

Under the Auspices of THE THEOSOPHICAL SOCIETY ADYAR

Spring in Kashmir

JAMES H. COUSINS

Now, while on the Himalayan heights The flower-like snows in sunshine fade, Here in a garden of delights A mimic winter-tide is made.

Lo! in an exquisite pretence The Indian may doth here assume Snow-shapes, and hold in white suspense Her lovely avalanche of bloom.

The soaring poplar earthward shakes Its cotton, as the wind's will shifts, And fills the air with pallid flakes That gather into snow-like drifts.

The slim acacia's clustered flower Out of the veins of earth distils, Through life's reincarnating power, The dying whiteness on the Hills.

Daisies in white-eyed wonder wake And spread their simulated snows Where unseen hands in silence make The snowballs of the guelder rose.

-Collected Poems (Kalakshetra)

THE AMERICAN THEOSOPHIST

OFFICIAL ORGAN OF THE THEOSOPHICAL SOCIETY IN AMERICA

Vol. XXXII

MAY, 1944

What Are We Going to Build?

GEOFFREY HODSON

THE root cause of human frustration and failure is erroneous thinking. Wrong thought, founded on wrong concepts, has led humanity into a morass. One of the basic errors of man is his concept of the separated duality of the universe, of the material world as being disconnected from the spiritual. Gravity, for example, is regarded as a law governing matter only, and having nothing to do with spirit, which presumably is unaffected by gravity. The truth is that attraction and repulsion, like all fundamental laws, obtain throughout the Cosmos from highest spirit to lowest matter.

Mathematical laws and facts, Euclidean and geometrical principles are thought to apply to the material worlds alone—the Deity, if seriously considered at all, being regarded as extra-mathematical and supra-Euclidean. The truth, as Pythagoras taught, is that the whole universe is built and sustained by the law of numbers, the Logos being, above all, Divine Geometrician. Man, however, will not acknowledge either this truth or the Hermetic axiom, "As above, so below."

One result of this basic error of human thought is that man deliberately performs material acts which contravene moral and spiritual law. He imagines the two separate, believes apparently that spirit is not involved in material affairs. Modern man seems to regard the material world as a cover, a cave, a God-raid shelter, within which God cannot either see him or get at him, and where what he does is either unknown to the Deity or outside that jurisdiction. God (apparently thinks modern man) comes in only in matters religious and spiritual. God's power, God's law, and God's Presence are recognized only in things connected with religion, with worship, with prayer. God is thought to be concerned with man's soul but not his body.

The body of man, with all organic forms, is believed to be evolving, however slowly, towards a higher type; but the soul was created once for all at birth as it now is and ever shall be. If any soul improvement is possible to man, such development is the concern of the Church and its Spiritual Fathers, and above all of the Redeemer of Men. If salvation is gained, it will be gained through meditation and in any case only after bodily death .- These are the great and tragic fallacies the acceptance of which throughout Christendom has been a calamity of planetary proportions. From these errors two world wars and an intervening depression have arisen; and unless man's outlook on life is corrected, a third world war and another world depression will inevitably inflict mankind.

No. 5

The truth is that the soul of Nature (and of man also) evolves to a higher state. This unfoldment occurs in parallel with the evolution of the body, the two being mutually interdependent. Bodily conduct, therefore, is of supreme importance to soul life and soul growth. The Redeemer of Men and His ordained Ministers mightily assist the unfoldment of the soul, but its coronation and salvation depend in essence upon man himself.

This working out by man of his own salvation, for and by himself, is done in the home, the workshop, the office, the studio, the consulting room, the law courts, the House of Parliament. In other words, salvation must be won by worship and by work in that Temple which is the material world.

Spirit and matter cannot be separated. They are the back and the front of one existence. They are the inside and the outside of everything. They are consistent and interdependentas inseparable as are the inside and the surface of any object. They interact continually and both are governed by precisely the same laws. Spirit and matter are in fact one single creation, one existence.

What are the practical, day by day implications of this fact? In the simplest terms one can say that our week-days are just as much God-days as are our Sundays; that every day is equally a holy day; that in our conduct at home, at work, and at play, our soul welfare is equally involved with our bodily welfare. Our material and our spiritual natures are intimately interwoven.

Everything in the management and conduct of life is of spiritual significance! The government of nations, of cities, of towns, and the management and conduct of professions, businesses and homes are all spiritual activities, all of immediate Divine significance. The building of the post-war world, therefore, is a spiritual as well as a material undertaking.

All our daily activities from rising to retiring -all planning, all thought, feeling, speech and action-all these are of profound spiritual importance both to ourselves and to all our fellow men. Every human activity, collective and individual, is Divine activity, an expression of the Divine life, ruled by Divine Law. This is the great truth which humanity as a whole must one day acknowledge. This truth of the spiritual nature of material life is inescapable, inexorable, basic. When man orders his life as if it were a wholly spiritual undertaking, then and then alone will war, disease, and the selfishness, ugliness and cruelty which cause them, be banished. Then alone will peace, health, humaneness, and therefore beauty, reign upon the earth.

One word best expresses the attitude towards the material world and all that it contains, especially one's fellow men, which recognition of this truth produces. That word is REVER-ENCE. What the human race so greatly needs is a return to reverence—in thought, in plans, in word and deed.

This intimate inter-relation of spirit and matter, of soul and body, of the sacred and the secular, is the single principle upon which, without evasion or equivocation, post-war reconstruction must be founded; by which, if it is to endure, the new age must be planned and established.

Since building is the task before us, it is of supreme importance that we decide correctly just what we propose to build. Are we going to build a better shelter and hiding-place from the Divine Presence? or are we going to build a Temple in which that Presence is recognized and revered? Are we going to build an armament factory, a barracks, a police station and a bank vault, in them worship force and gold, and regard such erection as a new world? or are we going to build a veritable Temple in which Divinity is enshrined, Divine Law obeyed, the Divine Presence revered? Is the religion of the future to be one of lip service and observances, or a religion of noble deeds, of sincere devotion, of duty to God and our neighbor, honorably performed day by day and hour by hour? Is the keynote of the new civilization to be "GET"? or is it to be "GIVE"?

This is the burning question at this critical hour in which victory and peace draw near. It must be answered by all who would be the builders, the law makers and the planners of the New Age; in other words, by every one of us. Unless we give the right answer, the new laws will be broken as freely as the old; the new towns will again be destroyed and humanity again be decimated by war. For man can by no means whatever hide away from God, or evade the operation of Divine Law.

Wordsworth truly said:

Our destiny, our being's heart and home, Is with infinitude and only there.

May this fundamental truth be recognized by the builders of the New Age!

There is a story being told of Sir Christopher Wren, who beheld the vision of a wonderful London rising from the charred ruins of the great fire. He was visiting the scene of the future Church of St. Paul's in the early stages of its building, and stopped to talk to the stone-masons. "What are you doing, my man?" he asked of one . . . "I am trimming a stone," was the reply. "And what are you doing?" Wren asked another . . . "I am helping to build a cathedral," answered the man, his eyes glowing. He had caught the vision of the great architect . . . —J. J. VAN GINKEL, in *The Theosophical Worker*

The Seventh Ray

ERNEST WOOD

A^S the scientist sees the divine thought in nature, and the devotee worships the loving heart, so does the true artist respond to the skilled hand; he worships the beauty of nature without reserve . . .

The true artist does not regard himself as the creator of beauty, any more than the true philosopher considers himself to be the author of the truth that he proclaims . . . Art is but a copy of nature and the artist but a seer of the divine mind that fills the world with every kind of wonder, beauty among the rest.

I recall an occasion at the exhibition of the Bengal school of art when some visitors stood before a fine series of paintings of sunsets in the Himalayas, and criticized them loudly, saying that surely such colors never existed in a sunset anywhere. But later those same people exclaimed on seeing a sunset again, "Why, they are the colors of those Calcutta pictures!" . . .

Regarded in this light, the skilled artist becomes a co-worker with God for the evolution of man. Though he may be thrilled and irradiated with what flows to him through the channel of beauty . . . this man has will to steady his thoughts and feelings so that they flow through his hand in the form of work. . . . He first sees the beauty that others cannot see, and then reproduces it apart from the confusing mass of beauty with which it is mixed under ordinary conditions, and thus brings it to the attention of others.

Because the artist never loses sight of the God in things, he never tires in his aim, not through the whole of his life . . . Think, for example, of the careful and utterly devoted work put into every smallest bit of the grand temples and mosques in India . . . These magnificent erections, beautiful for size, outline and proportion, as well as for detailed features of carving, remain with us as enduring monuments of former days, when men sought ecstasy and revelation through beauty; and they are now a splendid instrument for refining, elevating, and enlarging the consciousness of all who live near them or visit them and are moved by their surpassing beauty, and surely the rare grace of the Indian people is largely due to the work of this ray in their part of the world . . .

You cannot contemplate such beauty without yourself becoming more beautiful . . . If you

contemplate the beauty of a glorious sunset or the magnificence of the splendid Himalaya mountains, or the grand rock and mountain masses of Rio de Janeiro, you will find afterwards that their beauty and strength have flowed into you, and you are more peaceful and firm than you were before . . .

Just as the pursuit of knowledge develops the mind, so does the production of beauty through skilled action make the doer beautiful in his own form and movement. So indeed in every path does man approach God only by becoming God . . .

Beauty is the repose of perfect action in sound or color or form, and well has it been said that of all things in the material world, art alone endures. Of it we may repeat Sir Edwin Arnold's beautiful words about the law of work:

This is its touch upon the blossomed rose, The fashion of its hand-shaped lotus leaves; In dark soil and the silence of the seeds The robe of Spring it weaves.

That is its painting on the glorious clouds, And these its emeralds on the peacock's train; It hath its stations in the stars; its slaves In lightning, wind and rain.

Out of the dark it wrought the heart of man, Out of dull shells the pheasant's penciled neck. Ever at toil it brings to loveliness All ancient wrath and wreck.

The grey eggs in the golden sunbird's nest Its treasures are, the bee's six-sided cell Its honey pot; the ant wots of its ways, The white dove knows them well.

The ordered music of the marching orbs It makes in viewless canopy of sky; In deep abyss of earth it hides up gold, Sards, sapphires, lazuli.

Ever and ever fetching secrets forth, It sitteth in the green of forest glades, Nursing strange seedlings at the cedar's root, Devising leaves, blooms, blades.

Ceremonial is also a very important part of the active work of this ray, and might be described as the magic of it practiced by man . . . Thus we find in good ceremonial beautiful forms made manifoldly beautiful by beautiful thoughts that have been poured into them for centuries . . .

-The Seven Rays

THE AMERICAN THEOSOPHIST

Published monthly by THE THEOSOPHICAL SOCIETY IN AMERICA

National PresidentSIDNEY 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 pro- vided for in Section 412, Act of February 28, 1925, authorized December 13, 1927.
Second class mail is not forwarded. Therefore changes of ad-

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.

The Four Orders of Courage

Battle and death are the order of the day for many. Courage is for all. The most courageous facing the enemy for the first or for the hundredth time frankly admit their fear, but courage carries them on. There is the call for courage everywhere and not least to those who feel the duty or the urge altruistically to undertake some portion of the world's work. There are four orders of such courage.

First, the courage to grasp the opportunity; having seen the need, to step into the breach; to take hold of the work; to lend a hand to the task great or small without fear of failure. Failure there may be but there is no failure equal to that of refusing to try to do a piece of work that comes to hand. If the work confronts us; if there is need unfilled, it is our work. Courage to undertake it.

The second order of courage is the courage to persist. Altruistic work is bound to meet discouragement. It is work ahead of the world. Relatively few will sympathize, fewer still will help, the many will be indifferent. Barriers constantly block the path of him who would bear any portion of the world's burden—who would work for noble ends—for humanity is not yet noble. Friends may misunderstand and withdraw. To persist undismayed despite loneliness, discouragement, unfulfillment, slow progress—these are a part of the work. Fulfillment must ever be in the future. Courage to carry on.

The third order of courage requires a superb impersonality, a judgment of times and events, a recognition when one's work is done, one's contribution made, when it is time to hand on the work, to pass it on to other hands less worn perhaps, for new minds to struggle with and stronger hearts to carry. The courage of detachment, the courage to lay the work down.

The fourth order of courage must inspire and support these other three. The courage of great ideals—to stand for them and keep them shining, unveiled by the shadows cast by intransigent faiths and movements, however sound in their own place and purpose. The umbral margins may offer allurements but the white-lighted pathway must be pursued. Ideals must make their uncompromising claim. The courage of great ideals.

"The Song of Bernadette"

Twentieth Century Fox has scored in popular approbation through its presentation of that beautiful story, magnificently produced— "The Song of Bernadette." The value of the picture is enhanced by its being presented in the midst of war; that beauty and true sentiment are not entirely excluded by brutality, horror and excitement.

The story and the picture portray vividly but accurately the eternal struggle of good to endure, and its inevitable victory. They remind us poignantly that even where truth is most ardently nourished, there it may be no less ardently denied. They urge the world to thoughtfulness as to the possibilities of the truth it has not yet accepted.

But the picture, beautiful as it is, misses a supreme opportunity. Bernadette's vision and her discovery of the healing spring are, in the picture, the result of her suffering. True, it was a suffering endured without comment or complaint; and it is made clear that prideful mental torment, self-inflicted in the name of godliness, has no equivalent value. What the picture omits to emphasize is the utter purity and self-forgetfulness of Bernadette, the unassuming maid who by her very simplicity confounds the cross-examining civil and church authorities. "The pure in heart" are they who "shall see God" and open the wells of life to mankind.

Occultism and Spiritualism

C. JINARAJADASA

THE Master K. H. in an early letter to Mr. Sinnett speaks of "the various objections, which we have the right to raise against spiritual [spiritistic] phenomena and its mediums," and in another place how the Adepts set themselves "against indiscriminate mediumship and physical manifestations—materializations and *trance-possessions* especially." The reasons for this contrast between Occultism and Spiritualism are evident the moment we study the laws of the inner worlds.

The first fundamental fact to note is that, in the ideal scheme of growth for man, he is not intended to have any life on the astral plane at all. During his earthly life his normal condition during sleep is of unawareness of astral life. As soon as physical death is over, he should, in the ideal scheme planned for man, pass through the astral plane into Devachan with no consciousness or activity on the astral. This does happen in the case of spiritually minded persons who die in old age. They do not wake to the astral plane, for the astral body loses quickly its coherence and so disintegrates, and the consciousness passes on at once to the Heaven World. In the vast majority of cases, however, this does not happen. What takes place is roughly as follows.

At death, after a brief period needed for the rearrangement of the astral body by the desire elemental, during which there is no consciousness, the individual awakens to astral life on one or other of the lower planes. (See The Astral Plane and The Other Side of Death by Leadbeater, for fuller details.) This period in the astral world may last from some months to several years. But the more idealistic and refined a person is, the swifter his consciousness rises from one sub-plane to another of the astral. There are exceptions when a person is "earth-bound"; this happens when, owing to certain worries or vices not thrown off before dying, he lives on on the astral plane until he frees himself from the worry, or the vice is dulled, and so passes on.

Now, all pass on to Devachan sooner or later, and I have mentioned how in the case of noble-minded people dying in old age their astral bodies disintegrate at once. With regard to the others, little by little there is a transference of focus of attention from the lower levels of the astral plane to the higher, till at last there comes for them, too, the time when the ego separates himself from the astral body completely. But after this astral death the astral body, however, does not disintegrate at once. If left alone its disintegration will take place in the course of a short period, since nothing more of the ego's higher consciousness is in it to make it persist. This discarded astral body is called a "shell." There is still in this shell the record of the lower memories which its owner had while living.

If now a call is made upon the departed person as in a spiritualistic circle, this shell is attracted. There are enough memories left in it to be awakened by the circle, and the person seems to be communicating, when as a matter of fact the true person has passed on into the Heaven World. Nevertheless the shell, electrified, so to say, by the spiritualistic circle, can give all kinds of information which may pass for "proof."

There are certainly cases where the person who comes to the circle is really the dead man in the astral body which he has not yet discarded. But no sitter is likely to make the distinction between the real person and the shell. There are also cases where a spirit-guide will use this shell to give "proof" in order to comfort the living. He knows he is deceiving but he thinks that the evil he does is so little compared to the great good he does.

But the deepest rooted objection which the Masters have to all spiritualistic communications is that which the ancients had against what they termed Necromancy (seership by the dead). We have coined for the fact a new and less accurate word "Spiritualism." In French, Italian and Spanish the more accurate word "Spiritism" is used.

I have mentioned that the ideal plan is, as soon as death takes place, for the individual to return as quickly as possible to Devachan. Indeed, what we call "death" is often a slow process which begins or should begin soon after middle age, when the individual loses the old vivid interest in earthly things, and instead idealistic thoughts and dreams possess his soul. Every moment that a dead man spends on the astral plane, because he is not ready to pass on, is so much time *wasted*, taken away from the happy work of growth he should begin in Devachan. The calling back of the dead, therefore, inflicts an injury upon them. The task of us who mourn our loss is not to call the dead *down* to us but to rise in meditation and communion up to them; in this manner we do not interfere with the evolutionary current which is slowly drawing them up to the higher life.

A far greater danger still is that, when we go on repeatedly calling them down to us, we are not only, as I have mentioned, interfering with the current which the ego has set going to bring his personality up into the Heaven World; in addition, our procedure intensifies more and more memories in the personality, and thereby more of the ego's consciousness is dragged back than ought to be the case. But the ego cannot delay. He may be held back for a while; but sooner or later he must break the bond between his true personality and the part of it that has been made earth-bound by so-called loving friends. When this final break takes place, the ego is drained of a certain amount of his energy, because of the struggle that has been precipitated through the unwisdom of loving friends. The shell as a result is more vivid. But the ego has been devitalized -to such an extent, sometimes, as in black magic, that the shell becomes a "lost soul." The after consequences to the ego of this devitalization lasts for lives.

These are the general facts which the Mas-

ters explained to us long ago. Those of us who have any dealings with the dead when we work on the astral plane cannot help them better than by telling them of the beautiful life which is to come, as soon as they will turn away from the old earthly interests and begin to live again in those dreams of nobility and happiness which they had once upon earth. For then the gate swings open to Devachan.

THE MASTER K. H. ON THE LAST MOMENTS OF DEATH

At the last moment the whole life is reflected in our memory and emerges from all the forgotten nooks and corners, picture after picture, one event after the other. The dying brain dislodges memory with a strong supreme impulse, and memory restores faithfully every impression entrusted to it during the period of the brain's activity. That impression and thought which was the strongest naturally becomes the most vivid and survives so to say all the rest, which now vanish and disappear forever, to reappear but in Deva Chan. No man dies insane or unconscious—as some psychologists assert. Even a madman or one in a fit of delirium tremens will have his instant of perfect lucidity at the moment of death, though unable to say so to those present. The man may often appear dead. Yet from the last pulsation, from and between the last throbbing of his heart and the moment when the last spark of animal heat leaves the body, the brain thinks and the Ego lives in those few brief seconds his whole life over again. Speak in whispers, ye who assist at a death bed and find yourselves in the solemn presence of Death. Especially have you to keep quiet just after Death has laid her clammy hand upon the body. Speak in whispers I say, lest you disturb the quiet ripple of thought, and hinder the busy work of the Past casting on its reflection upon the Veil of the Future.

-The Mahatma Letters to A. P. Sinnett, pp. 170-71.



When I am unhappy, I go and walk in the Park . . . I look at trees, watch the flight of gulls, children playing; respond gratefully to the flowers, the grass under my feet, the serene sky . . .

In the Park, beauty is waiting for me, whether the trees are bare or in leaf, whether my feet take me into the gossamer mist of a June morning or the stark clarity of new-fallen snow on a winter afternoon when the sun is setting. Or it is an evening in spring after rain, and the hawthornes are shaking out their pink skirts, with a breath of fragrance in every rustle.

Beauty never fails. Beauty heals. She touches the heart to a reawakening of delight, or to the release of cleansing tears . . .

The way of sorrow is the way we have made. It is the way we must go back. Even so, in the midst of it, beauty always has been at hand to lead us. She always will be, for she is the expression of the Love of God . . .

-The Middle Way, Jan.-Feb., 1943

The Metaphysics of Theosophy

FREDERICK H. WERTH

IV. The Doctrine of Plotinus

THE philosophers following Plato prepared the way for the Neo-Platonic School and its greatest genius, Plotinus, who synthesized for philosophy the great ideas of the East and the West and gave to Theosophic metaphysics a notable impulse.

The first of these who cleared the ground for the rise of Neo-Platonism was Apollonius of Tyana. He became interested in the Epicurean schools of philosophy, in Plato, and more particularly in the doctrine of Pythagoras, and laid stress on the religious phase of the wisdom-tradition. He traveled extensively, even to India, visiting many temples and shrines, and although he did not leave any writings of his own, he greatly influenced the thinkers and scholars of his time.

Following Apollonius of Tyana, Clement and Origen directly influenced the philosophy of the Christian religion. Their principle teachings were Platonic in nature. Dean Inge speaks of Origen as "the first great scholar whom Christianity produced." Both Clement and Origen, as well as Plotinus, are reported to have been pupils of Ammonius Saccas, the "founder of Neo-Platonism." Born of Christian parents, Ammonius Saccas rebelled against the dogmatic spiritualistic Christianity and turned to the philosophies of the East. He journeyed to India and studied with the Indian sages, after which he returned to Rome and began the Eclectic School of philosophy. His whole object was to reconcile the different systems of philosophy as well as religious thought, and to demonstrate the identical source of all the various doctrines. He taught that religion went hand-in-hand with philosophy; that only as a religion is restored to its original philosophical principle can the true meaning be realized. Through his two students, Clement and Origen, the wisdom-tradition of the East found its way into Christian literature.

At about the same time as the Eclectic School, the Jewish-Alexandrian thought was making a great impression on the philosophical systems through the learned Jew, Philo. A contemporary of Jesus, he held to the wisdom of the Old Testament, and, according to A. K. Rogers made "a systematic attempt . . . to show the inner harmony between Plato and Moses, Jewish religious thought and Greek philosophy." The Platonic doctrines of Ideas was translated by Philo in terms of "powers," which are "divine ideas in action," or the manifested Logi. He recognized the Theosophic doctrine of the Logos, stating that in the Hierarchy of Powers, the Logos or God is supreme. This Logos, Philo invests with the attributes of the Platonic *nous*.

During this period of history, there was an effort to bring together the doctrines, ideas, and philosophies of the many schools on a common basis. The Eastern wisdom-tradition was meeting a more receptive frame of mind than formerly, and Greek philosophical thought was , mingling with Roman religious doctrines. This tendency to synthesize the various religious and philosophical concepts may be summed up in the word Gnosticism, which made its appearance about the latter half of the second century. Gnosticism, as Dean Inge points out, is not the name of a particular sect, "but a tendency. It was a many-sided movement which was continually changing." The Gnostics were free-thinkers who refused to be bound to any particular system of thought; their chief concern, as the word Gnosticism implies, was to know the truth, to seek wisdom and enlightenment from all available sources. They laid claim to the knowledge of a certain kind of science-a science concerning the wisdom of God. At the time of Plotinus, the Gnostic opinions were held and respected generally.

Plotinus, as has been noted, was a follower of Ammonius Saccas, and probably the most famous advocate of Neo-Platonism, the philosophy with which he is most often associated. The wisdom-tradition of the East had a great attraction for Plotinus, and having an opportunity to accompany an army on an eastern expedition, he attempted to make his way to India. Failing that, he returned to Rome and began his famous school.

Plotinus refuted the doctrine of the materialists, by holding that the world is not solid substance but must be explained in terms of energy. The creation of the universe Plotinus described in his doctrine of Emanation. All nature is an emanation from the One Supreme Life. The gap between the world of matter and the Supreme Being can be explained by a graduated scale of life, a concept in agreement with the Theosophical doctrine of the Logoic outpourings and consequent evolution. Our universe is thus a manifestation of the Cosmic Logos, Who breathes into it His Breath of Life, and slowly through aeons of time and under the direction of His will, the physical world comes into existence.

Nature, then, in the light of the theory of Emanation, may be regarded as life which is "essentially an aspiration towards higher forms of activity, an upward striving, a doctrine which dominates all the thought of Plotinus on this subject," as Dean Inge has pointed out. The problem of time is natural, for in the scheme of things, time had to be. "Eternity is the sphere of Spirit, and Time is the sphere of the Soul," Dean Inge interprets Plotinus.

There is in man a reflection of the Divine Triad. Plotinus calls the Trinity the Absolute, Spirit, and Soul; in man, this Trinity has its counterpart in Spirit, Soul, and Body. The Divine Trinity asserts itself in man as well as in the universe. The world-order of things evolves according to a regular pattern until it comes to the end of an astronomical cycle, or manvantara. After this period of activity, or "Day of Brahma," the scheme of things resolves itself into a "Night of Rest," or pralaya; then the entire process of Brahma Days and Nights is repeated. In agreement with the Theosophical principle, Plotinus maintains that the history of the universe consists of an infinite number of schemes, all of which have a beginning, a middle, and an end.

The individual soul, according to Plotinus, stands midway between the world of matter and the world of Spirit. Within the soul, all metaphysical principles are represented; the soul is therefore regarded as a microcosm within the Macrocosm which is the Universe. The soul is the seat or center of true being. Plotinus held, in common with the ancient Theosophical doctrine, that the soul is not *in* the body, but that the human body is within the soul—the soul completely surrounding the physical. The individual soul knows itself insofar as it seeks to know and understand the World-Soul of which it is part, and the faculties by which it discovers its identity with the World-Soul are sensation, memory, imagination, reason, contemplation, etc.

As to the problem of the descent of the soul into the world of matter, Plotinus reminds us that the soul is a "divine principle." Just as the universe comes into existence by a series of unbroken values of existences, so also does the soul come into physical incarnation. Comparable to the theory of the different levels of existence, Plotinus claims that in the series of gradations, each grade or level is *in* the next level above; and thus by a series of connecting links each existence is vitally concerned with all other levels of existence.

Dean Inge summarizes the philosophy of Plotinus regarding the soul in these words:

The perfect and unchangeable life of the Divine Spirit overflows in an incessant stream of creative activity . . . They (the souls) were created and sent into the world that they might be moulded a little nearer to the Divine image by yearning for the home which they have left. This aspiration, which slumbers even in the unconscious beings, is the mainspring of the moral, intellectual, and aesthetic life of mankind.

The whole duty and happiness of a spiritual being is to remember that "its source must be also its end." It is a stranger and pilgrim upon earth; its affections must be set on its heavenly home.

Plotinus maintains the immortality of the soul, and states that the individual need but seek deep within himself to know the reality of the Divine.

For three centuries the influence of Plotinus continued, and the Theosophical principles were a part of western and Christian thought. Then in the year A.D. 529, the emperor Justinian closed the Academy, and with it was closed the interest and spirit which had given rise to the philosophical doctrines thus far advanced. For nearly three hundred years the wisdom-tradition was lost to the West.

REFERENCES: Fragments of a Faith Forgotten, Thrice Greatest Hermes, Pistis Sophia, and Apollonius of Tyana, G. R. S. Mead; The Philosophy of Plotinus, and Christian Mysticism, W. R. Inge; The Gnosis: or Ancient Wisdom in the Christian Scriptures, Wm. Kingsley.

Days to Remember		
White Lotus DayMay	8	
Wesak (Full Moon at 2:28 A.M., CWT) May	8	
Good Will DayMay	18	

Background to Research

SALLIE WEIS

THEOSOPHY today stands on the borderline of new frontiers of modern thought. Only from the frontiers can we make the "next step" into new realms for the world to follow. We assert that we must be leaders in the broad fields of education, in science and philosophy, in religion and in politics; yet we seem unable to contact the foremost modern thinkers in these fields. Between us lies a broad chasm of misunderstanding and inaccuracy. To bridge this chasm Theosophical principles must interlace with world thought, must be a part of the world today. The research project, properly conceived and executed would go far in the building of the bridge.

Research and the "Common Man": In the January AMERICAN THEOSOPHIST the articles which deal with research seem to consider the project only as a matter for the minds of specialists. The average member, after reading such perplexing problems as "monism, dualism, pluralism, empiricism, methodology" and such, most naturally withdraws into a protective shell of silence. These are all valid problems, and there are many more, all important yet obscure to the "common man." As is the story of the sea, we should show the earnest Theosophical student that we approach the depths through the shallows-by gradual procedure, so as not to be overwhelmed. One may learn to swim by wading first to become accustomed to the waters -and the wader in research needs no specialized equipment.

Membership participation depends largely upon our conception of the project as a whole. Obviously such a project will not interest all members. The new member is usually busy gaining new perspectives, and rightly. We must also discount those members who never touch the larger aims of the movement. On the other hand, some of the most devoted and loyal of us have too many channels now that draw upon our limited energy. Others may feel that such a project is not "straight Theosophy" and prefer the more familiar methods. Yet without any direct appeal having been madeso far, evidence exists to indicate a considerable amount of interest, both supporting and participating. No doubt this is due to the broad objectives, and the appeal to the creative impulse.

Reorientation: Theosophy is living and growing. Each age and each cycle within the age reveals new expression of the eternal principles. If we are not to remain static—content merely to offer past "pearls of wisdom"—we must be on our toes and about the business of growth and development. At our fingertips lie new tools for our use. How are we to use them? Not old wine but new wine belongs in new bottles. Research, as envisioned, would demand new methods of public approach and interpretation. We could anticipate, among other things, the production and distribution of colored films and animated cartoons, to illustrate many of our principles as they apply today. The resulting standards evoked would automatically place "pseudo"-occult organizations outside the range of competition.*

In such possibilities lie the hopes for the future. Past generations of Theosophists, working with spiritually developed powers, endowed this generation with a wealth of scientifically acquired fact. Placed beside the advances in modern thought we see these facts dovetail at many points. It is their integration that will force the recognition that Theosophy *is* the next step. The "outer world" cannot be expected to come knocking at our often obscure lodge room doors for the answers it seeks. Our job is to place these answers in the very lap of contemporary thought, where they cannot be ignored.

Wake up, Theosophists! This is the contribution that lies before this generation of Theosophists. We need not fear the depths which confront us. Our task is to begin where we are, acknowledging that there are few specialists among us; to make the most of what we have, and to proceed accordingly.

We must learn gradually, among other things, that the "outer world" can teach us much. We have been too long lulling ourselves to sleep with the assurance of our "advanced position"; and in our reflected glory we have taken a condescending attitude toward leaders of contemporary thought. We have not yet earned that right for, as a body, we are consuming the fruits of past laborers without assuring their continuance from a creative standpoint.

*See The Theosophist, May 1942, "On the Watch Tower."

THE AMERICAN THEOSOPHIST

The creative force which poured through a few great individuals during the past development of The Theosophical Society is still active. It is now more finely dispersed through many numbers of "lesser lights." The task of concerting this force again for the next phase of our development now lies before us. The research project can be the means if we so will. The gains in terms of inspiration and revitalization should be enormous over a period of years.



MEDICAL SCIENCE:

Psychosomatic Background of Organic Disease

Causes of neuritis or neuritic-like pain frequently encountered and most frequently diagnosed are worry, fear, unhappiness and emotional distress. Under the stress of unhappiness or worry, the muscles of the neck and shoulders are unconsciously held tense and rigid. This is sometimes kept up for days, causing these muscles to become sore. Then either by direct pressure on a nerve, or by interfering with the blood supply to a nerve, a neuritis will be set up. In these cases the emotional distress of the patient must be treated.

There is also such a thing as the organic expression of the emotions of unhappiness, fear and disappointment, such as the actual feelings of being heart-broken, or of great fear causing us to have no stomach for a thing. These feelings seem to be centered in actual parts of the body, the sensations being painful and real. They are more painful when we distress because we feel it is useless to dwell on it further. When we have been particularly successful in blotting out the cause of our suffering, the heart or stomach pain is unbearable and we then forget the original cause and cast about for some organic disease such as cancer, stomach ulcers, heart disease, etc., as the seat of our trouble. Cures can be effected with a thorough understanding of the background of these cases. —Hygeia, March '41, pp. 190-191

have attempted to blot out the cause of our

PEPTIC ULCER (from clinical studies):

None of the thirty-three patients interviewed seem to be free from internal strife . . . of a typical kind. Whether it is the environment or an object . . . or an unloved helpmate, it seems nothing can be done about it save to bear it to the best of one's ability. There is nothing available in the way of a rough and ready solution. It is a sub-acute or a chronic conflict of a similar category to those seen in the usual psychoneurosis involving potent forces within the mind itself. Perhaps a series of thirty-three normals would show internal tension along similar lines. But it is much more likely that the repressed energy would get out in some fashion or other in the form of action or explosion. Also it is much more probable that normal individuals are in such states of inward tension only occasionally. These ulcer patients, however, are suffering from chronic frustration and inward direction of strong emotional stimuli. It is apparently the chronic state that is harmful.

-The American, March '43, p. 99.

THEOSOPHICAL RESEARCH:

The Background of Disease

. . . nine-tenths of the suffering of the ordinary man is utterly unnecessary, for it is not the result of the distant past but is simply the outcome of the mistaken action or foolish attitude of this present life.

-C. W. LEADBEATER, The Inner Life, p. 329.

When . . . the thoughts and feelings are self-centered (as I fear the majority of many people are) the [thought] forms do not pass away but remain clustering around the man who has given them birth . . . thus all this thought and feeling is constantly reacting upon the man himself.

-C. W. LEADBEATER, The Hidden Side of Things. pp. 425-426.

If a man allows himself to be greatly worried over some problem and turns it over and over again in his mind without reaching any conclusion, he has thereby caused something like a storm in his mental body. Owing to the exceeding fineness of the vibrations at this level, the word "storm" only partially expresses the reality; we should . . . come nearer to the truth if we thought of it as a sore place in the mental body, as an irritation produced by friction. (Such) a person . . . has his mental body in a condition of perpetual inflammation, and . . . liable on very slight provocation to break out at any moment in actual open sore.

-C. W. LEADBEATER, *The Masters and the Path*, New Ed. pp. 98-99.

Mental states are thus both cause and cure of many diseases, and mental conditions have a great deal to do with all diseases.

-Dr. J. D. BUCK, A Study of Man and the Way to Health.

Observation of the emotions and the emotional body enables him (the healer) to discover those states of consciousness which the psychologist calls complexes, and of the mental body, to perceive mental errors and limitations. From such observations the healer is able to trace the connection between conditions in these regions and the health or ill-health of the body.

—Geoffrey Hodson, The Science of Seership, p. 57.

Three Engineers

CARL CARMER

AM telling you this story because I think more people ought to know about it . . . people like a friend of mine who said to me the other day, "Booker T. Washington and Marion Anderson and George Washington Carver and Paul Robeson don't count for anything. They're accidents. It's the rank and file that count." Well, Privates Julius Franklin and James Scott and Harvey Crandle were rank and file—of the umpteenth Engineers.

Somewhere "down under" beside a little river, a fighter-pilot swung about and gunned his ship. He gathered speed as he raced down the rutted runway. A sudden jounce hurtled him into the air and a wing, tilting, skimmed the ground and struck a log that lay just outside the field. There was a tearing, crackling sound and the plane slanted down like a wounded bird. Water flashed into the air as it struck the river. Then there was another crackling sound. The stream had burst into flame.

Private Julius Franklin of Charleston, South Carolina, was resting beside the river when it caught fire—just as he had rested beside the Ashley, and the Edisto, and the

THE AMERICAN THEOSOPHIST

Cooper, ever since he was a pickaninny. But when this foreign river caught fire he stopped resting. He slipped his shoes off and jumped into the river. Behind him he heard two splashes and guessed what they meant. Private James Scott who learned to swim down on the Tombigbee in Alabama and Private Harvey Crandle who used to paddle the waters of the Tar in North Carolina were going to take the hot bath, too.

Private Franklin took a huge gulp of air, upended, and swam under water until he wondered if maybe he had not already drowned. When he came up again it was in a bubbling inferno of blazing gas. It was hard to catch air this time but he saw the blazing plane and dove for the spot where the pilot would be. His big brown hands worked swiftly over the flier's limp body, seized and unbuckled the safety belt. Getting back to shore was worse than the swim out. A swimmer can't dive far when he's towing a man. But after Private Julius Franklin had got the pilot clear of the plane, there was Private Scott to take him over and inch him along toward land. And just when Private James Scott couldn't stand the flames licking about his head any longer, there was Private Harvey Crandle to spell him with his heavy burden.

Eager hands of the umpteenth Engineers (colored) lifted the unconscious pilot (white) from the water. A doctor bent over him, nodded encouragingly. Then the men on the bank dragged their fellow-engineers ashore. All three were badly burned. All three were happy.

-The Amsco Bulletin

Karma and You

A. J. PHILLIPS

I F only I had known about Theosophy when I was young!" How many times have we heard some elderly person make that exclamation. It usually finds an echo in our own hearts—how knowledge of this sort would have cleared away the aches and pains of adolescent youth, even the battles and struggles of maturity.

"Vain regrets for a wasted youth," you say? Not altogether vain; there will be other youths. I recall with what surprise I first read one of Mr. Rogers' lectures in which he suggested that we plan for two or three lives ahead. Amazing!

Perhaps you do not want to tie yourself down to any such long range program, but you might be interested in a scheme to learn of Theosophy at any early age in your next life. How then could you plant for a knowledge of Theosophy, while still young, in a future life? This is easy. Simply by earning the right to this information—by putting karma to work for you—by giving the light of Theosophy to others to such a degree and to such an extent as to build up a large Theosophical credit to your account in the Bank of Time. You will even accumulate a large amount of interest, compounded at a lively rate, before you return to this "vale of tears."

"And what is the method of building this bank account?" you naturally inquire. One timely method consists simply of sending out the booklet "To Those Who Mourn"—to the survivors of overseas casualties, lists of which are appearing almost daily in the local newspapers. The name and address of mother, father or wife is usually printed. So if you can read a newspaper, scare up pennies for the booklets and the stamped envelopes, the solution of the problem is revealed.

The onset of death seems to put people in a more receptive mood for other worldly affairs. People so troubled have "time to listen." Mr. Max Wardall reported many years ago that in speaking of death a lady said, "At a time like this I don't want to hear dissertations about reincarnation and karma; I want to be comforted." And this is the function of Mr. Leadbeater's booklet, "To Those Who Mourn" —to comfort; which it does in Theosophical terms and in a manner no other philosophy can approach.

The need is great. The results are surprising.

108

RÂMA PRASÂD

NTUITION has been likened to a bright, pure, transparent, colorless crystal. View through the crystal whatever object you will and it will most readily show in itself the color of that object. And so does the mind behave in this state. Let fall on it the tattvic rays which constitute the objective world, it shows itself in the colors of the objective world. Let those colors be removed, it is again as pure as crystal, ready to show in itself any other colors that may be presented to it. Think of the elementary forces of nature -the Tattvas; think of the gross objects where they work; think of the organs of sense, their genesis, and the method of their work; think of the soul-liberated or bound; and the mind readily falls into each of these states. It retains no particular color which may oppose or vitiate any other color entering it.

The first stage of intuition is the verbal. . Take an uneducated English peasant and read to him Comus or The Tempest. Do you think those beautiful words will carry to him all they are intended to convey? . . . Take any common schoolboy, and read to him in his own language the truths of philosophy. Does that language, even if you give him its dictionary meaning, convey any idea to his mind? . . . With such a mind compare the mind of a really educated man, a mind which almost intuitively, as it were, takes in the true sense of words-which is not an easy task even for the highly educated, for prejudice, deep-seated antagonistic theories, the strength of one's own convictions, and perhaps some other characteristics of the mind, prove an insurmountable obstacle. This comparison will show that intuition is something more than a mere sharpening of the intellect. It is rather the light that is at the back of everything shining into and through the intellect which has been purged from all opaque obstacles, the densest of which is a deep-rooted, and antagonistic skepticism . . . with the manifestation of verbal intuition . . . the Yogî is at once en rapport with the author of the book, and this is because his mind is free from every blinding preju-dice, and is, in fact, a pure, bright, colorless crystal, ready to show any phase of color that may come in contact with it.

The next stage of intuition is the wordless.

In this you no longer stand in need of books to initiate yourself into the secrets of nature. Your mind becomes capable of deriving these truths from their fountainhead—the true pictures of everything in every state of the objective world which are represented through the agency of Prâna in the universal mind—pictures which are the *souls* of these things, their own true selves and pregnant with every state into which they have passed or have to pass the realities of the various and varying phases of the phenomenal world—the characteristic qualities of things. These states have for their object the gross phenomenal world.

The next two stages of intuition have for their object the world of forces—the world of subtle bodies which lies at the root of the changes of the gross world. The meditative intuition has for its object only the present manifestation of the currents of the subtle body the forces which are already showing or going to show themselves. In this state, for example, the Yogi knows intuitively the present forces of the atmospheric Prâna as they are gathering strength enough to give us a shower of rain or hail, snow or hoarfrost; but he does not know what has given them their present activity . . . he does not know the antecedents and consequents of that state.

The next has for its object all the three states of subtle bodies. The present state is of course known, but with it the Yogî combines the whole history of the object from beginning to end. Place before him that rose and he knows its subtle principle in all its states, antecedent and consequent. He is familiar with the little beginnings of the tree, and its growth in various states; he knows how the budding began, he knows how the bud opened and how it grew into that beautiful flower. He knows what will be the end, how it will perish, and when. He knows at what time again the same flower will energize gross matter. Put before him a closed letter and he knows not only what that letter contains, but can trace the thoughts to the brain whence they proceeded, to the hand which traced the lines, to the room in which they were written, and so on. It is in this state too that mind knows mind without the medium of words.

-Nature's Finer Forces

A Bit of Good Karma

AVA BOMAN

National karma is more difficult to trace than personal karma because of the more complicated factors involved. Indeed it seems likely that a good deal of national "quick" karma, instead of being evidenced by world shaking events, manifests itself rather in a multitude of lesser acts and relationships between groups in the nations concerned.

I have been struck by the good that has come in special manner to the United States in recent months by way of the little country of Armenia.

Back in the early nineteen-hundreds, before World War I, the most popular form of giving, outside our national borders, was relief for the Armenians. They had suffered excruciatingly at the hands of the Turks bent on annihilating them, and their plight had deeply stirred the sympathies of the people of the United States. In characteristic generosity our people poured their dollars into the coffers of "Near East Relief" and "Armenian Relief" and of educational funds for Armenian schools and a college. Then the World War broke upon the unsuspecting world, and the little Turko-Armenian struggle was engulfed in the greater tidal wave. The plight of Armenia remains, in all probability, only a vague memory to many Americans who came to her rescue.

But the "Memory of Nature" does not fail. The law of compensation, or karma, does not depend upon the memory of man. And now, only two or three decades later, we suddenly realize that two Armenians have emerged as great servitors of our country. One is Arthur Derounian, born in Armenia, author of Under Cover. The other is William Saroyan, American-born son of Armenian parents, author of *The Human Comedy*.

Arthur Derounian spent four dangerous years, in disguise as an Italian fascist in this country, gathering evidence to be used both as an expose of traitors in our midst and as a warning of the methods by which enemies of democracy can cripple our form of government. So effective was the first part of his work that nearly all the men and women he exposed are now either behind bars or under indictment by the federal government. The second part—the warning that all hatreds and acrimonious dissensions play into the hands of our enemies—should be pondered deeply by every American.

No greater contrast could be imagined than that between his book and Saroyan's *The Human Comedy*, yet they are the obverse and reverse sides of an American panel. *The Human Comedy*, an exquisite "little" book of "little" people, glows with the fire of human sympathy and all-embracing brotherliness which has already warmed the hearts of thousands of Americans and lighted unaccounted little flames of brotherhood. In a land which is destined to bring to flower the ideal of brotherliness, its most delicate and potent literary expression in our day comes to us by way of Armenia.

We would do well to recognize these two "best sellers" as precious gifts—one concerning our national safety and the other concerning our national dream; treasures brought to us in visible evidence of the working of the Good Law.

Those who wish to succeed in Theosophy, abstract or practical, should remember that want of union is the first condition of failure. But let ten determined Theosophists unite themselves; let them work together, each according to his own way, in one or another branch of universal science but let each one be in sympathy with his brother; let this be done and we can answer for it that each member would make greater progress in the sacred science in one year than could be made in ten years by himself. In Theosophy what is needed is emulation, not rivalry.

-H. P. BLAVATSKY

The Theosophical Order of Service

Good Will Day-May 18

ESTHER C. RENSHAW, Chief Brother T. O. S. in America

THE lifting of human life to nobler dignity is one of the privileges of those who know somewhat of the Manu's plans for humanity. It is to achieve that spiritual at-onement through perfection, not annihilation, which is the goal for humanity. To be a force in the direction of evolution, especially to be useful to mankind, thought must result in action, in good work. We have the encouragement of one of the Masters, in which he says: "Be active in doing good . . . Use your thought power every day for good purposes."

God's plan, which is Evolution, is for men to unfold their latent Divinity. Nations and races, begin but large groups of evolving men, have each their role to play in the world scheme. When the nations of the earth were sent forth, one after the other, a special word was given by God to each: the word which each was to say to the world, the peculiar word from the Eternal which each was to speak. Glancing over the history of a nation, we can hear resounding from the collective voice of the people this word, spoken out in action, the contribution of that nation to the ideal and perfect humanity. That word is its dharma, its duty and responsibility. We can be engineers wielding our thoughts for the linking up of the islands of separateness, spanning rivers of division, and creating highroads of Good will, by searching for and carrying out that word which is the keynote for America, seeking to understand her power and unique purpose in the world scheme of nations.

A sympathetic and appreciative understanding is utterly necessary for the helping of the world in these days of planning for the new age. There is need of that more positive and constructive understanding which largely intuits the nature of the next step on the way of unfoldment. It is especially important that we, as Theosophists, the vanguard of Universal Brotherhood in the world of men, recognize and utilize the spiritual dynamics of Good will and boldly exercise our understanding. States of static tolerance, passive peace, and isolationism (which is by no means dead in this country) are inducive to neither individual nor national progress. Most assuredly the new peace must become a vigorous and wisely helpful one. One of the great lessons of this war is that cooperation is the basic principle of all progress, and the point at which it stops is the measure of strength in man or nation.

Of necessity we deal here with generalities when the need in the world is for particulars. There is a superabundance of platitudes, elegant words and sterile chattering. In general, religion, race, and nationalism are said to be the three institutions which make for separateness and oppose Unity. Specifically, the agents of Good will can counter them with the shield of knowledge of the Fatherhood of God, the Brotherhood of Man, and the world Family of Nations. It is through wisdom and knowledge that ignorance is overcome; so, understanding that a World Federation of Nations is decreed by the Plan of Evolution, our work is to help to achieve that Unity-to hasten it. Unity must be-yet there must also be diversity in unity.

Therefore let us imbue the world thoughtlanes with faith in a new might of union, remembering that the great American experiment of 162 years ago still exists as the model in proof of the federation of thirteen states, now grown to forty-eight; (Novus Ordo Seclorum): the New Order of the Ages.

Let us disentangle and clarify the issues:

The world problem is the individual problem. Collective and individual security are interdependent.

- Cooperation is the keynote of the new race and age.
- Malice, greed, cruelty and ignorance breed wars.
- Peace will rule again when men are mutually helpful, giving to the God in each the environment which he needs to express his true nature.
- Every nation has its purpose and destiny, toward which it is slowly working.
- America's destiny is the spirit of Brotherhood, the spiritualization of material things through good will, kindliness and helpfulness, and a magnificent power of leadership.
- THE FUEL OF UNDERSTANDING FEEDS THE FIRE OF GOOD WILL-G. S. A.

From the National President's Correspondence

TO THE PRESIDENT AND MEMBERS OF COLUMBUS LODGE

DEAR FRIENDS:

When we charter a new lodge I usually write:

"A new lodge—a new light in the darkness and on the living map which the Masters keep, a new brightness where you are now organized to do Their work; work that will ever continue but which has yet to catch the enthusiasm of the multitude. It is still a pioneering work in a world generally unwilling to put ideals above all other considerations."

Of Columbus Lodge I write:

"An old lodge and a continuing light in the darkness, and on the living map which the Masters keep, a steady brightness where you continue to do Their work."

A lodge of The Theosophical Society is a LIGHT in two senses. It is a light on the inner plane indicating the lodge existence but it is also a light down here as well. Among Webster's definitions of light is found: "that which illumines or makes clear to the mind; mental or spiritual illumination; enlightenment; knowledge; information."

Sometimes, to those who judge by the world's standards, it seems that the light of Theosophy is very dim because the whole world has not become illumined. Perhaps I may introduce a new simile to indicate the quality of the light of Theosophy and of the Society and its lodges. In recent years science has learned that with the use of invisible infra-red rays records can be made through heaviest clouds and blackest night. Such, it seems to me, is the nature of the light of Theosophy. Its rays may not of themselves be visible to the majority of humanity but they record upon the minds and in the hearts of men, causing spiritual illumination wherever receptivity is evolved. Through clouds of doubt and the darkness of ignorance, from lodges and members not themselves apparently brilliant as the world judges brilliance, there stream forth the rays of brotherhood and truth, potent to record upon the sensitive minds and hearts of men becoming responsive to eternal values.

How much of the world's enlightenment, its growth toward brotherhood, is due to Theosophy the world may never recognize, but that its spiritual impulses are impinging upon the consciousness of mankind, though they know not the source nor see the illuminating rays themselves, is beyond all shadow of doubt. The source may be dim as the world counts brightness but the quality of the rays is not thus measured but by the dedication and the insight of the members who form our Society and our lodges, by their adherence to the principles of Truth and above all to the truth of man's unity and brotherhood. That is the eternal radiance which gives quality to the light even though that light by other standards be dim.

Upon your completing thirty years of such radiance, I congratulate you, brethren of Columbus Lodge.

Yours most cordially, —SIDNEY A. COOK

ENQUIRER. How do you expect the Fellows of your Society to help in the work?

THEOSOPHIST. First by . . . comprehending the Theosophical doctrines, so that they may teach others, especially the young people. Secondly, by taking every opportunity of talking to others and explaining to them what Theosophy is and what it is not; by removing misconceptions and spreading an interest in the subject. Thirdly, by assisting in circulating our literature, by buying books when they have the means, by lending them and giving them, and by inducing their friends to do so. Fourthly, by defending the Society from the unjust aspersions cast upon it, by every legitimate device in their power. Fifth, and most important of all, by the example of their own lives. —H. P. BLAVATSKY The Key to Theosophy

Excerpts from "The Secret Doctrine"

Compiled by May Kyle Willatsen

E respect those men of Science who, wise in their generation, say: The Prehistoric Past being utterly beyond our powers of direct observation, we are too honest, too devoted to the truth—or what we regard as truth—to speculate upon the unknown, giving out our unproven theories along with facts absolutely established in Modern Science.

This borderland of [metaphysical] knowledge is, therefore, best left to time, which is the best test as to truth.

This is a wise and an honest sentence in the mouth of a Materialist. But when a Haeckel, after just saying that "historical events of past time," having "occurred many millions of years ago, . . . are for ever removed from direct observation," and that neither Geology nor Phylogeny can or will "rise to the position of a real 'exact' science," then insists on the development of all organisms-from the lowest vertebrate to the highest, from amphioxus to man"-we ask for a weightier proof than he can give. Mere "empirical sources of knowledge," so extolled by the author of Anthropogeny-when he has to be satisfied with the qualification for his own views-are not competent to settle problems lying beyond their domain; nor is it the province of exact Science to place any reliance on them. If "empirical"and Haeckel himself declares so repeatedlythen they are no better, nor any more reliable, in the sight of exact research, when extended into the remote past, than are our Occult teachings of the East, both having to be placed on the same level.

Nor are his phylogenetic and palingenetic speculations treated any more favourably by the real Scientists, than are our cyclic repetitions of the evolution of the great in the minor races, and the original order of Evolution. For the province of exact, real Science, materialistic though it be, is to carefully avoid anything like guess-work, speculation which *cannot* be verified; in short, all *suppressio veri* and all *suggestio falsi*. The business of the men of exact Science is to observe, each in his chosen department, the phenomena of Nature; to record, tabulate, compare and classify the facts, down to the smallest minutiae which are presented to the observation of the senses with the help of all the exquisite mechanism that modern invention supplies, not by the aid of metaphysical flights of fancy. All that he has a legitimate right to do is to correct by the assistance of physical instruments the defects or illusions of his own coarser vision, auditory powers, and other senses. He has no right to trespass on the grounds of Metaphysics and Psychology. His duty is to verify and to rectify all the facts that fall under his direct observation; to profit by the experiences and mistakes of the Past in endeavoring to trace the working of a certain concatenation of cause and effect, which-but only by its constant and unvarying repetition-may be called a LAW. This it is which a man of Science is expected to do, if he would become a teacher of men and remain true to his original programme of natural or physical Sciences. Any side path from this royal road becomes speculation.

Instead of keeping to this, what does many a so-called man of Science do in these days? He rushes into the domain of pure Metaphysics, while deriding them. He delights in rash conclusions and calls them "a deductive law from the inductive law" of a theory based upon and drawn out of the depths of his own consciousness-that consciousness being perverted by, and honeycombed with, one-sided Materialism. He attempts to explain the "origin" of things, which are yet embosomed only in his own conceptions. He attacks spiritual beliefs and religious traditions millenniums old, and denounces everything, save his own hobbies, as superstition. He suggests theories of the Universe, a cosmogony developed by blind, mechanical forces of nature alone, far more miraculous and impossible than even one based upon the assumption of fiat lux ex nihilo-and tries to astonish the world by his wild theory; and this theory, being known to emanate from a scientific brain, is taken, on blind faith, as very scientific and as the outcome of SCIENCE. The Secret Doctrine, (Adyar Edition), Vol. 4, pp. 232-234.

BROTHERHOOD MEANS INDIVIDUAL RESPONSIBILITY. (G.S.A.)

Letters to R.

XII.

DEAR R .:

Every human individual has his share of Karma that is very much his own. It is his own because he started it. He performed the actions, in some life, that set going the other actions that try to restore the balance he upset. If he did something good and helpful and useful to the Universal Karma, then the actions that follow will be pleasant to him. If he was of service to others, then he will live in pleasant surroundings. If he was kind and sympathetic, then joys will come to him. If he was appreciative and aspired to do something noble and unselfish, then he will have grand inspirations and high ideals of life.

On the other hand, if he performed harmful deeds, if his actions were of a sort to hurt others and to further disturb the Universal balance, then the actions that follow such misbehavior will be unpleasant. This is in order that he may have a chance to learn to do otherwise. If he hindered others, then he will have to be reborn in unpleasant surroundings and find out what it is like to be hindered, himself. If he was unkind and resentful, then he must suffer grief because of unkindness and resentments.

One of the wisest symbols ever given out for the law of Karma is that of the planted seed. When you plant a seed in the earth, you set in motion certain acts which occur because you planted the seed. If the seed had been kept out of the soil, none of those things would ever have happened. It would not have burst open and put out a root. It would never have sent up a stem and leaves. A plant would never have grown from it if the seed had never been planted. But because it was placed in the soil, then all those things had a chance to take place.

It is the same with any action. Perform any action and a whole series of other actions have a chance to happen, and will happen if no other action is performed to stop them. A plant will continue to grow up from a seed if the shoot is not pulled up or cut down or killed in some other way.

And as cabbage seeds produce only cabbages, and poppy seeds produce only poppies, and thistle seeds produce only thistles, so do deeds and acts produce only their own kinds of Karma. We cannot sow thistle seeds in our garden and expect to get cabbage plants or poppy plants from them. Neither can we do useless and hurtful things, and then expect to have useful and beautiful experiences in result. The law does not work that way, simply because it *is* a law, and not just a matter of chance or "luck."

We never fail to reap exactly the sort of crop we sow. Sometimes we sow in one life and do our reaping in the next; that is what keeps us coming back again and again to be reincarnated. We fail to gain enough experience, and to wake up enough, in one lifetime; to know how to avoid certain actions and to do others. So our crop of Karma brings us back into the world again for its harvest, because nobody but ourselves can reap the crop that we have planted.

After a long time everybody will know which action-seeds are good to sow, and which action-seeds are not to be planted, but it will take a long, long time to learn. Those of us who have a chance to become acquainted with Theosophy can learn very rapidly. We can even begin to teach others. First, however, we must learn the general facts and get them firmly settled in our own consciousness. We have to know the truth that there is only One Life; that the One Life is universal; and that it is evolving, or unfolding, everywhere. We must know that the plan by which it evolves works perfectly because of the Law of Karma. And we must know that Karma brings about the re-embodiment of beings, great and small, and will continue in some form as long as any part of Life is out of balance. Then we can begin to tell other people who ask us how to find the truth. But one must first learn, and then live the Ancient Wisdom for oneself. By that I do not mean that one has to learn all of it; but at least the general ideas we have been talking about.

Next time I will tell you something about the men who have done this sort of learning and living most perfectly and have become so evolved that they no longer need to live ordinary lives in the world—men who remain only to teach and to help others.

-WILMA VERMILYEA

The True "Rights" of Woman

BY A MATERNITY NURSE

OTHING is more uplifting to human society than the influence of the Feminine ideal, but its power is gradually dwindling, the principle reasons being: woman's wrong interpretation of sex equality and our wrong system of education.

When woman began to fight for her rights it was with the idea that she must have the vote and access to all spheres of labor, even those hitherto looked upon as man's special domain. She won and acquired equal status but owing to lack of understanding, she has ever since pursued a path which leads further and further from the desired center, the sphere of motherhood and home-making; and all humanity suffers in consequence.

The true meaning of sex equality is—woman being as efficient in her sphere as man is in his; nothing else. But is she? All that civilization stands for has evolved through the medium of the male brain: great inventions, great structures, great literature, poetry, music, art; great teachers, Christ and Buddhas have all been men so far.

But woman, too, is destined for great things, only in entirely different spheres. As man is the Head, she is the Heart of the Race, and her destiny works out accordingly. Nothing can alter that fact. The present system of education, having evolved through the medium of the male brain, suits him best, but it actually suppresses and retards the unfold-

ment and growth of feminine instincts. The subjects chosen for the various examinations are of little use or interest to the average girl and are usually forgotten soon afterwards. And so they go into the partnership of marriage without any preparation whatever, with disastrous results to everyone concerned. Young women have told me that they were eager to learn of such matters at school but never had the chance. Little babies and children suffer terribly through the ignorance of their mothers. But only a few of us realize this sad state of affairs, because the average woman knows no better, and the average man thinks that the mother instinct is infallible. If it were part of every woman's education to study the laws of health and diet and right cooking (easier and more interesting than many of the useless and obscure subjects taught) 80% of disease would be wiped out . . .

Woman was destined to be the custodian of the spiritual and physical welfare of the race, and intelligently run homes would be the backbone of the nation . . . But much reconstruction is necessary to bring about this golden age, and it must come through woman herself. There are in our midst noble, understanding women quite equal to the task, and I am sure they will always find men when necessary ready to cooperate with them in making the required changes in our social economics.

-The Link (South Africa), May, 1943

Theosophy in the Field

BESANT LODGE (Boston) presented in April the lecture "Russia Today," by Mr. Alexander Logofet, and the two lectures "Mankind in the Crucible" and "War's End: The Occult Answer," by Miss Etha Snodgrass. Other lectures scheduled for the month include the titles: "Karma, the Great Teacher" presented by Mrs. Catharine Holden, "Man and His Bodies," by Mrs. Isabel Hickey, and "East and West, Face to Face," by Dr. Tehyi Hsieh, Director Chinese Service Bureau.

BESANT LODGE (Cleveland) in its Discussion Study Group this month presents a program relative to those races which have contributed much to the world's evolution. Five members will participate. This class, which is under the direction of Miss Marie Mequillet, is serving a useful function in training speakers, three of its members having already given one or more public lectures for the Lodge.

BIRMINGHAM LODGE has an 800 name mailing list to which its clean-cut advertising is addressed. Applying the law of cooperation, the Lodge is working in harmony with the local Unity Church, to whose members recently and by invitation Mrs. Eleanor Bridges gave a Theosophical talk on "The Occult Interpretation of the Lord's Prayer."

Other activities of the lodge include a public Study Class, and special meetings for advanced study.

"BUFFALO LODGE was privileged to present Miss Etha Snodgrass in two public lectures which were well supported and enthusiastically received. Her member talks were inspiring."

The 47th anniversary of the Buffalo Lodge's founding was celebrated on April 3. The program included music and the reading of an inspiring and beautiful letter from Mr. Sidney A. Cook, National President. An interesting resume of the history of the Lodge was given by Dr. Jas. E. Taylor, with additional facts contributed by Mrs. Velma Mansfield and Mrs. Virginia Borschel. The meeting (followed by a birthday luncheon) was brought to a close by Miss Mildred Evans, who read excerpts from the writings of Dr. Arundale, relative to the future of The Theosophical Society.

OLCOTT LODGE (Headquarters) is now at work on its program for White Lotus Day. Among interesting meetings of the season was one in commemoration of Dr. Besant's birthday, and another given over to The Theosophical Order of Service. One lodge meeting was devoted to questions and answers based on Pavri's *Theosophy Explained*. Several Reel-Slide lectures have recently been enjoyed.

The Founders' Day program was unique, and so arranged that every member took part. A meeting designed by members of the Board covered various miscellaneous subjects, such as the "Bureau of Research and Synthesis." At still a further meeting the work of the National Membership Committee was reported.

The Adyar Day program entitled "Adyar Incense" was especially lovely and included lantern slides of Adyar. Dr. Arundale's musical composition "Yoga in Sound" was played, and a recording of his voice was heard. Two other records gave the voices of Shrimati Rukmini Devi and Bishop C. W. Leadbeater. A substantial collection for Adyar was received.

Further highlights have included the two delightful talks contributed by Miss Etha Snodgrass, as well as a recent program devoted to the subject of "The Fairies," the latter profusely illustrated by beautiful colored slides, with music.

PITTSBURGH LODGE had an unusually interesting Friendliness Meeting on March 26, when two blind members demonstrated the education of the blind, explaining the reading and writing of braille and showing various devices used in teaching. One member told of the work of the Theosophical Book Association for the Blind, to which organization the lodge will now contribute one collection yearly.

ST. LOUIS BRANCH reports: "Recently Miss Joy Mills gave three outstanding public lectures and one members' talk. All who heard Miss Mills are eagerly awaiting a return visit.

"St. Louis Branch was happy to welcome Mr. and Mrs. D. Ruder into their membership."

The Michigan Federation

The Michigan Federation held its annual spring meeting at Ann Arbor on April 1 and 2, and with Ann Arbor Lodge as hosts. The annual election of officers was followed by a pleasant and instructive social hour which included an excellent illustrated talk by Dr. Albert J. Logan, on Argentina.

National Vice President James Perkins highlighted the Federation Meetings on the following day with two splendid addresses, and radiated harmony and good fellowship in between.

The meetings were held in the Women's League Building on the University Campus, a beautiful setting for an excellent demonstration of Theosophy at work. All who attended went home very happy.

The Northwest Federation

The Northwest Federation is in process of revival, members of various lodges in Oregon and Washington having met on March 19 in the lodge room of the Seattle Lodge of the Inner Light. Bremerton, Tacoma, Portland, and both Seattle Lodges were represented, and by the duly appointed representatives pro tem President and Secretary were appointed.

In accordance with the bylaws of the Federation, each lodge will elect in April its Federation representative to be a member of the Executive Board of the Federation. By mail, in May, the Federation officers for the ensuing year will be elected by the Board. It is hoped that at least one general meeting of the Federation can be held this year, and that all lodges in the territory will participate in the Federation's revival.

The purposes and objectives of a Federation are explained in the Lodge Handbook. The Federation will not in any way interfere with the activities of the member lodges; and the financial responsibilities, if any, will be very minor.

Theosophical News and Notes

From Adyar and the President

In The Theosophist, January 1944, Dr. Arundale writes in "On the Watch Tower" a number of little messages to acknowledge the links between Adyar and the Sections. He addresses further paragraphs TO LONE THEOSO-PHISTS EVERYWHERE, TO OUR WOMEN MEM-BERS EVERYWHERE, TO THE WORLD FEDERATION OF YOUNG THEOSOPHISTS.

In the last named message he looks ahead:

Let us venture to adapt the biblical saying and declare that: "Except Theosophy build the House, their labour is in vain that build it. Except Theosophy keep the city, the watchman waketh but in vain.

Mark this well, dear young brethren. It is the key to your own happy future and to the happy future of the world. Brotherhood House is to be built. You have among you the builders, and you have the ma-terial-Theosophy and The Theosophical Society.

From a Soldier in England

One of our members in England, writing to a friend at Olcott, speaks of India:

For nearly an hour, as we sat before the glowing coals of his study fireplace, he (Mr. Jinarajadasa) talked to me of Adyar. He took me there, showed me her beauties and bathed me in her peace. And from there we looked out over India. He told me of the work that has to be done for the posterity of India . . . He spoke of Colonel Olcott's establish-ing the first school for the "fifth caste," as the Colonel called them; of the emphasis Krishnamurti laid upon the necessity for Adyar to help the poor of the neighboring villages; and of some of the things that Adyar has done and is doing to relieve the distress of these unfortunate people . . . Adyar can do only so much for its poor; their problem will be solved with the solving of the problem for the whole of India.

Olcott Weaving Exhibited

A considerable amount of favorable interest was aroused by the Hand Weaving Exhibit of the Olcott Weavers, at the 7th Annual Wheaton Antique and Hobby Show, held April 12, 13, and 14 at Wheaton.

Two special items of the exhibit were chairs upholstered with handwoven fabric, the one in red, the other in peacock blue and burnt orange. The pattern used and the style of weave are original creations of the Olcott Weavers and have not as yet been used by any others. The "Olcott Weave" technic has proved to be ideal for many purposes besides upholstery, and for all weights of cloth from lacy curtains to heavy bath rugs. The teardrop pattern is especially well adapted to varied use though designed for Afghan crib blankets.

-D. G.

Kalakshetra

There comes to hand a resumé of the work of Kalakshetra for the year ending September 1943. Inspiring progress has been made in the study and development of the arts and in practical craftsmanship and education. Kalakshetra has become the custodian of a great Tamil library of rare manuscripts on the arts presented to Shrimati Rukmini Devi. The financial report shows profitable operation of the weaving department and the crafts and publication departments and the art shop, but also the need and opportunity of further development as money is made available.

Olcott Sunday—March

On March 26, in Headquarters Library, Mr. James S. Perkins, our National Vice-President, delighted his audience with the illustrated public lecture, "Four Freedoms of Immortality." His beautiful charts added immeasurably to the vigor of his excellent talk.

Miss Mary Steinmann of Chicago contributed another fine piano recital. Tea was served, as usual, by Olcott Lodge members.

National Library Accessions

Arundale, George S.	The Good Law Simplicities of Theosophy Under the Weather
(Besant Spirit Series)	
Mead, G. R. S.	Gnosis of the Mind
Neff, Mary K.	How Theosophy Came to
and have been added	Australia and New Zealand
Strecker, E. A. and	
Ebaugh, F.	Practical Clinical Psychiatry
	for Students & Practitioners
White, Stewart E.	Across the Unknown
and a second second second second	Anchors to Windward
White, William A.	Outlines of Psychiatry
Charles, R. H.	The Book of Enoch
Eddy, Mary B.	Miscellaneous Writings
Goldstein, Rabbi H.	Ethics of the Fathers
Hereshon, P. I. (Tr.)	A Talmudic Miscellany
Malter, Henry	Treatise Ta' Anit of the Baby-
	lonian Talmud
Mielziner, M.	Introduction to the Talmud
Rapaport, Rev. Samuel	
10	Midrash
(Compiled)	Sayings of Ramakrishna
Fenollosa	*Epochs of Chinese and Jap-
TTambiles Ten	anese Art (2 vols.)
Hambidge, Jay	*Dynamic Symmetry: The Greek Vase
Pach, Walter	*Journal of Eugene Delacroix
Gibran, Kahlil	The Forerunner
Oibrail, Kallill	Sand and Foam
	The Wanderer
Morgan, Angela	Whirlwind Vision
	NOT FOR RELEASE

THE AMERICAN THEOSOPHIST

Congratulations to Lodges

Congratulations to those businesslike lodges who after the conclusion of a lecture series prepare a report of the activity—details of expenditures for advertising etc., an anlysis of the results, a survey of what was effective and what was not, a balance sheet of the program with a summary of experience gained as a guide to procedure in the next lecture series, preparing for step by step growth in effectiveness.

Congratulations also to those lodges who keep good records of their activities for yearend survey and study, that each year may benefit from the experience of its predecessor.

Congratulations wherever haphazard procedures are being discarded!

1943 "Proceedings"

Captioned "Democracy in the Scheme of Evolution" from Dr. Acuna's inspirational and instructive lectures, the Convention and Summer School Proceedings of 1943 will shortly be available. The manpower shortage at Headquarters, in the print shop and at the bindery have delayed production but we offer an excellent volume attractively bound, companion to the "Proceedings" of 1942, of which the whole edition is almost sold. The 1943 is a smaller edition. It will be available in sixty days, but orders should be placed at once if you desire a copy. 280 pages. \$1.75. The Theosophical Press.

The Army Sets an Example

The United States Army is doing a magnificent job not only in fighting the war and preparing to fight it further, in supplies, training, equipment and morale but in its rehabilitation service. It is amazing that in the midst of activities so tremendous the Army provides for the rehabilitation of the individual straying soldier. A man guilty of serious offense even to the degree of being court-martialed and sentenced is usually given new opportunity in a new environment with new companions and a new incentive to reinstate himself as a citizen and a soldier. This is done through the rehabilitation service that carefully selects the new opportunity and watches that the soldier has chances of success. Over 90% make good. Surely our penal codes in civil life will be radically amended so that that which men can do in war they may do no less in peace. Can there be a greater ideal than that men who have failed shall have the environment and the incentive to make good? -S. A. C.

Reminder

All mail not entirely personal should be addressed to The Theosophical Society. Correspondence needing attention has often followed our Staff Members around the country before items of importance have reached the proper departments. Personal mail should be marked *Personal*. It should not include Headquarters business. Please keep these two mailings separate. Send the Society's mail to the Society.

Dr. Arundale's "Watch Tower" Message To Our Brethren of The American Theosophical Society

Adyar has special reason to salute the selfsacrificing and generous stalwarts of The Theosophical Society in America. But for you, dear brethren, the power of Adyar to bear her burdens and to send forth her life would have been definitely diminished, to the lessening of the Theosophical life throughout the world. Adyar is healthy, and is grateful to the United States of America for a large measure of her well-being.

That the Society in America will flourish and grow still more powerful as the years roll on, to serve the cause of Universal Brotherhood is the fervent prayer of all Theosophists. This is the more to be hoped as her people resolved to enter the war for Righteousness, for on the foundations of that resolve may be built a new endeavor to unity, to prosperity and to culture.

May the members of The Theosophical Society in America lead their Motherland in the pursuit of that real happiness which has ever been her goal.

Error Acknowledged

In the February issue of THE AMERICAN THEOSOPHIST appeared an article captioned "The Way to Divine Beauty" and attributed to Mme. Emi de Bidoli. This material, we find, is not original copy but comes from "The Way of Divine Beauty," Chapter IX of Mr. Paul Brunton's book, *The Secret Path*. This work was published in 1935 by E. P. Dutton & Company, Inc., and to them as to the author we express our regret for this unhappy blunder.

The article was submitted in good faith by the Theosophical Order of Service, to whom Mme. de Bidoli had offered several articles. The one in question was erroneously included, among the original manuscripts. We understand that Mme. de Bidoli has written to the author, explaining her mistake; and through the Theosophical Order of Service she has requested that we now make the proper acknowledgments.

Among Our Magazines

The Theosophical Forum, April 1944, publishes an excellent article by Sybil Tustin, "The Intuitive Theosophy of the Poets." Here we find the basic theme that

Genius and intuition go hand in hand, and the mind of the poet has ever been the instrument through and upon which Truth has played her noblest themes and grandest harmonies.

Prose, too, has a grace, very often, when the spirit of the poet manifests through it. An illustration of this lyric prose comes to us in *Theosophy*, February 1944, in the challenge "The Work at Hand":

No sudden glory wreathes the brow of him who practises the gentle ways of the heart even while in the market place. The alpine flower does not bloom for every vigil kept. * * *

The One will never be found in and of itself except as it is seen and understood in the Many. In the fragmentary, partial and limited forms of conditioned existence, through the saddening chaos of broken hopes, of frustration and despair, the path of the unmanifested must be sought, for the Spirit that is the goal dwells within the hearts of men.

Just Between You and Me

Each one of us is responsible for his own life. We cannot blame others when we have fallen under bad influences, for we gave in.

It is true that conditions affect our lives but they should not control them. The product of our efforts will tell the world what we are. We are a living example of our ideals and beliefs.

If we are not satisfied with the person we have moulded, it is up to us to remodel ourselves, smoothing out the mistakes which are detrimental.

We should draw a mental picture of ourselves as others see us, not leaving out any of the faults. As we study this picture and see the defects, it is up to us to "paint in" corrections, displaying to the world a work of inspiration.

-Editorial, Phoenix Republic Gazette

Help Wanted in Los Angeles

A cook-and-housekeeper (preferably vegetarian) is desired. Apply: THE THEOSOPHICAL BOOK ASSOCIATION FOR THE BLIND, 184 So. Oxford Avenue, Los Angeles 4, California.

Balance-\$6,200

Coming down! Unpaid Building Bonds have been reduced to \$6,200. Have you done your bit? How it would help if five hundred members would each send in \$12—what rejoicing there could be—how splendidly shared the good karma!

Powers, Press and Public

In a flier captioned "Haughton Dog Back to Life" Bill Cunningham, columnist of the *Boston Herald* extended a full apology for his so-called tribute to a one time Harvard football hero who allegedly "as the crowning touch to a fight talk . . . took a live bulldog, choked it to death with his bare hands in the presence of his players, hurled the body at their feet and sent them into the game."

Writing in apology, the columnist stated: "This always has been cited as a fantastic but brilliant piece of football psychology. It never will be cited as such in this space any more. The reaction couldn't have been any more swift and terrible if this column had called Abraham Lincoln a horse thief . . ."

Here we perceive not only the power of the press but also the power of the reading public. The fellows of The Theosophical Society constitute a reading public. Knowing the influence of the written word, knowing the Sacred Word and its manifold expressions in beauty and truth, what could not the members of The Theosophical Society achieve, if as individual and alert Theosophists they took upon themselves the mission of helping to set a nobler standard for the newspapers of America!

Basic English: A Globalanguage

Under the above title, in *Life*, (October 18, 1943) Lincoln Barnett tells the story of Basic English, the use of which is already encouraged by the British government, as an auxiliary international and administrative language.

Mr. Barnett writes:

Basic English is to English as metal is to ore. It is a language within a language, whose existence was first discovered 23 years ago by an academic team of Cambridge Fellows named Charles Kay Ogden and Ivor Armstrong Richards . . . they noticed, in analyzing and defining words and idioms, that certain key words tended to reappear again and again . . . Before long they became convinced that with a given number of these indispensable and analytic words, any other word could be defined . . .

Fascinated by this promise, Ogden went to work with a determination to strip English down to its irreducible skeletal structure . . . From the 500,000 words in big unabridged dictionaries . . . he evolved Basic English—a quintessential language of 850 words . . .

Basic provides a quick and easy gateway to English for foreign students. Once they have passed through that gateway the whole vast horizon of the language lies before them, beckoning them on. They need never retrace their steps for Basic English is normal English . . .

English . . . What relation has this to Theosophy? One of our readers has found a possible significance, and her article on the subject will appear in an early issue.

THE AMERICAN THEOSOPHIST

Note from Adyar

Our International Vice-President, Mr. N. Sri Ram, in a letter to Mr. Cook writes as follows:

It is to be devoutly hoped that after this war there will be much more intimate and fruitful contact between the U.S.A. and India . . . Having known personally, by correspondence and cooperation in a common work, so many fellow members from the United States, I am able to realize how noble and leading a part the American Theosophists can take in the application of Theosophical truths as well as in the spread of the central message of Theosophy . . .

Annual Reports

The lodge year will soon be closing. Lodge officers will be preparing their annual reports. Lodge members should be looking forward to them. Every lodge officer should give an accounting of his stewardship in office; his year of work is otherwise incomplete. The lodge records should contain a summary of the year's work as prepared by its officers. The National President desires a copy of each such report. They properly belong in Headquarters' files since they furnish useful and enlightening data as to the activities and development of the lodges.

Do You Know . . .?

The Society accepts contributions to the following funds. Generous-hearted members can find here opportunity according to their special or general interests.

Field Work.

European Rehabilitation, for the Post-War rebuilding of the Society in Nazi-occupied countries.

Helping Hand Fund, for the purchase of books for the National Library.

Public Library Fund, for placing Theosophical books in public libraries.

"Service" Fund, for the distribution of literature in the fighting services. War Relief Fund, for war sufferers.

Besant Memorial School (Adyar).

The School of Tomorrow (Olcott).

Publicity Fund, for the free distribution of Theosophical leaflets and literature.

Olcott Tree Fund, to extend the plantings at Olcott.

American Theosophical Fund, donations for the general purposes of the work.

Do you wish to help sufferers; to aid in rebuilding Europe; to advance Theosophical education; to beautify Headquarters, to spread more widely the knowledge of Theosophy? Here are your opportunities.

Donations to any of these funds are deductible in determining net income for Federal Income Tax Payment.

Army Lodge Reconstituted

Army Lodge grew out of the last war when a need was felt for associating as a group the still scattered members in the Army. Through all the peacetime interval the lodge continued under several veteran presidents. Now again, under the presidency of Col. Myron S. Crissy the lodge is reconstituting itself to serve the needs of both men and women in all the Services. It will emerge probably with a more inclusive name; and during the war and after when there will be armies of occupation and military government, this lodge will form the link between the Society and these scattered representatives of the Services.

To-Those-Who-Mourn Club

Shipment of Booklets from March 16 to April 15-California 516 Illinois 289 Michigan 212 Oregon 600 Pennsylvania 660 Washington 200 8 states, less than 100 each..... 70 Total.....2,547

1943 Total 2,016

Give light and comfort to the toiling pilgrim and seek him out who knows still less than thou; who in his wretched desolation sits starving for the bread of wisdom and the bread which feeds the shadow, without a teacher, bope or consolation, and-let him hear the law. -The Voice of the Silence

New Members for March

During March, applications for Membership were received from the following lodges: Besant (Boston), Besant (Hollywood), Buf-falo, Cincinnati, Covington, Detroit, Milwaukee, Mt. Clemens, Pittsburgh, Port Angeles, and Seattle Lodge of the Inner Light. An application for National Membership was received from Chicago.

Statistics

March 16 to April 15, 1944 American Theosophical Fund \$2,222.16 Building Fund 4,715.25 Deaths

Mr. Jan Walczak, Julius Slowacki Lodge, February 12, 1944. Mrs. Texonia Sanford, National Member, March 13, 1944. Mr. Daniel J. O'Leary, Chicago Lodge, April 2, 1944.

Book Reviews

THE DOCTOR ALONE CAN'T CURE YOU, by Rolf Alexander, M.D.; The Overion Press, \$2.00.

This is a book well worth reading and studying, particularly at this time when the shortage of doctors makes it every American's patriotic duty to keep well.

Dr. Alexander's background of medicine, nutrition, psychology, and a knowledge of ancient basic truths about healing, obtained in India and Tibet, makes him a trustworthy person to outline a plan for good health. And that plan is simple, comprehensive, and rather exciting.

For the people who believe the doctor is "All Powerful" and a "pill"—the magic necessary for health—this book is still worth reading for its livable, psychological truths and the very lovely bits of Oriental Wisdom at the beginning of each chapter.

-G. R.

HOW THEOSOPHY CAME TO AUS-TRALIA AND NEW ZEALAND, by Mary K. Neff, Australian Section of The Theosophical Society, Sydney. \$1.35.

"Work for us in Australia and we will not prove ungrateful, but will prove to you our actual existence and thank you." So wrote Master Morya to Prof. Smith of Sydney in 1882, and the first part of this book deals with the response of Prof. Smith to that letter of the Master; and with the work of Mr. William Terry, who joined the Society in 1880.

A letter written by Mr. Terry started the writing of the famous "Fragments of Occult Truth" which appeared in *The Theosophist* and were inspired by the Masters, through H. P. B. Miss Neff refutes the popular error that Mr. Terry published them in his journal *Harbinger* of Light; he sold them at his bookshop but they were written in India and printed at the Theosophical Headquarters there. The hand of the Masters in the work of the Society is seen constantly throughout the book; They become living personages to the reader.

The work of Col. Olcott, Mrs. Cooper-Oakley and Mrs. Besant in Australia occupies much of the latter portion of the book. One member writes: The Colonel, while a fine organizer, laid no claims to outstanding gifts as a speaker; but a man seemingly sane and intelligent, withal transparently honest, who in those days talked gravely about finding rings in rose-buds, letters in old cushions, and magic in everything, was bound to draw an audience.

Mrs. Besant's visit in 1894 gave a great stimulus to Theosophy in Australia, so that in 1895 the Australian Section was finally formed.

The author offers the book as: "a contribution to the history of the New Austral-American sub-race—the Sixth sub-race of the Aryan Root Race, and so of interest also to India, the motherland of the Aryans"—consequently, of interest to Americans, too, since they, with the Australians, have a common work to share.

-C. M.

MAN, MOON AND PLANT, by H. E. Staddon, The Theosophical Publishing House, Adyar, Madras, India, 1943, \$1.25.

This experiment in developing seeds of food plants (runner beans) for more certain productivity began near London, in response to an invitation to The Theosophical Society—Adyar 1925—to make Brotherhood a reality, so as to include all living beings: human, animal, plant, mineral, and those invisible.

Mr. Staddon acted upon "an appeal which should have been unnecessary" made in a Message from an Elder Brother, to the Jubilee Convention:

Great gardeners shall you be, if you will, making of the world a garden of fragrant flowers, freeing the soil from noxious weeds. Great elder brothers shall you be, if you will, protecting all younger than yourselves, blessing them with your tender, wise and strong compassion. . . . Cherish, too, the flowers and trees.

Man as Protector of Plants and Creator of new forms through accelerating natural forces carries food producing plants to higher initiation. The growth regulating forces of the Moon, man must understand, and use as a help in organic gardening, to enhance the awareness of plants.

Mr. Staddon presents many aspects of familiar words. Fohat becomes the foundation of Brotherhood. This fact becomes the new starting point for all biological inquiry into differences, classifications, and powers.

-A. C.

NEW PUBLICATIONS

UNDER THE WEATHER —George S. Arundale Kalakshetra Cloth Cover Some Chapter Headings: Illness the Regenerator—Under- standing—Knowledge and Sight—Laughter—The Five Points of Our Fellowship—Healing Reconstruction—Take the King- dom of Heaven by Storm.	\$1.00
A WOMAN WORLD-HONOURED: ANNIE BESANT, WARRIOR Paper "The heartfelt tributes found herein were paid to Dr. Besant during the Golden Jubilee of her fifty years of public work celebrated not only in Queen's Hall, London, in 1924, but throughout the world in public and private gatherings, at the time of her passing when many large cities in India paid her honour by closing their public offices and stock exchanges, and during the whole of her many years of service; for she is a woman loved and revered in every walk of life. A special chapter entitled 'A Day of Homage' gives the tributes paid 16 November 1943 at the India-wide celebrations in honour of her landing fifty years before on Indian shores."	1.00

from ADYAR

SIMPLICITIES (OF	THE	OSOPHY.	_0	eorge S. Arundale	Paper	.40
Thoughts	on	the	miracles	of	love at work.		

MAN, MOON AND PLANT-H. E. Staddon (Reviewed in this issue) Paper 1.25

AGAIN AVAILABLE

Conversations With Dr. Besant—George S. Arundale	Paper	.20
Doctrine of the Heart—Annie Besant	Cloth	.60
Education as Service—J. Krishnamurti	Paper	.50
Soul's Growth Through Reincarnation—C. Jinarajadasa	Boards	1.00
Pythagorean Way of Life—Hallie Watters Paper 50c	Boards	.75

The Theosophical Press BOX 419—OLCOTT—WHEATON, ILL.

(Prices subject to 2% tax in Illinois)