
THE
T AMERICAN
THEOSOPHIST



Official Organ of THE THEOSOPHICAL SOCIETY in America

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FEBRUARY ★ 1944

Under the Auspices of THE THEOSOPHICAL SOCIETY ADYAR



THINK YOU THE TRUTH has been shown to you for your sole advantage? That we have broken the silence of centuries for the profit of a handful of dreamers only? The converging lines of your Karma have drawn each and all of you into this Society as to a common focus that you may each help to work out the results of your interrupted beginnings in the last birth. None of you can be so blind as to suppose that this is your first dealing with theosophy? You surely must realize that this would be the same as to say that effects came without causes. Know then that it depends now upon each of you whether you shall henceforth struggle alone after spiritual wisdom, through this and the next incarnate life, or in the company of our present associates and greatly helped by the mutual sympathy and aspiration. Blessings to all—deserving them.

—K. H.



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Vol. XXXII

FEBRUARY, 1944

No. 2

A Remarkable Letter of Mahatma K. H.

C. JINARAJADASA

IT is well known that among the Adept Brotherhood two Adepts were especially concerned in the foundation of The Theosophical Society and in its development. These are the Adepts Morya and Koothoomi. The name Koothoomi is a "mystical" name, taken from the name of the Koothoompa sect of Tibetan Buddhism. "Pa" means "disciples of," and Mahatma K.H. mentions that he instructed H.P.B. that that was the name by which he was to be known when the letters began between him and Messrs. Sinnett and Hume. For the Mahatma, though born a Kashmiri brahmin, is a Buddhist monk of the Gelugpa or "Yellow Hat" division of Tibetan Buddhism. In one letter the Mahatma mentions that the word is pronounced in Tibet as Kethoomba. Koothoomi is therefore not the Mahatma's personal name.

In the large body of letters of Mahatma K.H. which are in my two volumes *Letters from the Masters of the Wisdom*, First and Second Series, and in *The Mahatma Letters to A. P. Sinnett*, we find much material from which to deduce some idea of the nature and temperament of Mahatma K.H. He has traveled in Europe, and has stayed in France, Germany, and England. He knows something of French literature, and uses French phrases here and there to round off a point. In one place he is called "my Frenchified K. H." by Mahatma Morya. He is familiar with English literature, and knows Dickens' *Bleak House*, from which he quotes the well-known phrase, "the young man of the name of . . ." Throughout the long correspondence with Messrs. Sinnett and Hume he shows himself a suave and witty controversialist, gaining his point with a polished and gentle persuasion.

So marked is this character of gentleness that Mahatma Morya in his letters to Mr. Sinnett uses the following phrases about Mahatma

Koothoomi: "Your seraph, K.H." and "Our Buddha-like friend."

It is true that Mahatma K.H. can "lay down the law" effectively, in his own way. I give a few instances.

"Blessings to all—deserving them.

K.H."

Nothing could be so effective as the "dash" to mark his judgment of those who have not co-operated.

"Take care. Doubt is a dangerous cancer. One begins by doubting a *peacock*, and ends by doubting—Koot Hoomi."

I do not know what is the Hindu proverb referred to, but once again the "dash" is effective. And sad to say, the chela did in the end lose faith in his Master.

Another instance of the Mahatma's method of giving a reprimand, though couched in polite phrasing, is when he met Colonel Olcott, in the latter's tent in Lahore, and put in Colonel Olcott's hands a letter in which appears the following:

"Your skeptical action, often running into extreme conservatism—perhaps the very last trait that the careless would suggest of you—has seriously and constantly impeded your inner unfolding. It has made you suspicious—sometimes cruelly so—of Upasika, of Borg, of Djual-K., even of Damodar and D. Nath, whom you love as sons. This meeting of ours should radically change the state of your mind. Should it not, so much the worse for your future: truth never comes, burglar-like, thro' barred windows & iron-sheathed doors."

There are dozens of other instances I could quote of the Mahatma's sayings which reveal his personality which is such a contrast to the

downright and direct methods of Mahatma Morya. The more striking therefore is the following stern and powerful letter of Mahatma K.H. to one of his pupils. It is letter XXIV in *Letters from the Masters of the Wisdom*. First Series.

LETTER XXIV

So then, you really imagined when you were allowed to call yourself my chela—that the black memories of your past offences were either hidden from my notice or that I *knew* and still *forgave*? Did you fancy that I connived at them? Foolish . . . ! thrice foolish! It was to help save you from your viler Self, to arouse in you better aspirations; to cause the voice of your offended "soul" to be heard; to give you the stimulus to make *some* reparation . . . for these *only* your prayer to become my chela was granted. We are the agents of Justice, not the unfeeling lictors of a cruel god. Base as you have been, vilely as you have misused your talents . . . blind as you have been to the claims of gratitude, virtue and equity, you have still in you the qualities of a good man—(*dormant* indeed, so far!)—and a useful chela. But how long your relations with us will continue—depends alone upon yourself. You may struggle up out of the mire, or glide back into depths of vice and misery now inconceivable to your imagination . . . Remember, . . . that you stand before your Atma, which is your judge, and which no smiles, nor falsehoods, nor sophistries can deceive. Hitherto you had but bits of *chits* from me and—*knew me not*; now you know me better, for it is I who accuse you before your awakened conscience. You need make no lip-promises to *It* or me, no half-way confessions. Though . . . you shed oceans of tears and grovel in the dust, this will not move a hair's breadth the balance of Justice. If you would recover the lost ground do two things: make the amplest, most complete reparation . . . and to the good of mankind devote your energies . . . Try to fill each day's measure with pure thoughts, wise words, kindly deeds. I shall neither order, nor mesmerize, nor sway you. But unseen and when you have perhaps come—like so many others—to disbelieve in my existence, I shall watch your career and sympathise in your struggles. If you come out victorious at

the end of your probation I shall be readiest to welcome you. And now—there are two paths before you, *choose!* When you have chosen you may consult your visible official superior—H. S. Olcott, and I will instruct him thro' his Guru and send you on . . .

You aspire to be a missionary of theosophy; be one—if you can be one in *fact*. But rather than go about preaching with a heart and a life that belie your professions—*conjure the lightning to strike you dead*, for every word will become your future accuser. Go and consult with Col. Olcott—confess your faults before *that good man*—and seek his advice.

K.H.

The story of the letter is as follows: When in 1919 I was arranging to publish certain letters of the Masters then in my custody, this particular letter was handed to me by a friend of the chela who received it. The chela had long before lost interest in the Mahatma's work, and "dropped out." The chela evidently had received several letters before this, as the Mahatma says: "Hitherto you had but bits of *chits* from me and—knew me not." "Chit" is the Hindu word *chitti*, a letter, and is used in India for a short note or for an initialled order.

It will be noted that I have not published the letter in its entirety, but left out parts which are marked by dots. The letter was given to me in trust, and I could not reveal the secrets in it which concern only the chela himself, and his children and grandchildren. My work was to utilise whatever there was in the letter which would help aspirants aiming to arrive at Chelaship. The action contemplated by the chela, which the Mahatma denounced, was of such a nature as to almost freeze one with horror even merely to read of it, an action no one would ever dream of, even with his most reckless imagination. The nature of that action is neither here nor there, so far as we are concerned, and we profit nothing by knowing anything about it, except that it was dastardly and a great betrayal. Strange to say, the chela's sense of honour was so blunted that he was unaware of the heinousness of his proposed action. I had, therefore, to keep my trust, and leave out certain parts of the letter in transcription. The letter was received in India. As near as I can calculate, it was received between the last three months of 1883 and the first two months of 1884.

Poetry in War Time

DR. JAMES H. COUSINS

I MAY confess that I have gone on writing poetry from a very early age, despite the fact that my mother, when she first knew of it in my boyhood in the very practical city of Belfast, counseled me to pray for sense to drop such folly. When I bought her later a renewal of her marriage ring with my first fee for a poem in a magazine, she said, "Maybe there is something more in poetry than I had thought." Such was the prevailing idea of poetry in my environment. But there is more in poetry beyond what it can earn in shillings and pence. There is the satisfaction that comes from the reception of all that is finest in the universe, and the joy in its expression through one's creative ability . . .

But some may ask, "Why poetry in war time?" History gives an answer to the question in three instances that I recall. When the Moghul Emperors came to India in the middle of the sixteenth century, they brought their poets, their singers of songs. To them poetry and music were essential to life in war as well as in peace. One of the necessary qualifications for recruitment in the ancient national army in Ireland, two thousand years ago, was a knowledge of the classics of poetry! They had the idea that that side of life was essential to all the other sides, and that the military aspect cannot be perfected without the cultural aspect. Their descendants took as their national symbol the harp, which accompanied the poets who chanted the soldiers to battle. The warriors of old Japan, the Samurai, practised not only meditation and the quiet tea ceremony, but created the poetical Noh Drama on the true psychological ground that people who live the most active outer life should balance it with inner cultural activities. A modern answer to the question "why poetry in war-time?" may similarly be inferred from a recent analysis of book publication which stated that more poetry is being read in the present war-time than in peace-time . . .

Francis Thompson achieved poetical immortality with his first book. His second book was probably read by those who reviewed it. It is said that there were three buyers in a year. I myself read one of the three paid copies, having borrowed it from a friend—which is one of the ways of keeping poets humble . . .

But while the poet is excusably concerned in the matter of circulation, the true poet, to whom poetry is the finest expression of the highest elements of his nature, is interested primarily in the deep matter of quality. That quality asks not only for purchasers but for intelligent sympathetic understanding and pure pleasure in his readers. His deepest desire is that of Keats, to leave "great verse unto a little clan." This is not a preference of pride. It recognizes the fact that the appeal of poetry is necessarily to a small audience because its demand is on faculties not commonly developed—sensitiveness to the music of individual words and the patterned arrangement into which the poet puts them; to the suggestions of figures of speech, the flashing of imagery which has a deeper than literary significance, which shows the unity behind all the phenomena of life; the expression of feeling and vision. A poet who desires, as George Meredith puts it, to say his "inmost in the sweetest way" cannot hope for a large audience in a world concerned not with the spiritual inmost but mainly with the material outmost, and whose utterance—especially today—is anything but the sweetest . . .

When people ask me how it is that I have not changed the style of my poetry with the changing times, I can only reply that as a student of poetry I have observed the successive fashions that have excited groups of writers for a while and then subsided, but as a poet I have not been stampeded by any of them out of my allegiance to the beautiful forms of verse that have been left to us by the immortal masters of song.

My first wish is to see the blessings of peace diffused through all countries, and among all races in every country, and that we should consider ourselves as the children of a common parent, and be disposed to acts of brotherly kindness toward one another.

—GEORGE WASHINGTON

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 15, 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.

Adyar Day

What is Adyar? Adyar is not "all things to all people" but to very many people Adyar has meant very much. To some it is the Masters' home, for in Their physical bodies They have been there. But more particularly Adyar is the home of the work They founded through H. P. B. and Colonel Olcott who as President took the center of the work there and established Adyar as the Headquarters of The Theosophical Society. The Masters' home is the world, and from Adyar Their work has served the world. Therefore to some, Adyar is the flaming center of Their work as it is done through The Theosophical Society.

To others, Adyar is the busy center of a world-wide organization through which the many National Societies become a unity and their many activities co-ordinated. In this respect Adyar is the symbol of the cohesive power of a great philosophy, deep rooted in the principle of brotherhood and the unity of life, that central theme which the Masters desired that the Society should weave into the fabric of world thought.

To some, Adyar has been a place of rest; to others, a place of beauty, of river, sea and

sunsets, where they sense the flower of friendship in a brotherhood world-wide.

Adyar is all of these but it is also the symbol of a solidarity of nations and of men moved by the greatest ideal and the deepest truth—Brotherhood.

As Others See Us

Headquarters sees all lodges as centers of work. The work varies with the temperament of the members but always Headquarters sees that work as a drive to make known the eternal principles of the Ancient Wisdom, since it was for that purpose that the Society was founded and for which each lodge has been chartered.

Headquarters sees the members electing as their officers the wise and competent and the enthusiastic—those who are most desirous of moving the Great Work onward. It sees the lodge seizing every opportunity and developing it to the utmost to give the world its message of the Ancient Wisdom.

Headquarters sees some lodges doing these things in their own ways and doing them superbly. It sees others from whom this vision sometimes seems to disappear—lodges capable but thoughtless, who, while proclaiming *beauty*, are perfunctory and lacking in dignity even in an approach to something beautiful as an invocation; who spend their resources and their efforts sponsoring competing extraneous activities to the neglect of official engagements toward the success of which every effort should be bent and to which the competing event contributed not even an announcement.

Let us all keep strong the vision of what a lodge can be that we may cease to depart from our high purpose and possibilities.

Conditions in India

We have endeavored to get the facts regarding famine conditions in India. They are very complex but in the main are as follows: Serious famine conditions existed only in Bengal where there is a definite shortage of rice, partly due to the Japanese occupation of Burma from which rice is ordinarily imported for Bengal consumption and partly due to very heavy crop losses caused by cyclone. Available rice has not been well distributed but has been hoarded by rich Indians awaiting still higher prices. The various Indian governments have been negligent in that they have failed to take necessary action to possess themselves of and to distribute such hoarded supplies, and the Central British Government has hesitated too long to force the hands of the local governments. However,

shipping has been diverted from war purposes to carry rice to India and the British Government has purchased large quantities of rice for gold, the rich Indians refusing payment in any other medium. The immediate result was not only the release of rice but a 10% drop in the value and purchasing power of gold in India and a corresponding increase in all costs.

There is to a considerable degree a condition of inflation in India. It is very much worse in China but in India food costs (principally rice) have risen to about four times normal, much more than in countries where there has been central government control as in England, Canada and the United States of America. Rice is an essential to the Indians. Wheat and other western grains are not always acceptable since in some parts they cause digestive ailments to natives unaccustomed to them.

Famine in India was at one time an annual experience and the condition stirred no one but the British Government which by means of huge irrigation works made the Indian population much more self-sustaining and famine unusual. Now a famine in India stirs the whole world, and rightly so. The individual productive capacity of the natives is not high and living standards are therefore still much too low. India is not yet highly industrialized. The country is largely agricultural in a rather primitive way although its production of cattle for food is much greater even than our own.

The worst of the conditions in India are now under control through British Governmental action but they can be helped greatly by contributions of money to meet the high cost of food. Any sums received will be sent to Adyar for relief.

The Presidential Address

Nothing could be more welcome or more heartening than the tenor of the President's address given at Adyar in December, and his unequivocal statements relative to the nature of the work of The Theosophical Society. The fundamental Simplicities, the Great and Eternal Truths, the underlying Principles are to be the basis of our work and our study. There is to be no more by-path wandering, no research into economic fields, including peace and reconstruction, for the discovery of what The Theosophical Society shall offer for the world's deliverance. Any of these fields after long study and expert knowledge will produce some fragmental contribution, but it is only through the most skillful contributions in these various fields and through the wisdom of their deepest students that world progress can be made.

Underlying all of these, and without which none can be effective, there must be exposed for all to see the undying and universal principles—the Unity of Life and the Brotherhood of Man.

We cannot expect that Theosophists will be the wisest and the most expert in all these innumerable fields; but we *can* expect that Theosophists and The Theosophical Society will constantly shed the light of these Great Truths upon the world to provide the penetrating guide to correct interpretation of the pronouncements in these other fields. We *can* expect that Theosophists and The Theosophical Society will continue to be the leaders in the realm of brotherhood and understanding; that they will continue to insure that side by side with any pronouncements in any field touching human welfare, there shall be statements of the deep and abiding principles of human need and Divine purpose; that those who are experts in specialized fields of thought and study shall have constantly before them, to merge into their own thinking, the fact of mankind's brotherhood.

We Theosophists cannot create plans in any field to compete with those whose plans are the result of a life-time of study and experience. We cannot, for lack of such experience, criticize in detail the contributions arising from such sources, but we *can* and we *must* constantly and increasingly set forth and make available to students and to leaders the Great Truth of Brotherhood to which all plans in principle must conform. There is no guide for this save the Ancient Wisdom—the Truth of man's relationship to man, his innermost needs as a Divine being.

The President's address in our January number should be read and reread by those who are genuinely seeking the future way for The Theosophical Society—the contributions of the heart to balance the infinite contributions of the minds of men, the Simplicities within which Man's real needs are all embraced, the ever new Ancient Wisdom carried to men by all the means the times provide; but unfailingly the Ancient Wisdom—nothing less. No floundering in the many schemes of men but the straight path of Theosophy in the field that is our own.

Days to Remember

Adyar Day.....February 17
Brotherhood Week.....February 20-26

The Spirit of the Manu

DR. GEORGE S. ARUNDALE

THE link between The Theosophical Society and its real Founders is likely ever to be maintained . . . They are not prone to guide. But now and then there are great things to be done. We are entering upon such a period today. It has been intimated to some of us that during the coming year, throughout the world and especially in India, there must be the infiltration again of the spirit of the Lord Vaivasvata Manu.

We all know from our literature that He is the great Head of the Aryan Race. It is for us individually who so desire, who feel so moved, to try to adjust ourselves to His eternal Reality . . .

This is the occasion when the world, the Aryan world at least, must hear the voice of the Father. It is a distracted world. It is a world in need. It is a world in confusion. And no voice can be more potent to dissipate the distraction, to satisfy the need, to remove the confusion, than the voice of Him who is the very heart of our race. While we cannot speak as He alone can speak, at least we can echo Him within a small compass . . .

I feel tremendously joyous about this opportunity because I know it is an opportunity for us all, in our respective departments, according to our respective temperaments . . . We can all interpret with what accuracy we have at our disposal the will of the Manu for the place in which we live . . . Not necessarily

by going hither and thither in traveling, nor by lecturing, writing, etc., but always by willing, by aspiring at least, so that we link our will in some measure to His, our aspiration in some measure to His Great Plan, and see that, so far as may be, His power flows through the channel we make with our will and that His plan shines forth through our aspiration . . .

Let us be up and doing. Let us take advantage of the forces that are at our disposal. Let us not think of trouble and difficulty. Let us think only of the work to be done, of the light to be brought. Let us think of the way in which we can expand ourselves and transcend our limitations, whatever these limitations may be, at least to a certain extent. Let us make no excuses . . .

Supposing some of you are physically decrepit. Give something independent of the physical body. Suppose the mind is not scintillating. Give a tremendous surge of aspiration; this is as splendid as any wonderful structure built by the mind. Let us give our efficiency; there is nothing more wonderful than efficiency. We can at least do our work well. If one happens to be a housewife, one says, "I will keep my house beautifully." There can be no finer offering . . .

Let us live greatly during the coming year, using all these channels through which we can become more and more alive.

—*Theosophical News and Notes*

Creative Art in Education

RUKMINI ARUNDALE

ART should not merely be a subject of the curriculum but it should be a spirit that pervades every subject. Real knowledge can come only through happiness. So far as I have observed, not only in India but throughout the world, I find young people respond to rhythm, to music, to color, to everything that is beautiful. If art is taught in a creative enthusiastic happy way, young people prefer art to any other subject. But they would enjoy

every subject if art had a place in every classroom.

Art can be correlated with every subject. Especially I would stress the use of drama in the classroom itself to quicken the desire to learn. Art will give what no other subject will give—life and interest, and in this way the creative expression will be stimulated . . .

An emphasis should be placed on life rather

(Concluded on page 38)

A Decent Respect . . .

IAN MACK

BROTHERHOOD, the First Object of The Theosophical Society, cannot be expected to prosper in the post-war world without a greater degree of mutual tolerance for the widely differing ideologies of all the nations of the earth. "A decent respect to the opinions of mankind . . ." must prevail, especially among the United Nations, if a true Peace Treaty is to be written.

With specific international problems The Theosophical Society is concerned only philosophically, and insofar as individual members of the Society may be drawn into professional relationships with them. The true concern of the Society is not with political or economic ideologies but with the religious and philosophic ideologies which it is the declared Second Object of the Society to study.

To call a man "brother" while feeling contempt for his way of life is simple hypocrisy. Yet this contempt for the religious ideologies of others does exist, perhaps to greater degree than does contempt for the political and economic ideologies of the so-called "backward peoples." We appear to assume that any race which has built up comparatively high standards through the interplay of its political, economic and philosophical systems has made experimental verification of its right to lead and to instruct the world along all three lines. This is dangerous doctrine.

We Theosophists have, however, to guide us, our pillar of fire by night and of cloud by day in the basic motto of our Society: SATYAT NASTI PARO DHARMA—*There is no religion higher than Truth.* So long as we remain alertly aware of the full significance of this, surely we shall continue to seek that which is *true* rather than that which is *different*. As Dr. Besant pointed out, it is this very human tendency to search out differences rather than agreements (coupled with the no less human tendency to assume superiority for one's own viewpoint!) which is the greatest bar to Brotherhood.

Thus, it would seem that the importance of our Second Object is even greater at present than ever before. What we can do to forward it in the next decade may well have a determining influence on the destiny of the world for a thousand years to come . . . There is wis-

dom in the hearts of men, deep wisdom, derived from millenia of experience; a word in season may make that deep wisdom articulate. Surely, in the interest of an enduring peace, men are ready to search the ideologies of others, looking for the likeness which they will like rather than for the dislikeness which they will dislike? Surely now as never before the world needs to search out and to see the pure and steady light of Truth burning behind all the colored lanterns of the many creeds?

Thinking men and women throughout the United Nations know now that enduring peace cannot possibly be predicated by force, for that is merely to return to the older system of the so-called "balance of power"—and the one thoroughly proven fact about a balance of power is that it must and does shift in accordance with internal pressures. All human relationships must rest upon one of two bases: good-will or force. Between sovereign nations, however, force can only take the form not of law but of war. There is one way and one way only in which the "major force of mankind" could be made to function as law between nations; this is the way of the union of our own forty-eight "sovereign" states. Yet a World Federation demands as prerequisite to its successful operation a high degree of comparative equality in both the political and economic organization of the member States. And is it not because we recognize that no such equality now exists that our idealists are debating their plans to bring the blessings of our democratic political system to the "backward" races just as soon as "peace" permits?

There is good-will in this wish to "share our blessings" with the "backward" peoples of the world. But good-will is not enough. Good-will must be informed; otherwise—if based upon assumption that our ideologies are manifestly superior and must be accepted as "blessings"—the inevitable shift toward force may be seen to be already in movement.

A world-wide spread of mass-production without the firm conception of "production for use but not for profit" must lead to trade wars greater than any the world has known; and this conception certainly is not now a part of our own economic ideology. Can we hope to have the "backward" nations accept the limi-

tation of "mass-production for use" while we ourselves continue upon the concept of "mass-production for profit"?

Turning to that other "blessing" which we propose to bring to the "backward" peoples—our democratic ideology of representative self-government—have we, indeed, completely demonstrated its self-evident superiority to the system of selecting civil officials by the method of free and open examination in the theory and recorded experience of government; the method which has for so long been the base of the Chinese system? Could we perhaps even adapt from that ancient Chinese system the prerequisite of a thorough political education before a candidate could even present his name for popular election to any office? Are we even sure that our system would work to the advantage of an ancient people who solved the same problem to their racial satisfaction countless centuries ago?—And what shall rule such a people while they are getting ready for self-government, if not an external form of force?

There is an answer. We have already considered and named it. The name of that other base for all right human action is good-will. Thus we return to the Second Object of our Theosophical Society with a reasoned conviction that it is, indeed, the hope of the world of tomorrow; for it is manifestly impossible to make any prolonged and sincere study of the great religions of the world without arriving at a conviction that all of them have a single objective in common—the establishing of all human relationships on the single firm foundation of good-will. Indeed, if we will restore our word "good-will" to its Anglo-Saxon derivative, do we not find it to be synonymous with *God's Will*; and is not this, surely, both the subject and the object of all religion?

It is true that men have constructed dogmatic ideologies upon this common foundation; but it is equally true that the basic fact of good-will is no more concerned with these ideologies than it is with political or economic ideologies. The wide recognition of this *greater* truth holds the promise of a true and enduring Peace.

All races need to know enough of the religious creeds of other races to recognize their common foundation. "He little knows of England, who only England knows." With equal truth it may be said, "He little knows of Christianity—or of Buddhism, of Taoism, of Islam, of Shinto—who knows (or thinks he knows) only that one creed! What truly matters is not that a Moslem shall be taught to translate his Arabic word for God (Allah) into Anglo-

Saxon, or that a Hindu be taught to use the Athanasian terminology for the Trinity instead of his traditional Brahma-Vishnu-Shiva—but that Moslem, Hindu, and Christian alike shall learn to know each other as brothers under the common fatherhood of the one God whose word and whose will is Love. A common good-will seeks first of all the kingdom of good on earth for *all* men, binding them together in the silken bond of Brotherhood, binding them back to God as the Father of them all—for this is the meaning of the word "religion": a "binding back" to God, a binding together in Brotherhood. Whoever would seek the true religion among the traditional scriptures of all the sects and creeds, among all their dogmas, their "Ipse dixits," need but ask of his own mind and heart: "Would LOVE have spoken thus?"

This was the Divine Wisdom when it was spoken in Aramaic. It was still the Divine Wisdom when it had been translated into Greek, and into Latin, and into Anglo-Saxon; for the Divine Wisdom, insofar as men will co-operate with it, will use all of these material means to make itself manifest. And when it is made manifest, in whatever language, under whatever system, how else could it be described but as Brotherhood?

Here then is the task, for today and for tomorrow: not to convert others to ideologies alien to them (whether political, economic, or philosophic) but to help others to understand that the TRUTH of each is to manifest in his unique way, in his own time and place, that perfect LOVE which is the essence of his true Self! It will avail the world nothing to change its systems while its *motives* remain unchanged. The only change of the slightest real importance will be a change in the minds and hearts of men—the very sort of change that all the great religions of the world from the beginning of time have been trying to inculcate.

For what do Theosophists look when they follow their Second Object? Do they not look for the LOVE in the creeds, knowing well that wherever Love speaks, there is the Divine Wisdom. The fables, the myths, the allegories, the superstitions—these the Theosophist may well regard with an indulgent smile. But whenever he hears the voice of love—speaking to him from the pages of the Gospel of Buddha, the *Koran*, the *Tao Teh Ching*, the *Old or New Testaments* (any great religion) then his heart leaps to meet the message, for he knows that it is the soul of the world which speaks.

The Work of the National Library

CONSTANCE MEYER, *Librarian*

A LIBRARY such as that at Olcott is rare, and indeed in this country it is unique. It has a definite purpose behind it and a definite service to render—to aid The Theosophical Society in spreading abroad the knowledge of Theosophy.

One important responsibility of the Library is towards the members of the Society, and every effort is being made to encourage members to study the various aspects of Theosophy and to assist them in their research. For this purpose the Librarian is compiling reading lists based on those topics on which books are most commonly requested—such as health and healing, reincarnation, karma, the evolution of life, the sixth sub-race and tomorrow's world. For many years the Library has sent selections of books to lodges for the purpose of establishing study classes; but up to the present time few groups have taken advantage of this opportunity. This field of service must be extended. New lodges can be helped by lending them books which can be kept for several months while they are building the nucleus of their own libraries.

The National Library should meet the need of all for a knowledge of the Ancient Wisdom, and should aid in working out the objects and objectives of The Theosophical Society. However, it is not a public library, nor a general library, but one developed to a specialized purpose and service.

Inquiries concerning the Library can now be followed up with reading lists on vital topics of the day—lists containing book reviews, inspiring paragraphs from the books suggested, also passages of Theosophical insight on those specific subjects—all selected with the object of helping the newcomer to realize the inspiration and the value of Theosophy. Suggested reading courses are also outlined and presented to non-members, since without such guidance confusion results, from the vast range of knowledge opening before the inquirer.

Public libraries throughout the country are to be contacted to determine whether or not they would care to have a selection of Theosophical books on their shelves. These books will be loaned for three or six months. Such an experiment was made with one library several years ago and proved to be quite successful.

In this way people who have no knowledge of the existence of the Society or of the Ancient Wisdom will be contacted. Advertising the Library in national publications is another experiment now being considered.

The Library should help scholars and students of the Wisdom to understand the harmony between the various religions and also between the findings of the scientist, on the one hand, and the wisdom of the occultist and the mystic on the other. One experimental step which can be taken towards this end is to contact the universities, especially the departments of philosophy and religion. The National Library can be an important cultural attraction to scholars. The teachings of Theosophy can permeate the country and make the brotherhood of man a recognized reality if only we can demonstrate that the Ancient Wisdom offers the solution of all problems. One of the Great Ones has said:

To be true, religion and philosophy must offer the solution of every problem. That the world is in such a bad condition morally is a conclusive evidence that none of its religions and philosophies . . . have ever possessed the *truth* . . . They are as far from the solution as they ever were; but there must be a consistent solution somewhere, and if our doctrines prove their competence to offer it, the world will be quick to confess that the true philosophy, the true religion, the true light, which gives truth and nothing but the truth.

Theosophy is the truth that can solve all problems; and the National Library can be a help in presenting it. In the National Library, The Theosophical Society has a most potent weapon, with which to break through long standing prejudice and to invade the intellectual and cultural centers of the country.

One way of accomplishing this would be to publish a scholarly bimonthly journal of the Library, to be sent to the departments of religion and philosophy of universities. This journal could present in such fields such aspects as are unique to the Theosophical outlook. For example: in commenting on Buddhism, Mr. C. Jinarajadasa says:

It is Theosophy that has verified and illuminated for me, in a way that no tradition in Buddhism nor any living exponent of it has done, the ancient truths as to the Way preached by the Lord (Buddha) . . . I for one, to whom the Lord Buddha is the greatest Ideal in life, have found in Theosophy what I have not found in any existing Buddhist book or tradition: that is, a never-failing source of inspiration in under-

standing the Dhamma as the most beneficent power in the universe, and the Sangha as the ever-watchful and compassionate Guardians of mankind. I have sought to make the Buddha, the Dhamma and the Sangha a living power in my life; and it is Theosophy and Theosophy alone which has wrought for me this miracle.

A journal such as we have suggested could be a four or eight page leaflet and could present expositions of the various religions, as written by Dr. Besant and other leaders. We need not hesitate to present a study of comparative religions and philosophies in the light of Theosophy—something wider in outlook than anything found in many university libraries. The journal could carry short reviews of our publications dealing with these subjects. All this would be done with the idea of creating a desire for further contact with the Library. The universities might come to understand that not only is our library valuable but that Theosophy and the Theosophical outlook are valuable, also.

In order to do all this, there is need for additional books, especially in the section on comparative religions. The sections on Buddhism, Hinduism, Zoroastrianism, Jainism, Islam and Sikhism need to be built up. The philosophical section should be developed, also, with the same idea in mind. In the scientific section there is need for the works of Sir James Jeans, Sir Frances Younghusband, and other writings which point towards the Theosophical interpretation. A few of the books published

by the T.P.H. at Adyar are still needed. Contributions of such books or of money to purchase them would be helpful.

In the section on literature the Library will retain for factual information one good history of American Literature and another of English Literature (such as the "Cambridge Histories"), and only such other works as present some element of the Ancient Wisdom. The works of any of the men who became Masters of the Wisdom in later incarnations—such as Sir Thomas More, Thomas Vaughan, Sir Francis Bacon, etc.—will of course be included.

Inasmuch as poets often have an intuitional grasp of Truth, it would be well to build up the poetry section with works definitely portraying some aspect of the Wisdom. Beauty has a part in the divine scheme and artists often portray eternal truths; so, illustrated books on art might have a place. The brotherhood of man can be taught through appreciation of the art of the various civilizations and countries of the world—art that has proved its timelessness and worth.

The National Library should be not merely a store-house of books but a vibrant center of *theo-sophia*, the Divine Wisdom. The Library is an indispensable adjunct of The Theosophical Society. Its books are a physical channel for the life-blood of the Theosophical movement, the Wisdom of the Ages.

From the National President's Correspondence

TO A LODGE PRESIDENT

I AM grateful for your reminder that _____ Lodge has existed and served for so many years. Perhaps I should say "*lived* and served," for the truth that underlies Theosophical teaching is *living* truth and it is this quality of our teaching that binds all Theosophists into one useful organization—useful not only to the world in its need of living truth but to Those who founded The Theosophical Society and gave it this *living truth* as a basis for its work.

The basic conception of Theosophy—the unity of life and the brotherhood of man—alone binds all members, all lodges, all Societies or Sections into one world-wide unity within which freedom and diversity endure. The fact that all nationalities, all temperaments, all religions, all beliefs can exist side by side within a world-wide unity has been demon-

strated by The Theosophical Society for sixty-nine years. It is the demonstration that the world needs and which it must emulate in all its fields of interest and activity. It is an example without comparison. It is the proof that The Theosophical Society is doing its essential work. Springing from the great White Brotherhood itself, with H. P. B. and Colonel Olcott as Their original messengers, The Theosophical Society has spread the principle of unity and brotherhood throughout the world with no other binding quality and no demands of any kind upon any member.

That we, members who know this *living truth*, shall make it *LIVING* to others is the responsibility with which we are charged and upon which we must make The Theosophical Society grow still more potent.

—SIDNEY A. COOK

The Rise of Gothic Architecture

C. W. LEADBEATER

ARCHITECTURE has a powerful effect upon the consciousness of the people, for it is one of the means chosen by the White Lodge to influence the development of the various nations according to the plan of the Great Architect of the Universe. To understand the significance of the Gothic style, we must consider for a moment an important fact of occult history, that which is technically known to students as the cyclic change of Ray. The seven rays or types of the divine consciousness and activity, to one or other of which all living things belong, influence the world in turn, and this cyclic change produces the modifications of outlook which are to be noted as century succeeds century.

Each race and sub-race has its own especial qualities to develop. The fifth root-race to which we ourselves belong, is engaged as a whole in the unfolding of intellect; but each of its sub-races has also a quality to cultivate . . .

In Greece we saw something of the fifth ray, the ray of knowledge, working upon the fourth sub-race with its love of beauty, resulting in that intellectual type of art so characteristic of the classical age.

The Middle Ages show forth the qualities of the sixth ray, the ray of devotion, working upon the fifth or Teutonic sub-race, and producing as its characteristic intellectual fruit scholastic philosophy with its hair-splitting in-

tellectuality based upon an almost fanatical devotion.

Devotion, indeed, was the great characteristic of the Middle Ages . . . and Europe rose from the dark ages into the full glory of an era of culture and art. Gothic architecture was intended to lift the devotion of the masses to greater heights than had been induced by the contemplation of the flatter Romanesque style; by its soaring lines and ever-ascending curves, by the richness of its ornamentation and the splendid complexity of its design, by its amazing grace and delicacy, it had power to raise the hearts of men on the wings of its silent music to the very throne of God Himself . . . The change from Romanesque to Gothic was brought about deliberately. The inspiration was given to certain master-builders in the different countries by the H. O. A. T. F. and the erection of the splendid cathedrals of the period was carried out by travelling bands of Masons passing from centre to centre, and doubtless employing the local builders upon the actual work of construction . . . Every stone was carved with the utmost care to the glory of God, and thereby charged with the adoration of the skillful craftsmen . . . The powerful spiritual influences generated by all this loving care have contributed in no small degree to the extraordinary beauty of the Gothic cathedrals . . .

—*Glimpses of Masonic History.*



I AM A BOOK: I contain the sublimest of thoughts, the most resplendent ideas. My author had great vision of my usefulness . . . For long months I have been lying on a shelf, my usefulness thwarted. I am waiting for the friendly touch of some Theosophist who can start me on my way of service. If you could have known my author as I knew him you would not leave me in idleness. You *can* know him. I can tell you of him. He confided to me his deepest aspirations, and out in the world that I am destined to serve there are many seeking the light I can give. O for the Theosophist to call "cease" to my idleness and start me on my destined work!

The School of Tomorrow—1942-1943

Condensed from a Report given at Convention

JOY MILLS

ONE year has passed since the members in Convention accepted the responsibility of organizing and founding a School, based on Theosophical principles and dedicated to the Theosophical way of life. One year in which much has been accomplished; some dreams realized, larger visions seen, and new plans developed; one year in which committees have set to work towards the realization of the ultimate goal, members throughout the country have indicated marked enthusiasm for the project, and contributions of time, effort, and money have been generously given. Altogether it has been a year of steady progress, a year for which we have much tangible evidence; books, magazines, school data, reports, etc.; and very much intangible evidence: the heart and spirit of members everywhere.

A brief retrospect of the activities thus far developed and a glance at the prospect for the work ahead will serve to acquaint all with the nature and purpose of the plan. At the beginning of the year, committees were organized to handle the necessary research and contact work, and their respective chairmen notified that plans of action might be formulated as early as possible. Stationery, on which the organizing committees were listed, was printed.

An introductory letter, defining the objects of the School and inviting contributions and suggestions, was sent to the entire membership. The response was gratifying, more than a hundred members evidencing active interest, and contributing ideas for the work. The need of the School and its value as an educational venture were clearly indicated in all the responses received, although its urgency was variously discussed.

A library of nearly two dozen volumes has been built up during the year. The majority of books have been donated, though a few, significant in the educational field, have been purchased from the School funds. Most of the books deal with progressive educational techniques, with descriptions of the work of outstanding schools in the country, and with the problems confronting teachers and youth today. The School of Tomorrow is a contributing member of the Association for Childhood Edu-

cation and a subscribing member of the Progressive Education Association. As such, it receives the publications of these groups, *Childhood Education*, *Progressive Education*, and *Frontiers of Democracy*. Through these associations, this school in the making maintains contact with the foremost thinkers in the educational field in this country. Such contact is of inestimable value in publicizing our ideal and bringing the School to the attention of parents and educators.

Perhaps the major portion of the work this year has been accomplished by the various committees in the collection and compilation of data. Every committee has been active in the work, to the extent to which it can immediately function.

The finance committee has not yet taken any direct action for the collection of funds. However, the pledges made at last year's Convention have come in steadily, building a total income of \$1,786.00. The expenditures of the year have amounted to \$294.81, leaving a balance as of June 30, 1943 of \$1,491.19. Approximately \$1,500 in pledges is still to come in. This indicates a secure financial situation for the initial stages of the work.

The committee on building and equipment has undertaken the investigation of available materials and new methods in school building, though the main work of this committee will come later when the school is nearer establishment.

The largest share of the committee work has been carried on by the School Study Committee and its various sub-committees. The work done by these groups comprises the basic research necessary for the establishment of the School of Tomorrow upon sound educational principles and techniques, plus the defining of Theosophical idealism as related to education in this country. Such research and clarification of principles must necessarily precede the work of the other committees and the founding of the School as an institution. It is essential to define our philosophy in terms of educational procedure before teaching can be effectively undertaken. Therefore the School Study Committee, through its several sub-committees, has

begun the compilation and classification of important data relating to the formulation of a specific philosophy of education and its application to teaching methods and the learning process.

In line with the work of the Educational Trends sub-committee, several schools throughout the country have been visited and reported on, and a good deal of data sent in for the files. Material on the Ethical-Culture Schools, the Horace Mann School, and the Sky-Top School (for pre-school age children), all of New York, has been received, together with reports on their activities and ideals. The Lincoln School of Columbia University, one of the foremost progressive high schools in the country, has also been visited and a booklet describing its work is a part of the School library. Data on the Rudolph Steiner School of New York, the Community School of St. Louis, the Meramec School of Clayton, Missouri, the Crow Island School of Winnetka, Illinois, and the Avery Coonley School of Downers Grove, Illinois, have been collected; information on several other progressive schools throughout the country is now being compiled. All this serves to give us a pointer on the direction of progressive educational philosophy in this country, and the effects of its application can be seen through such studies as *Thirty Schools Tell Their Story*, published by the Progressive Education Association.

The sub-committee devoted to Theosophical Research has been very active in the initial work preparatory to defining the application of our philosophy in terms of the educational philosophy of the School of Tomorrow. Since compiling a complete bibliography of Theosophical writings on education, this committee is now working on a method for the classification of this material so that the references will be readily accessible on each subject.

The Standards sub-committee is at work studying available material. Several syllabi sent to us from the State Department of Education of the University of the State of New York indicate a basis for standards in curriculum building as outlined in one forward-looking public education system. While our own standards must necessarily be tuned to the ideals of the School as set by our philosophy, it is important to understand the measurements we need to meet in the education system of this country. It is essential, while creating our own evaluation and measurement instruments, to insure to each student his ability to enter the public school system whenever he or his par-

ents wish. To guarantee this, the committee is studying the standard requirements, local and national, as well as the rating scales, evaluation records, core requirements, curricula, etc., established by outstanding progressive schools. An analysis of these gives us a measuring rule for the establishment of our own standards.

This resumé of the year's work indicates the growth of an ideal towards its realization. While this represents the tangible accomplishments of many workers, acting in co-operation, there has been very real growth in the realm of the intangible—new realizations of the spiritual values which education must not neglect to emphasize. There is a great deal in the work of this year to give us encouragement and very much to build on in the years to come. For all of this, the School is indebted to many people—to the committee chairmen, to the committee members, and most of all, to the many members throughout the Section who have contributed and subscribed so generously to the ideal.

As to the work immediately ahead, assurance that progress along the lines previously outlined will be continued can be guaranteed. The committees are still at work, all of them realizing the need for careful planning and study. There can be no question, I feel, but that the idea of the School is here to stay. Reports both verbal and written come in continually that the School is being discussed in Lodge meetings, among individual members, and that plans are being made for visiting schools and gathering data. There is still much research to be done both in the Theosophical and in the educational field, but there are many indications that workers are not lacking and that the necessary study will be accomplished.

It is planned to publish a small pamphlet descriptive of the idealism and philosophy of the School, and outlining its essential contribution to the educational field. This pamphlet would be distributed among members and non-members, and would be especially designed to place the idea of the School of Tomorrow before parents, teachers, educational groups, and the general public. This publication has been suggested in answer to a demand already felt for a clear and concise presentation of the ideal in relation to explicit teaching procedures.

Looking towards a more distant future, we can outline briefly the contribution, the value, and perhaps the essential need of the School of Tomorrow. In answer to the question so often asked, "When will the School be established?" we can best reply by citing the ad-

vantages and purpose of such education and the current trends in the field of teaching. The demand and need will determine the time, for no school can succeed, no matter the buildings, the equipment, the curriculum, the staff, nor even the philosophy, if the need is not present and if the pressure does not exist for experimental work in the field of education. Precisely because present-day schools and progressive thinkers in the field are facing problems and challenges never before experienced is the need for a new approach and a new solution being felt. We stand at the most opportune moment in educational history for the advancement of new ideals and new standards. We have as our basis a sound philosophy of life translatable in terms of the process of learning. No better evidence can be submitted for the imperatives of the day as they challenge us.

In the opening paragraphs of *Finding Wisdom*, a chronicle of a school of today, Gertrude Hartman writes:

When the History of our day is written into the annals of the ages, it will be described as a time of swift and unprecedented changes. Within the

memory of most adults of today our whole economic and social life has undergone a complete transformation. So great have been these changes that we of the present generation are living in a different world from that into which we were born; for the events of the last century have created a new world order with a host of new conditions and problems to be met. The children now in school will have to grapple with those problems. How are they to be made adequate for this task?

The School of Tomorrow represents one practical approach to the problem of applying Theosophical principles to the world we live in—the permeation of the scene about us with our ideals. While we may not provide the largest, the most impressive, the most revolutionary educational system in this country, we can surely provide the nucleus for that influx of ideas founded on basic principles of living into the present and future systems about us. That, I feel, is our real purpose—to institute an experiment in Theosophical education and create a nucleus of teachers and pupils whose influence shall be felt, perhaps not immediately but no less surely, by all with whom they come in contact.

Behind all Rulers is the One King;
 Behind all Teachers is the One Teacher;
 Encircling our passing loves, the Love Eternal;
 And above our weakness shines the Star.

—ANNIE BESANT

Creative Art in Education

(Concluded from page 30)

than upon form. We are beginning at the wrong end when we start teaching form; because art is first life and then form. Usually art teachers think form comes first. Many times the art teacher tries to make up for the deficiency of a pupil who for example paints a peacock, if he feels that every feather is not correct in the painting of that peacock. But more important than the peacock is "peacockness," the impression of the peacock, a fourth dimension in art. Once there is the spirit, it is easy to acquire the technique. Why do we separate art and life? So many think that art is a picture hung on the wall. Art is the form, the result of life expressed, and it will come automatically the moment an opportunity for free expression is given in every possible way.

If we had beautiful textbooks we can even imagine a child in the second form wanting to read the textbook of the fifth form because it

was so beautiful. This literally happens to our Montessori children whose knowledge of history, geography and other subjects is equal to that of the sixth form student.

The child is nearest to all that is natural, unconscious, free, happy. The child is nearest to Divinity. What is the expression of God? It is life, creativeness. God has created you and me, and the children who are little Gods can create. Our children are little Gods, and if we can release the spirit which is in them we will find that their own expression one day will produce a technique which is the art of life.

Art, I feel, is the true backbone of education. With a real study of Art, we will once more bring into existence the true purpose of education which is to help young people to grow into splendid citizens, great men and women.

—New India Survey

Nature's White Geometry

Mystic Flight

The morn was crystal—white and clear.
"More radiant than the sun am I . . .";
 The frost lay still; on every branch a sphere

Of luminous, reflected light;
*"Purer than the snow, subtler than the ether
 Is the Self"*—in silence came the flight

Of mystic wings, the VISION, and the cry—
 The burst of sound—the Seeker's Voice:
"I AM THAT SELF: THAT SELF AM I."
 —JOY MILLS



Snowfall at Dusk

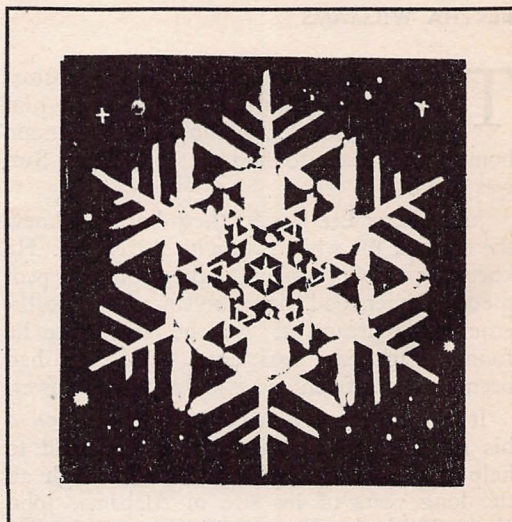
Such mineral crystals as the diamond . . . belong to the tetrahedral "class." . . . A beryl crystal is a rather flat hexagon in structure, as is the snow crystal, and its molecular pattern seen by x-ray matches the snow-flake in design.

Of the snow crystal, H. P. Blavatsky said, in *Isis Unveiled*:

Can it (Science) tell us the cause of this endless variety of exquisite forms, each of which is a most perfect geometric figure in itself? These frozen star-like and flower-like blossoms may be, for all materialistic science knows, a shower of messages snowed by spiritual hands, from the world above, for spiritual eyes below to see.

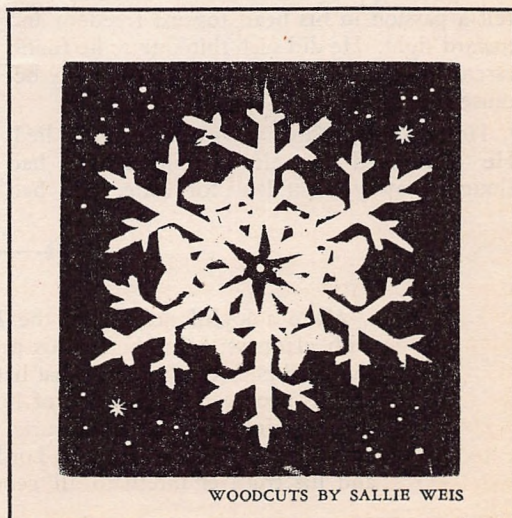
The hexagonal pattern of the snow-crystal shows a beautiful and fragile adaptation of the interlaced triangles. Perhaps it is these mystic "messages" which silently affect us as we move, in hushed mood, through a snowfall at dusk.

—From a lecture by SALLIE WEIS



Manly Palmer Hall, writing in *Horizon*, August, 1943, gives us a white six-pointed star:

In the famous Mme. Tussaud's Wax Works, in London, is a room with walls lined with mirrors in a many-sided prism . . . and you suddenly find yourself in the middle of a snowflake. Thousands of facets and fronds extend in every direction with you in the midst of a great geometric pattern. It changes constantly. It seems that you can see for miles into reflections of every conceivable pattern; you appear to be in the midst of a living cell, and for the first time you get some feeling of what the Fourth Dimension is—you are no longer in a room but in a Cosmos. . . . For the inventor used geometry to create his illusion; he used some of the laws Nature has used to create the Universe.



WOODCUTS BY SALLIE WEIS

No Flowering Branch

BERTHA WILLIAMS

THEY lynched Black Sam of Alabama. They lynched him first and proved him innocent afterward. John Carter Lee came home from Texas to find that old Black Sam was dead.

John Carter Lee was Southern-born; he knew the trials of the white man with the Negro. He knew the whole problem of the "colored" people; he understood that problem as the Northerner never dreams it. And he wept when he found Black Sam was dead. Old Sam had been a soul as fresh and clean as a corn-flower.

It was old Sam's death that prompted Lee to his mission: he would do what he could to help and educate the Negro! So through all the long years of his life in Alabama, John Carter Lee had a dream in his heart. "No man can wholly free you but the man inside you! Find yourself; free yourself!" he pleaded with the Negro. "You're a Race!" he challenged. "You have a GLORY! God never made a race but it had its message."

John Carter worked tirelessly, day in and day out. He found himself faced with new aspects of knowledge. The more he tried to explain this problem, the more he was confronted with strange notions he had no mind for. *Why* this injustice in a world of God's? *Why* this inequality among the races of man? . . . (*What was this Hindu theory of a thing called "reincarnation"?*)

Lee was opposed to too much thinking. He felt a passion in his heart toward freedom and toward right. He did such thinking as he found essential—more than he wanted to—simply because he felt.

He was eighty-three years old when he died. He considered himself a failure. He had sloughed away his talent for song. He had

given his energy wholly to the problem of the Negro. Perhaps he should have given it to the problem of the white man! He seemed to have accomplished little—little enough compared with Lincoln.

"But it has to come," he insisted, "from within the race itself! No man can free another. No race can free another." But oh what a dream of a free America! a pattern of varied and harmonious races.

John Carter Lee did not believe in Reincarnation; all that he knew of life was that he suffered for all life's creatures. If only he could have been *born* a Negro! How he might have added to the splendor of the South! From within the race itself must the race be freed!

* * *

The Negress who stood in the spotlight sang. (*Here, on this very platform, thirty years before, John Carter Lee had stood, one evening.*) The Negress sang and her voice poured forth like a flood of moonlight, like a Presence and a prayer. Her voice came sweet and haunting, like a dream half-forgotten. It came deep and full, and vibrant with spirit—noble with sorrows understood, wise with the wisdom of the ancient hills. "They crucified my Lord," she sang. And the audience saw that her Lord was black of skin. They saw Him dangling from the bitter tree. And they knew that He was innocent. ***

"Yes," she admitted to the questioning reporters, "I feel I have a mission . . ." "Yes, it's to help my race," she assented, "to help them to be free!" . . . "Yes, I'm a lover of Lincoln." She smiled . . . "But freedom can't be grafted, like a flowering branch. Freedom has to come from *within* the race itself." . . . "God never made a race at all, except it had a Glory."



Make a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness: come before his presence with singing. Know ye that the Lord he is God: it is he that hath made us and not we ourselves; we are his people and the sheep of his pasture. Enter into his gates with thanksgiving and into his courts with praise; be thankful unto him and bless his name. For the Lord is good; his mercy is everlasting; and his truth endureth to all generations.

—Psalm one hundred

Excerpts from "The Secret Doctrine"

Compiled by May Kyle Willatsen

ANYTHING that might be said of the earliest Adepts and their divine Masters would be regarded as fiction. It is necessary, therefore, if we would know something of the primitive Initiates, to judge of the tree by its fruits, to examine the bearing and the work of their successors in the Fifth Race as reflected in the works of the classic writers and the great Philosophers. How were Initiation and the Initiates regarded during some 2,000 years by the Greek and Roman writers? Cicero informs his readers in very clear terms. He says:

An Initiate must practice all the virtues in his power: justice, fidelity, liberality, modesty, temperance; these virtues cause men to forget the talents that he may lack.

Ragon says:

When the Egyptian priests said: "All for the people, nothing through the people," they were right: in an ignorant nation truth must be revealed only to trustworthy persons . . . We have seen in our days, "all through the people, nothing for the people," a false and dangerous system. The real axiom ought to be: "All for the people and *with* the people."

* * *

The Egyptian Priests, like the Brāhmins of old, held the reins of the governing powers, a system that descended to them by direct inheritance from the Initiates of the great Atlantis. The pure cult of Nature in the earliest patriarchal days—the world "patriarch" applying in its first original sense to the Progenitors of the human race, the Fathers, Chiefs and Instructors of primitive men—became the heirloom of those alone who could discern the *noumenon* beneath the phenomenon. Later, the Initiates transmitted their knowledge to the human kings, as their divine Masters had passed it to their forefathers. It was their prerogative and duty to reveal the secrets of Nature that were useful to mankind—the hidden virtues of plants, the art of healing the sick, and of bringing about brotherly love and mutual help among mankind.

* * *

All that is good, noble, and grand in human nature, every divine faculty and aspiration, were cultured by the Priest-Philosophers who sought to develop them in their Initiates. Their code of ethics, based on altruism, has become universal. It is found in Confucius, the "atheist," who taught that "he who loves not his brother has no virtue in him," and in the Old Testament precept, "Thou shalt love thy

neighbor as thyself." The greater Initiates became like unto Gods, and Socrates, in Plato's *Phaedo*, is represented as saying:

The Initiates are sure to come into the company of the Gods.

* * *

It is now too well-known to need much repetition that Ammonius Saccas, the God-taught . . . and the lover of truth . . . in establishing his school, made a direct attempt to benefit the world by teaching these portions of the Secret Science that were permitted by its direct guardians to be revealed in those days. The modern movement of our own Theosophical Society was begun on the same principles; for the Neo-Platonic school of Ammonius aimed, as we do, at the reconciliation of all sects and peoples, under the once common faith of the Golden Age, trying to induce the nations to lay aside their contentions—in religious matters at any rate—by proving to them that their various beliefs are all the more or less legitimate children of one common parent, the Wisdom Religion.

Nor was the Eclectic Theosophical system . . . developed only during the third century of our era; but it belongs to a much earlier age, as has been shown by Diogenes Laertius. He traces it to the beginning of the dynasty of the Ptolemies . . . Unto that day the communication between the adepts of Upper India and Bactria and the Philosophers of the West had never ceased.

* * *

The ecclesiastical historian, Mosheim, declares that:

Ammonius, conceiving that not only the philosophers of Greece, but also all those of the different barbarous nations, were perfectly in unison with each other with regard to every essential point, made it his business so to temper and expound the tenets of all these various sects, as to make it appear they had all of them originated from one and the same source, and all tended to one and the same end. Again, Mosheim says that Ammonius taught that the religion of the multitude went hand in hand with philosophy, and with her had shared the fate of being by degrees corrupted and obscured with mere human conceits, superstition, and lies; that it ought, therefore, to be brought back to its original purity by purging it of this dross and expounding it upon philosophical principles; and that the whole which Christ had in view was to reinstate and restore to its primitive integrity the Wisdom of the Ancients. "*The Secret Doctrine*," Vol. V, (Adyar Edition), pp. 262, 263, 265, 302, 303.

Successful Service Series

XIX. Punctuality

E. NORMAN PEARSON

TIME may be an illusion and the world but a product of human imagination. But a watch is an indispensable companion in these modern days, and to feel the good earth beneath one's feet—physically and metaphorically—is a thing to give confidence and encouragement.

"Procrastination," we have been told, "is the thief of time." We can not, we must not, be thieves!

Yet many who would be horrified at the thought of dispossessing either friend or foe of *goods* which he rightfully owned, would show little compunction in taking his *time*—and taking it in rich abundance!

For instance, a Theosophical meeting. Let us assume that our meeting is scheduled to begin at eight o'clock. *Then physically, morally and psychically it is wrong to start it at ten minutes past; even five minutes past.*

"But," someone will say (you can be sure of it!) "our audiences are *always* late, whatever time we start." If that is so, you may just as well start punctually, for the few will come in late whatever time you begin. Besides, punctuality is merely a matter of education. Granted that some will be late for reasons better or worse, that does not give us the right to penalize those who do come on time. By no legitimate process of reasoning can we justify stealing time from the majority (for that is what really happens when we delay) because the minority are given to procrastination.

Then, as everyone knows who has given this matter any real study, there is a psychic effect to consider. When adequate time has been spent in preparation so that everything is ready and all necessary details have been taken care of, when the meeting opens punctually and continues according to program, there is set up a psychic "tempo" which has a definite effect upon the audience. It develops con-

fidence. It carries weight and erects a foundation upon which greater things can be built.

The motto of The Theosophical Society is "There is no Religion higher than Truth." In the light of this, at what time should a meeting begin if it is advertised to begin at eight o'clock?

Surely, at eight o'clock!

And at what time should it end? That question, of course, cannot be given an arbitrary answer, for while we do advertise the times at which our meetings are to begin, usually we do not give the same information about when they will close. Yet it is this writer's opinion that both are equally important and that the speaker who continues on and on (invariably because of unnecessary repetition or lack of adequate preparation) is not only voiding the results of his own efforts by overtaxing his hearers' mental and physical endurance but is also guilty of taking time from those who are present.

Officers, speakers — and audience, too. Whether at public, or closed, members' meetings, all should do their very best to be on time. Every person who enters after a meeting has started creates a minor disturbance. This is hard on the speaker and hard on the audience. Of course, sometimes it is really unavoidable. The unexpected visitor, the invisible street car or the automobile which chooses an inopportune moment to exhibit hitherto unsuspected displays of weakness or temperament, are circumstances which lie beyond our power to control. But other circumstances do not, and we should deal with them in a manner befitting the greatness of our cause.

Benjamin Franklin truly said "Dost thou love life? then do not squander time, for it is the stuff that life is made of." For efficiency, for harmony, for success in our service, let us cultivate the sterling virtue of punctuality.

The English translation of the *Bible* is very far more beautiful than the original Hebrew. The translators are really the inspired persons. The Count de St. Germain who as Lord Bacon wrote the plays of Shakespeare oversaw the translation of the English *Bible*.

—C. W. LEADBEATER

The Theosophical Order of Service

The Way to Divine Beauty

EMI DE BIDOLI, *Music Associate of the Arts and Crafts Department*

IN every person's life there exist certain moments when the effect of art is to produce an indefinable sense of great calm or a flowing tide of overwhelming bliss. What lies behind such moments?

These are the moments in life when man stands at the gate of spirit, though he knows it not. In the presence of some grand scene of Nature he is unconsciously reminded of his true spiritual home, it is so beautiful. He loves the bright clouds, golden sunsets, peaceful woodlands, calm lakes, mountain scenes, because they remind him of his spiritual origin. Beauty speaks with these voices, calling . . . "This grandeur is what you should attain . . ."

Sometimes he receives hints of a higher life, in listening to fine music such as the noble melodies of Bach or the pure strains of Mozart. Music, being the most direct of all the fine arts, provides the truest medium of spiritual expression. But alas, man knows not the august nature of his visitants and they tremble away. If he had the leisure and the desire to attend to the fine thoughts which troop after a moment of awe and wonder, even the average man might gradually become illumined.

For all fine art is but a symbol leading to the Shrine of Golden Fire; all inscribed inspirations are but filmy veils covering the body of Truth.

Those who try to gather into their minds the world's harvest of printed beauty and wisdom are moved to do so by an instinct that comes from within. For when the eyes gaze upon a page written with literary artistry and shimmering with spiritual thoughts, a mysterious sense will be felt confirming that which is read.

A really inspired scribe or composer is a veritable alchemist, a lonely magician who sits amid Olympian ways and watches the panorama of life, as one apart. His pen, a wand of thaumaturgic power, evokes a hidden world of unexpected splendour. Casting its spell about us, magic changes the night into growing dawn.

Magicians of old sought by the wave of a

wand to bring men to see such things as they desired them to see. They touched a seed and it became a tree; or they wrapped about themselves the cloak of invisibility. But modern methods have put aside such external effects and now place subtle spells upon the minds of men, with nothing more mysterious than instruments of art.

Who has not read books wherein the vision of the writer evoked before his astonished gaze an ancient vanished civilization? I have read books that filled my mind with golden images of such strange power that I lost the sense of being, and became blent with brooding Infinity.

To develop this sense: concentrate as you read, letting each word or phrase sink slowly into your consciousness, until its *meaning* passes into your mind. Repeat this process until you actually feel as though you were the author. Such reading literally engraves itself into your thoughts, sets your mind thinking along the lines indicated. It is constructive and creative. (The same method applies to music.)

The basic thing is concentration upon some abstract idea, some phrase or verse, until the student is able to experience its meaning with such power that it echoes deeply within the chambers of his soul. Choosing such passages as have this effect upon him, he must feel the presence of an element of inspiration or intuition quite apart from the literary value of the piece or poem.

For the artist, writer, musician, projects himself into his work; if he is blessed at times with lofty inspiration, if he has striven to sound a spiritual note in the art of his time, if he has sat at the feet of Divine or True Wisdom, then in the degree to which you yield yourself up to his influence shall you share his inspirations, becoming for a time at-one'd with Truth. You find the Way to Divine Beauty, hear her voices, and understand that "grandeur is what you should attain *inwardly*."

For so he (King Solomon) saith expressly, the glory of God is to conceal a thing, but the glory of a King is to find it out.

—FRANCIS BACON, *The Advancement of Learning*

Theosophy in the Field

BESANT LODGE (Cleveland) celebrated Christmas and the New Year with two delightful parties—a relaxing and enjoyable change from the usual Lodge program, pleasing both members and guests.

BESANT LODGE (Hollywood) through the December News-letter of its President offers commendation to our national Vice-President, Mr. James S. Perkins, whose recent public and Lodge talks there "were dynamic and inspiring."

For the evening of December 21, the lodge hall was transformed into an attractive Egyptian stage setting, and a unique Christmas party was enjoyed. The Christmas gift donations to the Lodge were generous.

"**BESANT LODGE** (Houston) was inspired on December 1 when our President, Louise Griggs, returned from Wheaton bringing 'Echoes from Olcott.' We drew still closer to Headquarters at our last meeting when Freda Dewson projected for our pleasure colored slides taken at the Summer Sessions . . . In October we began the 'Art of Friendship' study course; result, several activities that tie in with the work of the T. O. S.

"The high spot of our gala Christmas Party was a 'Santa Claus Swap' (White Elephants) . . . The funds we would have spent were pooled to the amount of twelve dollars, which we are sending as a Christmas gift to the Building Fund."

DETROIT LODGE reports three Sunday evening lectures by Mr. Joseph N. Hadjisky. "Democracy or Dictatorship for the Soul," presented by Mr. Hadjisky, was followed by a kindred subject, "Democracy in the Evolutionary Scheme," as introduced by Dr. José B. Acuña, of Costa Rica.

A Christmas program, in candlelight, emphasizing the Cosmic Christmas, was arranged by Mrs. Lois Ashcroft. The program included "Prayer For Christmas," by Helen Palmer Owen—a sonnet published in *THE AMERICAN THEOSOPHIST*, December 1941.

GLENDIVE LODGE enjoyed a delightful Christmas party on December 18 at the home of Mrs. J. F. Schernick. After meditation came a

victrola concert of Christmas carols. "The Historical Christ," from Dr. Besant's *Esoteric Christianity* was read by five of the Lodge members.

Then "to our surprise Mrs. Schernick held aloft a record which she said Mr. Cook had sent her. It seemed as if our National President were in our midst—his words of Brotherhood were beautiful, simple and convincing."

JOLIET LODGE brought its year's activities to a close by a Christmas party at which a candle-lighting ceremony preceded the lesson and social hour.

The Lodge has recently received several copies of "Christian Miracles for Today," an address given at Oak Park Lodge by Mrs. Amelia Brooks Chase, whose "Occult Interpretation of the Bible" series appeared recently in *THE AMERICAN THEOSOPHIST*.

The Lodge is fortunate in receiving from Mr. L. W. Rogers a complete set of Mr. Rogers' books, to be placed in the Joliet Public Library—each book bearing the name of the donor, the address of the local Lodge, and a list of other Theosophical books available in the Lodge Library.

MARYLAND LODGE (Baltimore) on the fourth Sunday of each month holds an Open Forum meeting, conducted by Dr. George W. DeHoff, the latter part of the meeting being given over to questions and answers from the floor. Interesting Members' Meetings have included a series of talks on Buddhism, by Mr. Elwood Davis, and a fine talk on Psychology and Psycho-Biology, by Miss Leonora K. DeHoff. During the yearly meeting of the Middle Atlantic Federation, Miss Etha Snodgrass addressed the group, her public lecture being "War's End—the Occult Answer."

WASHINGTON LODGE (D. C.) under the chairmanship of Mrs. Elinor Earnshaw held a successful Christmas party, to which the members brought gifts not for each other but for distribution by the American Red Cross among convalescent soldiers at Walter Reed Hospital; approximately sixty gifts were so received. With gift-wrapping and carol-singing the evening was much enjoyed by all.

Every loyal Fellow has in his heart a little Adyar, for he has in him a spark of the spiritual fire which the name implies.

—H. S. OLCOTT

Theosophical News and Notes

Precept and Practice

Charge your letter with magnetism and make a talisman of it, by all means . . . but do not forget that the mere physical handwriting must be perfect also—first, out of courtesy to the recipient; and secondly, because all work done for the Master must be done with the utmost care, even to the minutest detail.

So wrote C. W. Leadbeater in *The Hidden Side of Things*—a precept in his case enlivened by practice. The exquisite precision of his handwriting is shown to advantage in one of the Society's treasures at Olcott, a postcard album filled with beautiful cards sent by C. W. L. in many years and from many countries.

The following example is photographed from a card sent in 1901, the picture which accompanied the text being the photograph of a temple dedicated to St. Anthony of Padua. The card was mailed from Italy.

*Keep this for your collection.
I think it ought to be somewhat
uncommon, as it is issued to
commemorate the seven hundredth
anniversary of a local saint—
St. Anthony of Padua.*

C.W.L.

November 29th 1901

Two Theosophical Lecturers

The Blavatsky Lodge of London was formed in 1887 under the auspices of H. P. B., who was a founding member. In the Minute Book and dated Thursday, March 31, 1892, there is the following entry:

"Annie Besant in the chair. Mr. Pryse was to have spoken but, owing to there not being a full attendance, refused to do so. Annie Besant apologised to the Lodge for his behaviour and gave an interesting lecture."

A story of a pleasanter kind is what they narrate at Rio de Janeiro. The General Secretary of the Brazilian Section was General R. Pinto Seidl. One Sunday night it was his turn to deliver the public lecture. He had the lecture written out. As he was a General on active service he was always accompanied by a

soldier-orderly. That night it rained a deluge. People in the rival city of S. Paulo say of the Rio de Janeiro inhabitants: "If a drop of rain drops on their nose, they all run home." So, when General Seidl came to the lecture hall, not a single person was present; neither member nor public. Undaunted, General Seidl mounted the rostrum and said to his orderly, "Sit you there in front," and gave the lecture.

—C. J.

Annie Besant: Builder of New India

Outstanding in "The Besant Spirit" series comes the ninth and latest of these compilations. *Annie Besant: Builder of New India* is a presentation of her fundamental principles of nation building. It is a book of over 550 pages, excellently captioned and sub-captioned for reference purposes and accompanied by a 224-page finely classified index prepared by Adeltha Peterson, whose capacity for meticulous thoroughness in such a work is well known.

While the reference to India might suggest a limited purpose, these volumes in fact have a universal usefulness among students of politics and government and those to whom these subjects are of interest (and who does this not include in these days of international change?). Dr. Besant's outlook was so broad, the principles she applied so deeply founded in human and divine nature, that her views as expressed in *Annie Besant: Builder of New India* have a significance now and everywhere.

—S. A. C.

Mr. Schweizer Resigns

For the past seven years Mr. W. Howard Schweizer has faithfully contributed his time and energy to the arduous duties of the Treasurership of the Adyar Fund. The meticulous manner in which the resigning Treasurer handled the many contributions over a period of years has been oft remarked upon by numbers of people, and the Committee wishes to add its commendation to the plaudits of those who have so often praised the work of the Treasurer. Last year it seemed that impaired health would necessitate Mr. Schweizer's giving up his duties but it was not until this fall that such a course became imperative. The success of the Adyar Fund owes much to the efforts of Mr. Schweizer, and the Adyar Committee in thanking him for his never failing aid wishes him a most happy adjustment of his karma which will restore him to his usual vibrant health.

As Mr. Schweizer retires, we are fortunate indeed to have a most worthy successor who is well qualified to assume the duties laid aside by the retiring Treasurer. The same careful attention will be given to details by Mr. Martin H. Larsen, a member of the Maryland Lodge, who succeeds Mr. Schweizer as Treasurer of the Adyar Fund. Contributors are requested to note this change in the Treasurership when making out checks or drafts. The accounts of the Adyar Fund have been carefully audited and turned over to Mr. Larsen's control.

—ADYAR COMMITTEE

Adyar Fund

Again the attention of the members is called to that day on which we are asked to turn our thoughts to Adyar and consider the sacrifices on the part of the stalwarts of The Theosophical Society from all parts of the world, which made possible the founding of this great center. During the coming year the needs of our great Headquarters will be even more pressing than during 1943, and upon the Membership of The Theosophical Society in America must fall the responsibility of seeing Adyar through another year of uncertain events. A trying responsibility, most assuredly, but a splendid karmic opportunity to which we feel sure every member will respond. Before Adyar Day, February 17, arrives, every Theosophist will receive an announcement of the Adyar Fund, and it is hoped that every individual member will find it possible to contribute direct or through his lodge in order that the ideals of Theosophy may be carried forward into a happier time when canons have ceased to roar and bombing is a thing of the past. The ideals of the Ancient Wisdom must be the foundation of the religion of a new age.

—THOMAS W. POND,
Chairman Adyar Committee
MARTIN H. LARSEN,
Treasurer Adyar Fund
P. O. Box 1115
Baltimore 3, Maryland

An Interesting Innovation

The Mexican National Society publishes a monthly Bulletin. In its August number there is a paragraph about the death of a member. What is an innovation is the last sentence: "May he soon pass from the Astral Light to the happiness of Devachan!" Perhaps in the future instead of saying: "May Light perpetual shine upon him" we might get into the habit

also of adding: "May he enter into the joys which await him in Devachan."

—C. J.

Death of Mr. Knudsen

As we go to press news reaches us of the rather sudden death, following an operation, of Mr. A. F. Knudsen of Los Angeles. For very many years Mr. Knudsen has been a staunch worker in the ranks of The Theosophical Society and was Presidential Agent in East Asia preceding the present war. He was a wide traveler and was therefore well-known to Theosophists in many countries, but best loved and known here in America where in recent Conventions and through a tour less than a year ago he added new friends to the many throughout the world who have listened with enjoyment to the story of his experiences and the wisdom of his life. A link with the past is broken with the passing of Mr. Knudsen but a link with the future is being prepared in the heaven world. We extend our condolences to his intimate associates and to his widow, Mrs. Ila Fain Knudsen.

So Long As There Are Soldiers

With more than forty thousand of the popular leaflets for soldiers—"Now that You are a Soldier," "The Hidden Warrior," "You Can Take It," and "Invisible Armament"—already in distribution, this publicity continues to be of value in the spreading of Theosophy among men of our armed forces. Lodges or individuals desiring a further supply of this material may procure it free of charge from Headquarters, or from the T.O.S. (Miss Esther Renshaw, 423 Euclid Avenue, Cleveland [14] Ohio). So long as there are soldiers, our special "soldiers' leaflets" should be distributed. Their work grows harder, their need greater; this is the time for more leaflets, not fewer.

Opportunity Knocks

John Snell who for some time has faithfully attended to the cleanliness and orderliness of the major part of the Headquarters building is forced to give up the work because of poor health. We hasten to make this vacancy known to the members throughout the Section so that all interested in rendering such necessary service to Olcott may make application.

Adequate help is a large problem in these days of war demands. Aid to Headquarters under such conditions is doubly valuable—a real service to the work.

A Nickel Buys Gold

At the Feet of the Master, miniature size, makes an excellent letter enclosure. One of our T. S. fellows writes:

I find in my work as a "Grey Lady" (a branch of the Red Cross) that a number of the soldiers enjoy and appreciate these little editions. There seems to be quite a demand for them, and I feel that they may be doing some good.

New Members for December

During December, applications for Membership were received from the following lodges: Besant (Hollywood), Columbus, Glendale, Los Angeles, New York, Pacific (San Francisco), Pittsburgh, San Francisco, Seattle Lodge of the Inner Light. An application for National Membership was received from Lansing, Michigan.

"The Dual Case of the Vegetarian"

(Correction)

In the editorial under the above caption in January the word "non-vegetarian" appeared near the end of the first paragraph where "vegetarian" was clearly meant. The words "failure to adopt" were added in the second draft and required the dropping of the "non."

From Oregon

Olcott is fortunate in having as visitor for a few months Mr. James Nanson of Portland Lodge. During his stay, Mr. Nanson will render valuable service, contributing his time and effort to the maintenance of our Headquarters buildings.

Visitors at Olcott

Guests during the past two months have included: Miss Etha Snodgrass, Mrs. Penrose Reed, Mr. and Mrs. Fritz Loenholdt, Lt. Harold Kirk, Dr. José B. Acuña, Lt. Jeanne Dumas, Mrs. Elizabeth Anhalt, Miss Marian Helm, Mrs. Gladys Hawthorne, Mr. E. Norman Pearson, Mrs. Sallie Weis, Mrs. Cecil Boman, Mrs. Wayne White, Mr. Ralph Gardner, Mr. and Mrs. Albert Hardcastle, Mr. and Mrs. James Wycherley, Mr. Le Moyne Hohenstein, Mr. Fennimore Germer, Rev. Mr. Alfred Gabrielsen, Mr. and Mrs. William Fleischmann, Mrs. Anthony Ostroff, Miss Virginia Keating, Miss Minnie Seanor, Mrs. Catharine Gardner Mayes, and Miss May Tucker.

Home for the Holidays

During the recent holidays the Olcott family was happy to welcome home our National Vice President, Mr. James S. Perkins; also Miss Torre Perkins on vacation from Smith College. Mrs. Kathrine Perkins, the beautiful third member of this trio, we are fortunate in having at Headquarters as a year-round resident and Olcott Staff Member.

Correspondents Wanted

A long time member of the Society, Mr. William Harrison, whose address is The School House, Vines Cross, Horam, E. Sussex, England, desires to correspond with members in the United States. Such international correspondence is in the direction of an expanding brotherhood and understanding and is to be recommended.

To-Those-Who-Mourn Club

Comparative Shipment of Leaflets

	Nov. 16, 1943 to Dec. 15, 1943	Dec. 16, 1942 to Dec. 15, 1943	Dec. 16, 1941 to Dec. 16, 1942.
Alabama			45
Alaska			15
Arizona	25	25	
California	75	1,246	740
Canada		60	700
Colorado		5	
Connecticut			55
District of Columbia			30
Florida	500	731	127
Georgia	52	418	
Idaho		15	5
Illinois		2,230	3,053
Indiana		40	115
Iowa			33
Louisiana		439	54
Maryland		300	
Massachusetts		330	16
Michigan	100	981	1,155
Minnesota	100	150	800
Mississippi		100	100
Missouri		420	527
Montana		57	78
Nebraska		100	510
New Hampshire		30	
New Jersey	400	3,775	3,336
New York	40	495	4,570
North Dakota			10
Ohio		725	430
Oklahoma			172
Oregon	72	384	1,730
Pennsylvania	500	5,200	624
Tennessee		30	
Texas		194	238
Utah	25	25	10
Vermont		100	
Washington		325	125
Virginia		360	
Wisconsin			400
Wyoming	10	10	

Totals 1,899 19,300 19,851

Shipment of booklets from December 16 to January 15—2,517.

THE AMERICAN THEOSOPHIST

In the past I have submitted numerous arguments why Theosophists should be deeply and actively interested in entering upon and expanding the work being done by this "Club." This year, with the passing of young men in the bloom of life taking place in all communities and the apparenecy to everyone of grief-stricken mothers, fathers, wives, and other close relatives, there should be no necessity for emphasis of the importance of a work which could by any chance bring about a better understanding of death to those who are so adversely affected. It seems one need say no more, and that those who know that there exists a philosophy which should normally be helpful should by all means see to it that every bereaved person within the effective scope of the former's operation should be given the opportunity to at least examine and weigh the importance of this philosophy, which was so effectively and tersely put down by the late Bishop C. W. Leadbeater.

There is just one point I wish to emphasize as a factor of my own mailing of booklets with respect to deceased Service men. Notwithstanding the fact that the majority of the death notices in the newspapers leave much to be desired in the way of data concerning bereaved, addresses, etc., I take a chance that there is someone interested, and cover absolutely every prospect, trusting many times to the post-office, even in a good-sized city, to make an extraordinary effort, if necessary, to locate "the family of Private John Smith."

It is my hope that the next fiscal year of the Club will see a definite increase in the number of workers and a greater intensity of work within organized districts. If any old or new member wishes to confer with me on any problems of Club activity, I shall be glad to hear from him.

—WILFRED H. SIGERSON
436 Seventh Avenue
Pittsburgh, Pa.

Help!!!

Mrs. Muriel Lauder Lewis, Route 2, Box 274, Ojai, California, Head of the Mothers' Advisory Group and who is mainly responsible for the production of the fine and continuing series of "The Mothers' Bulletin," needs help in compiling the next issue which is to be devoted to adolescent youth. Well selected material from Theosophical and other sources, and new articles by mothers or by experts in the field of child-psychology are urgently needed. Please communicate with Mrs. Lewis.

Itineraries

JOY MILLS

February 1-6 —Columbus
February 8-9 —Cleveland

JAMES S. PERKINS

February 1-2 —New Orleans
February 3-5 —Covington
February 7 —Gulfport
February 12-March 5 —Florida Federation
March 7-10 —Mid-South Federation

ETHA SNODGRASS

To February 6 —Southern California Federation
February 21-23 —Denver
February 25-27 —Casper
March 1-2 —Fremont
March 3-5 —Omaha
March 12-18 —Illinois-Wisconsin Federation

T.O.S. Financial Statement

July 1, 1942 to December 15, 1943

General Fund

Receipts

Contributions and sales \$534.64

Disbursements

Postage, printing, subscriptions, etc. 412.44

Balance \$122.20

—ESTHER C. RENSHAW,
Chief Brother

Service Roll

To the Service Roll has been added the following name:

Sgt. Sanford Dye, Besant (Cleveland) Lodge, U. S. Army.

Statistics

December 16 to January 15, 1944

American Theosophical Fund

Previously reported\$ 972.85
To January 15 579.00 \$1,551.85

Building Fund

Previously reported 1,561.00
To January 15 1,456.50 3,017.50

Births

To Mr. and Mrs. Byron H. Bole, Oakland Lodge, a son, Bruce Norman, December 7.

Deaths

Mr. Orville Bertley Anderson, Oakland Lodge, November 20, 1943.
Mrs. Carrie Purdy, Milwaukee Lodge, December 9, 1943.
Mrs. Estelle Z. Beekman, Dayton Lodge, December 20, 1943.
Mr. W. Harry Spears, St. Petersburg Lodge, January 3, 1944.
Mr. Robert C. King, National member, recently.
Mr. A. F. Knudsen, Ojai Valley Lodge, January 11, 1944.

Marriages

Mrs. Lillian Mallon, Washington Lodge, and Mr. Douglas H. Beall, November 1943.
Mrs. Bonnie Mills, Wheaton Lodge, and Mr. William A. Jones, January 3, 1944.

ADYAR DAY

FEBRUARY SEVENTEENTH

ACROSS the scorched ground of Russia, amid the stark ruins of Germany, throughout war-racked France, among the far-flung islands of Nippon, and above all the embattled nations of a torn and bleeding world, there hovers like an overtone o'er the harsh discords of war an oft forgotten but long enduring, intangible reality, ancient of days, holding within its very being the solace which millions would wring from fatuous sciences, false learning and outgrown creeds.

INDEED it is remarkable that mankind should have chosen for so long a time to explore the darkened corners of mundane consciousness rather than turn his face toward the light streaming from that thrice brilliant wisdom which holds within its fiery purity the answer to all eager questioning.

BUT the sun of life eternal is still shining behind the darkened clouds which envelop the earth, waiting to flood the hearts of all mankind with thoughts of brotherhood when the wild emotions of the fiercely fighting millions subside amid the ruins of a vanished order.

NOW is the time for which we came into this incarnation. To fan a spark of light into a glowing torch to pass on to those of stronger arm and clearer vision. To serve and to aid in every feeling, thought and endeavor that the Ancient Wisdom "may not perish from the earth."

ADYAR COMMITTEE

Thomas W. Pond, Chairman

Apropos of the Bureau of Research and Synthesis

*Are you prepared for study? Selected list of books
for correlation of Theosophy and world thought:—*

AN OUTLINE OF UNDERSTANDING

(Studies in Level Psychology)

Boards \$2.00

—Bhupatray Nehta and Rohit Mehta

"An attempt, the first of its kind, to apply the principles of evolutionary psychology to economic, reconstructional, religious, political, social, educational and spiritual fields of life."

WHERE THEOSOPHY AND SCIENCE MEET

(By outstanding students)

—Edited by K. K. Kanga

Volume	I—From Macrocosm to Microcosm	}	Each, \$1.50	Boards, Set	6.00
"	II—From Atom to Man				
"	III—From Humanity to Divinity				
"	IV—Some Practical Applications				

THE SCIENCE OF THE SELF—Bhagavan Das

Cloth 1.25

Fundamental ideas of philosophy, psychology and science.

PRACTICAL THEOSOPHY—C. Jinarajadasa

Boards .60

Simple, luminous truths about the little things of daily life.

THEOSOPHY AND MODERN THOUGHT—C. Jinarajadasa

Cloth 1.25

In which modern science is challenged to bring forth some new discovery that Theosophy is not prepared to shed light upon.

YOGA AND WESTERN PSYCHOLOGY—Geraldine Coster

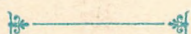
Cloth 2.00

An excellent analysis of Psychotherapy in the light of the Yoga Sutras of Patanjali.

PSYCHOLOGY OF INTUITION—J. E. Marcault

Paper .35

A brilliant essay. Revised edition of the Blavatsky Lecture of 1927



THE THEOSOPHICAL PRESS

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