



THE
AMERICAN
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THEOSOPHIST

Official Organ of THE THEOSOPHICAL SOCIETY in America

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Convention

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JANUARY ★ 1944

Under the Auspices of THE THEOSOPHICAL SOCIETY ADYAR

I DEVOTE THE SPIRIT THAT IS BEING BORN WITHIN
ME TO THE SERVICE OF THE SPIRIT OF LOVE.

I IN THIS COMING YEAR I WILL DWELL IN THE
SANCTUARY OF LOVE: I WILL NOT OFFEND AGAINST THE
LAW OF LOVE.

I WILL REMEMBER THAT I HAVE NOT TO ASK LOVE
BUT TO GIVE LOVE; THAT I HAVE TO GIVE OF MY VERY
SELF TO THE WORLD.

I WILL MOLEST NONE; I WILL FORGIVE ALL. IN
RETURN, I DEMAND THAT THE SPIRIT TO BE BORN IN ME
THIS MONTH SHALL BE BELOVED OF THE BROTHERHOOD
OF SOULS AND SHALL BE RECOGNIZED AS A SOUL OF LOVE.

—*When the Sun Moves Northward*

THE AMERICAN THEOSOPHIST

OFFICIAL ORGAN OF
THE THEOSOPHICAL SOCIETY IN AMERICA

Vol. XXXII

JANUARY, 1944

No. 1

The Presidential Address

To the 68th Annual International Convention at Adyar (*Condensed*)

DR. GEORGE S. ARUNDALE

DEAR FELLOW-MEMBERS in our great nucleus of Universal Brotherhood:

The night of a great darkness is passing and the dawning is at hand of a wondrous Light. Thanks be to the mighty Inner Government of the world which is giving us the Victory! Now, therefore, is the time for Theosophists the world over to strive to their utmost to insure that the Victory shall be a real and world-wide Victory, that everywhere tyranny shall cease to triumph over Right, injustice over Justice, slavery over Freedom, wealth over poverty.

There is no collective policy to be followed in the efforts we may thus make—our three Objects constitute the only collective policy to which each one of us has subscribed on joining the Society . . . But every Theosophist is called to be a vigilant guardian, in the place his Karma and the Will of his Elders have assigned to him, of all that Brotherhood means: including the Victory of Reverence over irreverence, of Compassion over cruelty, of Goodwill over ill will, of Culture and Refinement over ignorance, of Beauty over ugliness . . . of the right of each to live to his fullest measure, both for self-growth and to the greater happiness of the community in which he lives and which he is in duty bound to serve.

Throughout these times of darkness our nucleus has never ceased to glow, even where, as in the Axis-poisoned countries, its outer forms may have been destroyed and its members forbidden to offer open sacrifice on the Altar of Brotherhood. In every land our stricken fellow-members have justified their consecration to the Power of Theosophy and of The Theosophical Society by a steadfast adherence to the spirit of both in the midst of the most testing adversity . . . I have no hesi-

tation in saying, from reports I regularly receive, that the world-wide war has everywhere had the effect of stimulating our members to increasingly joyous service in the cause of Theosophy and The Theosophical Society, knowing full well that the Movement which embodies them both must reign undisputedly throughout the world ere war and cruelty and misery can become evils of the past, freeing all God's creatures upon earth for Happiness and Peace. . .

The Theosophical Society has a twofold duty in the present world conditions—first, to range itself on the side of the United Nations against those who would kill all movement towards Universal Brotherhood; second, to make as universal and as helpful to the world as possible that nucleus of Universal Brotherhood which it exists to establish, excluding none who, desiring membership, sincerely endorse its three Objects.

Ought the Society, as such, to have ranged itself officially on the side of the United Nations from the very beginning of the war? . . .

In so grave an emergency ought I to have taken the risk of presidentially seeking to commit the Society to the Allied Cause, trampling under foot all weight of the existing Constitution and Rules and Regulations? I think not. I think no precedent for such a commitment should ever be established, for it would be the thin end of a most dangerous wedge whereby the Society might at any time become torn into factions as the result of claims being made by more or less responsible groups of individuals, or by individuals themselves, that the First Object, or either of the other two, must needs imply this, that, or the other commitment of the whole Society to this, that, or the other prescription allegedly for the common good . . .

And I continue to say this in the very midst of the terrible division of all the world into opposing camps of darkness and of Light when there can be no doubt whatever as to the camp to which the Society must naturally belong even though, let it be noted, a Universal Brotherhood must include the darkness as well as the Light . . . Is not this spontaneous and overwhelming loyalty of our members to the cause of Light far more powerful and unmistakable than could ever be the most uncompromising official announcement?

I hold that essential to our universality is the rigid avoidance of commitment to aught save the three great Objects of the Society as they are today or as they shall be in the future, each member being left free to interpret these Objects as he may best understand his duty to himself and to others in the spirit of one who believes in Brotherhood and seeks to practise it . . .

Of course our general work must go on as usual. I am no believer in any ruthless abolition of our present machinery. Indeed must we improve it, but the time has not come to scrap it . . .

But my own contribution to the beginning of the new era on the threshold of which we surely are is especially to urge the selection and careful training of Bands of Workers dedicated to the presentation to the outer world, in terms of their essential Simplicities, of those Truths of the Science of Theosophy to which the general public—chastened by the world-wide war—is most likely to be receptive . . .

We must take our Theosophy in its simplest and most convincing terms to all and sundry, to each *where he is* whatever be his outlook. We must take our Theosophy to him in garbs most likely to appeal to him, to meet his needs and to give him comfort as he emerges from the terrible darkness of suffering which in the case of such vast numbers will leave them desperate and despairing.

We shall need groups of workers who will deeply understand this suffering and who will be equipped to offer Theosophy as a veritable healing balm and renewer of hope. Just as we need trained nurses to help to heal disease, so shall we more than ever need trained Theosophists to help to heal the wounds of suffering and despair.

It does not matter whether these workers are young or old so long as they are young in heart, so long as they can give their Theosophy

from the heart far more than from the head . . . It is from the heart that must issue forth fresh streams of fructifying life to make the old world young and new and to establish a new Order of Living . . .

Will the great Peace be the beginning of the achievement of all this? It is impossible to say, and there are many who doubt. But our Bands of Workers must make the beginning whatever the Peace brings forth. They must be heralds of the New Age, leading the New World back to those age-old Simplicities whence mind-ridden the old world has strayed, but to which, heart-, mind-, and will-inspired the New World shall return.

So to achieve, these Bands of Workers must take strongly to heart Psalm 127 in the *Old Testament*:

Except the Lord build the house, they labor in vain that build it; except the Lord keep the city, the watchman waketh but in vain.

It is in the spirit of the Lord that the foundations of the New World must be laid . . . That means the spirit of consecration and dedication and the most eager endeavor to discover God's Plan for His world.

It is truly said in *At the Feet of the Master*:

For God has a plan and that plan is evolution. When once a man has seen that and really knows it, he cannot help working for it and making himself one with it because it is so glorious, so beautiful.

In any case there is no time to be lost for the achievement of a far closer contact between the outer world and Theosophy and The Theosophical Society even than that effected by the substantial results so far accomplished. The New World must have its foundation in those Simplicities of Theosophy which carry most immediate conviction. What then are the Simplicities which should be singled out and in every way popularized?

I am quite sure that there can be no hard and fast statement regarding such Simplicities. There can be no Code of Simplicities, for different Simplicities will appeal to different localities and types of people . . . But it is a *sine qua non* that every member of such Bands of Workers shall not only be busy about discovering his own Simplicities for himself but shall strive to order his life in accordance with them so that he tries to become a living example of the power of Simplicity to make life happy and purposeful . . .

We must not expect our Simplicities—Miracles though they may be—to effect miracles. We must not expect the Eternal Wisdom as expressed in the beautiful exhortations to right

and brotherly living, set forth in the Holy Scriptures and elsewhere, to be accepted by the people as a whole in all parts of the world. They will remain almost as deaf to them in the New World as they have been deaf to them in the old world. But I feel we may expect every member of our Bands of Workers, as a Theosophist, both to accept them and to live them as faithfully as he can . . . and the time will some day come when Theosophists and their messengers will be heard for their unswerving practice and earnest preaching of those Simplicities of Truth, an increasing active homage to which will some day hasten the world to its salvation . . .

Theosophy as the Science of the Heart, with its appropriate Simplicities, is the Theosophy we must primarily give to the New Young World. In other words, Theosophy must be presented to the New Young World in terms of Love, for Love is the foundation of Life and a veritable Guardian Angel of Youth.

We must show the New World how Theosophy demonstrates the reality of Love, the nature of Love, the supremacy of Love as the guiding and dominating force in all living . . .

I myself would stress one fundamental and supreme Simplicity—the Simplicity of Love, in which I would include the Simplicity of Unity—what after all is the difference between the two? And I might even take Unity a step further and call it Identity. Attendant on this Simplicity I would designate three other Simplicities—Simplicities which are the Simplicity of Love at Work. The first of these is the Simplicity of Growth, the second the Simplicity of Suffering, the third the Simplicity of Death: three in one and all three one in the Simplicity of Love.

Each is a Miracle. Each performs miracles. And yet is each a Simplicity which we shall only discover to be such as we gaze upon it simply and clearly, emerging from the fog which so clouds our understanding and perception.

The Miracle of Love is the Life we see around us and of which we form part.

The Miracle of Growth is the eternal Youth towards which all Life is moving.

The Miracle of Suffering is Understanding.

The Miracle of Death is Rest and Change.

Theosophy reveals these four Simplicities from one point of view as Miracles but from another point of view as everyday beneficent events occurring to each and all of us as part

and parcel of our being. But they are surely Miracles, because they are so wonderful and so marvellous, so true and so full of Blessing. And the greatest of them all is Love.

I am most eager that Theosophy shall be drawn very near to the hearts of all of us as we become reborn into the New World, so as to reveal in the simplest and yet most exact terms what Love really is—not only Compassion and Tenderness but no less Power and Wisdom; not only the Love of the lover but the Love of mother and father, husband and wife, teacher and friend, of all for each and each for all.

Not only the Society but each one of us is a nucleus of the Universal Brotherhood. And is not this the same as saying a nucleus of the Universal Love?

The Mystery of Love has become degraded in these times and is too often regarded as of no account, as mere spongy sentimentality, thus giving entry into our lives of all those forces which are Love's opposites.

Where Love is golden with purity, there is the Miracle of Sex with its Holy Mysteries duly revered and worshipped. But where there is only tinsel, no real Love, only its caricature, there is sordid selfishness and rapacious bestiality. In the world today the degradation of the creative spirit, especially in many western lands, poisons the whole atmosphere of living and utterly demoralizes the young womanhood which should be the hope of the world. Indeed has civilization fallen low so that it hardly deserves the name at all, for what can its achievements be to offset defacement of one of God's most sacred Mysteries? No wonder war. No wonder cruelty. No wonder unimaginable atrocities. This is the Karma we must reap for our pollution of sex.

Theosophy in crystal-clear directness must unveil Love in all its noble splendor (for the powers of Love are splendid indeed), in all its Law (for Law is the servant of Love), in all its Universality (for where Life is, and Life is everywhere, there is Love).

Indeed, what else is Theosophy in its ultimates and in their unfoldment but the Science of Love, or I might well say the Science of Beauty? What else than Love at work loving, the Flower of Beauty unfolding, are Reincarnation and Karma, the planes of consciousness, the conception of a Spiritual Hierarchy, all the details of the evolutionary process, and all the rest of our Theosophy, however abstrusely set forth in our most classic literature? *

(Continued on page 16)

THE AMERICAN THEOSOPHIST

Published monthly by

THE THEOSOPHICAL SOCIETY
IN AMERICA

National President.....SIDNEY A. COOK
National Secretary.....ANN WERTH
Publication Office, Olcott, Wheaton, Illinois
Editorial Office, Olcott, Wheaton, Illinois
Subscription Price.....\$1.00 a Year
Foreign Subscriptions.....\$1.25

Entered as second-class matter at the post office at Wheaton, Illinois, under the Act of March 8, 1879.

Acceptance for mailing at special rate of postage provided for in Section 412, Act of February 28, 1925, authorized December 13, 1927.

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

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

Karmic Responsibility

In a Federation bulletin there appeared a statement of a member's conclusions resulting from a discussion of the subject, "Karma." The conclusions were twofold: firstly, that for any karma coming to an individual he is himself solely responsible, and secondly, that an individual can be responsible only for his own karma. Without elaboration, this dual statement carries some danger of misapplication for, as it stands, it conveys the idea that no matter what an individual does that affects other people, no matter what harm or suffering it brings to them, they are solely responsible and not he himself.

No such liberal interpretation may be taken. We may not assume that karma is no longer being created. By our every action we create karma and if that action is taken in relation to some other person, then he may have to share in that karma. Collective and national karma is not only being worked out in the present but is being created in the present and the whole scheme and plan of life, which Theosophy unfolds to its students, is intended to lead mankind not only to the acceptance of karma created in the past but to originate kindlier karma for the future. If we make any decision or take

any action that affects the life of another, we cannot assume that that effect is the final working out of the related karma of those concerned. It may very well be the creation of karma for the future, and that is where the all important element of motive comes in to make that karma light or heavy, freeing or binding, happy or grievous. Certainly we cannot ever bear the other person's karma but we have to bear our own for any part we take in creating his. Our own may be but a sharing of a joint or collective karma that others have to bear with us because of our participation in its origin.

We cannot subscribe to the thesis that in our relationships with others all we can do is to move their existing karma into the present instead of leaving it for fulfillment in the future.

The Dual Case of the Vegetarian

Vegetarianism from the Theosophical point of view is not a subject about which to be dogmatic, for Theosophists do not believe in being dogmatic about anything. They do, however, generally believe in certain principles and constantly place them before the public for the public to decide whether they too should believe in them or adopt them. Vegetarianism is based on such a principle but it is not prescribed for Theosophists by any authority in or out of the Society. Members of The Theosophical Society who have adopted vegetarianism have done so only from the authority of their own conscience and as a practical interpretation of what they believe. Those who do not believe in the principles underlying vegetarianism certainly can not be expected to put them into practice. Belief and understanding must come first. Those who do believe in and understand the principles but who for practical reasons of their daily lives cannot put them into practice, make their own decisions and are not condemned in the least degree for such decisions, for which they alone are responsible. But The Theosophical Society will continue to treat vegetarianism as one interpretation of the practice of the law of brotherhood and it will not be deterred by those who, in defense of their failure to adopt non-vegetarian practices, endeavor to explain how this or that Theosophical authority (so called) supports them in their failure.

Dr. Arundale in referring to an inquiry by a young lady as to whether she should smoke and eat meat and take alcohol, pointed out to her that she must make her own choice and if these

practices were necessary to congenial contacts with people to whom she wished to present Theosophy, then she might perhaps consider the presentation more important than the personal adherence to the principle. The important point was that *she* must make the decision and weigh the importance of a strict personal adherence to principle against a departure for the sake of good work. There still remains of course the question as to whether the *good work* could not be done without the departure from principle; and there is always the further question as to whether one can really present the great principle of brotherhood and at the same time not uphold it in these matters of simple, personal self-denial. Again, it is for each one individually to make that choice and neither The Theosophical Society nor any of its officers or members have a right to treat one who makes one decision differently from one who makes the other.

There are at least two sound foundations for vegetarianism. The first is that flesh food does coarsen the human body. The fact is beyond dispute. Food affects the body. Any one of epicurean sensibilities can tell corn-fed beef from range-fed; whether certain game birds have been consuming fish, or whether chickens have been in the parsley bed. Turtles caught far out in the ocean are taken to shore and fed a special diet to improve their flavor before marketing. Human bodies too must have their "flavor" indicative of the nature of their feeding. Furthermore, science now recognizes more and more that man is a wholeness—that his physical being and his emotional and thought life are intimately wrapped up together, inter-related and affecting one another. Highest aspirations do not naturally belong with coarsened flesh fed and flavored physical bodies. So much for the practical, scientific side of the argument for vegetarianism.

There is next the appeal of brotherhood derived from the recognition that all life is one. The life of another is not ours to destroy. The law of the jungle or of the brute should no longer be the law of humankind. We cannot wage war on life without waging war upon ourselves and so long as war is a part of our nature, expressed in destructiveness of living creatures, so will war and its destruction come upon human society. It is the inevitable law of karma. "He who lives by the sword shall perish by the sword" whether the sword be raised against the human kingdom or the more defenseless kingdom of animals and birds.

"The Golden Stairs" include a clean life. . . , a brotherliness for all. There are no limitations here—a CLEAN life, a brotherliness for ALL.

The Research Project

In this issue appears the report of the second conference held for the purpose of promoting study among the Society's members. There is an aspect of Theosophy that permits the inclusion of everything and all knowledge, for Theosophy is the knowledge of life and of the universe. From that aspect every interest is Theosophical. Students of the atom, of physical culture, of the Napoleonic wars, of the mind of Emerson are, from that standpoint, students of Theosophy. In fact, the real Theosophist is the man who sees Divine principles at work wherever he turns his gaze. It is not that general sense that all is Theosophy, that it is the purpose of the Research Bureau to evoke. That is rather the mystic conception, and the intent of the bureau is to get down to facts and cases.

We must be careful, however, not to proceed on the ground that by getting members to study chemistry or biology or ethics or archeology or even the applied sciences that they will thereby become Theosophists. In his recent Convention address, Dr. Arundale reported the closing of the Reconstruction Bureau because its development would have led members into all kinds of by-paths of interest and away from the highway of Theosophy. Must we not all become keener and better students of Theosophy first? Wherever Theosophists have done research work, whether in clairvoyance or in the research activities in London; wherever they have made Theosophy effective in any practical field, has it not always been because they have been first of all keen students of Theosophy as such? Theosophy alive in them has led them naturally into realms of kindred study or appropriate, practical service. Theosophy may promote a member's interest in any field. A Theosophist by reason of being such will find a line of interest and activity that is Theosophical and therefore humanitarian. Can we say as much of the scientist, the historian, the psychologist, or the student in any field save that of Theosophy itself? Will these from their studies automatically become knowers of Divine Truth—servants of humanity? Yet this is the very reason of existence of The Theosophical Society in its origin and in its continued purpose.

Bureau of Research and Synthesis

A FURTHER conference was held in the living room at Olcott on the evening of Saturday, November 27, there being present Mrs. Sallie Weis, representing the Ohio Federation, Dr. José B. Acuña, Mr. Norman Pearson, Mr. and Mrs. Carle Christensen, Mr. and Mrs. Albert Hardcastle, Miss Jean Glen-Walker, Mrs. Penrose Reed, Lt. Jeanne Dumas, Mrs. Ann Werth and a number of members of the Olcott Staff, Mr. Sidney A. Cook acting as chairman.

In opening the conference, Mr. Cook cited the two main objects as envisioned by the Ohio Federation, who originated the project: (a) to induce all members of the Society to become students of Theosophy and to find through study some form of self-expression; (b) to link Theosophical knowledge with the scientific, philosophical and higher learning of the world. He pointed out the necessity for keeping in mind the goal to be achieved so that any steps decided upon might lead in the desired direction, and suggested that while the goal itself might be distant, several successive steps toward it must be definitely foreseen as a means of determining that any present decision would lead logically to a succeeding one—also in the desired direction.

Mrs. Weis emphasized the importance of providing a creative outlet for the members and pointed out that each generation of Theosophists had made a contribution distinctive in its nature, that of the recent past being in the field of clairvoyant research. She felt that the contribution of the present generation would be the linking of Theosophy with world thought, but that for this purpose the work must be done at a level where all members could participate, and not be confined to a small group of specialists. This brought a response to the effect that in the field of clairvoyant research the work had been done by specialists and that we could not expect correlation of the world's knowledge with Theosophy except by those who were skilled in both of these. Only a physicist who is also a Theosophist and a keen student of both physics and Theosophy can extract from the two sciences the significances at which they meet and at which a legitimate correlation can be formed. A contribution, in this issue, on Methodology develops this point.

Mr. Pearson felt that there is urgent need for a plan of procedure through which the gap between Theosophy and world thought in its

various fields could be gradually closed, and suggested on the one hand production of epitomes of world thought in its various classifications of the sciences, philosophies, and other subjects, and on the other, a summary of the contribution of Theosophy in these various fields, from which statements of the essential relationships could be deduced. He therefore suggested the preparation of reading courses for members, in three grades:

- a) A reading list of an introductory nature
- b) An intermediate course for students
- c) Advanced reading for deeper study.

Among these latter he thought that individual or group researchers might appear and by these the essential synthesis or correlation could be made. (*See chart on page 7.*)

Again Mrs. Weis emphasized the necessity for making it possible for all members to contribute, and Mrs. Werth expressed the opinion that there was ability in the membership which would become apparent if encouragement to effort were given. She expressed the universal need for all members to become keener and deeper students of Theosophy. Mr. Cook raised the question as to whether reading courses on the sciences and on the subjects of psychology, sociology, religion, philosophy, etc., which many other institutions already provided, would result in diverting members' attention from the essential study of Theosophy itself which only the Society encouraged. Mr. Pearson in response stated that the reading courses in their various grades would have to include related Theosophical reading, thus suggesting that the correlation between Theosophy and world thought must precede the preparation of course material. It was felt, however, that as the research project became better known through the magazine, it would be found that members who were already interested in various lines of individual study would thereby become encouraged to make available the results of their work in their specialized fields and that such material as they contributed could be collected at Headquarters for further study and correlation by a committee which in due time would be appointed for that purpose, and through which there would be promulgated appropriate papers on the subjects so dealt with, from which more comprehensive works might ultimately proceed.

Dr. Acuña remarked that any attempt to classify the sciences immediately touched the

essential point of metaphysics, for science had adopted in various instances as underlying principles the ideas of monism, dualism and pluralism, and that it would be essential to determine which one of these was compatible with Theosophy. Generally, we may postulate three distinct realities: matter, life, and spirit. Materialistic monism would reduce life and consciousness to forms of matter. Idealistic monism would picture matter and life as reducible to the terms of consciousness. Neither of these positions, monism (in its two aspects) or dualism grants distinct positions to the three realities. Pluralism, on the other hand, postulates these fundamentals as separate, though at times intermingling, and approaches nearer, therefore, the Theosophical position.

On this point Miss Mills contributed the following: "As regards the Three Outpourings, we know only the result of the event, and so postulate three realms—matter or energy, the result of the first outpouring or the Third Aspect of the Logos; Life or form, the result of the second outpouring, the Second Aspect of the Logos; and consciousness or spirit, the result of the third outpouring, the First Aspect of the Logos. Logic may drive us to postulate an ultimate reality in which these three realms of reality are synthesized, but we cannot yet state either that there is such a Reality or that there is not. In this respect we are neither better nor worse than modern science, which itself cannot postulate either that there is an ultimate or that there is not. For instance, all we can say with regard to the First Outpouring

is that it is 'the expression of the Holy Ghost,' but this does not define the nature of the Third Aspect of the Logos. We do know that the result is matter or energy. Science too has come to this conclusion."

In closing the conference Mr. Cook thanked those who had attended and expressed his judgment that there was great value in such group discussion but that, so far as the research project was concerned, we must all be prepared to be very patient, not expecting immediate large results but persisting with an interested nucleus of members who were already scientists or students in some other field and whose existing and current work, if they would contribute it, would have to be the beginning and basis from which the project could grow. The program was one of many years and we could not expect the members of The Theosophical Society to become students in any field except as they were already interested or had inclinations which could be developed by long time encouragement. The work to be undertaken, if it was ever to be of any value in the field of general world thought and knowledge, would needs be built up slowly through gradual collection and sifting through the minds and experience and knowledge of keen students both of Theosophy and of world thought. The desired correlations must first be made in such minds. In the meantime nothing that any member might develop out of his own particular line of study would be inappropriate for consideration as a contribution to the ultimate integration.

Mr. Pearson's chart follows:

Sciences, Arts, Philosophies, the Religions which make up WORLD THOUGHT	Physics <i>a</i> <i>b</i> <i>c</i>	Astronomy <i>a</i> <i>b</i> <i>c</i>	Psychology <i>a</i> <i>b</i> <i>c</i>	Other Subjects, of which 30 to 40 have been classified
Elementary	Suggestions for Introductory Reading	}	Recommended Reading Courses	
Intermediate	Suggestions for Students			
Advanced	Suggestions for deeper Study			
Research	Individual or group research, contributing particularly to <i>c</i> .			

a) World-thought: Contributions of science, philosophy, art, religion, etc. to subject.
b) Theosophy: Contributions of Theosophy to subject.
c) Synthesis: Relationships between *a.* and *b.* Directions and possibilities for further research.

A Word on Methodology

JOY MILLS

A PROPOS of the Bureau of Research and Synthesis, the work to be undertaken presents a twofold problem. On the one hand, there is the question of content, and, on the other, the question of methodology. Apart from the organizational planning, a great deal of the discussion thus far has been concerned with the former question, and attempts to classify the various studies have resulted in a tentative outline of the sciences under the threefold head of matter, life, and man. The problem of content, therefore, has been resolved by arriving at the metaphysical position of Theosophy, which is pluralism, and recognizing the three realms of reality as matter, life, and consciousness.

The question of methodology, however, is not so easily resolved, although it too must depend finally upon our metaphysics. Far from being the simple problem it may appear, since it may be summarized in the one word *how*, methodology, at all times complex, is here particularly complicated by reason of the fact that we are proposing to deal with two sets of facts, supposedly complimentary in many instances, but in some cases actually contradistinct and unrecognizable by the average investigator. For instance, (and this is but a hypothetical case), let us say that the crystallographer has discovered certain crystal formations to occur again and again throughout nature and, on the basis of this, has classified all crystals according to the fundamental pattern they exhibit. The Theosophist, on the other hand, has, through his occult research, discovered certain primary designs known as the "Platonic solids" to underlie all manifestations and formations of matter. Here, then, are two sets of facts, equally reliable to two classes of investigators. Are they complimentary? The Theosophist says yes. Does the crystallographer also answer in the affirmative? Let us look more closely at these facts. Both statements have been arrived at by a particular method: one has been reached by empirical observation; has the other, also? Are we then justified in comparing two statements arrived at by two distinct methods of research?

This particular instance is easily solved by the student (see, for example, *The Web of the Universe* by E. L. Gardner), but it serves to

illustrate the necessity for arriving at a methodology applicable to the statements both of modern thought and of Theosophy. A clarification of the metaphysical position of Theosophy is the basis of the problem, and, as in the example cited above, may be the key to the riddle. But there are other aspects to the question of method that are equally important if the work of the Bureau is to be successful.

Since the thirteenth century when Roger Bacon first asserted the claims of the empirical method which was later to make science possible, and, more particularly, since the time of Thomas Hobbes and his eminent successor, John Locke, empiricism has ruled the speculative roost of the western world. The method of the empirical thinkers has been to observe and investigate only that which is capable of observation and investigation. For instance, in the field of psychology, empiricism demanded that psychologists abandon their speculation on the nature of the mind and begin to investigate those activities and functions of the mind which could be observed, an investigation which has led to the development of animal psychology and behaviorism. It is by this method also that we have arrived at a metaphysical position of Theosophy, for though logic may ultimately force us to accept a kind of monism in postulating a Reality that includes the three known realities (or *unrealities*), yet empirically we can go no further than the postulation of the three realms of matter, life, and consciousness. When logic invites us to speculate concerning the nature of the Absolute, we must reply in terms of function. Speaking Theosophically, we know the Three Outpourings only in respect to their activities. Thus, the function is known; the nature, unknown.

Attempting then to correlate world thought with Theosophy, we need a methodology which is consistent for both. Otherwise, we create a system of apologetics, which, it has been pointed out, we must avoid. Nor is this limiting in so far as the student of Theosophy is willing to apply his Theosophical knowledge at those points where contact may be found, and to admit of contradictions at those points where either scientific investigation or Theosophical investigation has not yet arrived. (It must also be remembered that, for the student of The-

osophy, clairvoyant research is empirical in its approach, although some scientific thought may not yet accept such investigation.)

This leads us to another aspect of the problem of methodology, for it becomes evident that it is necessary to understand *how* to read in order that relationships may be found between world thought and Theosophy, before we may know *what* to read. In other words, before suggested reading courses in the various fields of thought are produced by the Bureau, it may be well to outline in elementary, intermediate, and advanced courses such methods of study as may be found most advantageous to the student in carrying on his research. It is already evident to the student of world thought and of Theosophy that specific material in our Theosophical literature cannot always be found to apply to statements in modern science. For example, is there anywhere in the length and breadth of Theosophical literature a statement made on the science of philology? But this does not leave the philologist outside of Theosophy. There are certain fundamental principles, established by the metaphysical position of Theosophy in the implications derived from a study of the Three Outpourings, that may be correlated with certain other fundamental principles as they appear in the science of philology, to throw light upon the resulting relationships. To cite one instance, the philologist is baffled at more than one point in his study of the development of the English language. Certain laws may be established, governing such structural changes as vowel shifts, etc., but suitable explanations are usually lacking. Theosophy states not one illuminating idea as to the cause of these vowel shifts but it does state certain evolutionary principles that operate in the development of sub-races, nations, etc. These principles, fully ramified, applied to the problem of structural changes, re-

sult in some startling conclusions for the philologist.

Let us turn to the field of biology for an instance of correspondence. Biology explains the fact of reproduction as the union of two cells, one negative and one positive, each possessing a given number of chromosomes divisible into genes. By the fortuitous combination of chromosomes and genes from the two cells, a new body is formed. But what makes this certain body appear? In all Theosophical literature, it may be that we find but this one statement, made by Dr. Annie Besant in *A Study in Consciousness*, page 64, that throws light upon the process: "... the presence of the permanent atom renders possible the fertilization of the ovum from which the new body is to grow..." We may speculate endlessly on all sorts of questions with regard to the permanent atom, but it remains that that statement alone gives a clue to what lies behind the biological process. With that correlation then, we may proceed to certain postulations, such as the occurrence of still birth, when we may theorize that the chromosomes in the new body were drawn entirely from one cell and the permanent atom was not present; or the occurrence of idiocy when the majority of chromosomes in the new cell were derived from, say, the positive cell and the minority from the negative cell and the ego was not present.

The latter theories without the former correlation would create a system of apologetics, but based upon the former have some weight in the research the biologist with Theosophy at his side sets out to do. A course in methodology would insure so far as possible an understanding of how to proceed with such correlations, and would facilitate the research work greatly, by avoiding the pitfalls of pseudo-scientific or pseudo-occult statements.



Most have been content to take the Theosophical teaching much as the average Christian takes his religion, regarding it as very nice to talk about on Sunday, but not at all the thing to carry out every day and all day long. The earnest student of the inner life cannot be thus unreal; he must be consistent and practical, and must apply his ideals constantly to everyday life . . . I know that you cannot carry out your ideals immediately, any more than you can get from the bottom of a mountain to the top by taking one step. But if you mean to scale your mountain, every step must be taken with a view to reaching the summit, every step must bring you nearer to it.

—C. W. LEADBEATER

The Metaphysics of Theosophy

FREDERICK H. WERTH

II. The Contributions of India and Persia

THE quest for *reality*, which is the Theosophical motive, has had and still has a profound effect upon Indian thought and philosophy. Since the early records of the Vedic literature down to our own time, the one central thought in Indian philosophy has been the desire to know the *Real*, to understand the universe and man's status in it. S. Radhakrishnan in his book *Eastern Religions and Western Thought* makes the statement:

From the beginning of her history, India has adorned and idealized not soldiers and statesmen, not men of science and leaders of industry, not even poets and philosophers, who influence the world by their deeds or by their words, but those rarer and more chastened spirits whose greatness lies in what they are and not in what they do; men who have stamped infinity on the thought and life of the world . . . Their self-possession and self-command, their strange deep wisdom, their exquisite courtesy, their humility and gentleness of soul, their abounding humanity, proclaim that the destiny of man is to know himself and thereby further the universal life of which he is an integral element.

This ideal has dominated the Indian religious landscape for over forty centuries.

For over forty centuries, then, India's central philosophical thought has been for the individual "to know himself," that he in turn may "further the universal life of which he is an integral element." It is the "strange deep wisdom," the "exquisite courtesy," the "humility and gentleness of soul," that has given India the peculiar position which she holds in matters pertaining to philosophy. While the rest of the world is baffled and concerned about the mutability of things and the immutability of the soul, India serenely proclaims the secret to this problem, known to her for many centuries. She says simply:

Consciousness in us is partly manifest and partly hidden . . . While we start with the immediate and the actual, our limited self-consciousness, we can constantly increase and enrich it, gathering into it all that we can realize of the seen and the unseen, of the world around us and above us. This is the goal of man. His evolution is a constant self-transcending until he reaches his potential and ultimate nature which the appearances of life conceal or inadequately express . . . Body and mind, instinct and intellect become the willing servants of the spirit and not its tyrannical masters.

The uniqueness of man among all the products of nature lies in this, that in him nature seeks to exceed itself consciously, no longer by an automatic or unconscious activity, but by a mental and spiritual

effort. Man is not a plant or an animal, but a thinking and spiritual being set to shape his nature for higher purposes. (S. Radhakrishnan)

If the world is a manifestation of One Life, One Consciousness, and if man "is an integral element" of that life, then it follows that there must be some means of recognizing this fact. That means or method, according to the Indian philosophy, is meditation—not idle dreaming or wishful thinking, but disciplined thought and scholarly thinking. The process of meditation may be compared to the "doubting" of Descartes. Descartes' doubting was a process of pressing deeper and deeper until he came to a point where he could doubt no longer. Meditation seeks to discover reality by pressing back and back within consciousness until mind comes to a realization of THAT, the consciousness of the World-Soul. "Not this, not this" is the repeated thought of the seeker, until he comes to the undeniable "That," which is the truth or reality. Out of this effort and mental discipline, the seeker comes to know himself as an "integral element" of the Unchanging, Universal Life.

Radhakrishnan has ably summarized the fundamental principles of Theosophical thought as developed in India:

This world of *maya* has thrown our consciousness out of focus. We must shift the focus of consciousness and see better and more. The way to growth lies through an increasing impersonality, through the unifying of the self with a greater than the self . . . Speaking roughly, three stages may be distinguished: purification, concentration, and identification . . . They are not successive steps but different points of view. The path of perfection is more a slope than a staircase.

In the *Taittiriya Upanisad* it is argued that the human individual is the microcosm. The same structure is found on a larger scale in the universe and on a small scale in the individuals, who reproduce the whole in miniature, mirror every level and form of being from inanimate matter to God . . . All grades of being intersect in man . . . Matter, life, consciousness, intelligence, and bliss constitute a ladder of increasing reality which passes from the negative pole of pure nonentity to the positive pole of God's absolute being.

India has enriched and endowed the world with philosophical thoughts unsurpassed throughout history. It has been stated, in fact, that these ancient philosophical teachings are the basis of the fundamental concepts of the universe and of reality, and that philosophers

since that time have but extended or systematized the ideas already worked out by the Indian sages and seers. India's contribution lies in the fact that she has proclaimed the ancient thoughts and principles that have served as essentials for all succeeding religions and philosophies.

Following the early Hindu literature, the doctrine of Zoroaster was proclaimed about the seventh century B.C. This philosophy centered about *Ahura-Mazda*, the great Wise Lord, or the Lord of the Wisdom, Who created all things good.

In common with the Hindu teachings, Zoroaster taught the responsibility of the individual for his own salvation. To know the real, the individual must ponder and reason over things until he is able to distinguish the good from the false, the real from the unreal. To attain union with the Divine Life, the followers of Ahura-Mazda required but three main precepts: good thoughts, good words, and good deeds.

As many of the Hindu worshippers paid homage to the natural elements in the universe, the Zoroastrians paid special tribute to Fire. The Vedic God, Mitra, is the Zoroastrian

Mithra, and received greater attention in the latter religion. Both schools regarded him as the god of light. The identity may be further established by the infiltration of Zoroastrianism into India following the Mohammedan invasion of Persia.

Following the teachings of Zoroaster, the mystical philosophy of Buddhism took its rise in India in the sixth century B.C. We find in Buddhism the same Theosophical principles—that consciousness is primary, that the universe bears witness of the Logos, that the soul is immortal—and the doctrine of reincarnation and karma. The principles of reincarnation and karma are given greater emphasis by Buddha than in any other doctrines since the Hindu literature. The main teaching of the Buddha was concerned with the overcoming of the repetition of birth and death. True to the Theosophical principle, he points out that man is part of the universe and that man alone is responsible for his salvation. The goal of every Buddhist is to escape the wheel of rebirth and enter the bliss of Nirvana.

References: *Eastern Religions and Western Thought*, S. Radhakrishnan; *The World's Living Religions*, Robt. E. Hume.

Discrimination between the real and the unreal . . . is to be practised not only at the beginning of the Path but at every step of it every day until the end.

—*At the Feet of the Master*

More About Advertising

SIDNEY A. COOK

EXPERIENCED advertisers know that of all advertising, direct mail to a selected list is the most effective. They furthermore know that the results are directly proportionate to the number of names circularized. In application to the work of a Theosophical lodge, this means that the very best medium for developing a public audience is a well selected mailing list and that the longer the list, the larger the audience will be.

Any lodge can count on a certain relatively small group that always responds to its mailings but beyond that its audiences will depend entirely upon the number of names on its mailing list and the care with which the list is compiled. I hear of lodges whose mailing lists have two hundred names, fifty to seventy-five of whom are dependable attendants at public lectures.

Of the others on the list only a small percentage can be counted upon. If the list were three times as large, three times as many would attend, if ten times, with equal care in selection, ten times as many after the first fifty to seventy-five.

I hear of other lodges who do not even make full use of the mailing lists they have because of the task of addressing envelopes. That is a job that a number of members should share if the mailing list is very large. And what a wonderful work in which to share—the spreading of the Ancient Wisdom! When and how shall we learn that every facility and every moment should be used to the utmost for our work? What opportunities slip through our hands and are lost, as we too often realize only after the lecturer has gone!

Youth Adopts Theosophy

RAY W. HARDEN

DR. BESANT often stressed the value of Theosophical teaching for children. The remarkable truth of this becomes evident promptly upon using our school of Ancient Wisdom in answering young people's questions. These they will ask in ever greater volume when encouraged by the reasonable and fascinating replies which Theosophy provides.

Newspapers and clubs throughout the land are alarmed over the extraordinary increase in juvenile delinquency. This serious situation is the result of parental concentration upon the mechanics of a world-wide menace, leaving children largely "on their own." It proves that Egos embarking upon the sea of incarnation do require helpful mentors in getting past the rocks and shoals of early physical expression.

Theosophical education covers the field so thoroughly and diplomatically that youth is enabled to absorb the "knowledge of good and evil" for himself. This method is ideal because no "preaching" is needed; no imposed restrictions and no implied punishment. Thus the association between youth and his elders remains free from antagonism.

Children appreciate this deeply. They can readily agree that a guide who has been "over the ground" ahead of them may prove useful as a "pointer-outer." When warm friendship and mutual interest is the offering of parent or guardian, confidence thrives and difficulties dissolve. With no fear of an avenging father on earth, nor a wrathful God above, happiness becomes a natural state for the child and education has his own hearty approval.

So-called "hopeless" cases of incorrigible youth have responded to our philosophy, have amazingly righted themselves in the scheme of Life and have turned gratefully to useful, helpful functioning as good citizens. This is because Theosophy is something the offender himself can readily adopt without loss of face. Youth admires the way Theosophy lays the cards of life on the table, confronting squarely every phase of existence and demonstrating the fundamental necessity of gaining inner control of one's own thoughts, emotions and physically expressed activities.

Children like to assume responsibility. Many of the youthful so-called criminals became such because elders failed in understand-

ing, tried to force them into dogmatic molds, embittered them by arbitrary demands.

Give children only a little start of Light on life, their own place in it and the importance of moral success *to themselves*, and almost instantaneously they will drop petty temptations, and enlist on the "right" side, eager to achieve strong character and become constructionists in the well defined job which *their* Humanity has in hand.

Theosophy can be depended upon to produce such inspiration because it "makes sense" in a confusing world of otherwise untenable doctrines, commands and preachments. Theosophical study interests and challenges the young mind by its limitless field of discovery. It is mental travel, mental adventure. Following it, the young person soon acquires his own code to which he adheres by force of his own inner Self, awakening to control of his outer vehicles. But for Theosophical knowledge he would not even recognize them as vehicles.

Thus he sees where he is, what he is, and why. He no longer accuses parents of bringing him into life against his will. He is as he was. They did him the essential service of providing him with another body for his further advancement in this Cosmic University. That old, erroneous excuse: "I didn't ask to be born" is OUT forever.

Applied Theosophy soon makes living a more fascinating experience. It provides for the individual a mental foundation upon which to build. Once the young person becomes rooted in this self-proving philosophy, security from aimless browsing amongst the hazardous husks of life has been gained. No older person need prod him on, nor threaten. No longer need they waste time and energy building up differences. Here youth becomes age so quickly, there is really no point in emphasizing the discrimination.

Those in old bodies, provided they too know themselves for what they are, should be considered companion Egos, functioning in their proper realm of usefulness. Of course those who do not know are brothers, too, but not much fraternizing can be done by youth with Egos temporarily sunken in aged physical senses. Here, as always, is evident the profound advantages of Theosophical wisdom.

(Concluded on page 19)

Excerpts from "The Secret Doctrine"

Compiled by May Kyle Willatsen

THE whole order of Nature evinces a progressive march towards a *higher life*.

There is design in the action of the seemingly blindest forces. The whole process of evolution, with its endless adaptations, is a proof of this. The immutable laws that weed out the weak and feeble species, to make room for the strong, and which ensure the "survival of the fittest," though so cruel in their immediate action, all are working toward the grand end. The very fact that adaptations *do* occur, that the fittest *do* survive in the struggle for existence, shows that what is called "unconscious Nature" is in reality an aggregate of forces, manipulated by semi-intelligent beings (Elementals), guided by High Planetary Spirits (Dhyân Chohans), whose collective aggregate forms the Manifested VERBUM of the Unmanifested LOGOS, and constitutes at one and the same time the MIND of the Universe and its immutable Law. * * * *

The Universe is worked and *guided*, from *within outwards*. As above so it is below, as in heaven so on earth, and man, the microcosm and miniature copy of the macrocosm, is the living witness to this Universal Law, and to the mode of its action. We see that every *external* motion, act, gesture, whether voluntary or mechanical, organic or mental, is produced and preceded by *internal* feeling or emotion, will or volition, and thought or mind. As no outward motion or change, when normal, in man's external body, can take place unless provoked by an inward impulse, given through one of the three functions named, so with the external or manifested Universe. * * * *

Thus proceed the cycles of the septenary evolution, in Seven-fold Nature; the spiritual or divine; the psychic or semi-divine; the intellectual; the passionate, the instinctual, or *cognitional*; the semi-corporeal; and the purely material or physical natures. All these evolve and progress cyclically, passing from one into another, in a double, centrifugal and centripetal, way, *one* in their ultimate essence, *seven* in their aspects. The lowest, of course, is that depending upon and subservient to our five physical senses, [which are in truth *seven*, as shown later, on the authority of the oldest *Upanishads*.]

Thus far, for individual, human, sentient, animal and vegetable life, each the microcosm

of its higher macrocosm. The same for the Universe, which manifests periodically, for purposes of the collective progress of the countless *Lives*, the outbreathings of the *One Life*, in order that, through the *Ever-Becoming*, every cosmic atom in this infinite Universe, passing from the formless and the intangible, through the mixed natures of the semi-terrestrial, down to matter in full generation, and then back again, reascending at each new period higher and nearer the final goal; that each atom, we say, may reach, *through individual merits and efforts*, that plane where it re-becomes the One Unconditional ALL. But between the Alpha and the Omega there is the weary "Road," hedged in by thorns, that goes down first, then winds—

. . . up hill all the way;
Yes, to the very end.

* * * *

Every form on earth, and every speck [atom] in Space strives in its efforts towards self-formation to follow the model placed for it in the "HEAVENLY MAN." . . . Its [the atom's] involution and evolution, its external and internal growth and development, have all one and the same object—Man; Man, as the highest physical and ultimate form on this Earth; the MONAD, in its absolute totality and awakened condition—as the culmination of the divine incarnations on Earth.

* * * *

To be fully realized, both this process and the birth of the Globes must be examined far more from their metaphysical aspect, than from what we might call a statistical standpoint, involving figures and numbers which are rarely permitted to be widely used. Unfortunately, there are few who are inclined to handle these doctrines only metaphysically.

. . . the Occultists, trace cycle merging into cycle, containing and contained in an endless series. The embryo evolving in its prenatal sphere, the individual in his family, the family in the State, the state in mankind, the earth in our system, that system in its central universe, the universe in the Kosmos, and the Kosmos in the ONE CAUSE—The Boundless and Endless.

The Secret Doctrine (Adyar Edition), Vol. 1, pp. 320, 235, 310, 311, 317, 318, 222, 223; Vol. 3, page 195.

Successful Service Series

XVIII. Will You be Chairman?

E. NORMAN PEARSON

IF you have been asked this question, or if you think you may be asked it, or if you *fear* you may be asked it, then these few thoughts are particularly for you. For, if you do a thing, being a Theosophist you want to do it well.

So much of the success of a public meeting depends upon the chairman, and too much care cannot be exercised in the performance of this duty of chairmanship. Nor can too much thought be given to the many little details with which a chairman should be familiar. The chairman's voice, his conduct, his appearance, all have a powerful effect upon the general "tone" of the proceedings.

Chairmanship is not easy, except to those few who have a natural aptitude for its requirements. Perhaps in no other capacity is the difficult quality of "balance" so necessary. The chairman should show no indications of hurrying, yet sluggishness would be fatal. He should show confidence but not self-assertiveness. His dress should be pleasing but never gaudy. His voice should be clear and audible, with proper feeling and emphasis, but never carried to the point of oratory even though he be capable of it, for it should prepare for, and not detract from, the efforts of the speaker of the evening.

Before introducing the speaker, the chairman should acquaint himself with some of the speaker's history so that he can, with proper brevity, tell of this to the audience. But here also, careful balance is necessary, for it is as embarrassing to a speaker to be the recipient of too lavish praise as it is to be ignored. The length of the introduction should be carefully calculated, concise, without verbosity, and yet of sufficient substance and appeal to cause a pleasant anticipation.

On the platform the chairman should not "slouch" on his chair or let little idiosyncratic habits creep into evidence, disturbing those who face him. He should set an example of obvious interest in the speaker's words but he should not glue his eyes upon the speaker without let or relaxation.

To make a good introduction is a difficult task. To make an interesting event of the announcement period is a task greater yet. If the announcements must be made week after week, meeting after meeting, try to vary the style. "We have a Library from which you may borrow" can become "After hearing this splendid talk I am sure you will want to read much more about the subject which has been presented. Fortunately we have a splendid library of really good books—and" (here you smile, charmingly!) "everyone likes to browse around good books—so look them over; the Librarian will gladly help you, if you wish."

When a collection is taken, *never* do it while the announcements are being given. People cannot give undivided attention to two things. Besides, the lull of the collection period gives a period of mental relaxation after the lecture.

And then the closing! The task of the chairman would seem to rise in difficulty as time goes on; but in opportunity too. To close a meeting nicely, with a fine balance of dignity and friendship is indeed an accomplishment. Sometimes, alas, a curt "That's all" has placed a blot upon an otherwise delightful evening. A lecture delivered with genuine friendliness and deep conviction can be almost ruined by a brief "The meeting is dismissed." That is almost like throwing your guests out into the street.

Thank the speaker for his talk, in the name of the audience; that brings the audience into the picture. Tell the audience how glad the Society is to have had them there; that brings the Society into the picture. And ask those present to come again—to come often! Tell them that they will always find a welcome. Put your very heart and soul especially into those parting words. Perhaps—who knows?—some brief but blessed benediction may flow through you from a higher source, and those who have listened may go home feeling that it was good to have been there.

"Excelsior"

ELMA LUNDAHL

ONE evening towards the close of Summer School at Olcott, a group of us gathered to watch the glory of the setting Sun. The evening mood was that of peace, and no word was spoken to disturb the hush of nature. It was the twilight hour in which the beauty and wisdom of the day's travel was revealed in all its splendor.

Daily does our Lord the Sun enact for us the drama of Devachan, striking the keynote of the day's experience in a symphony of color. So may we enact our own Devachan, transmuting into wisdom and understanding the day's experiences.

The peace of the hour was perfectly described in the soft changing lights and colors on the horizon—from deep to palest blues, from warm rose to iridescent pink. As the lovely gradation of colors bathed the horizon, so were we bathed; and the mood of the sky entered our spirit, lifting us out of the finite into the infinite and the eternal. To the beauty without, the beauty within awakened, stirred and responded, merging itself with the whole, of which it is ever a part. And from that beauty—opening new gateways to the soul—

we glimpsed further glories of that which we are to become.

And this drama of the soul's ascent was unrolled before us in exquisite hue. I was first held enthralled by the row of deep blue hills, stretching across the horizon. But above and beyond was a rosy island in a sea of azure; truly, a "land of promise." First, the struggle of ascent; then, the peace and calm of attainment.

For a time I was content to bask in the roseate atmosphere of "dreams come true," but finally there was the urge to go on, the desire to discover new horizons. What lay beyond the "land of promise" that beckoned me? I knew not. For beyond the island the sky was veiled in white swirling mist, which carried me on until it was itself swallowed up in the blue of night. I only knew I should have no peace until I had pierced the dark curtain separating me from my soul's desire. And so I must go on!

Simultaneously another truth was born anew in me that LIFE IS and I AM.

"I am that Self; that Self am I."



Rich Man, Poor Man

BOYD SMITH JOHNSON

THE desire to acquire something more than it has seems to be inherent in every so-called human soul . . . but are we not constantly seeking to know and to realize more than we have while at the same time we are failing to know and to realize all that is now actually ours? Is it not our own failure that obstructs us—our failure to make par in the game of Life to the degree that we have already acquired ability?

Let us consider the sun for just a moment. Is there one who does not know its potencies for more than he utilizes them? The sun marks the full period of our daily activities—to what extent do we appreciate it? To what length do we claim it? How much of its health-giving power do we absorb? Is it a coin we are not using?

Surrounding us in infinite measure is the vitality of the air—full of life-giving elements. Yet most of us in breathing use but an *eleventh* of our lung capacity. Another coin of wealth we are not investing!

Perhaps no more sadly neglected possession is there than that of our thoughts. Endowed with free will as to what we shall or shall not think—are we permitting some of those negative thoughts which externalize themselves in trouble, suffering and pain?

In our daily work do we leave examples to which we might add the post-script, "This is my best"? Why pray to have things added unto us when we have clear first-hand evidence that we have more than we are using?

(Concluded on page 24)

The Presidential Address

(Continued from page 3)

In the case of every Miracle, we must present it, with whatever details may come within the term "Simplicity" less in the first instance as a plausible theory appealing to the reason, more as Love at work. We have a very special opportunity to do this as we show that Love created the Evolutionary Process and sustains and fulfills it through all the seeming negations of Love by which the Highway of the evolutionary adventurer is bestrewn, at whatever stage of unfoldment he may be or whatever branch of the Highway.

Let me repeat that the greatest of all the Miracles which I single out for presentation in these essential Simplicities is the Miracle of Love. All the others are the Miracle of Love at Work . . .

So the activities of these Bands of Workers are, in performing this great duty of confronting the world with the true Simplicities of happy and purposeful living, in part to array all Theosophists throughout the world against the terrible danger of revengeful hatred . . . While the fever of war is upon us we must take care to remember that the fever of Peace may be no less terrible, for who is to condemn the urge of ravaged and desolated countries to exact a full measure of retribution for the horrors visited upon them? . . . And yet there can be no peace or happiness for the world so long as the spirit of vengeance is allowed to pile its own dark horrors upon the horrors which have called it forth.

The world dare not allow the spirit of vengeance to hold sway anywhere lest a final war, plunging it into a millennium of darkness, tread close upon the heels of the two wars the world has already inflicted upon itself.

Our Bands of Workers, therefore, must be busy, especially in all afflicted areas, encouraging those who have been suffering hell not, perhaps, to love their enemies but nobly to honor themselves and their Motherlands by assenting to a cold and calm justice instead of quite naturally seeking to inflict upon their oppressors the measure of evil that has been inflicted upon them. The Axis powers must be judged and duly sentenced, but by a court of justice-tempered law, not by a court of mind-impregnated passion.

We must needs be fearful about the Peace as we have been fearful about the war, and I am sure that only the reign of the Simplicities of

Living can give the kingdom of the world rest and hope. Only the balm of the compassionate heart can heal the wounds inflicted by the pride-ridden head . . . It is my fervent hope that these Bands of Workers may substantially help to win the real Peace without the triumph of which the lessons of war will again and again have to be taught and at last learned . . .

I cannot help wondering if these twentieth century Bands of Workers will be in spirit and—who knows—perhaps, as to some of their members, reincarnations of bands of workers who from time to time in the past have been special pioneers of great causes.

Akbar sent forth missionaries to promulgate *Din Ilahi*, the Divine Faith, wherein he embodied all that he regarded as the best features of existing faiths, and he hoped through these missionaries to draw together the religions of his empire in mutual understanding and respect if not actually in common agreement.

Asoka sent out far and wide his own special bands of workers to promulgate the new spirit of which he was so splendid an embodiment—the spirit of Buddhism and its practical application in helping people to find and tread the Middle Path.

Paul was responsible for the spread of Christianity by similar bands of workers.

To each band of workers was entrusted the duty of giving to the people that spiritual and practical comfort which for one reason or another they had lost. It was often some terrible war that deadened the lives of the people and caused them to turn everywhere in vain for solace.

May it not be that again today into the midst of a comfortless world, groaning under the awful tragedy of the most terrible war the world has probably ever known, will go these healing Bands of Workers carrying the precious comfort of the Truths of Theosophy to a world in which religions have largely lost their hold upon the hearts of men?

I cannot help thinking that The Theosophical Society is consecrated and dedicated to play the part a great leader might have played, had he been available . . . It is in this hope that I have ventured to suggest the idea of the formation of these Bands of Workers, of individuals, who as far as they can will dedicate their lives to the great work I have outlined above, as the missionaries of Akbar, Asoka,

and Paul must surely have dedicated their own lives to the mighty opportunity which has come to all sincere followers of Truth throughout the ages, and now, it may be, comes to these Bands of Workers to the sending forth of which our Society may have been in part working through all its past years.

May I finally say that I regard these Bands of Workers as missionaries in the finest sense of the word, by no means going forth in a spirit of superiority to "convert the heathen" but to offer their light in such service as may be acceptable.

* * *

Such is the submission I would venture to make, out of the fulness of my heart, to my brethren in all parts of the world, each Section or group working out my theme, if it so chooses, along whatever lines seem most appropriate.

That Theosophy shall be presented to the New World in such Simplicity as may best enter into the daily lives of all and add healing and purpose and joy to all living, and thus the spirit of real Brotherhood, is my eager intention . . .

I shall indeed be surprised if emphasis on Simplicity, both in ourselves and as a mode of presentation of Theosophy to those around us, does not stimulate within as well as outside our Movement an even more intense desire than there may be already to make practical Brotherhood an essential part of daily life.

Now why do I say to you all, my brethren, that we must resolve our Theosophical Truths into their relative Simplicities, that we must go forth into the world to offer them as Theosophy's and the Society's most precious gifts to a new world entering upon a new life, and that the supreme Simplicity of all—Miracle of miracles—is Love?

I say so because I sincerely believe that a Day of Judgment is no less upon all of us who are members of The Theosophical Society than a Day of Judgment is upon all nations and upon the world.

The Society will certainly not die even if most of us fail to pass the test successfully. But the failure of any of us will be a misfortune to the Society as it will be a disaster to those of us who are thus weighed in the balance and found wanting.

I have sought to stress some of the Simplicities of Theosophy, and Love as the supreme Simplicity of all, because I believe that we can hope to receive favorable judgment only in so far as we cause both Simplicity and Love to be living powers in our lives, invoking both to

aid us as we seek to save the world. For the world needs both of these more than it needs aught else.

The greatest danger of all dangers which beset Theosophists is the danger lest they hoard Theosophy for themselves and thus become selfish profiteers . . . It is as dangerous as it is beneficial to be a member of an occult organization. The Esoteric School of Theosophy—the only occult organization which is an integral, though not an official, part of the Society—is not only the logical outcome of the Society's First Object but has during its fifty-five years of existence brought great blessing alike to some of its members and to the Society . . . But it is a razor-edge pathway of growth and must needs promote in the unready the desire to gain personal advantage rather than to give personal service.

The Day of Judgment challenges every single member as to his intentness upon helping all around him to live more usefully to others and therefore more happily, to know more and therefore to serve with added power. It is exactly this service that the Masters and our leaders give to us. Do we or do we not pass it on?

* * *

Your International Headquarters, like all the rest of the Society, has been passing through difficult times . . . We have naturally been faced by many war restrictions . . . But our most grave concern has been the plight of our village brethren in their thousands, stricken in misery as the result of the war . . . We might, too, have been gravely concerned about the financial situation of Headquarters and of the Society generally but for the outstanding generosity of members of the American Theosophical Society who have made it possible for your Headquarters to carry on almost as usual. I have had annual occasion to refer to this but the contribution to the Adyar Day Fund for 1943 actually surpassed all previous offerings and came to us when we were in somewhat urgent need. I repeat that the American Theosophical Society is thus the good Karma of the whole Society.

* * *

War relief and distress have continued to be the subject of allotment by the Society. So far Rs. 33,009-11-2 (approximately \$10,000) have been distributed in Europe and in India. There is at present a balance only of Rs. 1,627-9-8 (approximately \$500). We shall need very considerably more before the end of the war.

It has not been possible to fix any date for the World Congress of the Society . . . the insuperable difficulties of travel make 1944 a very doubtful date for any international gathering. In any case, I feel that my first visit when travel is at all possible must be to Europe to concert with representatives of the European Sections ways and means of rehabilitating our work. I especially hope that we shall soon have a Russian Section inside rather than outside Russia, for the more The Theosophical Society and a new Russia are drawn close together, the more will each gather speed on its world-wide Mission. I eagerly hope also that we shall soon have a Chinese Theosophical Society. I can hardly think of any event more a matter for rejoicing than the establishment of a Chinese Section with all the intimate access it would have to a unique and marvellous civilization.

Of course in due time every land will have its Section of The Theosophical Society. We must hope for Germany's return to our ranks, and for Italy also to revive her Section. Each will most urgently need its Section of The Theosophical Society if it is to play its due part in its own life and in the life of the World. Japan must come within the fold of our Society, even if only for her own sake, and we may look forward to Turkey's enrolment in due time. The formation of an Egyptian Section would certainly be an event of great significance and I hope that the efforts in this direction of my Presidential Agent, Monsieur Pérèz, will be crowned with success.

Every crucified Section in Europe must move onwards to a greatly-earned resurrection, and the resources of the Society must, I think, be strained to the utmost to help to effect this.

The Headquarters of the Society at Adyar must become thoroughly representative of its constituents, and we must plan for this in every Section. I still hope for an International or World University with headquarters at Adyar, and with affiliated institutions wherever possible . . . I still hope also that in some way or other the conception of a World Religion, adumbrated, I think, in 1925, may yet have an honored place in our work. Surely the ideas of a Universal Brotherhood and of a Universal Faith are not so very far apart from one another.

I have already announced the closing of the Peace and Reconstruction Department which I had established some time previously. Overwhelmed with masses of leaflets, pamphlets, and other literature from most parts of the world, our workers soon began to feel that the

primary work of Theosophists to spread Theosophy would give way to a most confused absorption in the jigsaw puzzle of sorting out and trying to value the plethora of panaceas emanating from countless men and women intent upon putting the world straight. I felt that to endeavor to conjure from all this mass of material a plan which might satisfy the standards and requirements of Theosophy would take us all down innumerable blind byways when our function is so obviously to tread the great Highway both of the study of Theosophy in order to give the utmost currency to its Truths and of making The Theosophical Society as strong a nucleus as possible of the Universal Brotherhood . . .

I take great happiness in mentioning here that Shrimati Rukmini has entrusted to the care of the Adyar Library the great collection of Tamil manuscripts gathered together and most valuably annotated by Mahamahopadhyaya Dr. Swaminatha Aiyar, presented to her by the family of this most learned gentleman, including his devoted son Pandit Kalyanasundaram Aiyar. This collection is unique and will attract scholars from all parts of India not only to study the rare manuscripts themselves but also to become enlightened by the great collector's commentaries . . .

We have had a number of recent bereavements, the most outstanding of which was the passing of our very great Vice-President, Mr. Hirendranath Datta of Calcutta—a great writer and speaker, a most distinguished Sanskrit scholar, trusted colleague of some of the most eminent men in Bengal including Rabindranath Tagore of whose movement he was Vice-President, doyen of the legal profession in his Province, and a most learned student of Theosophy. His International Convention Lectures were among the finest ever delivered from the Adyar or Benares platforms, and as Honorary Legal Advisor of the Society he has been of inestimable service in making our difficult legal pathways straight. He was also a great supporter of Theosophical education and subscribed liberally to our educational funds.

His loss is without exaggeration irreparable. But I have been fortunate in persuading—the General Council endorsing my selection—Mr. N. Sri Ram Sastri to occupy the office at least until the war is over. Mr. Sri Ram has for many years been a very trusted helper of our President-Mother, and is himself learned in Theosophy. He has occupied a number of the higher offices in our Society, including those of Treasurer and Recording Secretary, and he has

given me throughout my period of office as President the most ungrudging and valuable advice and help. Wherever he is known he is deeply respected, and I have received many congratulations on so happy a choice.

* * *

And now I bow with reverent joy and gladness before the great Company of Just Men made Perfect, the Rishis, the Saints, the Holy Ones, before our blessed Masters, and before those whom They have sent to bring the Light of Theosophy and the Brotherhood of The Theosophical Society to the outer world. I bow before the mighty Masters who took upon Themselves the responsibility for unveiling Theosophy and for sponsoring the Society. I bow before Those who have been helping Their great Brethren in this task of inconceivable magnitude.

I salute H. P. Blavatsky and H. S. Olcott—the first of the great messengers. I salute those who were their colleagues in the early days. I salute Annie Besant and C. W. Leadbeater—the second pair of great messengers—who succeeded H. P. B. and H. S. O.; and I salute those stalwarts who were round about them during their tenure of office.

I salute the Old Guard which with such loyalty and devotion has kept the flag of Theosophy and The Theosophical Society flying high alike in sunshine and in storm. I salute all Theosophists who, come what may, have never for an instant swerved in their allegiance to the illumination Theosophy has given to them or to their membership of our Brotherhood. I salute the survivors of the Old Guard

who still are with us to give heart to those who today are of the Young Guard but who will be of the Old Guard in the fulness of time. I salute the Advance Guard which has already gone before so as to prepare in the outer world Theosophy's and the Society's further way.

Before all these messengers I bow in thankful affection as members of a Band of Servers which most faithfully has served for many centuries the Inner Government of the world. I pray that my own thankfulness may take shape from their example, so that I may win permanent admission to their Company.

But perhaps my eyes gaze with deepest intensity down into the future in which I see the same Flag ever flying but Theosophy as the accepted Light of the New World, and the Society as the honored Movement which heralded the advent of a world-wide practical application of the Universal Brotherhood of Humanity.

I see that this will happen. But I see also that to the young Theosophists of today is given the glorious opportunity of being the bridge between the sunset of the Old World and the sunrise of the New. So do I look upon our young Theosophists everywhere . . . to see if in their eyes and on their faces there glow the roseate hues of the shining dawn of a consciousness of their dedication. They are the Young Guard, blessed with the opportunity to carry on from us of the Old Guard. May they be worthy of the Masters' Blessing and may they, the younger generation of soldier-Theosophists, have the most loving co-operation from us of the older generation, comrades in the selfsame army . . .



Youth Adopts Theosophy

(Concluded from page 12)

Old and young who know "from whence I came and whither I go" realize the mutual goal; mutual attainment of Mastership over the present chaos. They recognize that life at any stage is the quest for necessary unfoldment in the fields of evolution, including the little "deaths" and births which all meet as a matter of course. Fear and grief, worry and frustration, all fade into insignificance in the light of Theosophy.

It is plain that such vistas must appeal to children, imbued as they are with curiosity

upon every subject. And in simplifying Theosophical lore, we gain for ourselves new and deeper understandings. It is well to make this fact known to children—it gives them much added momentum to realize that their own progress is helpful to us also.

There are blessings in this procedure. These very children shall eventually become OUR ancestors. From them we are to inherit many a fine quality in those coming bodies of ours. For, as Biblical evidence says it: "The child shall be father to the man."

Theosophy in the Field

"BESANT LODGE (Cleveland) has held its annual December Bazaar, netting about two hundred dollars . . . *The Secret Doctrine* Class is flourishing under the capable leadership of Mrs. Maude Brumm. A substantial income for the lodge treasury is realized from the three classes which are held each week."

BESANT LODGE (Hollywood) reports an interesting November program. The adverse power of noise has been considered by this lodge, recently, with street clatter lessened considerably by action taken in response.

COVINGTON LODGE on November 15 held a special Founders' Day program, several members participating. Mr. Claude Corey outlined the founding of The Theosophical Society; Miss Olga Kaufmann read several quotations; Mrs. Florence O'Brien reminisced on "The Birth of Covington Lodge"; and Mrs. Pauline Fuhrmann presented "An Appointment with the Masters."

DETROIT LODGE during November presented: "Frustration—An Illusion," by Mrs. Bernardine McConahey; "The Ancient Plan for Tomorrow's Peace," by Mr. Samuel H. Wylie; "Mankind in the Crucible," by Miss Etha Snodgrass; and "Brotherhood in the Light of Occultism," by Mr. Joseph N. Hadjisky; excellent lectures and enthusiastic audiences.

NEW YORK LODGE opened its fall lecture series with a lecture by Mr. James S. Perkins. Twice Mr. Claude Bragdon addressed the group. Three further lectures, discussing aspects of different faiths, were offered: Dr. Ali Kuli Khan speaking on the Bahai Faith, Dr. Yang on the three main religions of China, and Dr. Alain Locke on the culture of the Negro. All these meetings are dedicated to the idea of Universal Brotherhood, through better understanding of its diversified expressions.

On December 12 in the lodge rooms, Mr. Norman Cordon, bass baritone of the Metropolitan Opera Association, gave his services on behalf of Indian Famine Relief, the proceeds being sent to Adyar.

Two interesting new activities include a Seminar on Art, led by Mr. Louis James, and

a Seminar on the Survey of Knowledge based on *The Secret Doctrine*, conducted by Mr. Fritz Kunz.

OAKLAND LODGE in December conducted their Annual Bazaar, netting over three hundred dollars, while their monthly Vegetarian Dinner was attended by one hundred and seven people. Lectures have been given this fall by Mr. Fritz Kunz, Mr. James Perkins, Dr. Douglas Wild, and others.

OJAI VALLEY LODGE had a Founders' Day program arranged by its President, Mrs. Betty Warrington. A fine talk about the Society's early plans, troubles and successes was given by Mrs. Marie Louise Hancock. An address given by Dr. Besant in 1908 was read by Mrs. Warrington. Miss Marie Poutz read from "A Message from an Elder Brother"; she spoke earnestly of the Masters and of the importance of our thinking of Them as a part of the Society.

OKLAHOMA CITY LODGE reports the passing of a beloved member, Dr. Belle Harris, who died of pneumonia on November 26. Dr. Harris was sixty-seven years of age, "stalwart as teacher, philosopher, friend." Since her passing, the lodge, which formerly met at her home, holds its meetings at 1427 North West Third Street.

ST. PAUL LODGE has moved to new quarters. A Vegetarian Dinner held in November attracted eighty guests and was followed by a lecture by Dr. José B. Acuña. The Sunday evening meetings grow in interest and attendance, round table discussions of Theosophy attracting many non-members. Mrs. Hartley Porter conducts the Wednesday evening class on "Human Relationships" while in closed members' meetings have been studied *The Lotus Fire* and the "Art of Friendship" course.

The Southern California Federation

Mr. James S. Perkins, Vice President of the American Section of the Society, was presented in a public lecture, "Four Freedoms of Immortality" on December 3, in Hollywood. A Federation Meeting was held, for members only, on December 5, at Los Angeles Lodge, Mr. Perkins giving the address.



On each day and all day long during the coming year, I will patiently try to tune my life into fuller harmony with that of the Divine Master who dwells in my heart.

—ANNIE BESANT

Theosophical News and Notes

One Nation, Indivisible

Brotherhood Week, February 20-26, 1944, sponsored by the National Conference of Christians and Jews, Inc., "is designed for observance by community organizations of every kind, to be incorporated into their own programs according to their own customs." In an excellent four-page folder circulated by the Conference appears this paragraph:

The people of the United States have a magnificent opportunity to prove to the world that groups of almost all of the earth's national, racial and religious backgrounds can live harmoniously together, respecting one another, and heartily co-operating in areas of common conviction and responsibility. The world needs to be persuaded that diversity of cultures makes society strong. Our country could render no greater service to the cause of a lasting peace than to demonstrate that on this continent. This high mission is committed to us as a nation.

For "Available Aids" in the observance of this highly Theosophical project, address the National Conference of Christians and Jews, Inc., 381 Fourth Avenue, New York 16, N. Y.; or 203 North Wabash Avenue, Chicago 1, Illinois.

Simple Justice

In the course of a *New York Times* review of three new books on the Negro, the reviewer, Walter Davenport, made these searching comments on the "problem":

A book will someday "be written straight from the Bill of Rights and will put it embarrassingly up to the reader, if any, to decide whether Americans who have been Americans since 1619 are Americans. And if they are not Americans, what are they? And what should be done about a people who have been in America for 224 years—and are still ineligible to the full benefits of government which they must support with their taxes and maintain with their lives?"

The plain reasoning in this comment speaks for itself and its simple justice appeals to all to whom Brotherhood is a principle not subject to large denial even in the realm of expediency.

A Thousand Opportunities

Addressing Mr. Cook, a member writes:

"Your splendid article on page 279 of the December issue of THE AMERICAN THEOSOPHIST has just come to my attention. Here is my twelve dollars. I should think there would be considerable competition among our members to be one of the thousand who will have the privilege of clearing up this debt.

"It should be all paid up at once while this temporary war prosperity of high wages makes

it easy. If the response is not immediate and adequate, I most respectfully suggest that the effort to make our members realize that this opportunity will not last forever be continued even more strenuously."

In Grateful Acknowledgment

The nation's loveliest Christmas cards must have found their way to Olcott, thanks to the generous and affectionate thought of T. S. members all over the country. Headquarters says a heart-felt "Thank you!" and "May your New Year be one of splendor!"

The American Young Theosophist

"The Inner Government of the World," the talk given by Mr. C. Jinarajadasa to the Young Theosophists during the Summer Sessions of 1942 and remembered by all who heard it for its very significant statements, has been published in the Fall issue of the *American Young Theosophist*. The magazine also includes Mr. Jinarajadasa's picture, printed in a soft blue on the inside front cover. A limited supply of this issue is still available. Single copies can be purchased by sending fifteen cents in coin or stamps to the Editor, A.Y.T., Olcott, Wheaton, Illinois.

From a New Lodge President

"I feel I must express to you what a friend and help the T. S. Lodge Handbook is to a not too well versed Lodge President such as I am. Having it for a guide one can, if one will, have good lodge programs, both instructive and inspirational. . . So I give humble thanks to its creators and contributors."

First Edition Desired

A member working upon its possible republication desires a copy of the *first* edition of *The Gospel of the Holy Twelve* by the late Rev. G. J. Ouseley, either by loan, purchase, or in exchange for a second edition. Please write Headquarters.

Olcott Sunday—November

Dr. José B. Acuña of Costa Rica, on Sunday, November 28, was presented at Olcott in a public lecture, "Cultural Values in a World at War." More than a hundred guests were present. The usual tea-time interlude was followed by a dramatic reading given by Miss Bertha Williams, of the Headquarters Staff.

Two Significant Postage Stamps

The first is the new U. S. A. one cent, green. Within a circle is a beautiful head in profile, and a hand holding a torch; underneath are the words: "Freedom of Speech and Religion, from Want and Fear." More striking still, and revealing the new spirit of a United Humanity among Latin-American peoples, is a three cent stamp of Cuba, brown in color and about double the usual size. At the top is: "Republic of Cuba, For Democracy of America." Across the middle, on either side of the shield of Cuba, "All the Races are in America." And then, illustrating this theme are four portraits, of Macéó, Bolívar, Juárez, and Lincoln.

Macéó was a great patriot of Cuba, a general in its army of Liberation. He was a mulatto. One of the striking monuments in Havana is to Macéó.

Bolívar was a "criollo," a Colonial-born Spaniard, who led the revolt of the Spanish Colonies against Spain. He liberated what is now Colombia, Ecuador, Venezuela, Peru, and Bolivia (called after him).

Juárez was a Mexican of pure Indian extraction, a distinguished lawyer who separated the State from the Church and was Mexico's President.

Lincoln's story is too famous to narrate now.

—C. JINARAJADASA

Jubilee Anniversary Honors!

Mr. John Henry Mason of Portland, Oregon, joined The Theosophical Society on January 17, 1894. He writes:

I applied for admission to the Society through the Aryan Branch, 144 Madison Avenue, New York, and was admitted as a member-at-large the same day, being recommended by William Q. Judge and Alexander Fullerton. My diploma was issued to me also this same date.

Later, due to the split in the Society, a new diploma issued from Adyar was given me in lieu of the old one. This is dated June 16, 1900, signed by H. S. Olcott, President, and countersigned by Alexander Fullerton, General Secretary American Section.

Mr. Mason has been in continuous good standing during the entire fifty years of his membership.

All honor to this good and faithful member!

Theosophy in the Field

Lodges, this is your page. Have you suggestions concerning it? Secretaries, when you send in reports will you be certain that your data are complete? Unless names of participants are given in full and correctly spelled, it means added correspondence or possible inaccuracy.

Staff Changes

Olcott has a new Staff Member, Mrs. Irene Gracey, formerly of Tennessee. Mrs. Gracey is already one of the family and has taken over the work so ably carried on for more than thirteen years by Mrs. Estella Renshaw, our former Housekeeper. On the occasion of Mrs. Renshaw's departure, Mr. Cook spoke on the virtue of faithfulness so well exemplified in her long and unfaltering service. Greetings, Estella! We miss you.

A further Staff change occurs this month as Miss Pamela Todd, due to illness in her immediate family, returns to Detroit. Thus we have a vacancy in the Theosophical Press. Can *you* fill that vacancy? If you can, Olcott needs you. Address your letter to Mrs. Ann Werth, National Secretary.

Itineraries

JOY MILLS

January 12-30	—Michigan Federation
February 1-6	—Columbus
February 8-9	—Cleveland

JAMES S. PERKINS

January 18-20	—St. Louis
January 22-24	—Birmingham
January 26-27	—Meridian
February 1-2	—New Orleans
February 3-4	—Covington
February 5-7	—Pass Christian
February 12-March 5	—Florida Federation

ETHA SNODGRASS

January 20-27	—Northern California Federation
January 29-February 6	—Southern California Federation

No Alice in Wonderland

Was it, or was it not, Humpty Dumpty who made a word mean what he wanted it to mean? though he *did* pay it extra when he worked it overtime! The method is not commended, however, in the Asst. Editor of this magazine.

Therefore apologies to Helen Palmer Owen (Mrs. James Wycherley) whose sonnet "When Half-gods Go . . ." appeared in the December issue of THE AMERICAN THEOSOPHIST. The line printed "*That catches in its mystery the Light*" should have been printed, as submitted, "*That catches in its mystery the Light.*" "Catch" and "cache," the author reminds us, have two distinct meanings.

We regret the error.

Effective Publicity Exemplified

A new era dawns! A new race is arising! To the children of the new era THEOSOPHY speaks, telling them of the God whose life they share; of the many lives, partakers of the One Life, who are their brothers; of the mighty plan of evolution and of the glorious heritage which is theirs; of the splendid civilization which they may build if ignorance can be dispelled, if hatred can be banished, if injustice can be spurned, and if the Ancient Wisdom, long taught in secret, can be freely shared by all.

* * *

Men need Theosophy *more than they need anything else* for man can never solve the problems of life until he learns what life is for! And he can never find the goal of life until he knows the object of his search. THE THEOSOPHICAL SOCIETY is a band of earnest students trying to understand life in the light of Theosophy, trying to live in the illumination of its philosophy and trying to spread the message and meaning of life to those who seek to understand.

And because it tells of the fundamental facts of life, because it provides the key to the solution of the many difficult problems with which man is faced, because it makes life intelligible and satisfies the deep longings of the growing Soul, THEOSOPHY is the most enlightening, the most inspiring, and the most practical study in the world.

—From Detroit Lodge Advertising

Among Our Magazines

The Middle Way, Sept.-Oct., 1943, offers an article by Aline Nielsen, "The Coming Cycle of the Moon." In this she states:

As is well known, we are nearing the end of one of the lesser cycles, viz, that of Mars, governing a period of thirty-five years from 1909 to 1944 . . . This cycle of Mars will be followed by one governed by the Moon . . . No symbol is more complex than the lunar one; its occult aspects and powers are numberless, but pre-eminently it is the symbol of life renewals . . . After the mis-spent energy of the present era, there is indeed urgent need for a renewal of life in a higher spiral of becoming. It is for us to see that we in no way hinder the Divine Plan.

From the *Liberal Catholic*, October, 1943, we cull the following "Seaman's Message" (sent on from a Scotland newspaper):

A "spirit" letter, described as from an artist-seaman who was drowned when his ship was sunk, was read by Lord Dowding, who was chief of R. A. F. Fighter Command during the battle of Britain . . . The letter, said Lord Dowding, was dictated through a medium and tells of the writer's experiences immediately after his death . . .

The seaman's spirit letter stated, "To me this life is the completion of all that I missed on earth. My desire for beauty and color beat against conditions of life as I found it in the over-crowded slums in a seaport town." He describes how he saw the ship sink, although he was killed in the explosion. He was able to move without weariness in any direction through liquid and solid. He walked on the bed of the ocean and was awed by the beauty and brilliance of the scene and color under the seas.

Lord Dowding said he wanted to tell those people who had lost those near and dear to them that he had received a very large number of messages from men who had passed over in the war. The tone of the messages was . . . "Don't grieve for us; we are the lucky ones. We have never been so happy as we are now."

"The Disciplines of World Citizenship"

This is the theme that *Childhood Education*, the journal of the Association for Childhood Education, has chosen for the current year. Introducing the year's work, the editorial in the September issue stated as the purpose of the magazine "to deal with disciplines necessary for ourselves and our children to cope with the complicated interrelationships of people living in the world today. . . We could see our own lives more closely knit with the other peoples of the world than ever before and we glimpsed the strength which lay ahead of us in our effort not only to win the war but also to evolve a peaceful, constructive and creative interrelationship between all people. We tried to see how we should discipline ourselves and how we should rear our children for the task." Following a presentation of the meaning of discipline, the issues of the year will deal with such problems as "The Discipline of Developing Perspective," "The Discipline of Finding Self," "The Discipline of Giving and Receiving Affection," "The Discipline of Work," "The Discipline of Group Participation," and "The Discipline of Making Choices." Surely this Association, of which the School of Tomorrow is a contributing member, deserves our interest and applause.

—JOY MILLS

Advertising Counts

The President of Besant Lodge of Hollywood writes: "Because we have been able to advertise more our regular Sunday Tea Table Talks, our audiences this fall have been larger than they have ever been before. Formerly 45 was a good number. This fall our attendance has been around 60 to 75 and on one occasion over 100, when the subject was one that especially interested the Anti-Vivisection League; Mr. Victor Potel, our Vice-President, speaking on "Our Younger Brothers, the Animals."

Service Roll

To the Service Roll, recently, the following names have been added:

Thomas H. Bromley, National Member, U. S. Navy.

Mrs. Marguerite de Benis, Cincinnati Lodge, WAC.

Le Moyne Hohenstein, Chicago Lodge, U. S. Army.

Raymond J. Jennett, Pacific Lodge, U. S. Army.

New Members for November

During November, applications for Membership were received from the following lodges: Ann Arbor, Atlanta, Besant (Boston), Colorado (Denver), Georgia (Atlanta), Houston, Indianapolis, New Orleans, New York, Sacramento, and Wheaton.

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

To-Those-Who-Mourn Club

Shipment of booklets from November 16 to December 15—

Arizona	25
California	75
Florida	500
Georgia	52
Michigan	100
Minnesota	100
New Jersey	400
New York	40
Oregon	72
Pennsylvania	500
Utah	25
Wyoming	10
Total.....	1899

The thoughtful action is the one performed when the need is recognized.

—MANLY HALL

Theosophical Anniversary Calendar

February 17 (1847)	Birth of C. W. Leadbeater
(1600)	Death of Bruno
(1907)	Death of Colonel Olcott
February 20-26	Brotherhood Week
May 8	White Lotus Day
May —	Good Will Day
May —	Wesak
July —	Asala
August 2	Colonel Olcott's Birthday
August 12	H. P. Blavatsky's Birthday
September 4	Birthday of Shri Krishna
October 1	Dr. Besant's Birthday
October 4	World Day for Animals
November 17	Founders' Day
December 1	Dr. Arundale's Birthday
December 25	Christmas

Statistics

November 16 to December 15, 1943

American Theosophical Fund

Previously reported	\$270.00	
To December 15	702.85	\$972.85

Building Fund

Previously reported	959.00	
To December 15	602.00	1,561.00

School of Tomorrow

Previously reported	204.50	
To December 15	100.00	304.50

Births

To Mr. and Mrs. Cyrenius Newcomb, 3rd, a daughter, Tyana Tyche, November 12, 1943.
Mrs. Newcomb is a member of Ann Arbor Lodge, and Mr. Newcomb is a National Member.

Deaths

Mrs. Veronica Miller, Pacific Lodge, November 7, 1943.
Dr. Belle Harris, Oklahoma City Lodge, November 26, 1943.
Mr. John Hibscher, Billings Lodge, December 7, 1943.

Marriages

Miss Elizabeth Jepson, Pacific Lodge, and Mr. Stephen Illig, Oakland Lodge, October, 1943.



Rich Man, Poor Man

(Concluded from page 15)

Character is the real, the eternal possession. Its aspects may be likened to coins in the hand: coins that are helping others; coins that have been stolen from others; counterfeit coins, the use of which brings penalty. By our inventory of these possessions, by our consideration of how they are being used, it is easy to know whether we are in the sight of God "rich man—poor man—beggar-man—thief."

There is a law of Nature extending through all her kingdoms—Mineral, Vegetable and Animal: *when we have fully appreciated and utilized the place wherein we stand, THEN we are moved to another and higher.* Dark earth is perhaps not an agreeable place for the seed; but the seed does not complain or pray. It *purchases* every energy the ground offers. Thus eventually it rises into the kingdom of the sun.

Book Reviews

SHAKESPEARIAN ACROSTICS, by Edward D. Johnson, Cornish Brothers Limited, Birmingham, 5s. Od.

This very slender volume is, as the sub-title indicates, "a demonstration of the marginal words in the first folio of 'Mr. William Shakespeare's' comedies, histories, and tragedies." Mr. Johnson does not attempt to draw conclusions, to settle the Bacon-Shakespeare controversy, or to present a final and complete survey of the Shakespeare plays. His aim is simply to show, by profuse illustration, that Francis Bacon "manipulated the initial letters on certain consecutive lines . . . so that they spell out additional words that have reference to something in the immediate text." Examples are found in Greek, Latin, Italian, French and Spanish, as well as in English.

An interesting and fascinating book for the student of Bacon-Shakespeare, although one that would probably hold little for those unaware of this greatest of all literary problems. The value of *Shakespearian Acrostics* lies perhaps more in the explanation of a method than in any new evidence added to the weight of the Baconians.

—J. M.

CHRISTIAN BASES OF WORLD ORDER. The Merrick Lectures, Abingdon-Cokesbury Press. \$2.00.

Reinhold Schairer, one of the contributing lecturers to this book voices its purpose in terms that strike immediate response from all who are concerned with the development of the post-war world; he says:

"The world after victory will be a different world. The forces of destruction cannot be destroyed by military action alone. They will still be loose, attacking everything that has not the strength of forces superior to destruction."

For the purpose of this book is to discover these *superior forces*.

Here is set forth the goal of a family of nations; a framework of society is sought in which men may fill the needs of both body and spirit. The authors of the volume are one in their aim that the idea of the worth of the individual must replace the ideology of race superiority.

It is noteworthy that the Christian interpretations upon which the lectures are based are deep and far-reaching and, so, well worth knowing in themselves by students of the Ancient Wisdom.

From the excellent introduction by Vice-President Henry A. Wallace to the concluding lecture by Reinhold Schairer, the comprehensive statement of fundamental issues that these experts in foreign relations, political and social economy, religion, education, race relations and public health bring to the subject, make this an unusually valuable book for all who would live sanely and intelligently in these times.

C. T.

ANNIE BESANT—BUILDER OF NEW INDIA, Besant Spirit Series, Vol. 8, T.P.H., Adyar, The Theosophical Press, \$1.50.

. . . This book is the concern of all who have interest in matters national and international, and whether or not in India herself does not really matter . . . The revelation outstanding in this compiling is of Dr. Besant as one of the great race-leaders of the world—a Mazzini, an Abraham Lincoln, even an Oliver Cromwell in some ways—in her own sphere . . .

Do we require the virtue of universality to heal the sores of separation from which the world is suffering? Then to India must we turn, and learn from her the sense of religious living in daily life . . . for there is the religion of the Universal Self, shedding its light upon other faiths, and through its light showing the purity of the light in each.

—E. M. L., in *The Theosophist*

GUIDE AND INDEX TO: Annie Besant—Builder of New India, Adeltha Peterson, T. P.H., Adyar; The Theosophical Press, \$1.25.

The index forms a highly useful guide to the book, but it is more than that . . . The clear outline of the work and place of Gandhiji in Indian life is revealing . . . She describes the mistakes and the misunderstandings in the policy of non-violence with terrible and lurid detail . . . It is possible that the gathering together of this material in this form, and its repetition here, may be the last grain of the salt of wisdom to crystallize out the solution.

—E. M. L., in *The Theosophist*



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