a present day expression of the Divine Wisdom, a body of knowledge preserved through the ages, then surely we must have some ground for judging what laws and principles sustain it. Having limited vision, still far from perfect, we see darkly indeed through many of our problems. But we agree, as a Society, in universal brotherhood. And having certain literature long cherished as part of Theosophical verity, must we not conclude that there are values accepted by all or most of us as revealing something of Reality? Most of us allow as Theosophy the doctrines of Karma and Reincarnation; of Evolution ordered by justice, because by love and wisdom. We believe that any idea has its fundamentals and its details; that life is manifested through form, the finite reflecting some shadow of the infinite. Here is our common ground, our unity. That unity has many aspects; it can and must be interpreted in manifold directions.

What have Theosophists in common? Life and death; being. Each has the goal of the highest he knows and wills; this translated into thought, feeling and action. But always the individual in relation to the group; always the lower in relation to the Higher.

The individual can say, if he will: "I am my own authority. I speak from my personal experience. I have no heroes. I stand alone." But that same individual eats olives from Spain, rice from China. He lives in a house not built by his hands; he wears fabrics not self woven. He is warmed by a sun whose authority compels him. He is subject to the seasons. He speaks what he calls his "thoughts," many of them mere floating fragments of the ceaseless public opinion around him, couched in preju-

dice, altered by circumstance. Some of his feelings he selects with care; others he drifts to by influence or reaction. For each of us, this dual way. We are modified by our fellows; to our advantage, to our loss.

Every pathway, we are told, leads to the Divine. Having come from the Divine, potential gods, we return to the Divine, fulfilling our destiny. On the downward arc, we gather treasure; on the upward arc, we carry it home. We are never broken from our Source, though nearer or farther from its central fire.

"The spark *hangs from the Flame . . .*" and partakes of that Flame. Its purpose is to serve that Flame, to design a rich diversity into a Oneness of many aspects. When the personality exists for itself, forgetting that it represents the Ego; when the part forgets the whole, supposing itself complete; when the spark begins to imagine itself new and self-contained, independent of the Immortal Fire, then begins bafflement.

And The Theosophical Society is a spark from the Flame; a reflection in brotherhood of a mightier Brotherhood. The essence of life is change—but change based upon the Changeless! change based upon motive, in law and order, in cause producing effect.

Those in the Society who believe in brotherhood are one in that primal tenet. But they remain three thousand plus in regard to the *methods* by which that belief may prosper. They may share to a man the ideal of living toward beauty. Yet this can never bind to any viewpoint or venture any single individual except as he comes to it joyously, eager to be bound.

We admit of seven rays. The Path of Science is but one of them. The moment the Society as such sponsors any one path for the entire membership, throwing emphasis on one approach above all others, in that moment the design suffers. To establish a project of scientific nature, asking that the entire Section participate, is reasonable only so long as there can be established like projects among all the rays: government, philanthropy, culture, art, religion, ritual. In these, too, the entire membership must have opportunity to participate; these too must be sponsored as national projects. Yet any such diversity can hardly be sponsored by Headquarters *except* as the general member-

ship shows an *inclination to respond*. There can be no over-emphasis or drive.

Is it not for each to honor his unique illumination, not to impede any other's progress but to work out his own dharma, pursue his guiding star? Most Theosophists, surely, are busy in this way, giving the best they have to give—trying toward it.

On the other hand what is to bar any member, or any group of members uniting in common service, from carrying on research in any line that seems attractive? Why should there not be within the Society innumerable individuals following innumerable aspirations? Why not many groups of individuals moving in happy togetherness on whatever way may be their own? But should not each group in any field be composed of workers who share that particular vision, who have a native enthusiasm for the plan held forth to them? New life and new methods are much to be desired, yet must these not be life and methods in which work and worker find creative peace?

Presented through THE AMERICAN THEOSOPHIST, the Bureau of Research and Syn-

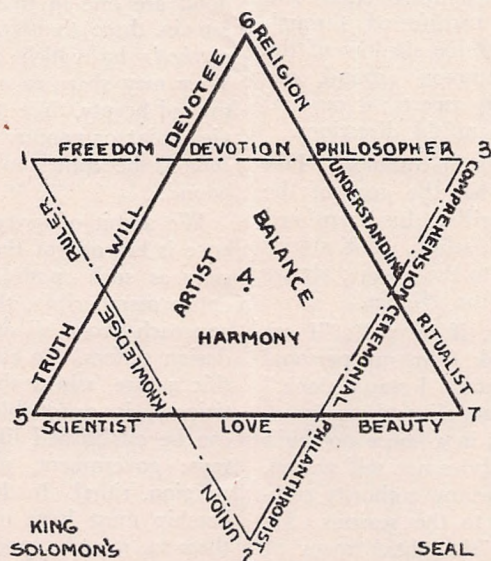
thesis brought practically no response from members of The Theosophical Society. An art program offered by equally ardent sponsors would probably elicit no greater enthusiasm. Such likely might be said in advance of any specialized project offered to the Section.

Our members are already engaged in Theosophical activities. That they do not welcome all proposals does not mean antipathy or lack of cooperation. Each has but twenty-four hours a day; to embrace all opportunities is manifestly impossible. A project can be outlined, made known to the membership. If they receive it, well and good. If they do not receive it, what is to carry it further?

Yet nothing is to deter those interested from striving consistently and generously in their chosen direction, for the common good. True findings, standing on their merits, would be welcomed by all. A project, to be valid, need not be section wide. It must be valid *where it is*. So placed, the Bureau of Research and Synthesis might be a tremendous and worthy contribution—one of many such contributions, each made gladly, toward the work in its wholeness.

The path is one for all; the means to reach the goal must vary with the pilgrims.

—The Voice of the Silence



From *The Seven Rays* . . . ARTHUR M. COON

Outlook--II

(Continued from page 223)

growth. We could actually begin with teaching a very small group of what are usually considered first graders, planning our initial building to accommodate one or more other grades. The plan would be to add a grade each year.

I visualize the school at or near our National Headquarters, because the added facilities there could be utilized; this would materially aid the successful launching of the venture.

The Lodges

Lodges, too, exist largely for educational purposes, especially in their sustained effort to teach Theosophy through public classes. With a new emphasis upon the educational nature of the lodge we should approach the organization of our Theosophical material from that point of view. The result would be a great improvement in the average quality of our public work. We have not sought heretofore to arrange class programs in orderly grades with an educational goal in mind. Consequently each group faces its local situation with material and personnel that happens to be available. Usually some more learned member takes over the function of teaching and the classes go along more or less successfully. But there are lodges where no "teacher" exists; these either do poorly or fail altogether so far as classes are concerned. We will do much to correct this weakness—for it is one, certainly—when we have organized a series of graded courses designed to lead the new student from an introduction to a well-rounded grasp of Theosophy, together with its application to the general life of our times. This series with its texts, charts, books and other equipment could be a standard procedure for lodges. It need not interfere with specialized study in lodges that have unusually gifted people among their members, but would be especially valuable to small lodges where students do not have the time or are otherwise unable to organize the study courses and material at present available into an integrated and progressively developing presentation of Theosophy.

If we will boldly enter upon a survey of the whole field of Theosophical presentation and seek to bring about an orderly procedure for public education we have first to conceive a *master plan* within the boundaries of which we can clarify our vision as to what the work is that we have to do, and thus to search for those

who can do it. To illustrate roughly an outline for such a plan, let us suppose that the course has four stages or grades.

The first would consist of material simply written, with generous use of graphic illustration that introduces the beginner to the elementary principles of Theosophy. Following this, the course would carry an application of those truths into the various avenues of knowledge such as Science, Art, Philosophy, Religion, Politics, Industrial relationships, etc. These should be brief excursions that stimulate comprehensive glimpses of how widely Theosophy enters into the whole scheme of life. The study of these principles and their application should be aimed at bringing the student to sense the profound basic truth that underlies all knowledge and activity. Thus he would *experience* Theosophy as universal truth—a sure foundation upon which can be reared an ethical structure fitted for modern world civilization.

The next stage would elaborate this first contact with elementary principles by penetrating further into the detailed knowledge of The Plan, the knowledge of man's inner nature and the machinery of his relationship with the cosmos. Some of our present courses could be woven into this stage, e.g. the new Psychology Course. Application would continue the exploring begun in the first stage.

The third stage would deal with Forces and Powers—the science of esotericism. This stage would establish the difference between pseudo-occultism and the wise pursuit of spiritual unfoldment and understanding. It would chart approaches to the practice of concentration and meditation. It would enter freely into the theories of ritual and ceremony, establishing their practice as a truly cultural process having very great value in awakening intuition—thus delivering that subject from the careless irresponsible notion that all ritual is sentimental nonsense. Application should be the scientific relating of occult principles to Art and Religion, to color and rhythm, music and mantra, numbers and proportions. Since occult teachings indicate that the basis of Art and Religion for the New Civilization will be ritualistic (a scientific manipulation of occult forces) we can comprehend the enormous value of such study. Vistas should be opened in all direc-

tions, whether or not they are extensively explored. The individual student may elect to pursue any one of them more profoundly.

The fourth stage reaches the study of *The Secret Doctrine*, and of Symbolism, of abstruse Fohat and Akasha, on the intellectual side, which it seeks to balance with cultivation of the devotional nature by attention to such manuals as *Light on the Path*, etc., and by a study of the reality of the Masters, together with the Way of Approach to them. Application of the wisdom unfolded thus would lead directly to altruistic and sacrificial endeavor which might naturally be the joining of The Theosophical Society or one of its kindred movements, or the organizing of other study groups, or return to a new cycle of classes as assistant or even student once more; or if the student departs from the Society altogether his knowledge will be useful in some other service of mankind.

As I have said, this is not intended as a complete outline but rather as an idea which demonstrates that if we create a practical master plan all student members can occupy themselves with some phase of the work from now on, and as it approaches completion perhaps through extraordinary effort bring it to fulfilment and to usage. I do not view its completion as a final rigid project with which we are saddled henceforth but as the development of a fluidic educational technique which can be endlessly bettered once it is established. I should like to see work begun on such a plan.

Training for Workers

Lodge work in order to be successful and inspiring needs workers who are saturated with the ideals and methods of group cooperation. An idea which has been mentioned, and is especially fostered by Mr. Pearson, is that we should make possible at Headquarters frequent periods of intensified instruction and mutual training for workers, not only to render them more efficient workers or to acquaint them with new developments in the presentation of our knowledge to others, but to stimulate as well an ever deepening sense of the reality of Theosophy and the living vitality of our Brotherhood. I have no doubt that the Olcott of tomorrow will offer an increasing activity of this nature, which will tend constantly to lift the standard of lodge work throughout the Section until it upholds everywhere the dignity and beauty of our Philosophy.

Conventions

The innovation of "Convention Everywhere" proved its value; it should have a permanent

place somehow in our future plans. I hope that Conventions in the years to come will have a wider influence upon the whole Section and I would like to add, a profounder sense of joyousness. They are joyous anyhow, but they can become more so with the creation of memorable atmospheres of Beauty through a more extended employment of the arts. Conventions held at Olcott should be our very best ones, but is there not some method whereby Convention could be held occasionally in other parts of the country? In any event, we must expect to have larger and more populous conventions at our Headquarters, requiring additional construction which must be taken into consideration in planning the development of our Olcott community.

Freedom Won

In the August AMERICAN THEOSOPHIST Mr. Cook's article turns our thoughts to three projects: strengthening our methods of work, education, and a home for retiring workers. Having won free of debt, we stand at the point where we may dream of the next step in building construction. To dream with purpose is to become aware of the necessity for conceiving of Headquarters as a developing community and for preparing a plan which will provide for all likely construction in the foreseeable future, if we are to achieve maximum economy in relationship to minimum requirements, and not to fashion in one decade buildings that fail to fit the scheme of a succeeding decade. We need a long term plan *now*. Not a crystallized, immutable affair but one that foresees eventualities and can be changed to fit better the developing needs of the future.

Where will the School be located? Can we contrive an arrangement that will furnish the School with a dormitory and the Society with rooming accommodations for use in conventions and other periods? If a home is considered for retiring workers, what form will it take—small cottage units or single building? A plan is essential. I should like to see it discussed, drawn up, framed and hanging on the wall at Olcott, so that visiting members could mull over it and perhaps feel urged to help the realization of this or that part of it.

Olcott must some day become a great educational and cultural center. There can be no other purpose so worthily descriptive of its dharma. By means of the arts, through the appeal of Beauty, are the masses of men truly educated. When children and young people are cultivated in a way of life, through right use of the vehicles, which frees the soul to

noble outlook and joyous action, great achievement is wrought. Here at Olcott the educational scheme must take root and grow. Here a higher school system must in time develop. Here some day advanced scientific research must proceed. Here must be born a cultural activity which includes the arts of music and drama, of painting and sculpture, of dance and choral harmony, of ritual and ceremony, all of these integrated as part of the closer communion between human and Deva kingdoms, which sum up the flowering of our cultural gift to the world's life. Here must exist symbols of all the world's great religions, the lovely Buddhist shrine, the tiny Hindu temple, the Christian chapel—all the outward and visible signs of our exalted ideal of a Fellowship of Faiths—a Brotherhood of Man. Here must it be possible for those of our elder workers who so desire to be gathered about the activities here, contemplating in their sunset years the majesty and growing power of an ideal they have helped to incarnate.

From this center Theosophy will be a vital stream of force constantly renewing and refreshing the work in lodges everywhere in the United States. This Section, this Center, should become a pace-setter for Sections and Centers throughout the world, aiming straight toward the day when strong Center linked to strong Center, and all indissolubly united with the Mother Center at Adyar, we render Theosophy impregnable in world thought and in world civilization. Thus do I see our dharma before us.

I have roamed far enough afield to suggest that there are endlessly absorbing tasks ahead

to keep both individuals and groups busy indefinitely in our work of bringing Theosophy into the lives of men. For the present we may realize only a fraction of the schemes, but their very existence offers outlets for every talent in the Section and a standing invitation for outside talent to come in. Where needs are definitely visualized and energy provides channels for meeting them, workers will come forward.

I should like to see the Convention of 1945 a conclave of great enthusiasm, a vast stirring of our energies for forward movement. I should like to see us taking measure of ourselves and of our powers in preparation for advance. In fact, I suggest that the theme of the Convention be "*Measuring up to the New Age.*" It might be divided into three elements: Research, Policy, and Program.

Under the first heading, "Research," we could take stock of the Society; this would be an historical survey. What has The Theosophical Society accomplished? What has the American Section achieved? Does this indicate the direction of our next growth? Then we might explore actual ways of service to mankind along many avenues. How can we serve Education, Science, Politics, Art, Religion, etc.? Under the heading "Policy" we could seek to determine what is practical and feasible—the specific plans. And under "Program" we might set the immediate goals which we will drive toward.

In such a manner, with the 59th Annual Convention of The Theosophical Society in America, we could signalize the ending of a great era of beginnings and the opening of a cycle of new growth.



Prayer of Saint Francis of Assisi

"Lord, make me an instrument of Thy peace; where there is hatred, let me sow love; where there is injury, pardon; where there is doubt, faith; where there is darkness, light; where there is despair, hope; and where there is sadness, joy. O Divine Master, grant that I may not so much seek to be consoled as to console; to be understood, as to understand; to be loved, as to love; for it is in giving that we receive, it is in pardoning that we are pardoned, and it is in dying that we are born to eternal life."

Excerpts from "The Secret Doctrine"

Compiled by May Kyle Willatsen

THIS WAS THE ARMY OF THE VOICE, THE DIVINE MOTHER OF THE SEVEN . . .

This Shloka gives again a brief analysis of the Hierarchies of the Dhyân Chohans, called Devas (Gods) in India, or the Conscious Intelligent Powers in Nature. To this Hierarchy correspond the actual types into which Humanity may be divided; for Humanity, as a whole, is in reality a materialized, though as yet imperfect, expression thereof. The "Army of the Voice" is a term closely connected with the mystery of Sound and Speech, as an effect and corollary of the Cause—Divine Thought. As beautifully expressed by P. Christian . . . the words spoken by, as well as the name of, every individual largely determine his future fate. Why? Because:

When our soul [mind] creates or evokes a thought, the representative sign of that thought is self-engraved upon the astral fluid, which is the receptacle and, so to say, the mirror of all the manifestations of being.

The sign expresses the thing, the thing is the [hidden or occult] virtue of the sign.

To pronounce a word is to evoke a thought, and make it present; the magnetic potency of human speech is the commencement of every manifestation in the Occult World. To utter a Name is not only to define a Being [an Entity], but to place it under, and condemn it through the emission of the Word (Verbum) to the influence of, one or more Occult potencies. Things are, for every one of us, that which it [the Word] makes them while naming them. The Word [Verbum] or the speech of every man is, quite unconsciously to himself, a *blessing* or a *curse*; this is why our present ignorance about the properties and attributes of the *idea*, as well as about the attributes and properties of *matter*, is often fatal to us.

Yes, names [and words] are either *beneficent* or *maleficent*; they are, in a certain sense, either venomous or health-giving, according to the hidden influences attached by Supreme Wisdom to their elements, that is to say, to the *letters* which

compose them, and the *numbers* correlative to these letters.

. . . In the Sanskrit, as also in the Hebrew and all other alphabets, every letter has its occult meaning and its *rationale* . . .

» — «

To the highest [of these worlds], we are taught, belong the seven Orders of the purely divine Spirits; to the six lower ones belong Hierarchies that can occasionally be seen and heard by men, and that do communicate with their progeny of the Earth; a progeny which is indissolubly linked with them, each Principle in man having its direct source in the nature of these great Beings, who furnish us respectively with the invisible elements in us. Physical Science is welcome to speculate upon the physiological mechanism of living beings, and to continue her fruitless efforts in trying to resolve our feelings, our sensations, mental and spiritual, into functions of their organic vehicles.

. . . The tissues of our objective framework alone are subservient to the analysis and researches of Physiological Science. The six higher Principles in them will evade for ever the hand that is guided by an animus, which purposely ignores and rejects the Occult Sciences. [All that modern physiological research in connection with psychological problems has, and owing to the nature of things could have shown, is that every thought, sensation, and emotion is attended with a re-marrying of the molecules of certain nerves. The inference drawn by scientists of the type of Buchner, Vogt, and others, that thought is molecular motion, necessitates the fact of our subjective consciousness being made a complete abstraction.]

» — «

The human nervous system as a whole, then may be regarded as an Aeolian Harp, responding to the impact of vital force, which is no abstraction, but a dynamic reality, and manifests shades of the individual in colour phenomena. If these nerve vibrations are made intense enough and brought into vibratory relation with an astral element, the result is—sound. How, then, can anyone doubt the relation between the microcosmic and macrocosmic forces?

Adyar Edition, Vol. 1, pp. 156, 157, 191, Vol. 5, p. 485.

Theosophical News and Notes

Founders' Day, 1944

To men of vision, any Founders' Day means the consecration of a dream. Thus every year on November 17 we of The Theosophical Society remember the dream of the Founders, Col. Henry Steele Olcott and Mme. Helena Petrovna Blavatsky.

Lodges on Founders' Day take a special collection, which they send to Headquarters as a contribution toward the work.

But more than material bonds must be paid by us! There remain those more subtle bonds of spiritual achievement. For these we do not yet write "Freedom Won." For these, as well, we invite contribution.

Mr. Jinarajadasa, addressing the Nineteenth Congress of the Theosophical Society in Europe, made definite suggestions as to the work involved by the Founders' Dream. He said, in part:

"I desire to review briefly our work in past years and to survey what still needs to be done. . . . The first great piece of work done has been to introduce the subject of Occultism. . . . The second piece of work has been for a Brotherhood of Religions. . . . The third work is for the Brotherhood of Races. . . . Our fourth contribution has been to give new ideas on the subject of Education. . . . The fifth great contribution is that done during the last twenty years to proclaim that Art fundamentally is a revelation of Divine Life. . . .

"There are three topics in which, among many others, we can well act in the role of pioneers. The first is in regard to Science. . . . We must lead scientific thinking by insisting that the universe cannot be understood rightly until it is seen as a revelation of consciousness in many grades and forms.

"Our second pioneer work should be in the field of Art. . . . We Theosophists should be pioneers in telling the artists that their art creations will always lack the touch of perfection till they identify themselves to the uttermost with the destiny of mankind. . . .

"The third pioneer work before us is . . . to understand the true nature of woman and 'really appreciate the truths that underlie this vast problem of sex.'

"With such a magnificent destiny outlined for the Society, there are many labors in which we must be pioneers. . . ."

November 17 will be Founders' Day. Will you make *your* contributions not only to the needed funds but to the LIFE of The Theosophical Society? Will you help to advance:

the subject of Occultism?

a Brotherhood of Religions?

a Brotherhood of Races?

the new Education?

Art as revelation?

Science as revelation?

a new wisdom concerning sex?

If you have ideas as to methods and means, send your contribution to Headquarters!

Material on Greatness

Our thanks are due to the members of Cincinnati Lodge for their preparation of a portfolio of material on *Greatness in America*. This literature was requested of us by Dr. Arundale for possible use in a program at the Adyar Convention next December. The request reached us late and gave short time for the preparation of the material so that it was impossible to organize for contributions from all of the lodges, mailing to Adyar being necessary four months before Convention date.

Mrs. Sallie Weis who undertook the work was able to complete it, with the aid of Cincinnati members, within the brief time available.

Wanted: "Ring of Return"

The National Library needs one or more copies of *The Ring of Return* by Eva M. Martin. The book is no longer obtainable and if some member can contribute a copy it would be a real service.

Convention Booklets

Members who desire additional copies of the booklet containing the program of "Convention Everywhere" may obtain these from Headquarters, at 25c each.

To Every Member

There has been published recently as a gift to the membership "An Approach to the Study of The Secret Doctrine," by Joy Mills. This outline of suggestions will be of special service to those who have been following the Secret Doctrine Study Course published by The Theosophical Society in England. This course, available from Olcott, is divided into Parts I and II, each containing 6 studies.

Itineraries

JOY MILLS

Michigan Federation:

Grand Rapids	October	17-18
Lansing	"	19
Detroit	"	20-22
Saginaw	"	23-24
Port Huron	"	26-27
Detroit	"	29
Mt. Clemens	"	30
Detroit	"	31
Ann Arbor	November	2-3
Detroit	"	5

JAMES S. PERKINS

Northeast Federation

Albany	October	5-6
Boston	"	8-10
Hartford	"	11-12
New York Area	"	15-21

Middle Atlantic Federation

Upper Darby, Pa.	October	22-24
Washington, D. C.	"	25-27
Baltimore, Md.	"	28-31

Mid-South Federation

Atlanta	November	3-7
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Day to Remember

Founders' Day.....November 17

From a Des Moines Newspaper

THE LOGIC OF WAR STILL PUZZLES.

*"If the red slayer think he slays
Or if the slain think he is slain
They know not well the subtle ways
I keep, and pass, and turn again."*

These strange and compelling lines on the mystery of death and warfare are Emerson's. But they are also those of the Hindu god Krishna in the 2,000-year-old *Bhagavad Gita* (song of the Blessed One) as he persuades an unwilling princely warrior to finish up the righteous strife he is engaged in, even though it means killing kinsmen and friends.

In the course of the argument in the *Gita*, Krishna outlines all the chief Hindu religious philosophies from the humblest to the most lofty. He allows each some merit, but will not allow the warrior prince to wiggle out of his duty under any of them . . . The prince is born a warrior, and war is his job.

This lovely old poem has been a well-thumbed sacred book to Hindus ever since it was written, and has meant many different things to them . . .

Ever since the West rediscovered this treasure of the East, it has had its devotees, students, and translators. Edwin Arnold and Arthur Ryder made notable verse translations, and there have been a number of prose translations. The most recent is by a learned Hindu mystic who lives in New York, Swami Nikhilananda. He tries to be both exact and intelligible. *Time* magazine calls it "the first really readable, authoritative English translation."

Today, more men than ever before are troubled by the same scruples that beset Prince Arjuna in the *Gita* so long ago. Now again, killing and destruction seem hateful and senseless—though in the centuries between most men have taken them for granted or even enjoyed them. Today, like Arjuna, men go to war because they must.

The god Krishna of the strange old poem is very much a Hindu and a mystic, but Arjuna could easily be a modern American.

The Arundale Educational Fund

The Besant Theosophical School at Adyar holds before its students the great ideal of "brotherhood and goodwill to all life." To put this ideal into practise is the opportunity offered to every girl and boy what attends.

Our Protector—Dr. George S. Arundale, the Founder—is constantly seeking to create those conditions which will insure physical, emotional, mental and spiritual growth: a balanced unfoldment with Service as the keynote of happiness. Our Senior Knight—Shrimati Rukmini Devi, the Director—is constantly seeking to awaken a love of beauty through the arts, bringing her great gifts and her wise counsel.

Wonderful things have been accomplished, but the financial struggle goes on. "Year after year Dr. Arundale and Rukmini Devi have had to collect money for the day to day running of the school."

The Order of the Round Table offers to every member an opportunity to have a part in helping through contributing to The Arundale Educational Fund. Fortunately, the Order has already sent two drafts, the first amounting to \$80 and the second to \$160. Shall we say: LET THE HELP CONTINUE!

WILL THOSE IN FAVOR FIND SOME WAY TO HELP?

Contributions from individuals or from Tables will be joyfully received. Have the happiness of being a SPONSOR!

MRS. BEN-ALLEN SAMUEL, *Trustee*
265 West Second Street
Pass Christian, Mississippi

Ether is a derivative of *Æther*, and in physics refers to a medium postulated in the undulatory theory of light as permeating all space, even intra-atomic spaces, and as transmitting transverse waves. In Theosophy it is technically the four most subtle substates of physical matter through which the finer forces of that plane are made manifest.

The Olcott Foundation

To all who submitted entries this year we express our appreciation, and we hope that in 1945 the entries will be so numerous and so outstanding that awards will be presented in every division.

Nine members submitted a total of eleven entries in five divisions this year. Where are all the members who are doing creative work for their lodges, presenting lectures, arranging dramatic presentations of Theosophical incidents and Theosophical truths? Where are the poets, artists and musicians? Surely in our large membership there are more than nine!

Many who intended to participate never got their work beyond the intention. To those members and to all the others we send out the call: plan *now* for the 1945 Olcott Foundation!

A recent farewell party honored Miss Marjorie Hurd on her departure from Olcott after three years of service as our cashier and bookkeeper. Previously we had welcomed to Staff membership Mr. and Mrs. Franklin W. Getz of Oak Park, he to assume the duties relinquished by Miss Hurd, and Mrs. Getz to fill the vacancy in our Dining Department.

Leonora Katherine DeHoff

meetings of the Lodge, while her discharge of the office of Treasurer during the formative years of the Baltimore Center is deserving of the highest praise.

A Co-Mason of long standing Miss DeHoff served as R.W.M. for several terms, moving on to the higher orders of the Craft. She took an active part in many movements within the Society. Her professional activities were probably the outstanding accomplishments of this incarnation. During a period of thirty-three years Miss DeHoff built up a fine reputation as Director of the extensive Occupational Therapy Division of the Johns Hopkins Hospital. The Maryland Lodge bears testimony to her ardent service to Those who guide and protect the Society dedicated to their work.

Dr. Bernard Waldemar Lindberg

The Society makes another link with the future in the death of Dr. Lindberg, who came to America from Sweden in 1887, joining The Theosophical Society some forty years ago. He was an ordained priest in the Liberal Catholic Church in Australia, and also studied at Adyar. He was a lecturer for the Society in the days of Bishop Leadbeater.

Those desiring that the Society shall benefit under the terms of their Will, will find the following clause suitable to express their wishes:

"I give, devise, and bequeath to The Theosophical Society in America, a corporation with its principle place of business in the City of Wheaton, State of Illinois, the sum of . . . dollars (\$) (or the following described property):"

[illegible]

The above is not a form of Will, but a clause to be included in such a document.

Cash contributions made within the taxable year to The Theosophical Society in America not exceeding (including other deductible "contributions") 15% of the taxpayer's net income are allowable as deductions in computing net income under the Federal Revenue Acts and Regulations.

Endowments may be made to the Society with the provision that an annuity be paid to the patron for life.

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National Library Accessions

Arnold, Sir Edwin	<i>Death and Afterwards</i>
Cousins, James H.	<i>Collected Poems</i>
Cousins, James H.	<i>Heathen Essays</i>
Berman, Louis	<i>Behind the Universe</i>
Freud, Anna and	
Burlingham, Dorothy	<i>Infants Without Families</i>
Kingsford, Anna	<i>The Perfect Way in Diet</i>
Leadbeater, C. W.	<i>How Theosophy Came to Me</i>
Sohrab, Mirza Ahmad	<i>The Bible of Mankind</i>
Tagore, Rabindranath	<i>Collected Poems and Plays</i>
A. E.	<i>The Candle of Vision</i>

New Members for August, 1944

During August, applications for Membership were received from the following Lodges: Arundale (Santa Barbara), Buffalo, Covington, Decatur, Georgia, Indianapolis, Joliet, Julius Slowacki (Chicago), Madison, New Orleans, and Oak Park.

Applications for National Membership were received from New York City and Chicago.

Visitors at Olcott

Among guests welcomed at Olcott in recent months were the following: Col. Myron S. Crissey of Massachusetts; Dr. and Mrs. Frank Steiner with their small son Peter, from Ohio; Miss Edith F. Armour and Miss Susan Cooper, from Colorado; Mrs. Andrew Ruder of Minnesota; Mrs. John Weis of Ohio; and Miss Marian Helm of Washington, D. C.

Other guests included: Mr. and Mrs. Fritz Loenholdt, Miss Myrtle Cook, Col. Frank Noyes, Mr. Alan Hooker, Miss Bess Ballou, Mr. and Mrs. Charles Fouser, Miss Torre Perkins, Mr. Ray Matthews, Mr. Michael Earhart, Mr. Walter Rupp, Mrs. Albert Hardcastle, Mrs. Charles E. Chase, and Mrs. Jessie Taylor.

Among the more recent visitors were Mrs. Caroline Todd, Mr. and Mrs. Henry R. Rybarczyk, Mrs. Theresa Lundahl, Miss Elma Lundahl, and Mrs. Emma Mills.

Publicity Cue

The Publicity Department can still supply four leaflets for those in the Services. Have you played your part in this drama of spreading Theosophy? Or is this your cue for action?

For a free supply of this excellent publicity material, simply send your request to Headquarters. Help to set the stage for Peace.

War Relief Fund

So rapid has been the advance of the forces of liberation in some of the countries of Europe that rehabilitation can be started in some of these countries much sooner than was anticipated. Therefore does the urgency for relief become greater. We have less time than

we expected to create the fund that will be used to restore the work of the Society in the devastated but liberated countries.

The spirit of France, so magnificently resurgent, indicates clearly that the peoples of Europe will be ready for rebuilding and resurrection. Let us be ready with our aid, that the Society may be rebuilt, and that Theosophy may play its full part in the New Order.

The fund was instituted by Dr. Arundale and remittances should be made to Olcott.

To-Those-Who-Mourn Club

Shipments of booklets from August 16 to September 15—

Illinois	890
Kansas	100
Massachusetts	100
Michigan	125
New Jersey	400
New York	100
Pennsylvania	700
Vermont	100
Washington	560
4 states less than 100 each	155

TOTAL 3,230
1943 (Corresponding period) 1,234

Whatever is worth while tends to spread its wings over all frontiers.

—PAUL BRUNTON

Statistics

August 16 to September 15, 1944

<i>American Theosophical Fund</i>		
Previously reported	\$ 81.10	
To September 15	33.00	\$114.10

<i>Europe Rehabilitation Fund</i>		
Previously reported	1,053.10	
To September 15	290.00	1,343.10

<i>School of Tomorrow Fund</i>		
Previously reported	22.00	
To September 15	503.00	525.00

Marriages

Mrs. Nedra Elizabeth Reece, Ph. M 3/c, Service Lodge and Lt. Donald R. Luce, Jr., August 11, 1944.

Births

To Mr. and Mrs. James Wycherley, Herakles Lodge, a daughter, Helen Pamela, September 8, 1944.

Deaths

Mr. Claude A. Moon, San Buenaventura Lodge, August 5, 1944.
Mrs. Elizabeth Sanford, Ojai Valley Lodge, August 15, 1944.
Dr. B. Waldemar Lindberg, Kansas City Lodge, August 26, 1944.
Miss Edna Duce, Freedom Lodge, Los Angeles, September 4, 1944.
Mrs. Foy F. Lowney, Detroit Lodge, September 13, 1944.
Miss Ada E. Baker, Besant-Hollywood Lodge, August 31, 1944.
Mr. Jacob W. Young, Los Angeles Lodge, September 1, 1944.

NOTICE: Since war regulations and paper shortage compel smaller editions and the elimination of publishers' single volume shipments, we are unable for the time being to invite orders for new books of other publishers. The number of reviews will therefore be reduced. We invite attention to announcements of our own publications on the following page.—THE THEOSOPHICAL PRESS.



... AND MY APPEAL to Christians as to men of other religions would be an appeal for unity, for the breaking down of divisions; why should they not come on a common platform with all the rest of the great religions of the world? Why should not this young religion, with only eighteen centuries of life behind it, come and join with Buddhism with its two thousand four hundred years of existence; with Zoroastrianism and with Hinduism, with their ten thousand and twenty thousands of years rolling backward into the past? . . . For we can all learn from each other, Hindu from Christian, and Christian from Hindu; Zoroastrian from Buddhist, and Buddhist from Zoroastrian. Every religion is but one colored ray of the light of God, and in the union of all the religions the true white light is seen. As long as we separate ourselves, we are colored by a particular ray. Let us study all religions, and love them all; and we shall then come nearer to the Fount in which we all have our origin and our ending.

—ANNIE BESANT

THESE WE HAVE NOT LOVED

—THE REV. V. A. HOLMES-GORE, M.A.

A TREATISE ON THE CHRISTIAN ATTITUDE TO THE CREATURES

This book deals with a subject which has been sadly neglected by theologians, namely, the Christian attitude to the animals. The author is convinced that any version of Christianity which does not include compassion to all God's creatures is a misrepresentation of what the Master really taught. In the opening chapter he shows how little religion has done in the past to champion the cause of the creatures. Later chapters deal with such subjects as Vivisection, Cruel Sports, Cruelties of Custom and Fashion, and Vegetarianism. There is a discussion on 'Who Are the Creatures?' and the biblical texts bearing on this and other questions are interpreted in a new and striking manner. The book ends with an appeal to the churches to make their charity full rounded and be truly compassionate in all their ways.

Paper cover — — — \$1.00

ONE LIFE, ONE LAW

—MABEL COLLINS

By recognizing in all its practical implications the fact that all life is one we can help to eliminate the terrible suffering and strife caused by killing.

Cloth cover — — — \$.60

FROM HAND TO MOUTH

—COMPILED BY EMILY SELLON.

A collection of vegetarian recipes offering adequate nutrition from natural food sources.

Washable paper cover — — — \$1.00

THE THEOSOPHICAL PRESS

P. O. Drawer 419

WHEATON

ILLINOIS