
THE
AMERICAN
THEOSOPHIST



Official Organ of THE THEOSOPHICAL SOCIETY in America

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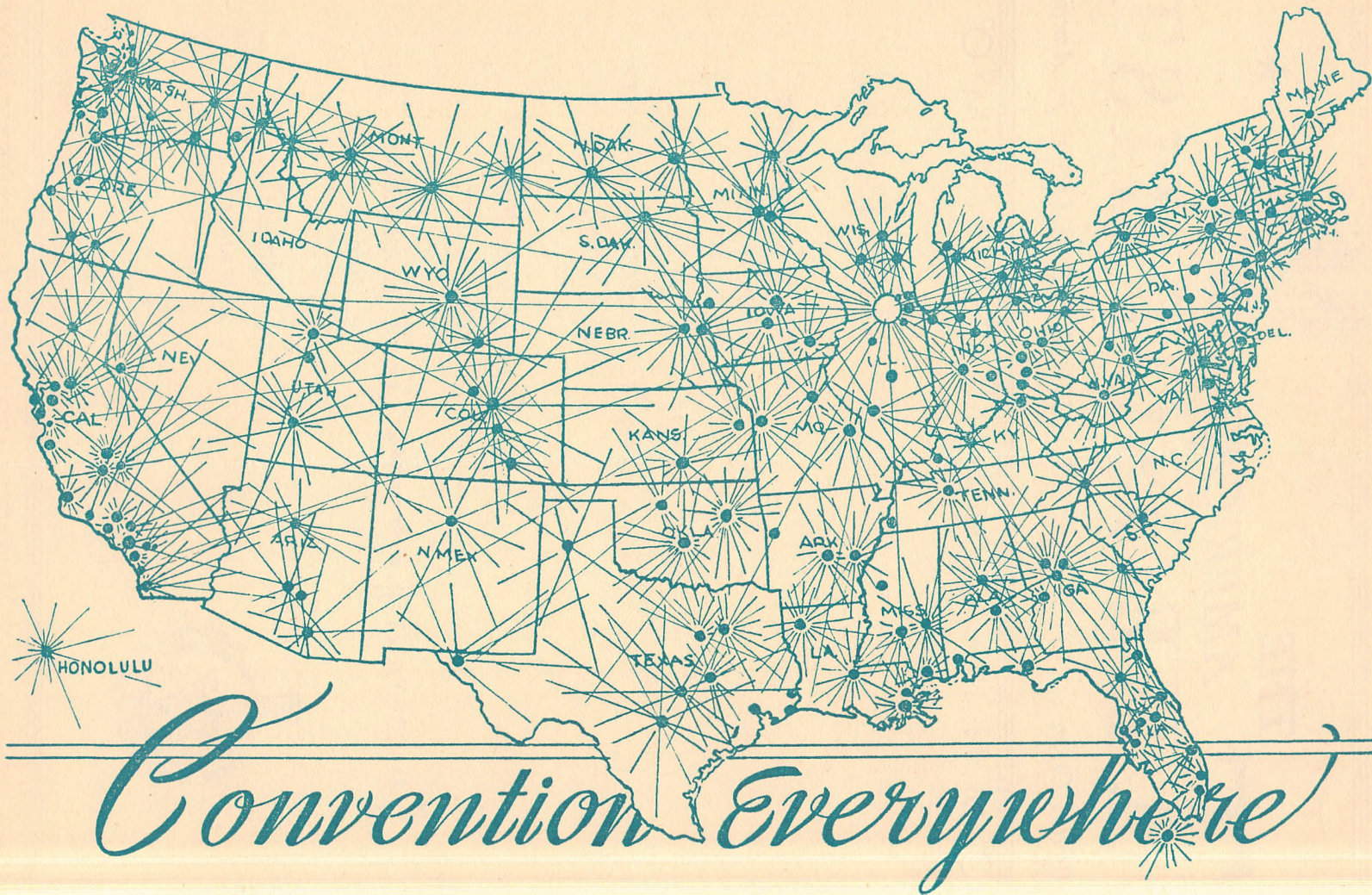


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THE AMERICAN THEOSOPHIST

OFFICIAL ORGAN OF
THE THEOSOPHICAL SOCIETY IN AMERICA

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Convention Everywhere

SIDNEY A. COOK

THOSE who control the destinies of mankind turn fortune and misfortune alike to good account. Wise men gain character and strength through frustration overcome. The Theosophical Society and its members can do no less, and the Convention situation offers splendid opportunity. Thrust out of our normal procedure by a patriotic response to the requests of our Government, we are presented with a challenge to make the situation serve the Society and its cause; to turn it to good account.

Therefore "Convention Everywhere" and an opportunity for thousands of members who have never been able to attend Convention at Olcott to sense something of the nature and spirit of those memorable annual gatherings. True, Convention cannot be quite the same—we shall not gather at Olcott from all over the country; we shall have no business sessions; those who usually attend will miss the happy meetings and renewal of friendships with members from afar; we shall not be meeting out of doors in the Besant Grove or under the willows. We cannot have all of the joys and advantages of an Olcott Convention. But, losing some of these, we can gain greatly in other ways.

We can have a "Convention Everywhere" with our thousands instead of our hundreds of members. Through the greater numbers meeting simultaneously in a coordinated program in every lodge, something of the Olcott Convention spirit will come to us wherever we are. The whole Society will be "in Convention" and will share a sense of unity in a new and wonderful way. Our unified thought and aspiration through which we "come together" can be a potent channel of blessing, not only to ourselves but to a world at war. One director writes:

"If the lodges respond all over the country, the effect will be powerful."

To make this possible a program is being prepared for three meetings for Convention Week: Sunday, July 2 to 9, inclusive. The plan and the hope are that every lodge will have a Convention on Sunday, July 2, on a mid-week evening, and again on Sunday, July 9. Full material for a program for these three meetings will be placed in the hands of every lodge president. Without waiting, however, for the material itself, he can prepare *now* for its utmost effective use, planning in detail who will take the various parts; working from now on to insure maximum attendance, including those who regularly attend and those who seldom appear at lodge. I see these meetings as the best attended of the year. This is to be an occasion for *all*—a Convention not only everywhere but all-inclusive.

Although material for a full program will be furnished, each lodge will be free to add its own contribution to enhance the Convention occasion. The programs for which material will be furnished will be as follows:

Sunday, July 2—

Our Unchanging Purpose . . . Sidney A. Cook
Theosophy as an Art of Living . . . José B. Acuña
Along the Lodge Front James S. Perkins
Initiation, the Goal of Man (I) . . Marie Poutz

Mid-week Meeting (day to be selected by the lodge)—

Opening Remarks Sidney A. Cook
The Nature of Our Work Joy Mills
Theosophy, Mystical and Practical

. E. Norman Pearson
Theosophy as a Search for Truth. José B. Acuña

Sunday, July 9—

Theosophy as a Road to Freedom. José B. Acuña

Initiation, the Goal of Man (II) . . Marie Poutz
 A "D" Day for Theosophy . . James S. Perkins
 Closing Address Sidney A. Cook

The program for each day is planned to take an hour to an hour and a quarter, according to the tempo of those who take the parts. Each of the addresses will be fifteen or twenty minutes in length. Brief greetings just as in Convention at Olcott will supplement the first program. While all our members are holding Convention in their lodges, Convention will be held at Olcott, also, by Olcott Lodge for the staff and guests. They will be meeting as you will be meeting, with the same program at the same time, carrying out the principle of "Convention Everywhere." Members at Olcott will be thinking of the many members meeting in many other cities. I would like it very much indeed if from every lodge a greeting could be sent to Olcott, just as under normal Convention conditions.

How closely all of these nation-wide "Conventions" can be made to synchronize, each lodge must determine for itself. At Olcott, the Sunday meetings will be at 4:00 P.M., C.W.T.—a time chosen because it can be best synchronized in other parts of a widespread nation. The corresponding times in other regions are: Pacific Coast 2:00 P.M., Mountain States 3:00 P.M., Eastern States 5:00 P.M. Some lodges probably will not be able to meet at these times but other will do so. It is more important to hold meetings when the whole

lodge membership can attend than to have a small gathering at any particular hour. The mid-week meeting will be of necessity an evening meeting, and at Olcott will be on Wednesday.

There may be some Federation gatherings synchronized with these Convention meetings. These Federations should also carry the Convention program but those who attend Federation meetings should not leave their lodges unprovided for. "Convention everywhere" means in *every lodge* and for *every member*, and provision must be made for those who cannot attend a Federation gathering. No lodge should be without its Convention program. Already Headquarters has received letters from lodges who, having read "Convention Comes to You" in the April magazine, started immediately to plan their full participation.

Such is the spirit that will turn our misfortune to good account. It well may be that from this experience we shall learn of ways to enhance the value of our Conventions to be held in future normal times. This Convention will be an experiment in cooperation, an experiment in unity, a getting together more completely and in greater numbers than ever before. Let us all plan—every lodge and every member—to make this a *Convention Everywhere* and *for all*. Let us draw every member into participation. Let every lodge contact every member and plan on the largest gathering of the year. So shall we start a new year with rich blessing descending upon our work.

Convention Everywhere

JAMES S. PERKINS

BORN of the vicissitudes of wartime, "Convention Everywhere" comes as an opportunity to express our togetherness in fresh and unique form. Dr. Besant and Mr. Leadbeater frequently mentioned the fact that the egos of those who are found in the membership of The Theosophical Society constituted a Band of Servers who could be discovered life after life associated together in the service of the Plan of Humanity. It has been pointed out to us that in this life the group of Servers were born scattered over the whole world working together in a common effort to establish

The Theosophical Society in all lands. We are united by our intuitive recognition of the Ancient Wisdom in its new form—Theosophy. In this incarnation many of us experience unusual "recognitions" of one another as old friends, when we happen to meet on the physical plane. This has been one of the delights of Convention at Olcott.

With Convention at Olcott *not* as usual this year we shall have to use our faculties of union and communion—our power of group-consciousness—to a larger degree. It may help us to desire to make this effort if we will recall

that in many countries where once The Theosophical Society flourished, and where now its meetings are banned, the only method whereby the members are able to maintain their links is through the inner sense of communion. Realizing this, I think that we shall welcome this experiment in exercising our powers of unified effort through "Convention Everywhere."

A glance at the map on the inside cover of this issue may stimulate our imaginations to envision what can be meant in terms of occult influence and spiritual force if every lodge

and every isolated and national member wholeheartedly and earnestly determines to carry out the program of "Convention Everywhere" simultaneously throughout the country. I hope that the "attendance" of this 1944 Convention will break all records. In this day of advance toward victory in the world struggle every Theosophist will want to pull his weight in providing the greatest possible channel for the Forces of Light, working in the cause of human and world evolution. It is an opportunity for the highest offered to all of us. May we seize it to the last member!

The billowy white tent in Besant Grove, sheltering its cheery groups of Theosophists, will be notable this year for its absence. Yet in attendance records, as well as in other ways, this may be the year of our greatest convention! CONVENTION EVERYWHERE!

Request of Pavlov

To the Academic Youth of His Country

[This material comes from Science and Culture (Calcutta) and the editor of that monthly journal states in accompanying footnote: We are thankful to Prof. A. V. Hill for communicating to us the above "Bequest" of the great Russian Physiologist, Prof. I. P. Pavlov, (died 1936) to the young scientists of his country. We feel that the "Bequest" is for all humanity.]

WHAT can I wish to the youth of my country who devote themselves to science?

Firstly, gradualness. About this most important condition of fruitful scientific work I never can speak without emotion. Gradualness, gradualness and gradualness. From the very beginning of your work, school yourselves to severe gradualness in the accumulation of knowledge.

Learn the ABC of science before you try to ascend to its summit. Never begin the subsequent without mastering the preceding. Never attempt to screen an insufficiency of knowledge even by the most audacious surmise and hypothesis. Howsoever this soap-bubble will rejoice your eyes by its play, it inevitably will burst and you will have nothing except shame.

School yourselves to demureness and patience. Learn to inure yourselves to drudgery in science. Learn, compare, collect the facts!

Perfect as is the wing of a bird, it never could raise the bird up without resting on air.

Facts are the air of a scientist. Without them you never can fly. Without them your "theories" are vain efforts.

But learning, experimenting, observing, try not to stay on the surface of the facts. Do not become the archivists of facts. Try to penetrate to the secret of their occurrence; persistently search for the laws which govern them.

Secondly, modesty. Never think that you already know all. However highly you are appraised, always have the courage to say to yourself: I AM IGNORANT.

Do not allow haughtiness to take you in possession. Due to that you will be obstinate where it is necessary to agree, you will refuse useful advice and friendly help, you will lose the standard of objectiveness.

Thirdly, passion. Remember that science demands from a man all his life. If you had two lives that would be not enough for you. Be passionate in your work and your searchings.

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Days to Remember

"Convention" July 2-9
Asala (Full Moon at 11:27 P.M. CWT.)
..... July 5

Before Partisanship Entered In

At various times and in Theosophical gatherings the National President of The Theosophical Society in America has referred to the early proposals of Congress that the United States assume a position favoring world collaboration and accept a responsibility to preserve world peace. There was a unanimity of opinion in Congress years ago when these grave problems were not considered as matters for partisan treatment.

The original resolutions of Congress make most interesting reading in these present days. The gist of the situation, however, is well summed up in a recent editorial of the *New York Times*, under the caption "1910 and 1944." That editorial follows (italics ours):

There is much talk nowadays of "the traditional isolationism" of the United States. But alongside the isolation current of public opinion in the country there has been a strong counter-current favoring par-

ticipation in a world union for establishing and maintaining peace. This counter-current is too often ignored in our discussions nowadays.

Dr. Nicholas Murray Butler calls attention to one of its early manifestations: a *joint resolution of Congress in 1910, approved by President Taft* and extended two years later. It authorized the President to invite the other nations to unite with us in forming a league to lessen the probability of war, and it suggested an international police force, to be composed of the combined navies of the world. *The resolution passed without dissenting vote, Republican or Democrat.* It was hailed as "the greatest step toward world-wide peace ever taken by a legislative body." That happened in a land which, we are asked to believe, has always been isolationist.

About that time Theodore Roosevelt, a popular President, was speaking out for international action against war. "It would be a master stroke," he said, "if those great Powers honestly bent on peace would form a league of peace, not only to keep the peace among themselves but to prevent, by force if necessary, its being broken by others." He pointed out that the supreme difficulty of the peace work of The Hague arose "from the lack of any executive power—of any police to enforce the decrees of the court." He added that the statesman who should bring about an international combination to preserve peace would earn the gratitude of all mankind.

Isolationists today are fond of citing the election of President Harding as proof that the United States "wants no foreign entanglements." But Harding, in his campaign, called for "an association of free nations * * * so organized and participated in as to make the actual attainment of peace a reasonable possibility," and added: "Such an association I favor with all my heart." It is the judgment of many historians that without that statement Mr. Harding would never have been elected.

Centenary

1944 marks the one hundredth anniversary of the Y.M.C.A. and important recognition to that movement is being given the world over. When George Williams, its founder, was asked the secret of the success of the Y.M.C.A., Mr. Williams replied: "We simply saw a great need, began to pray about it, and then did the next thing at hand."

While not without recognition of the value of true prayer, Theosophists will attribute to the other two elements the success of the movement that George Williams started in London in 1844: firstly, the realization of a great need; secondly, the doing of the thing next at hand. To see how the world can be saved and then to take a hand in the work by doing the thing readily presenting itself for our attention—these are the secrets of success anywhere, in any movement, in any time. Some see such needs and, grasping the opportunity at hand, move the world onward by their own intelligent effort. There is a niche large or small for all who "see the need" and "do the thing next at hand."

The Asala Festival

C. W. LEADBEATER

BESIDES the great Wesak Festival, there is one other occasion in each year when the members of the Brotherhood all meet together officially. The meeting in this case is usually held in the private house of the Lord Maitreya, situated also in the Himalayas but on the southern instead of the northern slopes. On this occasion no pilgrims on the physical plane are present, but all astral visitors who know of the celebration are welcome to attend it. It is held on the full moon day of the month of Asala . . . usually corresponding to the English July.

This is the anniversary of the delivery by the Lord Buddha of his first announcement of the great discovery—the sermon which he preached to his five disciples . . . It explains for the first time the Four Noble Truths and the Noble Eightfold Path, expounding the great middle way of the Buddha—the life of perfect righteousness in the world, which lies midway between the extravagances of asceticism on the one hand and the carelessness of mere worldly life on the other.

In His love for His great predecessor the Lord Maitreya has ordained that, whenever the anniversary of that first preaching comes round, the same sermon shall be recited once more in the presence of the assembled Brotherhood; and He usually adds to it a simple address of His own, expounding and applying it. The recitation of the sermon commences at the moment of full moon, and the reading and the address are usually over in about half an hour. The Lord Maitreya generally takes his place upon the marble seat which is set at the edge of a raised terrace in the lovely garden just in front of His house. The greatest of the Officials sit close about Him, while the rest of the Brotherhood is grouped in the garden a few feet below. On this occasion, as on the other, there is often an opportunity for pleasant converse, and kindly greetings and benedictions are distributed by the Masters among Their pupils and those who aspire to be Their pupils . . .

One might well think that all that can be said about the sermon has been said already many times over; yet the Lord, with His wonderful eloquence and the way in which He puts it, makes it every year seem something

new, and each person feels its message as though it were specially addressed to himself. On that occasion, as in the original teaching, the Pentecostal miracle repeats itself. The Lord speaks in the original sonorous Pali, but everyone present hears Him "in his own tongue wherein he was born." . . .

The sermon begins with a proclamation that the Middle Path is the safest and indeed the only true Path . . . for all ordinary people the Middle Way of a good life lived in the world is in every way best and safest. The first step towards the leading of such a life is to understand its conditions; and the Lord Buddha lays these down for us in what He calls the Four Noble Truths. These are:

1. Sorrow or Suffering.
2. The Cause of Sorrow.
3. The Ceasing of Sorrow. . . .
4. The Way which leads to the Escape from Sorrow.

* * *

THE NOBLE EIGHTFOLD PATH

4. *The Way which leads to Escape from Sorrow.* This is given to us in what is called the Noble Eightfold Path—another of the Lord Buddha's wonderful tabulations or categories. . . .

The first step in this Path is *Right Belief*. . . . When the Lord Buddha was asked whether this meant that we must accept some form of belief blindly, He replied: "No, but you must know for yourself three great things—that only upon the Path of Holiness and good living can man finally attain perfection; that in order to attain it he moves through many lives, gradually rising higher and higher; and that there is a Law of Eternal Justice under which all these things work." . . .

The second step of the Noble Eightfold Path is *Right Thought*. . . .

The next step is *Right Speech*. . . .

The next step is *Right Action*. . . .

We come now to the fifth step—*Right Means of Livelihood* . . . that which causes no harm to any living thing. . . .

The sixth step is *Right Exertion* or *Right Endeavor* . . . putting our work into useful lines and not wasting it. There are many things that can be done, but some of them are

(Concluded on page 135)

What Is Theosophy to Us?

Notes from Summer School 1933

SIDNEY A. COOK

WHAT is Theosophy to us? What difference has it made to us, since we took it to ourselves and made it a basis of our living?"

If we ask that question and answer it sincerely, we shall find, first of all, that it has not made all the difference we might have let it make. So really the question is, "How *vital* is it to us? How important is it to us?" For if it has not made much difference to us, if it has not been good for us, it certainly has not been very good for the world that we are members of The Theosophical Society.

I take it for granted that as we are Theosophists, we are members not just for ourselves. We are in the Society that through us Theosophy may permeate the world. Yet we have been so accustomed to having fine leaders, fine literature, splendid lectures, that I wonder if we do not sometimes think that the leaders and the writers and the lecturers are the people who should do all the work; that having theosophized us, it is now their business to theosophize the rest of the world. But is it not *our* business to theosophize the world, since they have theosophized us? And the way we should do it is to permeate our own little worlds, our own little circles of influence.

We have been told that one of our purposes, perhaps the principal purpose of The Theosophical Society is to sound a particular note in this particular age. Is it not our business now to sound our own notes in harmony with that of our leaders and the Society? So far Theosophy is reaching those who read and who attend lectures; the note sounds throughout the world because big people have been sounding it. We have to carry that note into our own circle of influence, however small or however large. We cannot all be lecturers and writers; we must *live* Theosophy. We must live that truth so that through our living it, it will reach our world, as through their living it, it has reached the larger world of our leaders. We must have the Theosophical principles in our own hearts and let ourselves be what in our minds and with our words we say we are.

If we respond to Theosophical principles, the note we sound will always be one of fine-

ness of thought, beauty of feeling, and helpfulness in activity. Sounding forth the Theosophical note does not require that we know or accept in detail all that our books and our lecturers have told us. But the vital principle behind it all ought to be in our hearts and in our living. Whether we believe in reincarnation, whether we believe in the existence of the Masters—these points are not nearly so important as what we *are*; though the more we live the principles, the more we will understand and accept teachings which we might otherwise be inclined to deny. It is the *living* of these principles that sets us apart. And we do have to set ourselves apart. We have to prove to the world that Theosophy makes us different from the world, different as to standards of life.

On the other hand, because we are Theosophists, we shall find fine elements in all true teachings. We shall respond more truly to what is true no matter where we find it. By living Theosophy we shall learn to appreciate it when we find it in teachings other than those we call our own.

Now, how can we practically apply this basic principle of brotherhood? I sometimes hear from our representatives who travel around the Theosophical field that among our members and in our lodges we have many who are not yet vegetarians. That is the strangest of strange things to me—although The Theosophical Society does not *compel* a member to become a vegetarian. If we really believe that brotherhood is one of the basic principles of Theosophy, then vegetarianism must naturally follow, because it is an extension of the idea of brotherhood, an avoidance of cruelty in every form, an offering of kindness in every form.

Now, I have a great deal of sympathy with those who live in the midst of many difficulties. But I often wonder whether for the sake of our Theosophical principles it should not be possible for us to stand up against the difficulties of our environment, rather than to submit to them. In matters of this kind we do not have to be apologetic about our Theosophy or our principles. We do not have to defend our

vegetarianism; the world has to defend its cruelty. We do not have to apologize for living our principles. We do not apologize for living the principle of kindness, and we know that cruelty should be barred from the Theosophical life.

J. M. Barry has stated that "it is not in doing what you like but in liking what you do that you find the secret of happiness." I rather think that we as Theosophists ought to make up our minds as to the things we would like to do, and then do them. We will be much happier living by principle than by trying to match our wits against the whims and wiles of people who want us to be as they are. It is so easy to do what we want to do if we *want* to do it. It is so easy to be a movie fan, or a concert fan, or a rest and relaxation fan. Life is a constant challenge to us to do the things we imagine we can *not* do.

Living the Theosophical principles creates character. And the world recognizes character, and answers to it. If there were no other reason that would be the finest reason in the world—

that as we live our principles they become a part of us. Then other people see that they *are* principles, not mere whims, fancies, and peculiarities. Theosophy shines out as character. The principles of kindness and sympathy, all an extension of the first object of Brotherhood, create character when lived. Theosophy surely is not for our lodge rooms and conventions alone but for all occasions: for our office, lunch room, business, school room; even for our bridge parties, if we have them. For always we must sound a note, hold an attitude, always in harmony with the principle of brotherhood.

Thus we become living exponents of Theosophy, and if our literature became less, if our leaders were all to disappear, Theosophical principles in Theosophical hearts and being would carry the Society and Theosophy on and on in the world, across the centuries.

Wordsworth left us a phrase that describes the dedicated Theosophists:

"Glad hearts—who do Thy work and know it not" (as work). As such I think of you—glad hearts in the Great Work.

The Fifth Freedom

Postponement Means Loss

YOU can save the Society \$1,550. Two generous members have offered to pay one-fourth of the remaining bonds (\$6,200) if *and only if* the other three-fourths are contributed by the rest of us *before June 30th*. Our three-fourths is only \$4,650; these two members will pay the balance. We members of the Society cannot and must not let this opportunity slip by. Many of us have intended to contribute. Write your check **NOW**. It is *individual postponement* that keeps us from the goal.

Among the freedoms that we support, is not FREEDOM FROM DEBT one to be now quickly achieved for The Theosophical Society in America? The end is in sight. Must it be postponed to another year? Only \$6,200 remains. We *can*

IMPORTANT TO EVERY MEMBER

achieve that freedom, but only if every member sends in as much as he is able. Let us achieve that freedom **NOW**.

Your National President (who is also your Treasurer) has been looking forward to the complete elimination of the building bonds as an obligation in the Society's balance sheet at next June 30th. There is encouragement for the hope that all the bonds will be paid in this fiscal year; that we may go into a new year beginning July 1st with *freedom from debt*.

Contributions in War Bonds *in the name of the Society* are as acceptable as cash. The fifth war loan drive is about to open. Buy for the Society.

Our goal is FREEDOM FROM DEBT BY JUNE 30, 1944. We *can* make the goal!

My Search for the Masters

HUGH F. MUNRO, SR.

A YEAR of fairly intensive study under a very competent teacher preceded my joining The Theosophical Society. Reared in an atmosphere of Scottish Presbyterianism, I had thought myself out of Christianity and into materialism. My teacher had approached Theosophy along the same road, and both of us agreed with Huxley who coined the term "agnosticism" that in the absence of adequate evidence it is immoral to assert belief.

I was acquainted in a general way with Theosophy for I had in England followed the intellectual career of Mrs. Besant, and still have in my library her writings as a militant opponent of every form of religious belief. It was curiosity more than any doubt regarding my materialistic philosophy that led me to take up the study of Theosophy, coupled perhaps by a great admiration for the mentality of my teacher. Proceeding systematically, I studied the Wisdom's most characteristic doctrines, as I knew them, one at a time, and read everything within my reach that was opposed to them. Theosophy commended itself to me because it made its appeal to my reason and threatened no dire results if rejected as a whole or in part.

The doctrine of Karma presented little difficulty as it was clearly the extension into the realm of human relationships of the same law of causation which pervaded the whole of Nature. As man was the product of a universe wherein law reigned supreme, he could not be an exception. Reincarnation was the corollary of Karma; grant one and the other logically follows. Both led to the continuity of individual consciousness after the death of the body. A particularly attractive concept was that a process of spiritual unfoldment proceeded parallel to that of biological evolution and filled up a few of the gaps that the latter theory left open. That universal Brotherhood was the social goal of the forces operative in society was easily accepted.

Then came the existence of the Masters. The question ever uppermost in my mind at this stage was "How do we know that the Masters exist or ever did exist?" Reference to them was made in lodge meetings oftener than appears to be the case now. Only one visiting lecturer gave an answer. "The existence of the Masters is a corollary of evolution itself." I

promptly challenged the logic here, claiming that so far as we know man may be the crest of the evolutionary wave with nothing in advance of him. I ceased at length to press my question but not before made to feel that I was a heretic among a group of Theosophical Fundamentalists.

So matters stood until on one of the anniversaries of my birthday a devoted wife presented to me the three volumes of *The Secret Doctrine*. The entire evening of that day was devoted to glancing through them, and I found myself increasingly wondering where or how did H. P. B. acquire the vast store of knowledge embodied in the volumes. This led to a study of her history. She never remained long enough in one place to carry on effective study, never had a library worth mentioning, had no standing in the academic world, yet it had been said that if she had spent most of her life in an alcove of the Library of the British Museum, with half a dozen collaborators, *The Secret Doctrine* would still be a monumental production. Years later Mrs. Besant wrote,

She (H. P. B.) was well brought up, well educated as a woman of the world, that is to say, superficially; but as to serious and abstract studies, the religious mysteries of antiquity, Alexandrian Theurgy, Ancient Philosophies and Philologies, the Science of Hieroglyphics, Hebrew, or Sanskrit, Greek, Latin, etc., she never saw them even in a dream. I can swear to it. She had not the least idea of the very alphabet of such things.

It was one thing to decide that the mind of H. P. B. was not the source of *The Secret Doctrine* material but quite another to discover what was the real source. Attending a National Convention in Chicago, I secured a two hour interview with Col. Olcott. Part of the time was devoted to a discussion of the adverse report of De Hodgson, published by the English Society for Psychical Research, of which I was a member. I then raised the question that was uppermost in my mind. Who was the real author of *The Secret Doctrine*?

The remainder of our interview was taken up with the Colonel's account of how H. P. B. wrote her books, which left me with the conviction that she was the amanuensis of someone whose knowledge far transcended her own. Sometime later two Philadelphia members were interviewed by R. S. Mead in London and on

their return to the United States gave substantially the same account. Then followed a number of personal interviews with Claude Fales Wright, with the same result.

Annie Besant, as we called her in England, began her career as a public advocate of Free-thought in 1875 and continued for eighteen years to lecture and write for Charles Bradlaugh's paper *The National Reformer*, under the pen name "Ajax." Some time within that period I came under her influence and gladly remained so for the remainder of her life. I knew the price that she paid for her allegiance to Truth as she saw it: loss of her husband, her church, her reputation, and the heart wrench that it gave a much loved mother. Then came her introduction to H. P. B. in 1889, "the never to be forgotten year" when she entered upon a new phase of her intellectual life. A few interviews with H. P. B. and problems that had troubled her for some time began to disappear, the gaps in her materialistic philosophy to be filled. Then came the most difficult task of all. She had to admit to the public that the system which she had with matchless oratory and convincing logic advocated for eighteen years was inadequate to account for many facts in life in general and of abnormal psychology in particular. When it became known that she had embraced Theosophy, her fellow members of The National Secular Society turned against her and no longer cared to have her speak from the platform which she had so long graced. Her staunchest friend Charles Bradlaugh "viewed her future with grave misgivings."

In her last speech (1889) to her former associates she said,

An imperious necessity forces me to speak the truth as I see it, whether the speech please or displease, whether it brings praise or blame. That one loyalty to truth I must keep stainless whatever friendships fail me or human ties be broken. She may lead me into the wilderness, yet I must follow her. She may strip me of all I love, yet I must pursue her; though she slay me, yet will I trust her, and I ask no other epitaph on my tomb but "She tried to follow Truth."

Well did her whilom associates know that this was no sentimental outburst but the promptings of a noble nature, making one more sacrifice on the altar of duty. Such was the woman who later on was to add her testi-

mony that the Masters were to her actual personages.

Then came the English clergyman, Charles W. Leadbeater. And Mr. A. P. Sinnett, the Anglo-Indian editor of *Broad Views* and *The Pioneer* gave credit to "the great Adept" from whom he received his instructions in the writing of *Esoteric Buddhism*. During the already alluded to conversation with Col. Olcott, I had offered him a hundred dollars as a nucleus of a fund to set before the world the facts regarding the Masters and to answer De Hodgson's report on the Adyar phenomena. He declined my offer, mainly on the ground of its futility, but gave me the names of a number of magazines that had published articles in refutation. The Colonel had evidently discovered before Mark Twain that a lie can travel half way around the world while the truth is getting on its trousers.

But in 1907 there appeared as a transaction of the H. P. B. Lodge in London, Mrs. Besant's *H. P. B. and The Masters of Wisdom* in which thirty-two persons added their personal testimony to the existence of the Masters and the reality of the phenomena that frequently indicated their presence. The issue now was clear. Was it reasonable to conclude that all those people had succeeded in so completely deceiving themselves that they were maintaining with much sacrifice a society whose motto was THERE IS NO RELIGION HIGHER THAN TRUTH? How could they do this and at the same time claim on the authority of a Master that the essential condition of acceptance as a chela was altruism and love of Truth? Was The Theosophical Society just one more manmade cult launched into a world already overburdened with them? Or were its members charged with the high duty of offering themselves as channels through which the Divine Wisdom could be poured out to a thirsty world?

The only alternative left was: the Masters exist. My search ended thirty years ago, and the conviction formed so slowly has been the most valuable element in my Theosophical development. It has withstood discouragement and disappointment, has inspired to increased effort and less satisfaction with results. May it not be that a fresh dedication to Their service would result in an increasing flow of Their influence through us who have offered ourselves as their co-workers?

Theosophy is a body of wisdom; it is also a power. Help that power to flow through CONVENTION EVERYWHERE.

How Does Your Garden Grow?

Compiled by Caroline Tess

From the writings of GEOFFREY HODSON

SPRINGTIME with its abundant promise of new life is here again. Especially now with the emphasis on victory gardens, the thought and act of planting seeds and seedlings is nationwide. Everywhere attention is focused on the weather, soil, seeds, fertilizers, insecticides, and proper tools. Human beings commonly think of the success of their gardens as being the combined result of their planning and care plus the right weather. As students of the Ancient Wisdom, however, we know that the myriad forms of vegetable life are actually built cell by cell by the denizens of the deva kingdom.

In the introduction to *Fairies at Work and at Play* Mr. E. L. Gardener points out that, "The grass and trees are pulsing to the touch of tiny workers, whose magnetic bodies act as the matrix in which the miracles of growth and color become possible." They are the real gardeners and marvelously efficient ones too. From the humblest nature-spirit to the highly evolved deva there is work appropriate to capacity.

Mr. Geoffrey Hodson observes that the efficiency of their service is directly related to the fact that whereas humanity "has as its center of consciousness the mental faculty, the nature-spirit has its ultimate center of self-consciousness in the intuition. This shows itself . . . in their almost unconscious sense of cooperation with others at their own level, in their willing obedience to those members of their own kingdom who are of higher rank than themselves and in their direct sense of Nature's plan for growth in all kingdoms. This direct touch with the plan consists not in an analytical knowledge, but in an unconscious recognition of its validity and a real delight in serving its purpose."

"In the heart of every seed is a living center, which contains the stored-up results of previous seasons as a vibratory possibility. Apparently the awakening or stirring of the life in due season produces *sound*. This sound is heard throughout the elemental regions where the builders answer the call to labor. Every type of growth, whether of stem, shoot, leaf or flower appears to have its own note, or call, to

which the appropriate nature-spirit 'builder' must respond. This sound also has a form-producing activity, and is, probably, the means by which the archetypal form is translated to the etheric level where it becomes the etheric mould.

"Some of the results of this vibration appear to be:—

(1) To separate and insulate a portion of the atmosphere round the seed.

(2) To call the builders, who, entering the specialised sphere, are enabled to materialise on the subplane in which they have to work.

(3) To set the matter within the sphere vibrating, at the required rate, and to specialise it, in readiness for the work of the builders.

(4) Probably also to materialise the archetypal form into an etheric mould.

"New vibrations are introduced, as leaf, shoot, stem, and flower are built, so that the corresponding free matter is affected, and the corresponding builder is called and set to work on the appropriate matter.

"The vibration, or sound, appears to radiate not only from the life center, from which it first springs in due season, but also from every embryo cell. The corresponding builder absorbs the appropriate matter, that is, that which is responding to the same vibration as himself and the cell he is building, and transforms it by association with himself into a suitable condition; he changes it from free to specialised material and discharges it, atom by atom, to the cell from which the sound is being uttered, building it into the etheric model. The vibrating cell acts as a magnet and draws the newly arrived material to its appropriate position, so that the cell is gradually enlarged until it reaches its limit of possible expansion; it then divides and a new cell is gradually built up by a repetition of the process.

"While the material is in close association with the builder, it is not only specialised to suit the requirements of the cell, but it is given the light vibration to which the builder naturally responds, i. e., it is colored.

"In the early stages, when only the green shoot is appearing, the builders of a certain

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Fulfilment

C. JINARAJADASA

FULFILMENT! FULFILMENT! Is not that the cry in the hearts of us all? There is in us a craving, a hunger for many things, one or more of which appear to our imagination as having for us a large measure of happiness. The moment of fulfilment is, for two lovers, when they meet in close embrace, and "our spirits rushed together at the touching of the lips." To an engineer who has planned a great bridge or dam, fulfilment draws nearer and nearer as the work of years comes to completion; fulfilment in its intensity is his when he contemplates the work well and truly done, a milestone in the history of engineering. A great building for an architect, a garden city for a dreamer of ideal cities, model schools for the idealist in education: each becomes fulfilment when the work is done. After the work is done, old age or ill-health may become his lot, perhaps even dire poverty; nevertheless he feels, "I *have* fulfilled. Fulfilment *has* been mine."

We do not think of death as fulfilment. We dread death, the "enemy." Death is to us the very negation of fulfilment for it ends all hopes of fulfilment. Yet, strange to say, to some, death has been the intensest form of fulfilment. There is in India the tale of the awesome fulfilment of the Rajput Queen Padmini, wife of the Rana or Chief of Mewar. In 1567 the Mogul Emperor Akbar besieged the capital, the fortress of Chitoor. All was utterly lost, her husband defeated and the fortress was about to be captured. Then before the sack of the fortress could begin, Padmini led the ladies of her court into a cavern, bade them light a great fire; and one by one, Padmini leading, they entered the fire. "Suicide," says the modern world. But to a Rajput warrior loss of honor is worse than death, and to a Rajput's wife to be enslaved in an alien conqueror's harem is a thousand times worse than any death. To Padmini and her women that awful death was fulfilment, an infinite gain and not a loss. Indian women still dream of the deed.

Would Socrates, Hypatia, Bruno, Savonarola, every martyr of the Christian calendar have chosen to retain their lives, and with further living gain the possibility of what the world holds is fulfilment, in exchange for renunciation of the faith they lived by? Would not

each have cried out,

Yea, with one voice, O world, though thou deniest,
Stand thou on that side, for on this am I.

The manner we seek and greet fulfilment depends on our race tradition. Thus it happens that to a Japanese, moulded to a pattern by his race tradition, to die in battle is fulfilment. We talk of Japanese soldiers who obstinately, and to us stupidly, refuse to surrender, as "suicide squads." And others who seek death voluntarily in an exploit whence there is no possible return are also similarly labeled. For in Western tradition there is no disgrace, when one cannot stand up against overwhelming odds, in surrender. Moreover, in the West there are today the rules of the Geneva Convention, and no one who surrenders can be ill-treated or slain. Even a prisoner has rights to humane treatment. After peace comes and prisoners-of-war are exchanged, and the prisoner returns, there is never a sense of shame or blame because he surrendered. To surrender means to retain still the old dream of fulfilment.

But utterly strange though it be to us, it is different with the Japanese. From a boy—and for women, from girlhood—it is dinned into his ears that his Emperor is God, his people the chosen of the gods among all the peoples of the earth. He is trained to live not with the vision of a personal happiness as fulfilment but with the idea that to die is the fullest possible of fulfilment when his life is given to the greatest of his ideals, his Emperor and his people. A complete reversal of values to life and death is given in this creed. The West cannot understand this mentality of the Japanese, which it spurns as fanaticism. Little matters whether we understand or fail to understand.

For what does matter is that the "pearl of great price" in what we term "life" is not happiness, a state when we live as in a center and streams of joy pour in upon us from all sides. The only happiness is in fulfilment alone. True, to each his type of fulfilment; but in all types the "self," that most precious thing which alone we recognize as "ourselves," must disappear, die, leave us, "get off the stage," call the event as you will. But go it must, utterly; and in the place of the self there must appear a Deed to do, a Work to accomplish.

We have the lesson clearly set forth in the story of *Faust*, by Goethe. Faust has become old, ever seeking fulfilment. He sought it through knowledge and failed to find. Never was there that single moment of fulfilment, when he could say to time as it flew, "Ah, tarry a while, thou art so fair!" As he lives on, despairing, the devil comes to offer him fulfilment, but asks for Faust's soul in return. Faust will gladly give it but only if the devil can so arrange that the moment will come when Faust can say, "Tarry a while, thou art so fair." Faust is rejuvenated and is given by the devil experience after experience—sensual pleasures, the charms of the ancient world of Greece, power over invisible hosts, and so on. But the moment never comes. Years pass; Faust is an old man and blind, but still seeking. Before he becomes blind, he starts on foot great schemes for the reclamation of land from the sea in Holland. As the work proceeds, he sees before his imagination the happy homes and cities that will rise on the land which he has reclaimed. And then,

because that vision is so glorious of the happiness of others—*happiness in which he will have no share*—the sense of fulfilment comes to him at last and he cries out, "Tarry a while, thou art so fair." And dies.

So, we all seek fulfilment: the babe to nestle in its mother's breast, the child to hold her hand, youths and maids with their dreams, men and women of ambition with theirs. But in all these forms of "seeking," fulfilment comes not in living but in *being*. When the moment of true *being* is ours, it may endure for only a fraction of time (and even years are but fragments in unending time) or it may endure *for ever*. That is man's greatness, that mortal though he be, of three score years and ten, he can step into the center of Eternity. That event can happen only when he has found the Deed to do which he planned in the beginning of time, as he lived "in the bosom of the Father," whence he descended, even as did the great Christ, to create and enact his drama among men and things.

VICTORY for the United Nations will be a true and lasting victory only if its principal ingredients are Wisdom and Love. The world needs Theosophy NOW to help release these divine powers already latent in man. Will YOU help to serve the world by helping CONVENTION EVERYWHERE to successfully carry out its program?

How Does Your Garden Grow?

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order are employed; tiny etheric creatures, appearing as points of light. Leaf and stem seem to be the field of their labors. Each change in structure and color calls for another set of builders.

"When the flower-stem and flower are to be built, a new set of builders arrives on the scene. Apparently these are more advanced, for, on their arrival, the whole process of growth is quickened and stimulated.

"They work in precisely the same way, and as soon as coloration is to begin, the *fairies proper* appear and implant their special rate of vibration, changing the white and green into the particular color corresponding to the note which called them and by which they work.

"These last are sufficiently advanced to be fully aware of their task and to find great pleasure in its joyous performance, and they take

immense pride in the growing 'child' under their care.

"They remain in close attendance, as each new petal and bud opens, until the structure is complete and the task of the builders is finished. They are conscious and appreciative of the admiration of human beings for their work; but, on our approach they seem to plead that the flower shall not be injured. If it is cut, they will follow it into the room and stay with it for some time.

"When the completely flowered condition is reached the full chord is sounding forth, and, could we but hear it, our gardens would have an additional joy. We do not, however, hear that chord, though it may be that, in some cases, we contact it as scent. We may smell the sound!"

(To be concluded)

Chemistry or Karma?

SIDNEY A. COOK

WHEN the Bureau for Research and Synthesis was first proposed it was the desire of its promoters that the National President have nothing to do with it, but that its conduct be in the hands of a committee appointed by the Board of Directors. The reason for this was rooted in the expressed belief that the members of the Society merely "followed" the National President. It was felt that a true member expression on the research question would not be obtainable unless the National President remained silent. This project was to develop, if it developed at all, from the members. The National President therefore has expressed no opinion whatever regarding the Research Bureau, what he has written on the subject being confined entirely to reporting as editor and from a secretary's notes the proceedings of meetings held for the discussion of the project. Its originators were confident that it needed only announcement to bring a large and spontaneous member response. Future steps were to depend upon its nature and degree. But member response has been small and has all appeared in the few articles in the magazine.

Under these circumstances a recent contributor has now made the suggestion that the research project is but secondary to a change in the National President's attitude toward a reorientation of The Theosophical Society. Since this contributor refers to the President and not to the National President, it is not clear whether he is addressing himself to Adyar and proposing a world-wide reorientation. As he was one of the original promoters of the research project, it must be assumed that his references are an invitation to the National President to contribute to the research discussion.

The National President is of course always torn between the extremes of demand for "straight Theosophy" in the words of the founders only, on the one hand, and on the other that broad usage of the word "Theosophy" which, in the minds of some, excludes nothing whatsoever. Somewhere in between these extremes the National President must find a reasonable balance. He is therefore unable either as an individual Theosophist or in the capacity of his office to accept any such extreme proposal as would convert the So-

ciety into a mere scientific institute. The only definite proposal that has yet come out of the two meetings and the magazine discussion of this project has been that the Society prepare textbooks in the many fields of learning, but mostly in the field of the sciences, in order that our members may have a scientific training or background for a new scientific era.

In our last number we were told that members will withdraw into silence before such words as "dualism," "empiricism," and "methodology" but there was offered a proposed path of progression by which members could supposedly reach the depths of understanding by wading in the shallows of ontogeny, symbiosis, petrology, mathematics and the like. The National President is unable to see that textbooks on these and similar subjects in the hands of our members would lead them in the direction of the purposes for which The Theosophical Society was founded, namely: to a greater knowledge and understanding of the Ancient Wisdom and a greater ability to make it known to others. If in fact such would be the result, then thousands of scientific students from our colleges should be crowding the portals of The Theosophical Society to become knowers of the Ancient Wisdom. It has not yet been proven that making a man a scientist makes him a Theosophist or creates in him an interest in the purposes of The Theosophical Society, or leads him into the depths of human understanding. In fact, the contrary seems to be the case, for if there is any one thing more than another that has brought the world to its present sorry state, it is the development of science in industry and in war. To give the world more science, even in a textbook bearing the imprint of The Theosophical Press, will not help to solve the world's problems. To give the world more Theosophy, a greater knowledge and understanding of the Ancient Wisdom, could have and would have that most desirable effect. Therefore our purpose still seems to be to teach Theosophy rather than to teach mathematics or the sciences or even the arts, of which there are schools by the thousand. It is not more science but more Theosophy that is needed. William C. Bullitt, former U. S. ambassador to France, put it in these terms:

"Man's control over the forces of inanimate nature has been increasing with incredible speed; but man has acquired little if any increased control over the forces of his own nature . . . If man cannot increase his control over the envy, hatred, malice, and cruelty that well up within his own nature, he will use his increasing control over the forces of inanimate nature to destroy the major portion of the human race and all the fairest creations of civilization."

There are some who state that reincarnation, karma, the one life are worn-out subjects; that something new is needed. But reincarnation, karma, the one life, and all of their many corollaries and applications to life are not yet known and understood; so we may well continue to develop these subjects and make them better known. The science institutes and the universities are not neglecting the sciences. We therefore may not neglect *our* subjects.

It is well understood that there is need for correlation between Theosophy and studies in other fields, but only the Theosophist, not the non-Theosophist in those other fields, can make such correlations. The first essential is the keen Theosophist and if we conduct our work so as to have more Theosophists, we shall have more chemists, more cytologists, more mathematicians within our ranks. But it is extremely to be doubted whether by creating scientists and mathematicians we shall be creating Knowers of the Ancient Wisdom. The colleges seem not to prove that such would be the result. Encouragement by all means and to the utmost must be given to Theosophists in all their fields of interest and study to give us the full benefit of their correlations. They can be most valuable in our work. But let us not invite all of our members into the shallows of the sciences; for these have not yet demonstrated that they are the way to inner understanding or to peace or helpfulness.

Through these months of research discussion the National President has been looking for and hoping for a ray of light that would indicate how the research proposals could serve the essential and primary purpose of The Theosophical Society. That ray of light has not yet come, and it has not yet been made clear that those purposes can be better served by duplicating in any degree the work of the universities. Rather it seems that we should continue to supplement that work by developing more interest in our own Theosophical subjects which other schools do not serve.

Is there a demand for what the Society offers? It seems that there is. Well prepared lectures on Theosophical subjects are no less impelling and convincing than in the earlier days. True, they must be illustrated and supported by facts and material from the modern world. Lecturers must be conversant with current thought, and a knowledge of the sciences has real value. We must be up to date. But the material with which to be up to date is already furnished from a thousand sources and in most fields is already well summarized for general reading and the acquirement of background knowledge. He who is not willing to use such available sources, to make his presentations convincing will not be more impressive as a Theosophist because a new source is provided him.

There is too much tendency among us to scatter our effort by including everything as Theosophical. The public comes to our lectures to hear of Theosophy. Instead of hearing a well prepared exposition by a well informed Theosophist, they too often find themselves confronted by a speaker from some other organization setting forth its views and purposes. They go away knowing that they could have heard that same lecture elsewhere from the platform from which the speaker came; and they have not learned of Theosophy. Yes, there is great responsibility upon us to lecture on those subjects which the Society and its members are especially charged to promulgate.

A letter from a member who recently retired to his farm, which he has since made into a summer resort, states that guests by the hundred ask of him talks on reincarnation and other aspects of Theosophy. They go away saying, "You have made us think." There is a need; there is a demand; there is response when well thought out Theosophical lectures are offered. Some members in their desire for a popular Theosophy suggest the rewriting of our books, omitting all technical terms. "Surds" and "quadratics" cannot be eliminated from even simple mathematics; there are no substitute words which convey the meaning. So each science has its terminology, and in Theosophy "dharma" has no exact English equivalent, and nothing in our language expresses the sublime state of sacrifice of the "nirmanakaya." If we would know Theosophy, we must study and learn its terms no less than if we wish to be students of architecture or geology.

Theosophists are members of The Theosophical Society principally because they are being

drawn consciously or unconsciously by the ideal of serving humanity—an ideal to be realized possibly only in the far future but an ideal to be cherished no less on that account. There are many Theosophists not in the Society but familiar with the general principles of Theosophy who perhaps are not so concerned with service. "Nothing which touches the welfare of humanity should be a matter of indifference to those who are preparing themselves to become its servants." We should therefore all be interested in the progress of world thought in many fields, but as members we should specialize first in knowing Theosophy better and then in presenting it more effectively.

Perhaps as we become enthusiastic about a new idea which we hold with such undoubted integrity and conviction as to its supreme value for the work, we should ask ourselves two questions: Is it the best way to expend energies in the interest of the Society's primary purpose? If, viewed impersonally, the idea

were not my own, would it have equal value and importance to me?

The research proposals may hold unexpressed and potent possibilities for practical service to our work, but those possibilities have not yet been seen or if seen have not been disclosed. Scientific or any other *research* does not seem to be for the many but may offer opportunity for the few. If a new and practical line of work for Theosophy can be developed even for the few, the research proposals will have proven of inestimable value. Although there has never been a lack of encouragement in this direction perhaps we should turn our thought more to this possibility rather than in the general education of our members who, if interested, have many schools in many fields already available to them. We surely have had more than enough of divisions of our interests. Would not concentration of interest and of efforts not serve us better?

In our period of devachan we shall have the opportunity to rest and to anticipate our future achievements. HERE and NOW we have the opportunity to spread Theosophy and the spirit of Theosophical living. Do *your* part to increase the usefulness of CONVENTION EVERYWHERE as a channel for Theosophy. See that *your* lodge carries out the program.

The Asala Festival

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immediate and more urgent than others. . . .

Right Memory or *Right Remembrance* is the seventh step . . . First of all it means self-recollection. It means that we must remember all the time who we are, what our work is, what is our duty, and what we should be doing for the Master. Then again, *Right Memory* means the exercise of a reasonable choice as to what we shall remember. To all of us in our lives there come pleasant things and also things unpleasant. A wise person will take care to remember the good things, but he will let the evil die. . . .

The last step is called *Right Meditation* or *Right Concentration*. . . . We cannot always have our consciousness drawn away from the

physical plane to higher levels; yet it is possible to live a life of meditation in this sense—that the higher things are always so strongly present in the background of our minds that . . . they may instantly come to the front when that mind is not otherwise occupied. . . . so that wherever we go we shall be surrounded by good and holy influences.

This is the teaching of the Lord Buddha as He gave it in that first Sermon; it is upon this teaching that the world-wide Kingdom of Righteousness is founded, the Royal Chariot-Wheels of which He set in motion for the first time on that Asala Festival so many centuries ago. . . .

—*The Masters and the Path*

Successful Service Series

XXI. On Paying Attention

E. NORMAN PEARSON

A THEOSOPHICAL lodge meeting is much more than a mere gathering of people. Only a slight acquaintance with occult science will make that clear. In fact, so far have the physical sciences progressed that one might even omit the word "occult."

Certain physical considerations are involved in making a lodge meeting a success—the speaker, the audience, the hall, the furnishings; temperature, ventilation and light control; a reasonable degree of privacy and comfort and an absence of outer distractions. But, in addition, as the occultist knows well, emotional, spiritual and mental factors are vitally involved. These factors are very real and each member in attendance is contributing to them—*for better or worse!*

Words are spoken. But as real as the words are the thought forms which permeate the subtler atmosphere of the hall. These thought forms can make or mar. They can turn the balance between success or failure of the whole meeting.

We have studied these things, in theory. If Theosophy really means anything to us, we shall already have found out for ourselves, through the exercise of good sound common sense, that they really are true.

When a member attends a lodge meeting he should try to realize what actually is going on and visualize the entire picture of the proceedings. He will then realize that he is a part which should fit into a whole, and should become an integral working part of that whole. It is a tragedy, indeed, when a member takes part in a lodge meeting, almost totally oblivious of the fact that therein lies a golden opportunity to put into practice some of the deeper truths which he has gained from his Theosophical studies.

Usually there is a feeling of genuine good fellowship, for Theosophists are really very nice people! However, let it never be forgotten that this splendid virtue can itself become a vice if it is allowed to become shallow and uncontrolled. Sometimes the pleasures of com-

panionship will seduce the mind into channels of aimless and trifling conversation (softly whispered, 'tis true!) long after such activities should have ceased. Perhaps music is played before the meeting. If so, it is for the purpose of giving members an opportunity to reorient themselves from the ills and thrills of daily living and toward the greater realities of life itself. To a few, who do not understand, this provides only an opportunity for exuberant verbosity, limited only by the immediate volume of the music. Tempered, but unchecked, this continues apace while matters of more serious portent are before the meeting.

The lodge study should be erected as a form, an integrated unit, the many combining beautifully into the one, with scintillating variations where different ideas and new thoughts are contributed to the common purpose. But the sensitive thought atmosphere, responding in color and form to every single thought can be badly marred—its structure can develop leaks and flaws and weaknesses—when on the physical plane there is in various places lack of attention, whispered conversation, minds which have detached themselves from the subject under consideration. All have thought their mental peregrinations quite harmless; instead, they have definitely weakened the structure, and the meeting is the poorer.

CONCENTRATION IS ONE OF THE KEYS TO MENTAL AND SPIRITUAL DEVELOPMENT AND IF THE MIND IS NOT TRAINED TO PAY EXCLUSIVE ATTENTION TO THE SUBJECT AT HAND THE INDIVIDUAL WILL SUFFER THEREBY.

And, in this case, so will the lodge meeting. Sir Isaac Newton wrote: "If I have made any improvement in the sciences, it is owing more to patient attention than to anything beside."

As this applies to lodge meetings, so also does it apply to public lectures, classes, discussions, and even business meetings. For successful service we who study the laws of occultism should *use* those laws. Concentration—attention to the thing we are doing—is a powerful tool in whatever branch of service it is brought to use.

Letters to R.

XIII.

DEAR R.:

IF you will look at a relief map of Asia, you will see, to the north of India, a long range of very high mountains. These mountains, called the Himalaya mountains, are the highest in the world, and the highest mountain among these giants is called, in our language, Mt. Everest. It is five-and-a-half miles high!

Most of the people who make their homes among these mountains would seem to us to be more or less uncivilized, for they have many customs which we would think rude and disagreeable. One of their habits is that they do not allow strangers, especially people from the western part of the world, to enter their country freely. This idea, combined with the character of the country, the high altitudes and the absence of roads, shuts off this mysterious land from the curious. Only people who are willing to endure great hardship and even to risk their lives ever find their way very far into it.

Yet somewhere among these majestic mountains live the most wonderful men on earth. Through long lifetimes of practising the laws of right living and aspiring to the service of humanity, they have slowly perfected themselves. They have learned to use the law of Karma as it ought to be used, for the good of all beings. They have learned about all parts of the law of Karma that affect human beings, and they are able to use those natural laws in a way that would seem magical to us. They realize that *all* people must learn to use these laws rightly. They know that in order to do so, people have to learn the truth about the universe. So they remain to teach all those who are ready to learn, and to do other work in connection with the use of the laws of nature, for the good of the world.

Perhaps you wonder why these men, whom we call Masters, do not come out into the world if they are so ready to teach, why they hide themselves away in the fastness of the highest mountains in the world. The answer is simple: they know better than to try to teach people who are not eager to be taught. If they

did come out and try to teach everybody what they themselves know, hardly anybody would listen to them. And of those who did listen, not very many would like what they heard or really begin to understand it.

Yet there is a way by which these Masters can reach the people who really want to learn from them something of the precious knowledge they possess. They have pupils; and these pupils, who live in the world, and to whom the world is more or less accustomed, work to bring the teachings of their Masters out into the various nations. Madame Blavatsky and Colonel Olcott were two such pupils. They worked together, with others, and founded The Theosophical Society. Dr. Besant and Bishop Leadbeater were other such pupils who spent many years of their lives bringing the teachings of the Masters to all the world.

Once in a great while a Master is born into the world and teaches there. But people always misunderstand his teachings, and sooner or later make a religion of them. Only a few ever take the trouble to become his real disciples; they worship him, instead of the truth he teaches. Of course such an Incarnation is a good thing for the world, but it doesn't happen very often. It occurs only at certain times which are chosen according to the karma of the world and the country into which the Master is to come.

So usually the Greatest Men in the world remain in their quiet and peaceful, beautiful home among the world's highest mountains, protected from misunderstanding and annoyance—protected by the mountains and by the strange people of the country. (Many of those people know of the Great Ones and deeply revere them.) But the thoughts of these Great Ones go out everywhere, and their power is felt everywhere; and a person can become their helper no matter where he may live—if he will learn the truth and live it, and then do his best to pass along that knowledge to his fellow men.

—WILMA VERMILYEA

Will the Theosophical Society in _____ City be a blank in the records of CONVENTION EVERYWHERE?

The Theosophical Order of Service

An Urgent Appeal

FRANK STEINER, *Ohio Federation Head Brother*

THE people of Holmes County, Ohio, have their own idea of fun. Every winter weekend men, women, and children of all ages gather for a fox hunt. The foxes live in the woods, mostly on crickets and mice. Sometimes they kill chickens and quail. "This," as *Life* puts it (March 20, 1944), "made the brave men of Holmes County angry because they wanted to kill the quail themselves." Most of them do not have hunting licenses so they are not allowed to shoot the foxes. But the people of Holmes County are smart. They get around that. Equipped with clubs and sticks they form large circles and, shouting to scare the foxes out of their holes, move through the woods. Then steadily the circle is narrowed. Several foxes are usually caught. Exhausted after hours of trying to escape, and frightened nearly to death, the victims lie down in the snow to await the end. Then the gay folks of Holmes

County narrow the ring to only a few yards and let the foxes have it. Laughing and shouting, they beat them to death with their sticks. And that the children may get the best of everything, they are allowed to beat, too. Beaming proudly, an eleven year old deals the death blow to one fox; and while it lies dying, unable to move, a four year old with a stick is pushed into the ring to try his strength on the animal.

Kindness and compassion will be even more remote from the next generation of Holmes County. "There ain't no law against it" so bigger hunts are already being planned for next winter.

In the interest of both the animals and the children of Holmes County we urge every member of The Theosophical Society in America to write to the Mayor or the Chamber of Commerce in Millersburg, Holmes County, Ohio, protesting this outrageous cruelty.

Theosophy in the Field

"AURORA LODGE reports three inspiring lectures . . . On December 21, Mr. James Wycherley spoke to us on 'The Theosophist and Today.' On January 11, Mr. James S. Perkins gave a public lecture on 'Mankind Beyond War.' On April 18, Mrs. Amelia Brooks Chase gave us an informal talk on 'Meditation.'

"Progressing on a constructive program under the leadership of our President, Mrs. Anne Ostroff, our Tuesday meetings are most delightful."

BESANT LODGE (Cleveland): "Our acting Librarian, Mr. James Black, has been successful through the year in interesting people in Theosophical books. Before each public lecture he arranges an attractive display of books relating to the subject to be presented; following each talk he calls attention to these volumes, explaining about them."

"**BESANT LODGE** (Hollywood) is gaining in popularity and membership through its Thursday evening public meetings . . . a Free Public

Speaking Class is conducted from 8 to 9 P.M., and T.O.S. Animal Welfare Department from 9 to 10 P.M. Most of the people participate in both of the activities."

"**COLUMBUS LODGE**, on Tuesday evening, April 18, 1944, celebrated its thirtieth Anniversary. Thirty-eight friends and members gathered . . . the seats of honor were occupied by the four living charter members: Mrs. Alice Dyson Orr of New York City, and Mr. and Mrs. Elmer E. Legg and Mr. Scott Van Etten of Columbus.

"The message from Mr. L. W. Rogers, who had so much to do with the organization of the lodge, follows:

Congratulations, Columbus Lodge, T.S., for having reached the thirtieth milestone on your remarkably successful spiritual journey. Thirty years without missing a single weekly meeting is a record that guarantees a useful future. I am happy to be a colleague of so faithful a band of humanity's servers.

"The message from Mr. Sidney A. Cook, National President, follows in part:

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.'

"The charter members, with expressions of happiness in being present . . . told of the vital influence Theosophy has been in their lives.

"The remainder of the evening was spent sociably . . . A huge birthday cake carried, in color, the Theosophical emblem, the white lily and the wild rose . . .

"Thus Columbus Lodge happily passed its thirtieth milestone, rededicated to Theosophy and the Masters."

"**DETROIT LODGE** reports the final semester of public classes, all well attended.

"Our lectures for April were truly outstanding in that the National Vice-President, Mr. James S. Perkins, visited Detroit, giving two public lectures with beautiful hand painted illustrations. Mr. Norman Pearson completed the month with three Sunday lectures, two of which were illustrated."

"**FLORIDA LODGE** (Miami) was organized on Christmas eve. For some weeks the Lodge met in the photographic studios of a member. On February 4 its lodge hall was dedicated, and Members' Meetings have been held each Friday evening since. Sixteen names were entered on the Application for Charter. Early in March, public meetings were begun with a series of Reel-slide Talks narrated by Mrs. Elizabeth T. Ferrin. Talks by Mrs. Jessie R. McAllister and Mr. Paul O'Neal have continued the public contacts.

"On May 19 the Charter, dated March 10, 1944, was hung on the walls of the Lodge, unveiled reverently and recognized as symbol of another outpost of the Masters' Work, another set of hands to serve Them, hearts to hold fast Their warmth, Their ideals."

GAINESVILLE LODGE observed White Lotus Day by a special program on May 14. Readings featured were "A Lotus Interpretation," by Mrs. Bonnie Kyle; a selection from the *Bhagavad Gita*, by Mr. Pierre Guinand; "The Golden Stairs," by Mr. Ralph B. Kyle; "A Tribute to H. P. B." by Mrs. Clara Killinger; and "The Mustard Seed," by Mr. John Killinger.

"**INDIANAPOLIS LODGE** was privileged to present Mr. James S. Perkins in two public lectures, on May 5 and 6, the first in the Gold Room of the Hotel Washington, the second in the Lodge. Many were heard to say that Mr. Perkins was the most eloquent speaker they had ever heard."

"**LIGHTBRINGER LODGE** (Washington) presented Mr. James S. Perkins in a public lecture at the Mayflower Hotel on April 21. A substantial audience acclaimed his lecture and his inspirational pictures were exceptionally interesting."

MINNEAPOLIS LODGE on March 5 and 6 welcomed Miss Joy Mills for public lectures, also giving a tea in her honor at a Members' Meeting, after her talk on "The School of Tomorrow."

On the last Sunday of each month the Lodge holds a Fireside Hour for members and friends. Supper is served at 6 o'clock, and a program follows. The March program included music and philosophical discussion by advanced students of Theosophy.

"**OLCOTT LODGE** met in remembrance of White Lotus Day, on the evening of May 8, in the National Library, with Wheaton Lodge members as guests. Against a background of white snapdragons and stock, above which hung a large portrait of H. P. B., a beautiful and impressive program, arranged by Miss Joy Mills, was presented. Following the reading of a passage from *The Light of Asia*, two scenes from Pekka Ervast's *Life of H.P.B.* were given as a reading play. There was hushed awe as the final scene drew to a close . . . soft music . . . then the magnificent lines from the *Bhagavad Gita*: 'Thou grieveest for those that should not be grieved for . . .' The evening concluded with each member's rededication to the great principles for which Madame Blavatsky worked."

ST. PETERSBURG LODGE: "Our work is being continued here with Members' Meetings every Wednesday, and an open meeting on the last Wednesday of each month. We are now giving time to the study of the various religions, Buddhism, Taoism, Confucianism, Zoroastrianism; and one meeting will be given over to a paper on Hinduism, using to a great extent Mr. Jinarajadasa's book *The Nature of Mysticism*.

"One evening we had two visitors who asked for application blanks . . . they had heard Mr. Rogers two years ago and Mr. Perkins in February."

SYRACUSE LODGE expresses appreciation of the lectures of Miss Etha Snodgrass. "We were all charmed with Miss Snodgrass; audiences as well. Her talk 'War's End' was very well received by a sympathetic, attentive group of people, who pleased her, also."

Theosophical News and Notes

View Folder of Headquarters

At last, in response to many requests we have a mailing folder of ten views of Headquarters—excellent pictures, reproduced from photographs taken by Mr. Pearson and Mr. Cook. They include the entrance arch with the building in the distance, two impressive views of the building itself, interesting pictures of the Besant Grove, its waterway, the Aubrey Gardens with the lily pool, the setting of the St. Francis statue and vistas of lawn and landscape.

These folders are ready to mail under 1½¢ postage. The price is 15¢ each, or seven for \$1.00. Perfect material for mailing to friends and a new means of interesting them in Theosophy.

Adyar Fund

Every member of the Society in America will share our happiness as we announce the sending to Adyar of the sum of \$8,800, the Adyar Fund for 1944. Donations are being received almost daily and those wishing to contribute may rest assured that a second installment will be cabled to Dr. Arundale at a later date. It is encouraging that the Fund reached its splendid proportions even in the face of the many difficulties which some members must surmount. America's contribution will go far towards enabling Adyar to carry on a vital work. In this work we all share and the Committee extends to the entire membership its gratitude for the splendid cooperation which has made possible the Adyar Fund.

—THOMAS W. POND, *Chairman*
MARTIN H. LARSEN, *Treasurer*

Dr. Arundale's Thanks

By cable from Madras, under date of May 5, Dr. Arundale acknowledges the Adyar Fund:

ADYAR'S DIFFICULTIES IMMENSELY LESSENED
BY AMERICAN MEMBERS WONDERFUL GENEROSITY AND SACRIFICE STOP HEARTFELT GRATITUDE

—GEORGE SIDNEY ARUNDALE

A Gracious Secretary

Addressing our National Secretary, a lodge secretary writes:

In its annual meeting last week _____ Lodge voted to send you a letter of thanks in behalf of the lodge members, for your kind services in connection with lecturers during the past year—Mr. Perkins and Miss Snodgrass, whose contributions were much enjoyed by members and guests.

Olcott Foundation Mailing

There will presently be placed in the hands of each member a leaflet intended to promote interest in the Olcott Foundation and to inspire to action the creative faculty dormant in most of us and awaiting merely incentive and encouragement to express itself.

The leaflet will present comments from the winners of previous years, excerpts from their presentations; all of them members like ourselves for whom there had to be a first attempt. Yours too may be successful and there is still time to send in a lecture, a poem, a story, a script, a play or a musical composition.

The Olcott Foundation

THOSE WHO WOULD ENTER PAINTINGS—
WAIT!

Because paintings can be judged only at Convention, all who are in the process of making or planning entries are asked to continue doing just that but to hold the canvases until next year before entering them. It is obvious that they cannot be shipped about the country for judging. They would also create a storage problem for Olcott should they be sent this year to be held over until next. So create that very best one of all, you who are concerned, and send in double the number of canvases in 1945!

—H. L.

It Pays . . .

Our National Vice President, Mr. James S. Perkins, has been quoted in an editorial in one of our cities. This resulted from the alertness of a member to the news potential of Mr. Perkins' contribution toward the design of an United Nations' flag now in course of selection by the nations. The publicity representative of almost any lodge in almost any city could get similar recognition. The editorial referred to Mr. Perkins as an officer of The Theosophical Society. Here is opportunity. Consult Headquarters.

Your Convention Fund

A member suggests that money saved in travel and Convention attendance be contributed for Bond payment by those who would have attended, and herself pledges \$100 if this idea meets with response. It would be a more appropriate use of the money than that our own pockets should benefit. Besides, it may save the Society \$1,550. See page 127.

That Event of 1878

(From *The Theosophical Worker*, March, 1944)
(Written in November, 1943)

DEAR DR. ARUNDALE: Government regulations do not permit me to send you a cable of congratulations upon your birthday. All communication facilities are heavily loaded with what are considered essential messages, and mere congratulations are not officially recognized as having place among essentials. Such is the degeneracy of this twentieth century!

But, by slower and still more modern means (the aeroplane) I hope to reach you at least before the joy of the occasion has died away. For I am sure that many of your friends geographically nearer to you will have made it a joyous occasion for you as you will have done for them. But they are not really nearer to you than those here at Olcott who have been thinking of you for several days, and in some cases weeks, as your birthday approached, and today on the eve of December first our thoughts are especially with you and we are glad for that event of 1878, only three years after the founding of the Society, that brought you to participate in so large and helpful a way in its destinies.

We here at Olcott, representing the members of the Society in the United States, send you our cordial good wishes and the hope that there may be many more of such years of service to the Society which you may render, and many more birthdays upon which we may congratulate you.

—SIDNEY A. COOK

THE AMERICAN THEOSOPHIST in the Lodge Program

It has often been suggested that a portion of one member meeting each month be devoted to reading and discussing the current number of *THE AMERICAN THEOSOPHIST*. One evidence of the aliveness of a lodge is indicated by the extent to which it knows what the Section is doing, what its leaders are saying, the significance of events and articles. Be informed about your own Society. Discuss in your lodge what is presented in its magazine.

Quarter of a Million

The Society has just replenished its supply of publicity pamphlets for distribution through the Department of Information. The recent delivery covered 240,000 of the various titles—a year's supply. While there is an ample stock, lodges and members should see to their own supply.

To a Contributor

A non-member writes:

The March number of *THE AMERICAN THEOSOPHIST* arrived yesterday and I want to tell you how much I liked your article. Do you suppose I could get another copy?

I was also favorably impressed by the magazine as a whole. For a "cult magazine" particularly it was refreshing to find one which did not seem to be put out by people completely removed from the ordinary business of the world, and which contained an *audited accounting*.

In the American Section there are thirty-five hundred active members, scattered from coast to coast. Each of these members and each lodge becomes a radiating center of Theosophy as each becomes attuned in thought, feeling and action to CONVENTION EVERYWHERE.

A Secretary's Letter

DEAR _____

I have now received from Headquarters your Membership Card for the period ending June 30, 1944, and am glad to forward it to you.

I have been thinking since it came how much it represents of happiness and companionship and the things that are real in our lives. Our understanding and appreciation of these things are not dependent on the Membership Card, of course; for Theosophy is open and free to all without regard to affiliations. Yet the card is a kind of symbol of our recognition of them—and more than that, I think, of our readiness and eagerness to help others to awaken to the same new dimension of awareness. This seems to me to be the real reason for membership in The Theosophical Society. Anyone who will lift up his eyes and look can find the Light of the Ancient Wisdom for himself, but so very few see at the same time the responsibility inherent in that vision to help bring the Light to others.

It is symbol of Freedom, too. I sometimes wonder at the idea people get that membership in such an organization is a limitation. We are not bound by these precepts which we take as "a lamp unto our feet"; nor can they free us from the bonds which we do have except as we ourselves make them a force in that direction. But membership in The Theosophical Society offers one of the greatest opportunities of Service that can come to a soul, and one's Membership Card is symbol of the free choice which each may make anew every year to participate in that Great Work. . . .

Roger W. Babson on Christianity

From one of Mr. Babson's reports we take the following: "Thoughtful young people are now even wondering whether true Christianity in its very nature is incapable of organization. They are learning that Jesus was a pure individualist, not interested in any formal religion, but anxious that each individual should go alone, either to the tabernacle or mountainside, and worship God as his own conscience dictates. They cannot find that Jesus proclaimed any creed except that there is a universal loving God and should be a like brotherhood of man. Jesus entered no theological discussions but preached a Way of Life to the effect that if each of us would reform himself the Kingdom of Heaven would gradually come upon the earth. He urged no legislation or economic systems but was content to teach 'conduct awakened by intellect and emotion.' It was St. Paul and others who, after Jesus' death, added to the basic teachings of their Master and diluted them with various beliefs and ceremonies."

He added: "These young people . . . insist that Jesus was primarily interested in our faith and conduct, making no reference to certain Church practices and creeds which have been later introduced by *organized* Christianity. These 'got by' before the days of universal education; but now with young people going forth to face these creeds, they do not pass the acid test. Hence, the Church is both losing its power to make itself feared and has gained no rights to make itself heard."

Correction

Among the Funds of the Society, the Helping Hand Fund gives *assistance to indigent members* while the National Library Fund aids in the *purchase of National Library Books*. In a previous News and Notes item this information was tangled.

Olcott Sunday—April

Mrs. Iris White, Chicago portrait artist, gave at Headquarters in April her illustrated lecture "A Joyous Acceptance of Life—as depicted in the Famous Ajanta Cave Frescoes of India." Mrs. White's buoyant enthusiasm gave added significance to her message, which she illustrated with colored slides, to convey some hint of the "most superb art yet achieved by the Aryan race."

Those who wish to pursue the subject will be happy to know that the National Library can supply three books by Ananda Coomaraswamy, whose *Introduction to Indian Art* Mrs. White quoted in her lecture.

Publicity Pamphlets In Demand

A member who has had some good fortune in distributing Theosophical leaflets while visiting a nephew in the hospital writes to Headquarters, requesting a further supply of the pamphlets. She says, in part:

I am eager to obtain some of the little propaganda leaflets put out by Headquarters. I am forever finding chances to scatter them. One way, I find, is to carry, always, a complete set in my purse. And if any dare look interested, they find themselves with a set in *their* purse.

Theosophy On the Screen

To Theosophists who have read and studied C. W. Leadbeater's *Invisible Helpers* and *The Other Side of Death*, the modern movie "A Guy Named Joe" may have practical appeal. One of our national lecturers suggests it as the basis of effective Theosophical publicity to be utilized by wide-awake lodges throughout the section.

Warning

In one of our cities advertisements are appearing in the press in the name AMERICAN THEOSOPHICAL SOCIETY, of which M. C. Hutchison signs himself as President. Mr. Hutchison is also "Founder and Imperial Avatar" of The Neotarian Fellowship and his "American Theosophical Society" letterhead and application form and those of the Neotarian Fellowship are almost identical.

The approach letters of the Neotarian Fellowship carry the familiar suggestion of materialized health, wealth and happiness "at your command." *Nothing for self* is the only *Theosophical* appeal. The lure of material benefits is not the approach of Theosophy though typical of many other organizations. Mr. Hutchison offers himself and his flourishing business, his "superb physical health" and increased "business income" as evidence of the effectiveness of the Cosmic Law.

His letterhead has recently adopted a slightly modified form of the seal of The Theosophical Society and its motto. The organization blank offers an "Inner Circle" service to those furnishing personal information. It solicits "love offerings" and states that donations may be deducted from income tax. The latter statement cannot possibly be true.

The above data is taken from literature distributed by Mr. Hutchison. Whatever he desires to do could be done with less confusion without the adoption of a name recently our own and still in use by us.

The Board of Directors have this matter under consideration.

Among the Magazines

In *The Middle Way*, March-April 1944, appeared a very lovely illustration of apparent sculpture, accompanied by dramatic text from which we quote:

Connoisseurs of Buddhist art have been greatly interested in a specimen of oriental iconography the existence of which was not suspected until very recently. It is a statue of the Buddha, seated in the characteristic posture of *samadhi* . . . An expression of ineffable serenity and beatitude (nirvana) lights up the noble countenance.

The figure . . . is a masterpiece by some anonymous craftsman of the ancient East. It is made neither of bronze, wood nor plaster but yards of the finest silk or linen fabric. This material is wound with wonderful skill, layer upon layer, so as to produce the effect of a carefully executed piece of sculpture, carved out of rock or marble.

It has been estimated, after careful examination by experts . . . that the image is at least five or six hundred years old . . .

One of the most interesting features about the statue is the fact that numerous manuscript scrolls lay hidden within it for hundreds of years. They were discovered by accident . . . It was noticed that there was a square cut in the circular base of the Buddha, and when this square was removed, the image proved to have a large cavity inside. The cavity was filled with some species of flax, and when this in turn was removed, it was found to contain no less than fifty small round silk covered parchment rolls measuring 7½ in. by 1½ in. These rolls have been examined by Orientalists versed in the medieval scripts . . . they are written partly in Sanscrit and partly in Chinese.

This unique and rare work of art belongs to a Crimean nobleman . . . and it has been in his family for generations. . . .

Theosophical News and Notes, Jan.-Feb., 1944, contains an article by Josephine Ransom, on "The Elevation of Womanhood." In this article she reminds us that "human souls are neither male nor female, but require incarnation in both sexes to learn to understand and respond to the mighty universal currents that influence them in different ways in a life-time."

Your Lodge Too?

One lodge of sixty members has already collected and remitted to Headquarters dues for the coming year for all but two of them. The lodge made an effort to have every member recognize his responsibility and pay on or before July first, as the National by-laws specify. This amazing result of payment in full by all but two members will prove of the utmost encouragement to lodges and lodge officers who are hesitant in their approach in the matter of dues. This is not the first time it has happened but it is an excellent and satisfying example of what can be done.

The Second Object

Toronto Theosophical News, January, 1944, announces a class in Comparative Religion, its tentative program:

- Vedanta—an introduction.
- The Upanishads.
- The Necessity of Yoga.
- Buddhism.
- Zen Buddhism.
- The Egyptian Pantheon.
- The Book of the Dead.
- The Great Pyramid.

[Lodges or individuals of the American Section, interested in advancing the Second Object of The Theosophical Society, may obtain helpful suggestions by addressing The National Library.]

Visitors at Olcott

Among the guests welcomed at Headquarters during the past two months we find: Miss Etha Snodgrass, Mrs. Lilian Sayre, Lt. Harold Kirk, Mrs. Hilda Brethorst, Mr. Harry Rodefeld, Mrs. Jessie Muhlig, Mr. William E. Snider, Mr. Larry Wilson, Mrs. Alice Connelly, Mr. Fritz Loenholdt, and Mrs. Amelia Brooks Chase.

Dues are due

The new year begins July 1.

"Dear Mr. Cheer" Goes On

The Theosophical Program, "Dear Mr. Cheer," will be carried in complete form by two additional stations:

- KPOW—Powell, Wyoming
- WAJR—Morgantown, West Virginia

Samples have been requested by two more stations:

- KOVO—Provo, Utah
- WMAM—Marinette, Wisconsin

A Lecturer's Comment

No other Lodge I have visited this year has given me such a lift as this. _____'s work has borne magnificent fruit and entirely changed atmosphere. Membership has gone up 150% since last year. From a feeble group of scattered devotees she has welded a Theosophical group with a high morale.

Here is evidence that even a small and struggling group is to be cherished for wherever there is a spark it may become a flame.

FOR SALE—WELL ESTABLISHED GENERAL MEDICAL PRACTICE. Excellent OFFICE EQUIPMENT—LOCATION Ideal for Theosophist. Address inquiries to "B" c/o *American Theosophist*, Wheaton, Ill.

ADVT.

Comfort "To Those Who Mourn"

Mr. Leadbeater's writings on the subject of the life after death continue to give solace and instruction. One letter recently received by the Society said, in part:

About three weeks ago my wife died and after the funeral my son and I just couldn't go back to our home again. We went away for one week, and when we came back we found among our mail a little book entitled *To Those Who Mourn*. And even though we were sad and full of grief, that little book seemed to take away some of the sadness and sorrow . . . I will be glad if you will send me what proof you have of the life beyond the grave, and one of your best books on this subject.

To-Those-Who-Mourn Club

Shipment of booklets from April 16 to May 15—

Kansas	100
New Jersey	400
Pennsylvania	600
Washington	425
5 states, less than 100 each	109

Total 1,634

1943 (Corresponding period)2,730

Our particular duty being to those to whom we feel we can be most useful.

—MADAME CURIE

Tribute to Sybilla Muntz

She was 72 and had been a Theosophist almost 40 years. An orthodox minister said of her:

Miss Muntz was a Theosophist, and being a Theosophist she believed in evolution. She believed that we are ever climbing upward, that we reach perfection through living many lives, and that we come back to this earth many times. And while I cannot believe exactly as she did, yet I am here to testify that her belief made a wonderful woman of her.

New Members for April

During April, applications for Membership were received from the following lodges: Besant (Cleveland), Besant (Seattle), Buffalo, Butte, Columbus, Dallas, Freedom (Los Angeles), Genesee (Rochester), Georgia (Atlanta), Lakeland, Maryland (Baltimore), Miami, New Orleans, Paterson, Pittsburgh, San Buenaventura, and St. Louis.

Applications for National Membership were received from Saugatuck, Michigan; Presque Isle, Maine; Moscow, Idaho; Rock Island, Illinois; and La Crosse, Wisconsin.

Service Roll

To the Service Roll is added the following name: Henry Wm. Dawn, San Buenaventura Lodge, U. S. Army.

A Doctor Speaks

Motion pictures such as "Lassie, Come Home" and "My Friend Flicka" and "Bambi"—these wring tears from a sympathetic audience. We wonder what would happen if the facts of vivisection were incorporated in such a movie. Would there be tears, or action?

Concerning vivisection, R. Fielding-Ould, M.D., M.A., Member Royal College of Physicians, has written:

Can anyone honestly assert that the groppings by the torturers of living animals lead, or have led, to anything that could be strictly described as knowledge? The vivisectors themselves are well aware, and one of their colleagues has stated, that at best their work is founded on a shifting sand . . . It is obvious from their own writing that we get from them only confused and contradictory opinions.

Death of Frank F. Knothe

A link with the past is broken in the recent death of Mr. Frank F. Knothe, an active member of the Society in earlier days and at one time Assistant General Secretary under Alexander Fullerton. Mr. Knothe has in recent years been a member of the Canadian Section. Mrs. Knothe is still a member of The Theosophical Society in America. *Mors janua vitae.*

Statistics

April 16 to May 15, 1944

American Theosophical Fund

Previously reported	\$2,222.16	
To May 15	304.44	\$2,526.60

Building Fund

Previously reported	4,715.25	
To May 15	142.15	4,857.40

Europe Rehabilitation Fund

Previously reported	17.00	
To May 15	60.00	77.00

Deaths

- Miss Elizabeth A. Williams, Cincinnati Lodge, April 14, 1944.
- Mrs. Ina E. Hirsch, Besant Lodge of Houston, April 1944.
- Frank E. Donaldson, National Member, April 16, 1944.
- Miss Sybilla S. Muntz, Wichita Lodge, recently.
- Mrs. Loa V. Jackson, St. Paul Lodge, May 6, 1944.
- Mrs. Bertha Tschoop, Alhambra Lodge, recently.

AN INVITATION TO PUMPKIN HOLLOW

Members of the Northeast Federation are planning to hold a Shadow Convention at the Theosophical camp at Pumpkin Hollow over the 4th of July and during the ensuing week (not, of course, to take the place of Lodge Convention meetings). A cordial invitation is extended to all Theosophists and their friends to join in our proceedings and at the same time enjoy the community life at the Farm. For information and reservations, please write Mrs. Marie Gouffe, Pumpkin Hollow Farm, Caryville, New York. Camp also welcomes guests all summer long, and there will be two other planned program sessions during the seasons.

ADVT.

Book Reviews

PLANETARY DEMOCRACY, by Oliver Reiser and Blodwen Davies; Creative Age Press, \$2.00.

Here is a book on social progress to delight the hearts of Theosophists. It is not a Theosophical book, as such; but it gives liberal proof to what we have been led to believe about the effectiveness of Theosophical teachings upon world thinking.

The authors define their philosophy as scientific humanism in contradistinction to scientific materialism, and call upon all who recognize emergent *human values* as being equal to emergent *facts*, to unite in the building and inspiring of the new world. The book is steady, factual, and creative on the mental side; positive, dynamic and joyous on the emotional side, without a tinge of sentimentality; and it argues that humanity cannot be happy and whole until progress appears in human feeling (ethics) as effectively as in human thought (science).

The reviewer is over tempted to quote from the two hundred pages because there are so many striking sentences fraught with special meaning for the occultist. He rejoices at meeting the old familiar truths in fresh language devoid of clichés and strange words. The ancient wisdom is there in the most modern of modern dress.

We limit ourselves to three quotations:

First: Individualism takes on a new dimension . . . it is through the fulfillment of individualization that man evolves from the sub-person, enmeshed in mass instincts, into the individual capable of choice and direction, and at last into the supra-person whose relationships are conscious and creative.

Second: Our archetypes are in the As-Yet-Unknown. Physics knows this; chemistry knows this; are knows this. The endless search is the proof of that faith.

And last: . . . man's self-evolution might involve his repeated emergence from the intangible state of being into tangible physical existence with corresponding withdrawals (which we call birth and death) so that the individual status would be the result of his success or failure at self-evolution.

The theory of the book is sound. Its appeal is humanitarian (humanistic is a better word), dealing mainly with education and the social order. And it issues a clear call to all who recognize "the Plan" for humanity and the "next step" in its expression (quotes ours) to work together, not essentially in an organization but as companion's in ideas. Its work is permeative, not competitive. And that too is the Theosophical method.

—A. R. B.

GENERATION OF VIPERS, by Philip Wylie, Farrar and Rinehart, Inc. New York, \$2.75.

Here is a book to crack open the shell of hypocrisy and "make us ashamed of the lies we tell ourselves." "A provocative and uncompromising examination of our habits, customs, beliefs, methods of behavior."

In Chapter X, "Uncommon Men," we see the fallacies of the scientists, the incompleteness of the medical profession and of psychology; the illogic of our logicians and the jumbled and unphilosophical theories of the creeds are shown.

Chapter XVII, "The Man on the Cross," is a search for the fallacies in our body social and political due to false assertions of creeds as to the Christ principle in each one of us.

This is a rare book of moral truths. In the conclusion (p. 316) the author says, "if we give up any more of our precious hold on democratic morality . . . we are done for."

—A. F. K.

ANCHORS TO WINDWARD, by Stewart Edward White, E. P. Dutton and Company, Inc., 1943, \$2.00.

The title of this book might have been "Grow Old With Peaceful Eagerness." For the author shows us that in growing old we do not need to settle down like a cabbage, while life passes us by; we simply change the emphasis from active to less active interests, to keep our old age as much a part of life as the full vigor of youth. Life is a rhythm. We expand and grow to the full extent of our ability during our youth; then the rhythm swings back and we have to build into consciousness all the lessons we have learned. According to Mr. White, the systole swing to the rhythm continues until we have exhausted all the material form the diastolic swing. Then we go on to other worlds, or back to this one, and begin again.

Mr. White's diagram showing all of humanity on different spokes of a wheel, working toward the center, is most interesting. It should help one to become more tolerant toward the other man's belief.

An interesting book, written with convincing honesty. The author seems to say: "This is my plan; it may not be perfect and it may not be for you, but it works for me, and I want to pass it on."

—G. R.

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