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# THE AMERICAN THEOSOPHIST

*Official Organ of THE THEOSOPHICAL SOCIETY in America*

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DECEMBER ★ 1944

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*Under the Auspices of THE THEOSOPHICAL SOCIETY ADYAR*

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## Christmas

It is the darkest day of my life,  
The bitterest hour of my heart,  
The blackest night of my soul;  
It is Gabbatha, Gethsemane and Golgotha  
Rolled into one and magnified two billion times.  
I am the gaping wound,  
The parched lips, the bleeding brow,  
I am the agony of my loved ones.  
"My God, my God, why hast Thou forsaken me!"  
I kiss the cross and pray for oblivion.  
But no—the spark of me does not die;  
I, who am the empty arms, the anguished breasts,  
The bruised and weary limbs  
Of two billion soul-bodies,  
I cannot die.

From the depths of darkness and despair  
I look up—up to whence cometh a light.  
It is a star, the Star of Bethlehem,  
Shining to guide me to His feet!  
But lo—it is no star—  
It is the light of His eyes,  
It is the glory of His smile,  
It is my Lord—  
It is the miracle of the Christ mass in my heart.

—MP  
(An Experience)

# THE AMERICAN THEOSOPHIST

OFFICIAL ORGAN OF  
THE THEOSOPHICAL SOCIETY IN AMERICA

Vol. XXXII

DECEMBER, 1944

No. 12

## What is it to Live Theosophy?

JOY MILLS

A PROFESSOR of education, with whom I once studied, facetiously described the learning process as the "transfer of ideas from the teacher's notebook to the student's notebook without passing through the heads of either." This is all too often the case, for it has become an accepted educational axiom that it is more important for the student to know where and how to find a piece of knowledge than to know that knowledge itself. Indeed this is in large measure true, for the "walking encyclopedia" may be intellectual but he is by no means the complete man.

However, the value of an axiom lies in the exceptions that prove its effectiveness. The transfer of ideas from notebook to notebook leaves the mind sterile and often it is of more importance to know than to know how to know. It may be more expeditious to know that on pages 290-297 of *The Ancient Wisdom*, Dr. Besant gives a concise summary of rounds and chains, than to carry constantly in mind exact and complete information on this very erudite subject. Yet it is far more eminently practical to realize the value of such knowledge for daily living. This must ultimately mean that if study is to be practical in its applications, it must not merely pass from mind to mind but in that passage must flow through the vital channel of the heart which alone can synthesize and transmute knowledge into living reality.

In the five-fold system in which we are at present evolving, Atma, Manas, and Physical represent the planes of form, and Buddhi and Astral, life. When Adi and Anupadaka, which at present we do not consciously contact since they are still "in silence and darkness," are added to complete the seven, we have the fa-

miliar three planes of life and four of form. Picturing the planes in the usual ladder-like formation, we sometimes fail to appreciate the interleaving that actually exists. A life plane is fluidic and therefore overlaps the form planes; rather than separating them one from another, it is the life that links and unites them. Thus the alternative heart or mind standard of evaluation is eliminated by the realization that only by the combination of the two is knowledge made complete in life.

The mind and the emotions are then inseparable, for they stand in the complementary relation of form to life. In the Fifth Root Race, the task is to bridge Lower and Higher Mind, while in the Sixth Root Race, Astral and Buddhi are to be united. When these unions begin in consciousness, it will depend on the line of the individual, occult or mystic, whether Understanding or Intuition will first make its appearance and become dominant, although ultimately, of course, these will be blended. The average man of today is self-conscious as a personality, of which the life is the astral. Because of this, the comment is frequent that we are too emotional without rationality. The criticism is not valid when we realize that the life or astral unites the form planes of physical and mental and does not supplant or divide them. It is for man to discover that he is an Ego, of which the life is Buddhi, for the astral is only, so to speak, a projection of Buddhi on a lower plane. Buddhi is the center of our octave of planes from Adi to Physical, and will be realized as such when we become truly human, linking the highest spirit with the lowest matter self-consciously, for Buddhi is the true seat of consciousness of every human being.

It is usual to conceive of Buddhi and Higher Manas, its vehicle, as associated together, but it is only by realizing that Buddhi and Astral are of the same essential quality that we may understand them. The mind must interpret the intuition and express it through the physical in order to be of service to the world, since the physical is the personal synthesis for other planes. Buddhi, then, is the seed, while the physical is the flower and between them are the connecting links: Higher Manas, Lower Manas, and Astral, all needed in this flow of the life principle. If the mind dominates, it is a cold, clear and not a particularly attractive presentation of the intuition that results. If the emotions dominate, a considerable waste of force results. We must seek to govern our lives from the Ego level, aiming at equilibrium, balance, poise and impersonal activity. As we utilize this knowledge in directing our own lives, we raise our information from the diagram stage to the practical application of living Theosophically. No one can do this for us. New concepts may be built, new interpretations given, but the actual work of living remains for us to do alone.

In the "Notes on Some Oral Teachings" of H. P. Blavatsky, appended to the third volume of *The Secret Doctrine*, 1897 Edition, (Volume V, Adyar Edition), there appears this statement: "The consciousness which is merely the animal consciousness is made up of the consciousness of all the cells in the body except those of the heart. The heart is the king, the most important organ in the body of man. Even if the head be severed from the body, the heart will continue to beat for thirty minutes. It will beat for some hours if wrapped in cotton wool and put in a warm place. The spot in the heart which is the last of all to die is the seat of life, the center of all, Brahma, the first spot that lives in the foetus and the last that dies. When a Yogi is buried in a trance it is this spot that lives, though the rest of the body be dead, and as long as this is alive the Yogi can be resurrected. This spot contains potentially mind, life, energy, and will . . . The heart is the center of spiritual consciousness, as the brain is the center of intellectual. But this consciousness cannot be guided by a person, nor its energy directed by him until he is one

with Buddhi-Manas; until then it guides him—if it can. Hence the pangs of remorse, the prickings of conscience; they come from the heart, not the head. In the heart is the only manifested God, the other two are invisible, and it is this which represents the Triad, Atma-Buddhi-Manas." (*The Secret Doctrine*, Vol. V, Adyar Edition, p. 555.)

It is, consequently, by making the potential center of the heart active that the life flows through the forms which are its expressions. Remaining as potentialities, life, mind, energy and will are of as little value as a beating heart stored in the chemical solution discovered by Charles Lindbergh and the late Dr. Alexis Carrel. It is the complete infusion of the potentiality of life in the actuality of living that produces the whole man, self-conscious on the Egoic level. The discovery of this interleaving process in all its aspects is the fascinating study to which we are led when considering the ramifications of Theosophy in the field of human or social relationships. When viewed as a creative endeavor, the dynamics of emotions are no longer conceived of in patterns of sloppy sentimentality or gushing romanticism, but rather appear as the laborious result of hard thinking. By that we mean that effort, exertion, courage, patience and inspiration are needed to force knowledge through the straight and narrow channel of the heart which is the only path that leads to the practical application of wisdom to the service of humanity.

To live Theosophy, then, is to release it from the notebooks, textbooks, diagrams, lectures, and pictures that would retain its heart beat in an intellectual mold. The mind is needed, but only when it has been infused with the living spirit, derived from the astral, and through the astral from the buddhic, can it bring to the world the vital message of a living truth. What is it to live Theosophy? It is to sing with joy, to walk with the rhythm of the universe, to speak in tones of beauty, to work with love, to believe with the confidence and faith of the pure in heart, and to know with an assurance and certainty beyond doubt. To live Theosophy is to live completely; to live completely is to have synthesized the mind and the heart in the interests of the One Self which is in all, and which is All.

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"Peace I leave with you, my peace I give unto you."

—JOHN XIV, 27.

# Theosophy in Action

ROY MITCHELL

*(The Theosophical Society in Canada recently lost by death an old member in whose memory one of his early articles was reprinted. We reproduce it, as appropriate to our time, from "Toronto Theosophical News."—ED.)*

THE preliminary step to any real efficiency on the part of a Theosophical unit must be an intimate realization of the meaning of the declared objects of the Society.

Let me restate them: (1) to form a nucleus of the universal brotherhood of mankind without distinction of race, creed, sex, caste or color; (2) to encourage the study of comparative religion, philosophy and science; (3) to investigate the unexplained laws of nature and the powers latent in man.

As stated, they constitute a general description of the aims of the Society and a declaration to the world at large. Beneath this generalization they state the threefold means of all occult research—the trinity of essentials without which no Theosophical work can thrive. Neglecting any of them our work inevitably falls below the measure of balance and symmetry which entitles it to the name of Theosophy . . . the highest and most inclusive word which we possess to describe the aspirations of man. All other words we use describe only parts of it. It is all the wisdom there is, and when we start in quest of it, we are assuming something which will require all our powers.

The initial means in the quest is the pledge of Brotherhood, the first necessity in all white magic. It is not a sentimental consideration for the student of Theosophy. It is a stern and uncompromising fact, the denial of which is deadly peril. The whole fabric of true religion is based on it; occult instruction is only possible when one realizes the law, and instruction can continue only when one embodies the ideal of Brotherhood in his daily life. Denial of Brotherhood in thought or act checks the vital currents in the body at once; insistence in denial renders right-hand occultism impossible. The first practice of all occult students must be, as soon as they find their stream of force running low, to trace back to the immediate offence against Brotherhood which has checked the stream. Rarely is it further back than a day, often not more than a few minutes.

The second means is study in the field outside us. The field designated in the phrase "comparative religion, philosophy and science" is so comprehensive as to include all the symbolic, written and oral traditions of human learning. The Theosophical requirement is that we shall study and that our study shall be comparative, not what is modernly known as comparative religion merely but comparative philosophy, comparative science, the comparisons of religions with philosophies, of religions with sciences, of philosophies with sciences. It is in comparison that we get fertility. There can be no exoteric religion, philosophy or science in the world complete. Human handling will defile it within the first hour. But by comparison we can arrive at the completeness of which each is a part. . . . study by comparison is not optional with the Theosophist. It is an obligation put upon him because it is his source of supply of the elements needed to round out his knowledge of the God within as well as the God without. Living in the world as Theosophists are required to do, because Theosophy exists for the world and not for its devotees, comparative study is the means whereby he elicits intuitions.

The third is least understood of all, we have looked on it so often as providing for psychic research, the more phenomenal forms of yoga and recondite science. As a matter of fact, it is a covering phrase for the third essential in Theosophical work—the process of testing for verity. It is the means whereby we discriminate between true and false in what we gather by our second means. Without this constant testing in ourselves and by examination of our own latent powers our study goes for naught. What is written in religion, philosophy and science can only have one value for us, its application to our problem of consciousness, and only by our own experience can we know if anything be true. No fact in the universe possesses the slightest value for us unless it is a statement for us in terms of a great cycle, of a fact which

*(Continued on page 278)*

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## Your Money or Your Life

Under this caption Dr. Harry Emerson Fosdick, pastor of the Riverside Church of New York City and leader of its valuable work, preached his annual budget sermon. Its purpose was to raise money for the support of the church and its work, as every leader must. In it he quotes from a recent book from a scholarly Jew to his fellow Jews:

"No Jew today of even the most modest means has a right to feel that he is fulfilling his most elementary duty as a human being if he does not include as an indispensable part of his regular budget an item of maximum assistance to his disinherited and hounded fellow Jews."

Dr. Fosdick considers this statement as presenting a challenge to all who have ideals; the challenge to support those ideals with the means by which they can be promulgated and made effective; a challenge to our personal sincerity, for which our use of money is a test.

"A man says he loves and trusts his wife but few tests of that are more revealing than the way the family finances are budgeted and run. A man says he cares for his children, but if he makes no financial provision for them, the professed care is shown up as shoddy and unreal. There is something radically wrong with a professed Christian's genuineness if he does not make gifts to a carefully selected list of Christian causes an indispensable part of his regular budget."

It comes as a challenge to every member of The Theosophical Society, not only as to the sincerity of his interest in the Society and its purpose, but at this time particularly as to the sincerity of his commitment to the principle of brotherhood. For these are days when our brethren (and they are all humanity) are suffering in lands torn by war; and whether we do our best through whatever channels are available to us (Theosophical funds or otherwise) is perhaps not so much a matter of our own lives but, as Dr. Fosdick says, "It may often be a matter of our money or someone else's life."

—S. A. C., Reprinted *Watch Tower* Notes

## A Sign?

This magazine has noted from time to time a tendency on the part of national advertisers to devote their copy to other than their direct and immediate interests. A well known publisher, for example, has taken large space in some important newspapers to set forth sound views on the necessity for patiently cultivating good international relationships.

Currently a transportation company displays prominently in its national advertising:

"All Mother Earth's children live on the same street. Nothing on earth matters except in terms of people."

This is an example of another kind. The statement is strictly applicable to the business of the advertiser, but how accurately it sets forth the truth of man's inherent equality and unity—all Earth's children without regard to race, creed, caste or color! How true also is the suggestion that all problems of mankind, both social and economic, must be approached and solved in terms of human values!

Sometimes knowingly, sometimes unknowingly, the country's advertisers are displaying statements of vital truth. Consciously or unconsciously to them, truth is making itself felt.

# The Power and Purpose of a Lodge

ANITA HENKEL WILD

**I**N all the confusion, uncertainty and fear which is abroad in the world at this major turning point in evolutionary growth, there is need for those quiet areas wherein spiritual power may be generated and from which it may be drawn for the helping of mankind. There is need for such areas where each individual may himself grow strong and calm, thus adding his own power to help lessen the confusion. For as the individual must turn inwards in time of distress in order to find his spiritual strength, so must the world turn inwards to find its own soul.

And where should we find those areas of power and understanding if not in the lodges of The Theosophical Society, for here are those who understand that there is a plan, a plan which is unfolding before our eyes today as we see the world being put to the test. Our lodges can, if they will, be such centers. They can become quiet, determined, active centers for generating a power which can be felt throughout their own communities. Each lodge can be to its own city what the calm, collected and intelligent individual is to the scene of an accident, at once giving confidence and security to those who are excited and confused. This is a spiritual emergency which confronts the world as well as a physical plane emergency. An emergency when all those who have any degree of understanding of the principles of life should be as surely mobilized for the defense of the nations of the world as those who have physical strength and endurance are so mobilized.

Is it too much to say that it is for this crisis that we, who claim to have had the Ancient Wisdom for many lives, have come into incarnation? And what are we doing to justify that claim? That is the question each individual must ponder, determining what he can do to fulfil his destined part. No one can do much alone, perhaps. But each can do a little, each can leave his imprint on those around him. "Remember, words are not needed. In the silence these things are done. Those in whose midst you may live, quiet and unknown, will have a radiance cast upon them merely by your presence. It is not what you say or do, but what you *are* that tells, and that will leave its ineffaceable mark upon each character you meet, as upon all time. The soul desires to

express itself in its reflection—your life. So live that it may do so. So think and act, that you may become a channel for higher things to descend to lower planes. The beauty of a life like that, the power of it, who can measure and set bounds to?"

Our everyday world is filled with criticism and strife, with recriminations and blame. The many are swayed by these criticisms; only the few remain calm, taking the larger view and seeing every incident, every happening in the light of its contribution to the next step in the great Plan of Evolution. Few there are who refuse to be bound by prejudice, to be influenced by propaganda, few who are less insistent upon their own good and who seek the good of the whole of mankind. Few there are who seek no praise, feel no envy, who can be happy in all circumstances, who are free from personal pride. Yet among these few should we find the true Theosophist, growing steadily in understanding, in wisdom, growing beyond all his littlenesses, striving always for that larger vision. He who aspires to help the world must be steadfast in that aspiration and must have a quiet steadiness on the way. He must be willing to bear blame, deserved or undeserved, and without rancor. He must be willing to act, profiting from all mistakes which may result from that action.

And with such members in a lodge, members who are big in all their reactions to life as it impinges upon them in the form of persons and happenings, that lodge will grow in its power to help the world. It will be more than a club meeting where members meet in friendship and good cheer, it will be more than a study class, it will become that center of peace and power by which the whole world may be served; a place where those who are worried and unhappy may find contentment and peace; a place where those of great capacity will find that gift directed into higher channels than ever before. Such a lodge can be a haven to many, and an inspiration to all.

And what in the lodge life and activity makes such strength and power? First of all, the members. Members who are striving to fulfill their destiny as individuals, who are more than their lower natures. Members who feel that beauty in every thought, every act, is the ideal. And if these members can gather

together in a lodge room which is beautiful both in atmosphere and in physical things, an added power is given both to them and to the group. For beauty is a power beyond all reckoning. It inspires, it delights, it warms, and it expands the sensitive human being.

And books, cared for, revered, read, books that reflect the freshest as well as the oldest thought, and which stimulate the mind to its own thought, these are as essential to the power of the lodge as are its members. And from these books and from the lives of vital and dynamic members will be produced programs of study and discussion which will touch life at all its points, throwing the light of the Ancient Wisdom into all its dark crevices. Members thus serving the lodge through its programs will develop ability to think originally and to present what they think, thereby growing daily in capacity, in expression and in depth of being.

Such a lodge, under the leadership of officers who have a vision of what is its ideal function, who can create that ideal in the whole group, who can inspire and draw out

of each his hidden capacities, who will encourage questions, give a kindly consideration to all suggestions, such a lodge as this will be able to blend the membership into a unity and to create a center of dynamic harmony—a harmony that is pulsing with life, with color, with enthusiasm, because it is a harmony created out of differences, not a harmony of indifferences.

Let every Theosophist today, then, take his Theosophy seriously, let him make his daily work serve Theosophy, and make Theosophy serve his daily work. Let him be clear as to how he wants his life to reflect the grandeur of Theosophy, and set about to achieve that reflection. A true Theosophist is never mediocre, though he may be unassuming and simple. The true Theosophist is vivid with a quiet radiance, is deep in understanding, is big in reactions. The world needs such people, and it needs groups of such people working together with a conscious purpose, with an enthusiasm for the changing life about them, with an understanding of the principle and the purpose in the background of these changes.

## Christmas Day

C. JINARAJADASA

**B**UT what a wonder it would be if every day could be Christmas day. . . . And why not? Christ came not that His spirit might pervade the earth on one day but that it might pervade it every day in the year; and not in one particular place, a church, but that His spirit might pervade everywhere, in the home, in the office, in the school, in the judgment hall. In order that these things might be accomplished among men, He came and lived His perfect life.

So if you would be truly Christian and acknowledge Him with full heart and mind and joyous spirit, you must train yourselves to greet Him everywhere. . . . You must so broaden your minds, open your hearts, that men enter therein. You must receive them not with criticism but with understanding and warm sympathy. That means a training of the mind, to understand people, their opportunities, their failures, demanding of them nothing, but

understanding all and giving your strength to all. . . .

The real Christian, then, must seek the Christ in all, and find the Christ each day, and so make the days of the year all Christmas days.

. . . for it is Christ who performs the Christ's Mass, His own Mass, every day . . . for He sees in all the one life of the One Father. . . . So you must take the message of Christmas as something for every day, till by the purification of your heart, by the enlargement of your mind, you greet Christ everywhere.

. . . not only in the priest before the altar but in the toiler in the kitchen, in the judge on the bench . . . in the law-breaker before the judge, in everyone, everywhere. . . .

Let this, my Brothers, be the message to you of Christ's Mass which He performs every day. So may you too perform every day the Christ's Mass for yourselves.

—*The Law of Christ*

# Notice of Election and Nominations

*This notice is given in accordance with the provisions of the National By-Laws (By-Law VI, Section 6).*

## By-Law VI

SEC. 6. *Notice of Election and Nominations.* The Secretary shall publish in the December issue of the official magazine of the Society preceding the expiration of the term of National President and Vice-President a notice that an election is to be held for these offices and for members of the Board of Directors, said notice to specify the time of said election, who may be candidates, how candidates shall be announced, the manner of choosing nominees, the qualifications of electors and the manner of conducting said election as provided in Sections 6, 7, 8, 9, 10, 11, and 12 of By-Law VI.

In February next preceding the expiration of the term of National President and National Vice-President, an official ballot shall be published in the official magazine of the Society. Each member entitled to vote shall vote for one candidate for National President and one for National Vice-President. The ballot shall be sealed separately in a special envelope marked with the word "ballot." This ballot envelope shall be placed in a larger envelope and forwarded to the National Secretary. The signature and address and the name of the lodge to which the member voting belongs, or the words "National Member" shall be placed upon the outer envelope. No ballot shall be counted, however, which does not reach the office of the National Secretary before 10 p.m. of March 10. If out of the nominating votes so cast sixty per cent are for one person, such person shall be deemed elected to the office for which he received said nominating votes. If all the names but one have withdrawn as candidates for either office and if the remaining candidate has received fifty per cent of the total votes cast, then he shall be deemed elected to the office for which he received said votes and no further election shall be held.

SEC. 7. *Announcement of Candidacy.* Any member desiring to become a candidate for nomination to the office of National President or National Vice-President may announce himself as such in the official magazine of the Society in the months of January or February prior to the election in the following form: "I hereby announce myself as a candidate at the

coming election," giving then the name and the office for which he is a candidate.

SEC. 8. *Counting of Nomination Votes.* On receiving such ballots the Secretary shall open the ballots at an open meeting of the Board of Directors, or publicly in the presence of tellers appointed for that purpose by the Board, or if they fail to do so, by the National President, having first, however, ascertained that each ballot is from a member who is entitled to vote as shown by the records of the Secretary. He shall then with the assistance of the Directors or tellers proceed to determine the number of votes cast for each candidate. The ballots shall be so opened and counted as to preserve the secrecy of the vote of each voter. Any member receiving a number of votes equal to five per cent of the total number of members of the Society, based upon the Secretary's report as to the membership at the preceding annual meeting, shall be considered as having been nominated as a candidate for election to the office for which he has received votes, provided that no more than three such nominees shall be placed upon the official ballot, they being those receiving the highest number of votes among the nominees who have not withdrawn their names. The National President and the Secretary shall certify to each nomination; their certificates shall show the number of votes cast for each and shall be published in the April number of the official magazine.

SEC. 9. *Official Ballot.* Wherever the term "official ballot" shall appear in these By-Laws it shall be deemed as designating either the ballot published by the Secretary in the official organ or a duplicate thereof printed separately by the National Secretary and mailed by him to the members of the Society.

SEC. 10. *The Election.* In the month of May prior to the expiration of the term of the National President and the National Vice-President an election for these offices shall be held, *provided election has not taken place under the provisions of Section 6 of By-Law VI.* In the May number of the official magazine, there shall be published an official ballot which shall contain in the order of the number of votes re-

ceived the names of those previously nominated and a blank space where the name of any other member of the American Society may be written in and voted for and be counted. Each member entitled to vote shall vote for one candidate for National President and one candidate for National Vice-President. The ballot shall be sealed separately in a special envelope marked with the word "ballot." This ballot envelope shall be placed in a larger envelope and mailed to the National Secretary. The signature and address, and the name of the lodge to which the member voting belongs, or the words "National Member," shall be placed upon the outer envelope. No ballot shall be counted, however, that does not reach the office of the Secretary before 10 p.m. of June 10.

SEC. 11. *Counting Election Votes.* The Secretary shall thereupon, in the presence of an open meeting of the Board of Directors, or publicly in the presence of tellers appointed for that purpose by the Board or by the National President, proceed to count the ballots at a time not less than thirty days prior to the expiration of the term of office of the National President and National Vice-President, and to determine the number of votes cast for each person. The result of the election shall be certified by the National President and the Secretary, whose certificate shall be published in the next issue of the official organ. The candidate having the highest number of votes for the office of National President shall be the National President and a Director for a term of three years or until his successor is elected, and the person receiving the highest number of votes for the office of National Vice-President shall be National Vice-President and a Director for a term of three years or until his successor is elected. The terms of office of each shall commence at the convening of the annual meeting of the members next succeeding the election.

SEC. 12. *Contingencies.* In case no person is nominated for National President or for National Vice-President as provided in this Section, or in case no candidate for either office shall have received a plurality of the votes cast, then the National President and the National Vice-President shall be elected at the annual meeting.

SEC. 13. *Nomination and Election of Directors.* The remaining five Directors shall be elected in the same month and in the same year the election is held for National President and National Vice-President and their term of office shall be for three years or until their successors are elected. The manner of nomination

and of election shall be as hereinafter provided:

*Electoral Districts.* The area of membership shall be divided into five Electoral Districts—North West, Central, North East, South East and South West, comprising the following areas:

NORTH WEST DISTRICT: The States of Colorado, Idaho, Iowa, Minnesota, Montana, Nebraska, North Dakota, Oregon, South Dakota, Washington, Wisconsin, Wyoming, and also Alaska.

CENTRAL DISTRICT: The States of Illinois, Indiana, Michigan and Ohio. National Members resident outside the United States and its territories shall vote as though located in the CENTRAL DISTRICT.

SOUTH EAST DISTRICT: The States of Alabama, Arkansas, Florida, Georgia, Kansas, Kentucky, Louisiana, Mississippi, Missouri, North Carolina, Oklahoma, South Carolina, Tennessee and Texas.

NORTH EAST DISTRICT: The States of Connecticut, Delaware, Maine, Maryland, Massachusetts, New Hampshire, New Jersey, New York, Pennsylvania, Rhode Island, Vermont, Virginia, West Virginia and the District of Columbia.

SOUTH WEST DISTRICT: The States of Arizona, California, Nevada, New Mexico, Utah and the Territory of Hawaii.

Each member of a lodge may nominate candidates and may vote for one candidate for the Electoral District in which his lodge is located, and each National Member may nominate candidates and may vote for one candidate for the Electoral District in which he is resident. A member's residence and lodge membership for this purpose shall be those of record at Headquarters at the time of issue of his membership card for the year in which the election is held. (Change of address or of a lodge affiliation within the year shall not entitle a member to vote in a different Electoral District.) Members of Army Lodge and Braille Lodge shall vote as National Members.

It shall not be required of any candidate for nomination or election in any Electoral District that he be a member of a lodge within, or that he be resident within, the Electoral District for which he is nominated.

No candidate may be nominated in more than one Electoral District. In the event any person is nominated in more than one Electoral District, the nomination shall stand as to the District whose nomination is first received in the office of the National Secretary, who shall promptly telegraph the nominators in the

second and succeeding Districts of the invalidity of their nominations.

*Nomination of Directors.* Any three members of the Society who are qualified to vote in an Electoral District may nominate one candidate for the office of Director from that District by first obtaining twenty-two signatures in addition to their own to a nominating petition and also the written consent of the person nominated. This petition, together with the written acceptance of the person nominated, shall be forwarded to reach the National Secretary not later than March 15 of the year in which the election is to be held, and the National President or the National Secretary shall publish in the April number of the official organ a certificate containing the names of all persons so nominated, together with the names of the three members making the nomination and showing the Electoral District for which each nomination was made.

*Election of Directors.* In the May number of the official organ the names of all persons so nominated for each Electoral District shall be printed in the form of an official ballot on which the names of the persons nominated shall be printed in alphabetical order and underneath each name shall be printed in smaller type the words "Nominated by" and the names of the three members making the nomination. In the event any person is nominated on more than one petition in the same Electoral District, the names printed on the ballot as nominators shall

be the ones heading the list first received in the Office of the National Secretary.

After the ballot has been properly marked it shall be placed in an envelope and sealed. (If an election takes place for President and/or Vice-President this envelope shall be that which contains the same voter's ballot in that election.) It must contain nothing but the marked ballot(s). The envelope shall then be enclosed in a larger envelope which shall be signed, addressed and mailed as provided in By-Law VI, Section 10. No ballot shall be counted that does not reach the office of the National Secretary prior to 10 p.m., June 10.

The method prescribed in Section 11 for the counting of the ballots for National President and National Vice-President shall be used, and the person receiving the highest number of votes cast in each of the five Electoral Districts shall be Director from that District for a term of three years or until his successor is elected. His term of office shall commence at the prescribed meeting of the Board of Directors next succeeding the election. In case any Director shall not be nominated or elected as hereinbefore provided, the vacancy thus caused shall be filled by the Board of Directors in accord with the provisions of Section 15 of this By-Law at the prescribed meeting of the Board of Directors next succeeding the election. In the event of a tie one of the tying candidates shall be so elected.

## The Man on the Bus

### A STUDENT IN ENGLAND

PICTURE to yourself London on a cold, wet and dismal November morning, one of those depressing days so essentially conducive to resignation on the part of optimistically minded folk and to acute depression in others who make no claim to be anything but good average pessimists. Amongst those whose daily drudgery compelled them to leave their homes, the weather alone must have very materially helped to augment the ranks of the latter at the expense of those who claim to possess an even temperament.

I had to go into the city that morning and boarded a "General" at the corner of Kinsway

and Holborn; it was by no means full but what it lacked in numbers it made up for in "atmosphere" both psychic and physical; for the passengers—each the possessor of a dripping umbrella, and looking as if they had subsisted on lemons for some time—were enough to dampen the ardor of the most jocularly constituted person . . . .

But wonders will never cease, and it was near St. Paul's that our funeral conveyance was hailed by a would-be addition to its depressing load, for the bus pulled up suddenly, and even the girl conductor raised a smile.

Glancing toward the entrance I saw the lower part of what was evidently a very disreputable person. . . . I had caught sight of ancient trousers and boots which no self-respecting tramp would condescend to look at; the upper garments were certainly in no better condition, and I found myself thinking how disgraceful it was that such people were allowed in public conveyances. . . . By that time my vision had reached his face which, though kindly-looking, was not particularly striking, and then! suddenly I realized! He must sit next to me, as near as possible. What should I care or even notice if his outward form was disreputable—even if it smelt!

He came and sat alongside me and the effect of his closer proximity was—how can I describe it?—delightful. I knew then for a certainty, and cautiously looked round to observe the effect produced by such a presence on the other

occupants of the 'bus. . . . It was interesting to take stock of the others and note their change of mien, entirely subconscious as it must have been. The rather unpleasant-looking man sitting opposite me was transformed and took on what seemed quite a cheery appearance; the other passengers were all more or less visibly affected; the whole atmosphere of the 'bus was transmuted as if by magic from its depressing influence to one quite the reverse.

Such was the wonderful effect produced by the introduction of an aura so powerfully sympathetic and diffusing the principles we associate with Buddhi (spiritual peace) . . .

I look back sometimes and recall that experience . . . and I know, full well now, what a mask the personality can be, sometimes a complete disguise. . . .

—*The Pilgrim Way*, Autumn 1943

## All Mankind

SIDNEY A. COOK

THE Gary (steel city) Chamber of Commerce has recently given a courageous impetus to the movement towards right racial relationships and an example of sound opinion on long and hard fought questions gradually emerging through democratic institutions. The directors of the Gary Chamber unanimously adopted a declaration of principles calling for equal economic opportunity and cultural reward for all races, classes and creeds. This declaration was the result of a year and one-half of study of the race problem in the city of Gary. The Chamber of Commerce is to be congratulated that it has met this problem with courage and adherence to principle rather than by expediences that do not solve but only postpone and augment it.

The declaration states: "The Negro is entitled to every right, privilege and opportunity that any other Americans enjoy." No citizen can quarrel with this statement for Negroes are American citizens. "We believe," says the declaration, "that the real differences which separate men are differences in culture, training and opportunity." Realistically the Chamber declares its belief "that real freedom must be earned and cannot be granted" but with equal

realism and a deep recognition of the true nature of the problem it adds "that opportunity for all people to earn freedom is a definite obligation upon the majority group." The declaration of the Chamber voices "fundamental opposition to the principle and practice of compulsory segregation in our American society whether of races or classes or creeds" and pledges the organization to "the advance of programs aimed at the sound improvement of race relations within the democratic framework."

All of this affords a heartening indication of the awakening of business and citizen leadership to the utter necessity of finding a true solution to the American racial problem. That the Gary Chamber of Commerce has not only a soundly realistic approach but is moving in a direction utterly true is made clear to deep thinkers by the fact that its declaration includes: "We believe there are no superior or inferior races but that all mankind is one." Such a statement of fundamental truth honors those who have had the courage to set it forth as a basis of pragmatic policy.

—*The New Citizen*

# Conflict and Peace

EDWIN LORD

## I. The Cosmic Significance of Peace

**I**N this discussion, I would prefer to deal only with Peace as positive, and to ignore conflict as negative; but the two are actually the two opposite poles of one reality, and one hardly can be discussed adequately without the other.

Although we must be conscious ever of the one basic Unity behind all, yet it is true also that the Unity expresses itself in the manifested world as a series of dualities—the offspring of the great primary Duality of Spirit and Matter, or Life and Form. From the duality, invariably there follows the interaction between the two poles, viz., the Relation—the third member of the eternal Trinity. From Will and Wisdom flows Activity. From Spirit and Matter comes Consciousness.

From these great dualities or pairs of opposites there descend innumerable lesser dualities or pairs of opposites, each pair with its respective interaction, the whole forming a series of trinities appearing at all levels of the created world. For example, we have the father, the mother, and the offspring; and in the case of the electric current, we have the positive pole, the negative pole, and the resulting display of energy; we have the teacher, the pupil, and the education. Again, we have the conveyance, the passenger, and the journey. No activity is carried on in the world of natural phenomena, or in the world of human relationships, nor indeed anywhere in the manifested world without the appearance of this principle of triplicity.

Now when the dualities of any situation are in balance or equilibrium, we have peace. When they are not in equilibrium, we have disharmony or conflict. Let us illustrate. When the planets are forming in the first round of an evolutionary chain, we have turmoil and cataclysm, because we have a predominance of matter, with spirit seeking to enter into conjunction with it; but matter predominates, and there is conflict. As spirit learns to express itself more fully through matter, and as matter becomes a more receptive vehicle for spirit, a state of comparative balance is reached, and there is comparative peace. Absolute balance

and absolute peace will be reached at the completion of the cycle.

Lack of equilibrium brings conflict. The presence of equilibrium brings peace. Conflict and peace, then, are in themselves one of the dualities. They are both relative to each other, and both are essential to the evolutionary scheme. We can conclude, then, that philosophically speaking, conflict is an inevitable accompaniment of involution and evolution—an integral factor in the scheme of things.

This cosmic concept of peace is universal in application, and is important to us in our consideration of peace at other levels, such as those to be discussed in the following paragraphs.

## II. The Social Significance of Peace

Civilizations, social orders, nations; indeed, all the institutions of mankind are *forms*. Forms are invariably subject to destruction after they have served their purpose.

The LIFE which uses these forms is the evolving life of humanity. Life does not die. Humanity will not die. Humanity will grow and develop until it reaches its goal—the completion of the Divine Plan.

To be sure, there is conflict within the social order; and although we must not be complacent to cruelty and suffering; on the other hand, inwardly we must be undisturbed by the appearance of conflict and turmoil. For this too will pass, and a new day will dawn and humanity will have learned from its pain and sorrow. As Kahlil Gibran says: "Your pain is the breaking the shell that encloses your understanding."

Again, as evolution and growth proceed, the conflict between groups becomes the lesser, and brotherly love becomes the greater. The storm is temporary and will pass; but its purpose is to teach. Will we learn its lessons? Can we stand stalwart and unmoved until it passes? Can we maintain an eternal faith in the ultimate victory of right over might; of idealism over a blind belief in the necessity for compromise and expediency?

This section of our discussion may well include the following quotation from *Some Problems of Life*, by Dr. Besant. "The fundamental unity of mankind is the central truth

of the coming race, and the nation which first grasps and practices that great conception will lead the future, humanity falling into line behind it.

"Those who see it, who teach it, may fail for the moment, but in their failure is the seed of inevitable success."

Also, let us ponder over the following from Dr. Arundale.

"But the high purpose of war is adjustment—the adjustment of the growing world and of the growing individual to the larger life into which the world and he must constantly be entering. Races, nations and faiths, as well as individuals, must take part in this adjustment if they are so to profit from war that some day there shall be no war.

"Races must respect each other's greatness, Nations must recognize each other's worth, Faiths must cherish each other's sanctity. And individuals must learn that God has but one great family in which the denizens of every kingdom of nature are his beloved children.

"If such a mighty adjustment is to be achieved, not only must there be the war that is now going on, but there must be within each race, each nation, each faith, each individual, a war the end of which shall be the victory of a nobler living."

### III. Significance of Peace for the Individual

Says Emerson in his essay on "Self-Reliance," "Nothing can bring you peace but yourself; nothing can bring you peace but the triumph of principles." Our own A.B. says the same thing in slightly different words: "The secret of peace is to rest on the law."

But to be specific, conflict within comes from three root causes; namely, (1) Ignorance, (2) Self-centeredness, and (3) Uncontrolled Desire. These three causes are connected with the three lower vehicles. Ignorance is the result of an untrained, uncontrolled mind, and a lack of discrimination. Uncontrolled Desire is the result of untrained emotions. And Self-centeredness is the result of an uncontrolled physical vehicle.

Inward conflict, then, is a result of incomplete dominion on the part of the higher self over its vehicles.

One phase of the problem of inward peace is developed at considerable length by Bhagavan Das in *The Science of Peace*.

This author sets forth the philosophical concept that intellectual peace is not attained until one reaches the knowledge that "I am not

This"; "this" being the phenomenal world outside us. Through evolution of one's understanding, the "this" extends deeper and deeper within, until one reaches the true "I" at the center. Then one can say also "I am That"; "That" being the one self.

Again, the problem of inward peace may be a matter of controlling desire. "Kill out desire," says *Light on the Path*. If taken literally, this sounds ruthless and destructive. It sounds as if one had to indeed kill out part of one's self. But the killing out is to be done with a technique. C.W.L. says; "Many people, when they are told to kill out a desire, start making what may be described as a violent raid upon it. They want to kill out a certain evil quality, so they set themselves very strongly, angrily almost, against that quality. One result of this is that one stirs up whatever forces exist, inside and outside, which are tending in the opposite direction, into the most violent opposition possible, and the consequence is a serious struggle. In many cases a man will waste a large amount of his own force and energy and thought power, and leave himself much exhausted and depleted.

"I can testify that the method of substitution works very much better, for I have tried both. You do not so much attack the foe as concentrate all your attention on the opposite virtue. If one surrounds himself with thought-forms such as 'Do not be irritable,' and so on, they are still of the colour of irritability, and they react undesirably on him. But if he thinks strongly, 'Be calm, be gentle, be peaceful,' he sets up vibrations appropriate to and productive of peace and harmony."

Elsewhere, Mr. Lightbeater says, in connection with the acquiring of peace, "These four steps, then, must be taken. We must acquire knowledge by study, and having acquired it, we must put it into practice; we must learn to limit our desires and control our emotions, and we must eliminate the lower personality, and identify ourselves as the self behind. We must realize the God within us before we can attain the 'peace of God which passeth all understanding'."

In closing these thoughts on peace I feel that the only way in which we can obtain inward peace at the human level is to be constantly on the alert so that all our Thoughts, Desires, and Actions are directed to the highest of which we are capable at the moment. Anything less is the true sin. It is retrogression; not evolution.

"My utmost for the highest."

# Books, in Brief

Abridgments by Bertha Williams

*(Since the purification and discipline of the physical, mental, and emotional bodies constitute a requirement of all yoga, we offer one chapter from an invaluable treatise on physical training. The author's entire endeavor is to delineate a natural method whereby the body can become free of constriction, responsive to the mind—a clear channel for the spiritual Life.)*

## (II.) POWER THROUGH REPOSE, by Annie Payson Call

### Chapter X: Nature's Teaching

We all believe we look to Nature . . . and it is a surprise to find how mistaken we are. The time would not be wasted if we . . . would take fifteen minutes every day simply to think of Nature and her methods of working. . . .

Try to realize the quiet power of all natural growth and movement, from a blade of grass, through a tree, a forest of trees, the entire vegetable growth on earth. . . . No words can bring so full a realization of the quiet power in the progress of Nature as will the simple process of following the growth of a tree in imagination from the working of its sap in the root up to the tips of the leaves, the blossoms and the fruit. . . . Let your imagination picture so vividly all natural movements, little by little, that you seem to be really at one with each and all. Study the orderly working of your own bodily functions; and having this clearly in mind, notice where you . . . are disobeying Nature's laws.

Nature shows us constantly that at the back of every action there should be a great repose. This holds good from the minutest growth to the most powerful tornado. It should be so with us not only in the simple daily duties but in all things up to the most intense activity possible to man. . . .

How can we expect repose of mind when we have not even repose of muscle? When the most external of the machine is not at our command, surely the spirit that animates the whole cannot find its highest plane of action. . . .

Think of Nature's resting times and see how painful would be the result of a digression. Our side of the earth never turns suddenly toward the sun at night, giving us flashes of day in the darkness. . . . The flowers that close at night do not half close, folding some petals and letting others stay wide open. . . . The less

we allow ourselves to be controlled by Nature's laws, the more we ignore their wonderful beauty. . . .

Think of the perfect power for rest in all animals. Lift a cat when she is quiet, and see how perfectly relaxed she is in every muscle. . . .

Watch a healthy baby sleeping; lift its arm, its leg, or its head carefully, and you will find each perfectly relaxed and free. . . . But alas! at a very early age, useless tension begins and goes on increasing . . . prevents the perfect use of all our powers. . . .

But repose is an inmost law of our being, and the quiet of Nature is at our command much sooner than we realize, if we want it enough to work for it steadily day by day. . . . We are part of Creation, we should be moved by its laws. Let us shun everything we see to be in the way of our own best power of action in muscle, nerve, senses, mind and heart. Who knows the new perception and strength, the increased power for use that is open to us if we will but cease to be an obstruction? . . .

Freedom is obedience to law. A bridge can be built to stand only in obedience to the laws of mechanics. . . . And why is it that while recognizing and endeavoring to obey the laws of physics, of mechanics, and all other laws of Nature, in his work in the world, he [man] so generally defies the same laws in their application to his own being? . . .

The law which perhaps appeals to us most strongly when trying to identify ourselves with Nature is the law of rhythm. . . . One hair's variation in the rhythm of the universe would bring destruction, and yet we little individual microcosms are knocking ourselves into chronic states of chaos . . . it is only because Nature tenderly holds to some parts of us and keeps them in the rhythm that we do not hurl our-

selves to pieces. *This law of rhythm—or of equilibrium in motion and in rest—is the end, aim and effect of all true physical training.* . . .

But the body, after all, is merely a servant; and however perfect its training may have been, if the man, the master, puts his natural power to mean or low uses, sooner or later the power will be lost. . . . so akin are the laws of Nature and spirit, both must be obeyed; and to rise to our greatest power means always to rise to our greatest power for use. "A man's life is God's love for the use for which he was made."

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(The other chapters of the book cover:

- I. The Guidance of the Body
- II. Perversions in the Guidance of the Body

- III. Rest in Sleep
- IV. Other Forms of Rest
- V. The Use of the Brain
- VI. The Brain in its Direction of the Body
- VII. The Direction of the Body in Locomotion
- VIII. Nervous Strain in Pain and Sickness
- IX. Nervous Strain in the Emotions
- XI. The Child As An Ideal
- XII. Training for Rest
- XIII. Training for Motion
- XIV. Mind Training
- XV. Artistic Considerations
- XVI. Tests
- XVII. The Rational Care of Self
- XVIII. Our Relations With Others
- XIX. The Use of the Will
- XX. Summing Up)

## Theosophy in Action

(Concluded from page 267)

is true in our smaller cycle. Theosophy which will not test within the cosmos of a man is no Theosophy at all, and by every warrant in the ancient tradition we are authorized to cast it out.

Thus we have in Theosophy three obligations—three because we are three-fold, compounded of spirit, soul and lower self—and no Theosophist can be complete without using all three: the field, the aim, and the test. Neglecting any, he is less than a Theosophist, however fine he may be in every other regard. It is not a question of how high he stands. Our question is of balance and even development which alone can give us steadiness. Are we going then to make a Theosophical Society out of individuals who are, each of them, less than Theosophists? People try quite gravely to do this. They say, "I will devote myself to Brotherhood and to development of powers and leave comparative study to intellectual people"; or "I will devote myself to Brotherhood and comparative religion and leave tests to those more daring than I"; or some, most foolhardy of all who say, "My interest is in study and latent powers. I shall leave sentimental considerations of Brotherhood to those who like them."

The means to Theosophical progress cannot be so delegated. Lacking Brotherhood the student cannot go beyond the Eye Doctrine. Lacking comparative study he will starve for the fragments of truth needed to evoke the powers of his soul. Lacking the third means of personal test he will have to rely upon the reputed vision of some other. He will read of hierarchies and logoi and great time cycles as if they mattered in themselves, or as if salvation lay through them instead of through his Divine Self. To such a one, "As above, so below," might as well never have been written.

The health of The Theosophical Society and its efficiency in the tremendous task that it has essayed will be the measure of its even development along these three lines, not development in the aggregate but development in each individual. Neither the altitude of its thought nor the magnitude of its operations will matter so much. The Lords of Life can endow us with high thought if that would serve, and we only need to cheapen our method to get magnitude. Neither will serve. Adherence to the long tested balance of our three objects has served before and will again.

# The Attraction of The Secret Doctrine--II

JOSEPHINE RANSOM

**L**ISTEN ye sons of earth to your Instructors—the Sons of the Fire.” H. P. B. describes who are the Sons and who are the Instructors. Here are presented two very attractive main themes in all that follows. First, the position of the Wise Teachers in relation to their pupils. Wherever we turn we find Teachers and Disciples. God trains His spiritual children, Sons, to occupy in their turn posts of increasing responsibility. Second, we have the intimation of that careful analysis of man's whole and complicated nature which is so characteristic of all esoteric teaching. Man is three-fold personally and cultivated his primitive personal qualities on the Moon. He is also three-fold spiritually—a triple fire, or flame, guarded and guided to conjoin with the personal to make of him a complete entity possessed in embryo of “Cosmopsychic Powers.” Through these qualities working in the intricacies of space and time man comes to be aware of all about him for “each entity must have won for itself the right of becoming divine, through self-experience,” a right that belongs even to the tiniest atom of star-dust.

Fohat is the force behind all that goes on, for Fohat endues all things with eternal ideation. Fohat, says H. P. B., is of the nature of the “One Life,” and in the Manifested One—the Universal Mind wherein abides all ideation—resembles a living Force created by Will, God's Will in Action. Acting upon manifested Substance, the “Mother,” or abstract Ideal Matter, the root of nature, Fohat “touches” that Matter into centers of energy, thus setting in motion the law of Cosmic Evolution. Fohat leads and guides, and motion thrills through every slumbering atom, and Spirit and Matter blend and rotate, forms mingle and separate, the “play” of Life whirls and dances.

Upon that wondrous combination, making a cosmic stage, Divine Thought plays; representing the hosts of the Creative Energies transcendental binding unity is Fohat. In this aspect of Unifier, Fohat is Divine Love—such unity is the one fundamental Law in Occult Science.

We are thus instructed that there are three aspects of Fohat—Will, Ideation or Wisdom, Activity or Love. Fohat, then, acts upon all being—cosmic, human and terrestrial. Cosmically, Fohat is the constructive power that in all things carried out the plan in Nature's

Mind; it is Solar energy, an electric fluid, the animal soul of Nature, for electricity is Life; Fohat as Universal Motion is behind all manifestation—as light, heat, sound, adhesion (cohesion, magnetism), etc. Fohat is in man his supreme Will-to-be, the Kundalini of his personal structure.

Five times from within outwards, Fohat organizes planes of consciousness, and then draws round them two lower planes, the astral and physical. On each plane are the August Hosts who are the guardians of the truths of life, which they keep unblemished while evolution proceeds. They cherish the past; they keep sacred the future. They hold posts covering vast areas of Nature. Occult schools among men know of this work and prepare through long discipline and trial to share such responsibility. Closest about the Heart of Things are the seven Dhyân Chohans, the supreme “Sons.” They share God's mysteries and work collectively with Fohat. In them are our “principles” rooted.

Four special Regents take charge of the direction of Fohat in accordance with cosmic karma. They assist Fohat in building worlds “in the likeness of the older Wheels.” They are protectors, ensuring justice during the turning of the larger and smaller “wheels.”

Four Recorders they are, writing up the future; thus out of the present experiences tracing the freedoms and limitations of ages to be, even the boundary of a future Ring-Pass Not of Consciousness.

Then pass long ages, says H. P. B. Spirit has “fallen” into matter, passing through every cycle of enfoldment and culminating so far in its highest point on earth in man. Struggle has marked every step of the way—karma, the past and the future, is the constant companion of every pilgrim. Always Fohat is at work aggregating and scattering according to Law; “Wars,” conflicts, mark all changes, but at last, for us, events settle into a “chain of spheres.” As these become in turn ready for human use, the stream of humanity pauses upon each sphere to garner experience. The elders help the younger to win their way; therefore are there Hierarchies of the Wise helping mankind to organize their “principles” into a co-operative whole—when they are ready for refinement and subsequent perfecting.

# Successful Service Series

## XXIV. The Mailing List

E. NORMAN PEARSON

THE mailing list almost belongs to the "unseen worlds!"—It forms no part of the Lodge furnishings and is never paraded in front of admiring members. In fact its very existence is sometimes almost unknown save to those few hardy souls who rally 'round to help when a mailing must go forth.—Yet it is one of the most valuable workers that any Lodge can possibly have.

Direct mail advertising is recognized as one of the most valuable methods of publicity. The person who comes to one Theosophical lecture is a good prospect for attendance at another. The person who borrows a book from the Theosophical Library may well attend a lecture. These names and addresses should be secured if at all possible.

But, for good results, system is necessary. The mailing list should be in charge of one person, that person logically being the Publicity Agent or someone appointed by him. It should be carefully and systematically kept. A card system is recommended, kept in a file box. The box will insure the names being kept in order, and cards may be added to or taken from the box as required.

At least three sections will be needed:

- (a). Members.
- (b). Those attending public study classes.
- (c). People known to be interested.

List (a) will of course be used for contact with the members of the Lodge and, except for formal business meetings, would naturally include any national members in the vicinity. For most social events and certain meetings to which "members and friends" are invited (which, incidentally, should not be overlooked, for they are a very practical and valuable aid to bringing new members into the lodge) lists (a) and (b) would both be used. For public lectures and public lodge programs generally to which the public is invited, all three lists would be put into action.

To build the mailing list (c), no doubt the public meeting is the most prolific source from which to obtain names, and the chairman should

always include a brief request for such names so that future announcements can be mailed. However, such request should always be accompanied by proper provision for accepting names from those wishing to leave them. And here a valuable suggestion might be interpolated. Every Lodge when holding a public meeting should have an "INFORMATION" table, properly cared for and to which people may go to ask questions about the Lodge and its work. On this table might well be placed some copies of the free publicity pamphlet "The Theosophical Society" and the booklet "You are Invited"; also some neatly printed cards could be in evidence requesting names for the mailing list and providing a place for the name and address to be written. Such provision will result in many an inquiry and many a name on the mailing list which would be lacking were there not a definite place for the inquirer to go. Also it gives a touch of ordered procedure to the transactions themselves which produce a good impression on the new-comer.

The mailing list must be kept up to date. When mail is returned because of inability to make delivery, the name should be promptly removed from the list. After a number of years it may become necessary to revise the whole list by writing to each name and asking if they desire continuation of mailings. However, if this is done, return envelope or post card, prepaid, should be used.

Some Lodges have experimented with lists of names of doctors, lawyers, teachers, etc., taken from the city or telephone directory. Others have secured lists which may be obtained commercially from directory publishers. Perhaps a small percentage of such experimental mailing could well be tried out with each mailing, varying from time to time.

Someone humorously wrote: "Publicity is the art of making people think they've longed all their life for something they never heard of before." In Theosophy we often do that! A good mailing list will help the process wonderfully.

# From the National President's Correspondence

TO THE THEOSOPHICAL SOCIETY IN \_\_\_\_\_

DEAR FRIENDS:

Thank you for your letter of the 20th. Your appreciation is helpful and encouraging to us all.

It is true that we work only to be helpful and in encouragement of the work wherever it is being done, but whether it proves effective as we intend and hope depends more upon the reception than upon the giving. If, therefore, you have found us cooperative and our work appreciated, these are due more to the reception by those to whom our offerings are made than to those who offer them.

I congratulate the Lodge upon its own work and efforts to make our plans and our work effective in the cause of Theosophy.

Yours most cordially,

SIDNEY A. COOK,  
*National President*

## As to Practical Problems

Do you not think that if we are to approach the heads of governments about the peace, our suggestions should convey ideas that are somewhere near attainment? Surely we know that no matter what we might say, the heads of government are not going to send the inexperienced to deal with the tremendous problems of the peace. It is fine for us to keep alive in the public mind splendid ideals, but when we approach the practical problems our suggestions must be such as to be in accord with the next step that must be taken toward the ideal. Otherwise those suggestions can get no consideration and naturally fall into the category of the theoretical and the visionary, and are so received, thus harming rather than helping toward the acceptance of Theosophical ideas.

To know Theosophy and the great end to be attained is not in itself enough for entry into the world of practical problems. To do that we must know the problems in all their complexities as do those who have to meet

them. That is why, in my judgment, we must make Theosophy better known so that through the processes of democracy it may reach the minds and hearts of the people who are leading the world, that they in their handling of affairs may be guided by the ideals we have the power to disseminate. We cannot undertake their work and tell them what to do about matters in which they are infinitely better informed. We can only strike great keynotes and send forth great ideals and principles that more and more of the world and its leaders may be led to follow them.

S. A. C.

TO A MEMBER

DEAR \_\_\_\_\_:

Thanks for appreciation for some of the things I write. I am not sure that I am always right but at least I try to present a balancing point of view. To me it seems to be of the utmost importance that we should avoid the tendency to call everything Theosophy merely because it is well intentioned. There are always the important questions, "Would it help our work just remotely only?" and "Would the same effort be more immediately effective if it were expended otherwise?" There is the risk, which some accentuate, that something good may be delayed, but on the other side there is the risk that something detrimental may get a strong start. The latter is the greater risk, for that which is not sound can make great headway and do infinite damage in a short time. That which is right and true cannot be smothered; it will persist and eventually it will win. We can but delay a little and that delay cannot be as damaging as traveling a harmful course. It is right, I think, to be cautious, even though some call it the killing of enthusiasm. If anything really sound is behind the enthusiasm, it will not die; the test of patience and time is good, not bad.

Very cordially yours,

SIDNEY A. COOK,  
*National President*

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"The peace for which so many are finely striving is unattainable save through positive friendship."

—G. S. A.

# Theosophy in the Field

**COVINGTON LODGE**, under the leadership of Miss Jonette Helms as Chairman of the Program Committee, has acquired a study course outline on "Our Solar System." Miss Helms also conducts, twice monthly, a study class for enquirers, including members and non-members.

**DETROIT LODGE** continues with its graded study classes which progress from "Elementary Theosophy" through "Studies in *The Secret Doctrine*." There is also an afternoon study group, as well as the Round Table for Children.

The Lodge recently heard Miss Joy Mills in a series of three lectures and an inspirational talk to members.

To new equipment and furniture the Lodge has lately added an attractive platform and lecturn.

**FREEDOM LODGE**, Los Angeles, now just one year old, is the recent recipient of a Theosophical library of about 250 books given through her daughter by a member who desired that her library should aid a young lodge. Other and older lodges in the area have supplemented the library and lent furniture. Mr. William Ross, formerly of New York, now of Long Beach, is conducting a series of *Secret Doctrine* classes.

**LONG BEACH LODGE** is at present studying the subject of the Seven Rays. At each meeting are selected two students who will present some special field of information.

On the first Wednesday of each month the Lodge serves a vegetarian dinner, primarily to interest the public in vegetarianism. Each such occasion is followed by a suitable lecture on Theosophy, often by Bishop Charles Hampton.

**MILWAUKEE LODGE** opened its 1944-45 season with two lectures by Dr. José B. Acuña. The members welcomed Dr. Acuña with a luncheon in the Annie Besant Room at the Ambrosia House. The two inspiring lectures

were entitled "The Purpose of Human Life" and "Democracy in the Scheme of Things." Both lectures were well attended, and one of the enthusiastic listeners was Mr. Fred R. Zimmerman, Secretary of State of Wisconsin.

**NEW YORK LODGE** opened its regular fall and winter season on Sunday afternoon, October 8, with a public lecture by Mr. Claude Bragdon, who was welcomed by a capacity audience—as was Mr. James S. Perkins in his public lecture on October 15. The work of Mr. Perkins was continued in a second public lecture and a talk to members, and was given extra attraction by the presence of Mrs. Katharine Perkins, the Vice-President's charming helpmate.

On Sunday, October 22 Miss Signe Toksvig addressed a large audience on the subject of "Swedenborg." On October 29, Mr. Fritz Kunz spoke to a crowded house, and on November 5, Mr. Louis James gave a beautifully illustrated talk on "Symbolism in Chinese Art." On November 12, the subject was "Man—Whence How and Whither," presented by Mrs. Emily B. Sellon.

**PITTSBURGH LODGE** has an active program.

At a members' meeting, September 7, Mr. C. R. McDermott gave a talk on "The Occult Side of Meditation." Further meetings took material from *The Inner Life* and *Thought Power*.

The first public meeting on September 17 staged an exciting question and answer bee.

Added to the usual public lectures, the month of October offered a fine program in which Dr. Dorothy Rood and Mr. George Wolfe presented situations that we meet in everyday life, and took turns in telling how these situations could be successfully handled by applying Theosophical concepts to them. Other interesting features have included a book review and a one act play.

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I invoke my higher self that I may reflect in my outward life that inward PEACE which is the fruit of true knowledge, sincere brotherly love, and steadfast devotion to the attainment of the Highest of which I am capable.

Peace is the outward and visible sign of wisdom. Where peace is not, wisdom is less, where peace is, there wisdom has taken the place of ignorance.

G. S. A., You.

# Theosophical News and Notes

## Theosophical Rehabilitation

During the last Convention of the English Section held in London in May, representatives of twelve other European Sections were present and the problem of rehabilitation and the renewal of the work of the European Federation were analyzed.

"The World Fund for the rehabilitation of work in devastated Sections was discussed, and the fact that the Federation was to act as representative of the President in Europe. The Federation had by then raised \$3,000 for the Fund and \$1,000 had been allocated for emergency work, so as to be in readiness for any urgent call. The funds of the Federation are in better condition than hitherto: *Theosophy in Action*, thanks to the kindness of its friends, is paying its own way, and there are only the office rent and expenses to meet.

"The London Office at 50, Gloucester Place, London, W. 1, is to be used as a central bureau for information and for reporting to (a) the President; (b) the General Secretary, who will be on the Continent, for the time being occupied officially in war work, but who will keep in close touch with our activities; (c) members of the Executive Committee in various parts of Europe. It will also receive the appeals of individuals or Sections who may write to this or that official: except in emergencies, all these will be forwarded to London, for coordinated action. A volunteer staff is already working in this office and this will be supplemented as necessary. Mrs. Adelaide Gardner is in charge as Assistant General Secretary and Mr. Ivan Hawliczek is Assistant Treasurer.

"It is planned that in each country as it is freed, and communication established, a representative shall be appointed by the President to act until an election can be held. In most cases this will obviously be the previous General Secretary, elected before the war, but an appointment by the President will confirm the position, or meet the situation in case of death or other change. Once a Presidential Agent is appointed, the Section will be asked to work as before, arranging for a temporary Executive Committee, restoring its membership files, securing Headquarters accommodations, etc. In all this the Federation will assist to the best of its ability. As soon as a representative membership list is ready, an election should be held

in the usual fashion and according to the rules of each Section."

## Day of Compassion

*The Theosophical Year Book, 1942*, lists four "Great Theosophical Days." Three of these are well known to our members; of the fourth we quote:

DAY OF COMPASSION, December 19: This day has been instituted for definite remembrance of Compassion as the most urgent need of Theosophists throughout the world. On 19th December 1882 the Founders of The Theosophical Society, H. P. Blavatsky and H. S. Olcott, settled down to Adyar to make it their headquarters. The residents of Adyar have chosen December 19 for the annual quiet recollection on Compassion and for sending it forth in blessing.

## News from Adyar

Those who remember Dr. and Mrs. J. H. Cousins will be sorry to learn that Mrs. Cousins has for some time been suffering from a fracture due to a fall. Dr. and Mrs. Cousins have been writing their duography, *We Two Together*, and the first volume covering the period up to 1915 includes a splendid account of the Irish and English suffrage movements of forty years ago written by Mrs. Cousins, and of the Irish Literary Revival, by the doctor. In a later volume it is hoped that Mrs. Cousins will cover the women's movement in India, of which she is probably the best living exponent.

## The Theosophical Society in Wales

Mr. Peter Freeman, long and faithful servant of The Theosophical Society in Wales, has recently relinquished the General Secretaryship which he has held since the Section was founded twenty-two years ago. Congratulations to Wales that it has had Mr. Peter Freeman. Congratulations also to the Section's new General Secretary, Miss Edith M. Thomas.

## Anniversary Gift

One of our Negro members has recently presented to the National Library in commemoration of her twenty-five years of membership in the Society, "The Negro in our History" by Carter Godwin Woodson and "Patterns of Negro Segregation" by Charles S. Johnson. The Society accepts these books with appreciation and congratulations to our thoughtful member.

## Olcott Sundays Resumed

At the National Headquarters, in Wheaton, on October 22, Mr. Sidney A. Cook, National President of The Theosophical Society in America, gave the first Olcott lecture of the 44-45 season, his subject being "The Buddha and Today."

After this inspiring message, which outlined the wonders of the Noble Eightfold Path, Miss Mary Steinmann of Chicago contributed a much enjoyed musical program.

## Jubilee Anniversary Honors

Mr. Laurits Rusten of Minneapolis joined The Theosophical Society on December 7, 1894.

*All honor to this good and faithful member!*

## For the Blind

Theosophical pamphlets such as "What Theosophy Is," "Theosophy and Christianity," "Concerning Prayer," and "Bible Interpretation" are now obtainable in Braille, thanks to The Theosophical Book Association for the Blind.

At a September meeting of the Besant (Hollywood) Lodge, there was conducted a Braille Round Table, Mr. and Mrs. Roy Snyder and Mr. Fred Hart giving fine expression to the methods and work of this Association, which is a department of The Theosophical Society in America.

Hundreds of regular readers and students benefit by this generous endeavor, and contributions of money and effort are gratefully welcomed.

## A Letter to London

DEAR \_\_\_\_\_:

I acknowledge your letter of October 2nd and appreciate your point of view relative to our publication of "Bequest of Pavlov." You are aware, I am sure, that nowhere is there greater recognition of the evils of vivisection than among members of The Theosophical Society, thousands of whom are vegetarians and refuse to wear furs because of their unwillingness to participate in or contribute to the world of pain.

I think, however, that this should not cause us to withhold recognition of a statement of principles or any words of wisdom merely because they are expressed by someone with a different view. Most Theosophists do not approve of the vivisection work of Pavlov but I

think we are not wrong to recognize the value of his counsel—patience, modesty, thoroughness and sacrifice—in the search for truth in any field.

The statement that we published in our magazine in June conveys not one iota of approval of vivisection but urges youth to inculcate certain great virtues essential to all discovery.

Yours most cordially,

SIDNEY A. COOK,  
National President

## T. O. S. Needs

Right belief, right thought, right speech, right action; so the Buddhists name four steps along the Noble Eightfold Path. To be complete "down here," right belief must result in right action. Those who value the work being done through The Theosophical Order of Service are invited to contribute to the necessary funds. Any Christmas donations will be gratefully received. Address them to Miss Esther Renshaw; Krotana, Ojai, California.

## Library Cooperation

Many lodge librarians, seeking to render the fullest service to the members, are finding the National Library Catalog to be an invaluable aid. They invariably find listed in it the books their borrowers desire but cannot obtain locally and they can then refer the borrowers to the library at Olcott instead of turning them away with the disappointing statement that the book is not available. Members of the Society have the free use of books in the National Library (non-members of the Society pay an annual library fee of \$3 for that privilege.) Order the catalog from the librarian at Olcott. Price 35 cents.

## National Library Accessions

<i>The Blossom and the Fruit</i>	Mabel Collins
<i>A Book of the Beginnings</i>	Gerald Massey
<i>The Natural Genesis</i>	Gerald Massey
<i>Healing Methods Old and New</i>	Adelaide Gardner
<i>A Fleshless Diet</i>	J. L. Buttner
<i>The Life of the Ancient East</i>	James Baikie
<i>The Life Beyond Death</i>	Ramacharaka
<i>The Message of the Master</i>	The Rev. T. Bell
<i>Open the Door</i>	Wilfred Brandon
<i>The Philosophy of Physical Science</i>	Sir Arthur Eddington
<i>The Story of Anna Kingsford and Edward Maitland</i>	Edward Maitland
<i>The Way, The Truth and the Life</i>	J. H. Dewey
<i>The Least One</i>	Ruth Sawyer

### Brother by Adoption

Working with imagination, ANN ARBOR LODGE has begun to devise its gift to the work of reconstruction. We quote from a letter sent by the Lodge to Dr. Arundale:

"... At the fall meeting of The Michigan Federation . . . The Theosophical Society in Ann Arbor voted its approval of active co-operation with the rehabilitation program proposed by you. . . . Ann Arbor would like to adopt a Brother Lodge . . . we have already started a special fund for the purchase of new books and whatever other needs such a lodge might have. . . . This contribution is, of course, in addition to our participation in the Michigan Federation and the National Section programs."

A similar adoption, of like value, appears in the project under way in Birmingham, where in accordance with the Foster Parents Plan there has been "adopted" a 12 year old Maltese lad. THE BIRMINGHAM THEOSOPHICAL SOCIETY will send \$15 a month to support young Victor Savona, and the city as a whole will participate in the project.

### Joliet Lodge Resolution

Joliet Lodge "endorses and commends" by resolution what it honors as a "forward looking and progressive action of the Gary Chamber of Commerce," which recently made public declaration of the principle that the Negro race must have full advantage with its brothers, all mankind being one.

Copies of the resolution were sent to the press in Gary, Joliet and Chicago, and to THE AMERICAN THEOSOPHIST.

### Good Advertising

Continuing our comment in the interest of good presentation, we acknowledge the new and attractive format in which Milwaukee Lodge invites inquirers to its fall term Study Class. Well planned preparation combined with good work produces good results.

### Cremation and the Church

Theosophists who have read in *Old Diary Leaves* Col. Olcott's description of a first cremation ceremony will find interest in this item which appeared recently in the *Wall Street Journal*:

"Cremation has been in the lime light during the past week. The lower house of convocation, which is the equivalent of the House of Commons in the Church of England's private parliament, decided after much doctrinal argument that cremation does not conflict with the Church's doctrines."

### Lodge Histories

As has already been mentioned in an earlier number, Buffalo Lodge has recently sent to Headquarters interesting papers on its founding and early history. These will be preserved in the permanent record of the National Society.

It would be well indeed if all lodges would follow suit and file at Headquarters a carefully prepared and accurate record of their history and periodically bring it up-to-date, utilizing the memories of the old members and the early records of the lodge to recall foundations truly laid, sacrifices not made in vain, work well done, faithfulness in service. Every lodge has interest and drama in its history. A record should be kept.

### Olcott Equipment and Furnishing Fund

In 1940 one of our members, Miss Adelaide Wadsworth, conceived the idea that a group of members might undertake certain improvements in Headquarters' facilities. Needs were pressing, and under the leadership of Miss Wadsworth, these needs were met. She solicited the aid of a number of members and the Olcott kitchen acquired a new range and a little later improved plumbing facilities.

Miss Wadsworth has recently paid another visit to Headquarters and, inspired by the great improvement in our kitchen due to the work of her previous group, has conceived the idea of meeting further needs. Therefore there has been established the Olcott Equipment and Furnishing Fund, and the first contribution is \$39.70 remaining from the previous venture. The goal is \$5,000 to replace our ancient ice chest with a modern electric refrigerator, and then carpets, chair coverings and other upholstery as soon as the lifting of war restrictions permit.

With a practised eye Miss Wadsworth surveyed our need and will present it to our members. In the meantime the fund is open and a few substantial preliminary contributions would be encouraging to its sponsor.

### Service on the Home Front

In many ways Theosophists serve. Mr. Ray W. Harden, for example, during the first world war was Boys' Counsellor at Haven Grove Childrens' Home which cared for many children of officers whose wives were in the Red Cross service. With parental permission he held classes in elementary Theosophy. He now carries on a similar work with a group of boys in Utah.

## Rehabilitation

We urge upon our members full and generous response to the need for rebuilding the work of the Society in the countries overrun by the aggressors—work to be done soon in Europe and later in the Far East. On another page in this issue appears an account of preparations already made. Substantial funds will be an absolute necessity. We who have not suffered will surely be among the most generous givers to those who have.

## Florida Interlude

Working in study classes and presenting occasional public lectures, Mr. L. W. Rogers will spend six months in Florida. It is hoped that many lodges will benefit by his work there.

## Death of Mr. Ralph Kyle

Just as we go to press we have a long distance telephone call telling of the rather unexpected death, on the afternoon of November 22, of Mr. Kyle. He had been ill for some time. Thus the Board of Directors loses a valued colleague, and the Society a devoted member.

Our deepest sympathy to Mrs. (Bonnie) Kyle, with whom his life and interests had been so truly and sweetly shared.

## Old and Loyal Member

A recent press release noted the "death" of Mrs. Nelle Richmond Eberhart, who for many years collaborated with Charles Wakefield Cadman, and wrote the lyrics for "At Dawning" and "From the Land of the Sky Blue Water." Mrs. Eberhart will be well remembered by Theosophists in Chicago, Pittsburgh, and the early Krotona.

Just thirty-seven years ago, Mr. and Mrs. Eberhart were instrumental in forming the Theosophical Group which has since been known as Pittsburgh Lodge. From this Lodge, today, have come many words of tribute, including a graceful eulogy offered by Mrs. Eberhart's sister, Mrs. Saidee Waddell.

## New Members for October, 1944

During October, applications for Membership were received from the following Lodges: Cincinnati, St. Petersburg, Besant (Seattle), Columbus, Maryland, Pittsburgh, Glendale, Buffalo, Hartford, New York, Detroit, Ojai Valley, Annie Besant (San Diego), Washington, and Oak Park.

Applications for National Membership were received from Winona, Minnesota; Chicago and Wheaton.

## Can You Be Found?

Can members in the services locate the Society in your city?

We receive many requests for lodge addresses from people, many of them our members in the services, in cities where we have active lodges. They tell us that the Society is not listed in the telephone directory. It is difficult to believe, but we have sent inquiries to some of those lodges and find that it is true that they are not listed or, in some cases, that the listing is under their branch name instead of *The Theosophical Society*. At present new telephones cannot be installed and there are problems about extra listings on telephones already in use, but the telephone directory is the first place a visitor will look to locate a lodge and every lodge ought to be listed in that book if such list can possibly be arranged.

## To-Those-Who-Mourn Club

Shipment of booklets from October 16 to November 15—

California .....	190
Canada .....	300
Maryland .....	250
Michigan .....	100
New Jersey .....	400
Ohio .....	500
Pennsylvania .....	950
Washington .....	400
6 states less than 100 each.....	240
	<hr/> 3,330

1943 (Corresponding period).....1,793

*Everyone who can be trusted to do good and conscientious work is eagerly wanted by Those who guide the destiny of mankind. Be faithful in small things and you will be made ruler over many things.*

—Talks on the Path of Occultism

## Statistics

October 16 to November 15, 1944

### European Rehabilitation Fund

Previously reported .....	\$1,581.10
To November 15 .....	75.00
	<hr/> \$1,656.10

### Deaths

Mrs. Elizabeth Turner, Rainbow Group, October 13, 1944.  
Mrs. Clara M. Knatvold, Tacoma Lodge, recently.  
Mrs. Henriette F. Miklau, Pacific Lodge, November 10, 1944.  
Mr. Ralph Kyle, Gainesville Lodge, November 22, 1944.  
Mrs. Nelle Richmond Eberhart, Pittsburgh Lodge, November 15, 1944.

### Births

To Dr. & Mrs. Frank Steiner, Cincinnati Lodge, a daughter, Audrey Moya, October 27, 1944.

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## THE OBJECTS OF THE THEOSOPHICAL SOCIETY:

- FIRST— To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or color.
- SECOND—To encourage the study of comparative religion, philosophy and science.
- THIRD— To investigate the unexplained laws of nature and the powers latent in man.

## Book Reviews

*TECHNIQUE FOR LIVING*, by James H. Smith & Natacha Rambova; Sloane and Duell, Pearce, Inc., \$1.50.

In this excellent little book, *Technique for Living*, James H. Smith and Natacha Rambova, have considered those bodies Theosophists will recognize as the Lower Triad of Septenary Man and demonstrated concisely how true balance between "physical control," "emotional stability," and "mental clarity" is imperative for a sound and healthy realization of Life. Not only do they show clearly, through a series of splendid relaxation exercises, that motion is the source of essential balance, but, also, how anybody may maintain this balance by relaxing into the current rhythms of Life. This is an idea naturally in concord with both Theosophy and modern Psychology, and it maintains the essence of common sense. Their book is truly a practical technique in living and will be found equally stimulating and inspiring by the artist, the mystic, the ruler, the scientist, the warrior, the philosopher and the magician.

—J. S. C.

*LIFE'S RIDDLE SOLVED*, by John H. Manas, *The Pythagorean Society*, \$2.50, (illustrated).

This book treats of Metempsychosis or repeated earth lives. The author sketches the Pythagorean teaching concerning the nature of the cosmos, of man and his physical and subtle bodies. He shows reincarnation to be but one aspect of the basic principle of evolution, underlying and active in all Nature. The laws governing it are recognized and expressed in organized human thought by mathematics and the sciences. The philosophical implications are not so widely known. The ancient Greeks expressed these in their myths. John Manas here interprets them in the concepts of our own day.

It is a thought-provoking book, written with clarity and sincerity. The prologue, by Manly P. Hall, is prose poetry.

—G. A. O.

*THE PROBLEM TEACHER*, by A. S. Neill, *International University Press*, New York, 1944, \$2.50.

A. S. Neill, director of "That Dreadful School" which is Summerhill in England, has in this concise volume dealt humorously and deftly with the teacher and his problems. His concern, however, has been not so much to point out the problems, but rather to indicate that it is too often the teacher himself who is the problem. Nevertheless, Mr. Neill recognizes, the real difficulty usually lies in the system which has fostered the problem teacher: "So long as there are problem schools, there will be problem teachers in them."

Proceeding from a definition of the good teacher as one who "gives out, and what he gives out is love," Mr. Neill examines that teacher's relationship to the state, the school subject, psychology, the problem of sex, religion, the perennial question of examinations, and society as a whole. He outlines what to some might seem an heretical type of teacher training program; but, as Mr. Neill states, there are two ways of looking at a class: "One is to see a group of heads, the other is to see a group of hearts."

With wit, and at times with satire, Mr. Neill indicates the fallacy in such reasoning as impels parents to send for the doctor when the child is physically ill, yet treat the child themselves when he cries or steals or has a bad temper. He concludes, "All I ask is that he (the teacher) make the effort to understand the child, to side with the child . . . I am asking the teacher to belittle symptoms and seek for root causes."

Often the Theosophical reader will wish he had carried the issues a bit farther and will undoubtedly be inclined to interpretations at variance with those presented. It is, however, a very readable book and will stimulate further thinking upon a basic educational problem—the teacher himself.

—J. M.

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Without perception, knowledge lifts man up only to cast him over the precipice of his own cupidity.

—BYRON CASSELBERRY

# Holiday Gift Suggestions

## STANDARD WORKS IN GOOD BINDINGS

Autobiography of Annie Besant.....	<i>Cloth</i>	\$3.50
Daily Meditations (Besant Quotations Compiled by E. G. Cooper).....	"	1.00
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