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# THE AMERICAN THEOSOPHIST

*Official Organ of THE THEOSOPHICAL SOCIETY in America*

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OMNIA VINCIT AMOR

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JULY ★ 1944

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*Under the Auspices of THE THEOSOPHICAL SOCIETY ADYAR*

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*L*ove not the shapely branch,  
Nor place its image alone in thy heart.  
It dieth away.

*Love the whole tree.  
Then thou shalt love the shapely branch,  
The tender and the withered leaf,  
The shy bud and the full-blown flower,  
The fallen petal and the dancing height,  
The splendid shadow of full love.  
Ah, love Life in its fullness.  
It knoweth no decay.*

—KRISHNAMURTI in *The Song of Life*

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OFFICIAL ORGAN OF  
THE THEOSOPHICAL SOCIETY IN AMERICA

Vol. XXXII

JULY, 1944

No. 7

## A World Appeal

THE Recording Secretary at Adyar writes the following regarding the Rehabilitation Fund started for the relief of war-stricken Sections and individuals:

"I am sure you realize the importance of this Fund. Our post-war Theosophical work very largely depends upon the assistance we give to the numerous stricken Sections to stand once again on their feet. As the matter of this Appeal is so important and urgent, may I request you to give a wide publicity to it through your Section journal and other means at your command so that all the members and sympathizers of The Theosophical Society in your country may know about it. May I also request you to send copies of this Appeal separately to a few of your well-to-do members? I feel sure you will do all you can to make a suitable "drive" for this Appeal so that all the members of non-stricken Sections may contribute their mite towards the building up of the war-ruined Theosophical Sections both in Europe and in the East."

The President's appeal follows:

### A World Appeal

I have been directed by The General Council at its meeting held on December 25, 1943, at Adyar, to issue an Appeal to all lovers of Theosophy throughout the world to come to the aid both of Sections of The Theosophical Society which have been devastated by the horrors of the war, and of the many members who have lost their homes and sometimes their families under the same affliction, and whose situation is desperate.

So far as regards members, already a little has been done. The Society itself has allotted well over £2,000 (\$8,000) for their helping, and in Europe much relief has been forthcoming. But there remains very much more to do if

our brethren are even in some small measure to recover from their general adversities. We only have to think of Poland and of her prolonged and heartrending crucifixion to perceive the immensity of the generous service needed on the part of those whose lives have been comparatively sheltered from the storms and catastrophes of the past four years and more.

Sections have irretrievably lost their Headquarters, built with so much happy but burdening self-sacrifice. They have lost their precious libraries. They have lost their irreplaceable heirlooms of all kinds. They have lost their valuable propaganda machinery, except the courage and devotion of their members. They have lost their systems of card-indexing and their important contacts with the public. They have lost everything, and must begin again almost at the beginning if they are to restore to their countries the blessing of Theosophy and of The Theosophical Society.

Lodges have everywhere lost all their possessions, and they too must almost begin again.

The lot of numbers of individual members very urgently demands our brotherly relief and care.

Indeed is this a time for our nucleus of the Universal Brotherhood to shine with deep and warm intensity, or it dishonors its very life and purpose.

Among the ruined Sections in Europe are Poland, France, Belgium, Holland, Italy, Austria, Hungary, Norway, Greece, Denmark, Czechoslovakia, Yugoslavia, Roumania and Bulgaria.

In the East are Burma, the Philippines, and the Netherlands East Indies.

The future of our Society, the future of Theosophy, in no small measure depends upon the extent to which all who can help will rally to the support of all who need help.

Out of the ruined Sections must arise new

Sections on the foundations greatly laid by devoted members, and every Section and every member mercifully preserved from the awful devastations of war has the urgent duty of giving the utmost possible towards a resurrection both of Sections and of members out of the crucifixions which have temporarily laid them low in the flesh but have exalted them greatly in the spirit.

We may indeed be thankful that though not able to function in Sections or Lodges, our enslaved members have everywhere kept finely flying the Oriflamme of the Society, and have been most nobly true to their Theosophy. They have set us all a wonderful example. They have cherished the Light of Theosophy even amidst the most disheartening and apparently inescapable darkness, and the very least we can do in token of our grateful admiration is substantially to help them to build anew the channels of Theosophy in their respective lands.

But we must also give this help so that the Society and its members may become stronger than ever before to ensure throughout the world a Theosophical foundation for that new world on the threshold of which we are standing today.

The new world has the most urgent need of Theosophy and nowhere more than where the devastation has been greatest.

To rehabilitate every stricken Section and to give new hope to every devastated member is our great opportunity today. If we seize it we shall assure to our Society and to Theosophy new power to proceed on their noble mission.

The General Council of the Society has decided to do its utmost to help and has subscribed to the Fund which will result from this Appeal a first sum of £1,000 (\$4,000). Most of the Society's resources are earmarked for certain specific and unchangeable purposes, so there is only a small amount actually at the disposal of The General Council for out-of-the-ordinary expenditure.

I propose to call the Fund the Rehabilitation Fund and to entrust its general administration to the Executive Committee of The General Council . . .

—GEORGE S. ARUNDALE

The collection of contributions to this fund is in charge of the heads of the respective Sections and I have been designated by the President as one of three depositories to whom such funds should be sent, the others being Adyar and a bank in London. No funds should be sent directly to Adyar but contributions from this part of the world should be sent to me to be held until conditions are right for their transmission. Probably they will be disbursed through the London Bank when rehabilitation begins. I will issue receipts for all moneys received from members of the American Section or from the General Secretaries of other Sections who choose to thus centralize their collections. Such arrangements are in accordance with the authorization of the President. The main objective is "to help the stricken Sections and members everywhere and so to arrange that there may be as little deduction as possible on account of remittance expense and organization generally." Contributors may earmark their donations as for relief of individual members or for rehabilitation in any specific Section.

I know that there are many members who have been anticipating the time when the work of rehabilitation must be planned. This is the beginning of such endeavor and there could be nothing more worthy of our support than the rebuilding of the work which tyranny and war have temporarily frustrated. The stricken Sections and members are our care and charge. I am sure that there will be a most generous response to the President's appeal. Our own Section has funds of \$750 appropriated to this Rehabilitation Fund. With that amount our collection commences.

—S. A. C.

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In the feverish material development which is taking place on all sides of us, men are rapidly forgetting the relation which exists between the beautiful and the growth in man. No problem small or great, whether of business or of science, can be fully understood until the individual has developed a keen sense for the beautiful. It is the sense for beauty which releases in us our faculty of the intuition, and intuition is essential to the full understanding of any problem. All civilization, however well organized in material comforts, falls short of the culture necessary for men till men are taught not only to love beauty but to hunger for beauty.

—C. JINARAJADASA

# Essential Dialogue

RALPH WALDO EMERSON and C. W. LEADBEATER

*Of what use an analytical attitude of mind if, in our communing with Nature, we take up at random its varied physical aspects, and ignore the breath of life, the Energy of Spirit, that permeates it, the creative Will that forms it, the laws that either restrict or sanction it.*

—GOETHE

EMERSON (quotes from his essay on "Beauty"): *What a parade we make of our science, and how far off . . . it is from its objects! Our botany is all names, not powers: poets and romancers talk of herbs of grace and healing; but what does the botanist know of the virtues of his weeds?*

LEADBEATER: (from his book, *The Christian Creed*): It is . . . only . . . since botany has been studied from the biological side that we have wakened up to understand what wonderful things plants really are—that we have made an effective study of their consciousness, their habits and their tendencies. Nothing can be more marked than their likes and dislikes; indeed, it is hardly an exaggeration to say that there is scarcely a virtue or a vice known to mankind which has not its counterpart among them.

EMERSON: *The geologist lays bare the strata and can tell them all on his fingers; but does he know what effect passes into the man who builds his house in them? what effect on the race that inhabits a granite shelf? what on the inhabitants of marl and alluvium?*

LEADBEATER (in *The Hidden Side of Things*): Influence is perpetually radiated upon us by all objects of nature, even by the very earth upon which we tread. Each type of rock or soil has its own special variety, and the differences between them are great . . . In the production of this effect, three factors bear their part—the life of the rock itself, the kind of elemental essence appropriate to its astral counterpart, and the kind of nature-spirits which it attracts. The life of the rock is simply the life of the Second Great Outpouring which has arrived at the stage of ensouling the mineral kingdom, and the elemental essence is a later wave of that same divine Life which is one chain-period behind the other . . .

The point for us to bear in mind at the moment is that each kind of soil—granite

or sandstone, chalk, clay or lava, has its definite influence upon those who live on it—an influence which never ceases . . . and it has its part in the moulding of races and districts, types as well as individuals. All these matters are as yet but little comprehended by ordinary science but . . . in time to come these effects will be thoroughly studied, and the doctors of the future will take them into account and prescribe a change of soil as well as of air . . .

EMERSON: *We should go to the ornithologist with a new feeling if he could teach us what the social birds say when they sit in the autumn council, talking together in the trees. The want of sympathy makes his record a dull dictionary; his result is a dead bird. The bird is not in its ounces and inches but in its relation to Nature.*

LEADBEATER: (in *The Hidden Side of Things*): . . . the bird is not developing along our line; when it transcends the bird evolution it passes directly into one of the higher orders of nature-spirits.

EMERSON: *The motive of science was the extension of man on all sides into Nature, till his hands should touch the stars, his eyes see through the earth, his ears understand the language of beast and bird, and the sense of the wind; and through his sympathy, heaven and earth should talk with him . . .*

LEADBEATER (in *The Masters and the Path*): For . . . behind the evolving form burgeons out ever the Life eternal, the Life Divine. That Life of God permeates the whole of nature, which is but the many-colored cloak which he has donned. It is He who lives in the beauty of the flower, in the strength of the tree, in the swiftness and grace of the animal, as well as in the heart and soul of man. It is because His will is evolution that all life everywhere is pressing onward and upward.

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"America! America!  
God shed His grace on thee!  
And crown thy good with brotherhood  
From sea to shining sea."

## What a Difference

Suggestions are often made that the fundamentals of Theosophy are already known; that these sixty odd years of the Society's life have served that purpose; that we should start to work in lesser fields and with lesser subjects. Let us analyze that idea and let us take *reincarnation* as typical of those fundamentals of Theosophy.

Sixty-seven years ago reincarnation was a strange theory known to but very few in the western world. It is known much better now because The Theosophical Society and various other organizations, who have taken it from Theosophical teachings, have propagated the principle. Nowadays while very many people to whom reincarnation is mentioned have not heard of it, there are many others to whom the idea is no longer fantastic.

But what a difference it would make if reincarnation were really known to men as it is known to us who are Theosophists! The vast majority of people still think of their present

life as all of their living, with perhaps some kind of a hope of a more or less uncertain hereafter. What a difference it would make if they were really convinced that living now is a minute portion of the total of their living. Suppose that people realized that they would be coming back sometime. How different would be their planning and their interest in the future! That planning now generally consists of making provision for children and grandchildren that their small bit of living may be comfortable and influential in a rather self-seeking kind of way. But if those who plan for children and grandchildren knew that they themselves were returning, would they not plan for a better world for *all* in order that opportunity and happiness might be in their environment? And if they knew too that such opportunity and happiness would naturally result in inverse ratio to their present selfishness and directly as to their unselfish and helpful use of power, what a difference it would make in their living of this present moment of time.

If to give this fundamental principle of Theosophy to more of the world, and to give it more convincingly, would make so great a difference, how can there be a thought anywhere that the work of The Theosophical Society in telling of reincarnation or any other basic or eternal truth is done? That work will never be finished until these truths, ultimate and eternal as they are, have been built by every individual into his personal understanding and his living. Nothing could so affect the world for its happiness now; nothing could cause men to plan so well for the world of the future. It is of the very nature of eternal truths that they must be eternally told, newly emphasized, cogently illustrated with telling personal conviction. Such is the work of a Theosophist still.

## As an Oriental Sees Us

The London *Times* of May 3 of this year carries a dispatch from its Melbourne (Australia) correspondent. He quotes Professor Chau, director in Australia of the Chinese M.O.I., who expressed doubt that the East has profited much from a century's contact with the West "which came with a gun in one hand and a Bible in the other."

We may well remember H. P. Blavatsky's caustic comment in this connection. "The Japanese," said Prof. Chau, "had become more interested in the gun than in the Bible," and the West's emphasis on race prejudice was similar to that which Hitler was preaching. He added that the East could teach the West that there

was no need for political fanaticism; that although high church dignitaries had proclaimed that the war was to save Christian civilization, 450 million Chinese and millions of Hindus and Moslems had ideals of their own.

There is a fanaticism abroad that forgets that the war is not to save Christian civilization only but to save all ideals in whatever religious form.

Wherever there are great religions there are people with great ideals. We cannot christianize the world but we can make its *ideals* more effective, although this means the destruction of the power groups who cast aside ideals to maintain or increase their own prestige. Let us beware of including race *prejudice* in our thought of enemy peoples—or of any people.



## As the World Thinks

A. HERBERT PERON

### HOW DID LIFE ORIGINATE?

During 1942, Bruce Bliven, editor of the *New Republic*, traveled the country visiting leading scientific institutions so that he could report upon the newest discoveries and plans in the scientific field. He also made a list of the problems which were still puzzling men of science. Among them was the perennial "How did life originate?"

Most Theosophists will say that the answer is: "From the Logos, through His three Life Waves or Outpourings." Then they will describe how the Third Aspect of the Logos is responsible for forming the bricks of which the Universe is built, and how the Second Aspect vivifies this matter. How, for example, the Third Aspect creates hydrogen and oxygen, and only through the agency of the Second Logos can they combine to form water. How, through the process of evolution, the Second Logos ensouls the mineral, vegetable, animal and finally the human kingdoms.

This is the correct occult answer but it is *not* the answer to the scientist's question "How did life originate?" "Life" to the student Theosophist means Cosmic Life or, at least, Universal Life. To the scientist or man-in-the-street "life" is confined to physical (biological) life, its baffling quality being reproduction. Here is an interesting instance of semantics. The scientist is very much concerned about the protoplasm, because here (for him) life starts. The Theosophist's interest in the protoplasm is incidental, because he certainly does not conceive of "life" as starting there. It is advisable, therefore, to be clear in our own minds about

these two meanings of "life," and also about the "mystery" of the protoplasm.

Why is it that one solitary cell out of millions of others in the body is chosen as the infinitesimal nucleus of a new creature? What is the motivating force that prompts the fertilization of the ovum? The occult answer is: "The permanent atom of the monad whose ego is about to reincarnate."

The permanent atoms, physical, astral and mental, are the links between the self and its vehicles. Their activity commences from the moment the Self starts on its evolutionary round, with the ensoulment of mental elemental essence. Each of the three permanent atoms is at once a nucleus around which the vehicles are formed, and a receptacle of the experiences thereby acquired. Because these experiences are limited in variety in the lower kingdoms of evolution, we find that types in the various groups are much alike. Varieties, distinctions and differences become more pronounced as evolution proceeds in the human kingdom. For now the permanent atoms, charged with a wealth of individual experiences and characteristics, are able to imprint these individual characteristics on the physical form to be born.

The problem of the man in the street is not simply: "How did life originate?" but also: "How is a Mozart or a Leonardo da Vinci born?" . . . or, for that matter, a Joel Kupperman. The answer, of course, is that these souls, born inexplicably matured, had their real birth inconceivably long ago in the stardust of time.

# Basic English

## And the Universal Language of the 27th Century

MARGARET V. SHERLOCK

IS the basic English mentioned by Churchill in his Cambridge address, 1943, and later publicized by prominent writers in several current periodicals, the forerunner of the new language referred to in *Man: Whence, How and Whither* as a "curious altered form of English, written in a kind of shorthand, with many grammalogues"?

Assuming a correct reading of the Akashic Record by C. W. Leadbeater, and comparing his statements with those of the discoverers of Basic English—Ivor Armstrong Richards and Charles Kay Ogden, two Cambridge Fellows—one finds outstanding points of similarity:

1. Neither language is artificial in structure, nor a synthesis of other languages, but both are auxiliaries of the English tongue.

2. Neither is intended to supersede other existing languages.

3. The "new Language" of the 27th Century has been adopted as a universal commercial and literary language. Basic English, while still in the nascent stage, will some day attain (its creators hope) the status of a global language, "and be used by all those individuals, organizations and institutions . . . whose activities transcend national boundaries." (See *Life*, October 18, 1943, "Basic English," by Lincoln Barnett.)

The two languages are *dissimilar* in the extent to which they are known and used.

Quoting from *Man: Whence, How and Whither*, Chapter XXVII:

Ordinarily educated people in every country know it [the new tongue] in addition to their own. But even the common people recognize that the first step towards getting on in the world is to learn the universal language. The great majority of books . . . are printed only in that language unless they are intended to appeal mainly to the uneducated, making it possible for a book to have a wider circulation than it could ever have had before . . . One thing which has greatly contributed to this change is this new and improved method of writing and printing (a kind of shorthand with many grammalogues) which was first introduced in connection with the English language and is therefore more adapted to it than others.

Before Churchill's pronouncement at Cambridge, Basic English was known only to a few scholars and educators. Nor has it yet achieved the status of a literary medium although some efforts have been made in that direction . . . Evidently, its limited vocabulary precludes this, some 23 years having been spent in evolving one of 850 key words.

However, if the new-born auxiliary of the English tongue is the precursor of the universal language of the remote future, it is logical to expect that many striking improvements, such as word signs and symbols, will be introduced in the intervening centuries. And if the various writers are to be believed, there is no cessation in the work of development, Dr. Richards now being employed in that capacity at Harvard under a Rockefeller Foundation Grant. The Foundation is reputed to have been financing and promoting the teaching of Basic English in foreign countries for years.

Now comes the dynamic Churchill, in the daily press, March 9, 1944, telling the House of Commons that "the British Government will encourage the use of Basic English as an auxiliary international language."

Theosophists may perceive in Basic English "an attempt to bring the future into the present." If the movement seems premature, it may be that the fast-moving schedule of the Great Plan foreshadows the need for a global vehicle of communication to quicken the Unity of the Human Family.

It seems fitting also that the subject should be vivified and stimulated by Winston Churchill, a central figure in the Teutonic Branch of the Aryan Race, the Race elected by the Inner Government to guide and influence the activities and destinies of the civilizations of the post-war world.

And what better place to herald the approach than America, the site where the scientific achievement of the Aryan Race is destined to reach its pinnacle?

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To read, in the occult sense, is to read with the eyes of the spirit.  
—*Light on the Path*

# The Road to Follow

*(Woodrow Wilson as a man of vision has been proven so right in his judgment and his ideals that it is well to review his thoughtful and balanced statements of world need.*

*The following appeared in The Atlantic Monthly in August, 1923. Ed.)*

THERE must be some real ground for the universal unrest and perturbation. It is not to be found in superficial politics or in mere economic blunders. It probably lies deep at the sources of the spiritual life of our time. It leads to revolution; and perhaps if we take the case of the Russian Revolution, the outstanding event of its kind in our age, we may find a good deal of instruction for our judgment of present critical situations and circumstances.

What gave rise to the Russian Revolution? The answer can only be that it was the product of a whole social system. It was not in fact a sudden thing. It had been gathering head for several generations. It was due to the systematic denial to the great body of Russians of the rights and privileges which all normal men desire and must have if they are to be contented and within reach of happiness. The lives of the great mass of the Russian people contained no opportunities, but were hemmed in by barriers against which they were constantly flinging their spirits, only to fall back bruised. Only the powerful were suffered to secure their rights or even to gain access to the means of material success.

It is to be noted as a leading fact of our time that it was against "capitalism" that the Russian leaders directed their attack. It was capitalism that made them see red; and it is against capitalism under one name or another that the discontented classes everywhere draw their indictment.

There are thoughtful and well-informed men all over the world who believe, with much apparently sound reason, that the abstract thing, the system, which we call capitalism, is indispensable to the industrial support and development of modern civilization. And yet everyone who has an intelligent knowledge of social forces must know that great and widespread reactions like that which is now unquestionably manifesting itself against capitalism do not occur without cause or provocation; and before we commit ourselves irreconcilably to an attitude of hostility to this movement of the time,

we ought frankly to put to ourselves the question, "Is the capitalistic system unimpeachable?" which is another way of asking, "Have capitalists generally used their power for the benefit of the countries in which their capital is employed and for the benefit of their fellow men?"

Is it not, on the contrary, too true that capitalists have often seemed to regard the men whom they used as mere instruments of profit, whose physical and mental powers it was legitimate to exploit with as slight cost to themselves as possible, either of money or of sympathy? Have not many fine men who were actuated by the highest principles in every other relationship of life seemed to hold that generosity and humane feeling were not among the imperative mandates of conscience in the conduct of a banking business, or in the development of an industrial or commercial enterprise?

And, if these offenses against high morality and true citizenship have been frequently observable, are we to say that the blame for the present discontent and turbulence is wholly on the side of those who are in revolt against them? Ought we not, rather, to seek a way to remove such offenses and make life itself clean for those who will share honorably and cleanly in it? . . . democracy has not yet made the world safe against irrational revolution. That supreme task, which is nothing less than the salvation of civilization, now faces democracy, insistent, imperative. There is no escaping it, unless everything we have built up is presently to fall in ruin about us; and the United States, as the greatest of democracies, must undertake it.

The road that leads away from revolution is clearly marked, for it is defined by the nature of men and of organized society. It therefore behooves us to study very carefully and very candidly the exact nature of the task and the means of its accomplishment.

The nature of men and of organized society dictates the maintenance in every field of action

of the highest and purest standards of justice and of right dealing; and it is essential to efficacious thinking in this critical matter that we should not entertain a narrow or technical conception of justice. By justice the lawyer generally means the prompt, fair, and open application of impartial rules; but we call ours

a Christian civilization, and a Christian conception of justice must be much higher. It must include sympathy and helpfulness and a willingness to forego self-interest in order to promote the welfare, happiness, and contentment of others and of the community as a whole.

## An Inch of "Empty Space"

W. SCOTT LEWIS

SOME people find it hard to grasp the Theosophical idea of the interpenetration of different planes of matter; to them it is foolish to think that different things can be in the same place at the same time. Perhaps the idea will seem less fantastic if we briefly consider the known contents of a single cubic inch of the most perfect vacuum existing in our galactic system or island universe. In order to find this almost perfect vacuum, we shall have to go far from our earth, as man cannot produce one that is anywhere nearly perfect. We shall even have to leave our solar system behind, as it carries along an exceedingly thin atmosphere of gas through which the planets move as they circle about the sun.

We probably can find a satisfactory location for our studies somewhere between the earth and the nearest star, Alpha Centauri, which is so close that it takes light only four years to make the journey to us, traveling 186,000 miles a second. Even here the vacuum will not be absolutely perfect, as an atom of gas or a speck of dust may wander in from time to time; but it will do. Let us examine this cubic inch of as near nothing as it is possible to get and see what it actually contains at any given instant.

In the first place it is entirely filled with radiations from our own sun. These seem to have some of the properties of matter and some of the characteristics of waves; but we usually think of them in terms of vibrations, as human minds are not capable of grasping more than an approximation of the truth. Whatever they actually are, they completely fill the inch of space with thousands of different wavelengths ranging from infra-red into the far ultra-violet. But this is only the beginning because from

exactly the opposite direction there come almost identical radiations from Alpha Centauri, and these also fill our space down to the most minute subdivision of which we can conceive. The strange thing is that waves which appear absolutely identical do not cancel each other when they meet. They both fill our space completely at the same time and pass on unchanged—something which indicates that present theories may need enlarging.

We might think that there would be no possible room for anything else, but off at one side is Sirius sending its quota of vibrations through our rapidly developing traffic jam. Many of the waves coming from this brilliant sun are absolutely identical with others which already completely occupy the space, yet they get through without the least weakening. Off in other directions there are Vega and Arcturus and Antares and dozens of other brilliant stars, each one entirely filling all space with its radiations at every instant of time. Beyond these are thousands of others not quite as bright, and millions of faint stars and a few billion denizens of the milky way, not to mention many nebulae and globular star clusters.

It is safe to say that at least 4,000,000,000 separate sets of vibrations, many of them identical, are contained within what we supposed to be an inch of vacant space. This is counting only the radiation from our own galactic system. Actually this system is only one out of at least a million "island universes," and each of these is contributing approximately as many vibrations as ours. The total is far beyond the grasp of finite mind and it represents a degree of interpenetration which is infinitely beyond anything demanded by Theosophical theory.

# In the Year of Our Lord

C. JINARAJADASA

*(Mr. Jinarajadasa is still in London, the tremendous invasion plans probably causing delayed departure, although passage was promised by the Government. He sends us the following description of an air raid on March 14.)*

LAST night, between 10:40 and 11:30, we had a hectic time. Kemp (secretary), Grimm (housekeeper) and I waited in the hall (33 Ovington Square), with our little bags, ready to dash out of the front door. In my bag were a woollen shirt, 2 cotton, 6 collars, 2 socks, shaving things, slippers, and other essentials to "carry on" after I got out. For "things" happened *very near*—the nearest so far, except in 1940 when Nos. 22, 24, 26 "went" and 28 became a shell. In the place of 22-26 is an Emergency Water Supply (like hundreds and hundreds where places were bombed); the wall to the pavement was 5 ft., but one child one evening clambered up, leaned over, and went to heaven.

One *continuous* thunder as in India in monsoon at times—this from the outer ring guns; then, almost immediately, *nearer*, very big bangs. Then—K R-r-r-KRASH! "That was over there!" And more, "*That was very near*, like next street!" Our black visiting cat here came in when I opened the door a crack, to peep out; he was *not* frightened. One has to be careful peering out, because of shrapnel. Three times crashes and BUMP! as if blocks of masonry dropped from above. For a considerable time the square was flooded with white light—reflection below of the converging searchlights. However, not a window of the house cracked, though a plate glass window (it had a crack) in a shop at the back of the house fell out. (Some evenings we saw the red flares, yellow rockets, lights, etc.; *very pretty!*)

But some eight blocks away, a huge bomb fell, but only in the *middle of the street*. It broke the gas main, the blast smashed windows to a  $\frac{1}{4}$  mile radius at least. On all sides are blocks of flats, some eight stories; the windows went. In one block is one of our friends, an invalid; in 1940, all her windows went; this time, only two large panes. I expect at least a thousand people must have had to move out. Blast is curious; there are two stages in it; first the expanding gas, which smashes windows inwards, followed instantly by the pushed-out air returning to its place, pulling window-frames and glass outwards.

The arrangements are perfect. The "forcibly evacuated" go to places called "rest centres." I went thro' one where one of our people is a sub-manageress. It is a big school refitted, large halls with cots in tiers—for 300 people; clothing for such as need; dining rooms, *bright* sitting rooms with *home atmosphere*—needed for shattered nerves. After 3 days or so, they are transferred to next-step places, more convenient; from there to friends' homes, or to new places of work, and so on.

Perhaps some ten or twenty minutes after the hectic time, and the all clear is sounded, one gets back to one's chores, as if all that happened was last incarnation!

When alert sounds, I get ready—put off slippers, put on shoes, etc.—and go down stairs, take the chain back from the door, put latch on catch, fasten back swing doors (for the dashing out business). Mrs. Grimm turns off the gas valve downstairs. The morning's bath water stays put, lest water for incendiaries be wanted in a hurry. Pump and buckets ready. I put on steel topi, overcoat, etc., and wait in dining room office.

Then I got out Encyclopaedia Britannica. This hectic night I read the life of Danton. (Some nights later, Robespierre—I am keen on the history of the French Revolution and have several books on it.) When the zooming is directly overhead, I move to the room behind, where there is better wall protection against flying glass and shrapnel. Of course, if there is a direct hit—well, I shan't mind getting swiftly to my Devachan, but I don't think the others are likely to have such reactions.

If there are more nights, I shall know about *all* the characters in the Revolution. How wise I seem to have been to buy and bring with me Encyclopaedia Britannica!

*(In a later letter Mr. Jinarajadasa said, "more Britannica," meaning more raids. The Britannica is one which was lost in New York, which the editor found in a freight depot and which he and Mr. Jinarajadasa retrieved with its book-case by taxi just in time to have it delivered at the steamer with his baggage. We did not then know that it would serve as entertainment during raids. Ed.)*

# How Does Your Garden Grow?

From the writings of GEOFFREY HODSON

(Concluded from the June issue)

The fairy and fairy-work here described (*The Kingdom of Faerie*) were observed by Mr. Geoffrey Hodson in 1925 in a field of clover. He has chosen one of about two hundred fairies working on this field for the purpose of detailed description.

"The form is completely covered by a flowing auric garment; there is an under or inner garment of soft green of a texture almost like chiffon, through which the faintest hint of a rose-colored form is visible now and then, as changes occur in the direction and form of the flow of auric forces. Over this inner garment, and mingled with it, are bands of color of the clover flower, which, running through the aura, appear superimposed over the green; they take no permanent form, though they suggest lines flowing downwards, over the shoulders, which come together at the waist and then widen out again as they flow down the sides into the lower portions of the aura.

"Forces flow through her aura from a point corresponding to the solar plexus, which seems to be the vital part of her 'body'; it is golden yellow in color, and glows like a miniature sun; its radiations look like fine golden lines streaming throughout the whole aura; they part on either side of the neck and flow out to edge of the aura, faintly suggesting wings. There is another center in the head, of a silvery white color, from which, also, streams of force are radiating—chiefly into the air over the head; this represents the astro-mental activity, and is constantly changing in color and form.

"The head is that of a young girl, hair and eyebrows dark brown, face prettily rounded, color fresh and healthy looking; the hair is worn long, flows backwards and downwards from the forehead, and is lost in a stream of auric force; the feet are encased in green tight-fitting delicately modeled boots, the tops of which open out like the petals of a flower above the ankles, which appear to be encased in green stockings. The petals are of a slightly darker shade of green, and there is a touch of yellow about them somewhere, although its position is not constant. The green robe previously referred to is very full and loose, and,

being of extremely light texture, is in constant motion, as though continually played upon by a light wind. Occasionally the whole central form becomes clearly outlined. Her demeanor is light-hearted and playful . . . She is now making gestures of great beauty which follow each other with exceeding swiftness. . . . The effect of this has been to stimulate the activity of the solar plexus center to such a degree that all appearance of the garment previously described disappears, as also does all semblance of human form below the shoulders, leaving only the solar plexus and head centers with their radiations of streaming force. She has vitalised herself by these gestures, which she is constantly repeating . . . She is now making radii with both arms, thus forming . . . the diameters for a complete sphere. It is interesting to note that the hands and fingers are kept fully extended and that lines of force stream out from them for a distance of about eighteen inches, adding considerably to the beauty of the effect. By this time she has worked herself up into a condition of exaltation; she has constructed, by the movement of her arms and hands, a complete sphere around herself of about seven feet in height, in which there are two foci—one at the solar plexus and one at the head—. . . The face and arms are still discernible, but all other suggestion of human appearance has gone; there is simply a globe of outrushing force, the edge of which is quite clearly defined. . . . Contact with her consciousness, in its present condition, gives the feeling of most radiant happiness, of an intensity of pleasure quite beyond any normal human state. . . .

"She is now withdrawing from the form she has made, rising slowly above it to a higher level of the astral plane, fading out of it . . . until the consciousness, leaving the shining globe floating motionless in the air, slips away and apparently returns to the group-soul. The form still remains vivid, clear and radiant.

"There are globes similar to this in different parts of the field, and fairies like the one described, with variations in size, color of hair and complexion. Those that are actually working upon the clover sink down into it, merg-

ing within themselves an area of about eighteen inches to two feet. They remain in this state for a time, then spring up, hover awhile in the air, fly to another part of the field, and repeat the process. . . .

"One effect of their labors is to quicken the astral consciousness of that part of the vegetable group-soul which is incarnated in this field. It seems evident that when a plant has reached the stage of flowering, the ensouling consciousness is at its most active state; it is then very responsive to the stimulus provided by the members of the deva hierarchy. One can almost sense a kind of straining upwards

of the plant consciousness towards the fairy, in that area in which it is working, and there is certainly a quickening of the evolutionary processes."

By recognizing these workers of the deva kingdom and understanding their function in nature, we not only give them greater power for their work but also help to build a more conscious cooperation between their evolution and ours. Let us consciously include these workers in our everyday concept of nature to the mutual enrichment of their lives and ours, not to mention the advantage such recognition will bring to the productiveness of our gardens.

## Letters to R.

### XIV.

DEAR R.:

**T**HIS is to be the final letter of this series. We have talked about a number of Theosophical truths. But whatever we have been able to say has been only a hint of what Theosophy really is.

Everybody who learns about Theosophy has a privilege: whoever begins to learn this Ancient Wisdom can learn just as much of it or just as little of it as he likes. If he has a strong desire to add to his knowledge, then by all means he should study more and more, and honestly try to use in his own life whatever he learns. By doing this one becomes a Theosophist. It is my hope that *you* will want to learn more, and to live by what you learn and become such a real Theosophist, for a real Theosophist is in fact an assistant of the Masters. Though he may never see Them, still he receives the blessing of Their approval, and the glorious sunshine of Their regard is reflected into his life.

But if you would help Them, you must try to see everything in the way They see everything. You must earnestly try to realize the Unity of Life. If you try to think of people, of experiences, of yourself, of the whole world, in terms of that truth, then you will begin to see rightly, as They do.

There is a Theosophical mantram that might help you to do this. A mantram is a statement of ideas, a statement which produces a marked effect upon the mind of whoever speaks it or hears it. It is useful to people who wish to guide their minds in the direction of the ideas it expresses. Here is the mantram:

O Hidden Life, vibrant in every atom;  
O Hidden Light, shining in every creature;  
O Hidden Love, embracing all in oneness;  
May each who feels himself as one with Thee  
Know he is therefore one with every other.

"Hidden Life" means the one Life which we cannot see with our eyes, but which is nonetheless present in all things—even in the tiniest atoms, everywhere. Everything is alive, for it has that Life hidden in it.

The "Hidden Light" that shines in every creature is another way of thinking of the One Life. When we light a candle, we then can light any number of other candles from the first one without diminishing that flame, and all the flames are the same fire. The light they give is the same light. That is the way it is with Life: it all comes from one source and it is all the same. If we look at all creatures while we are thinking of this, the truth of their Unity seems to shine out of every one of them.

"Hidden Love" is still another way of thinking of the One Life. Because everything is, in reality, *One* thing, all parts of that one thing—all creatures—should feel the deep kindliness to one another and the sincere brotherliness that men call Love.

And now, with the very best of wishes to you, and the hope that you may spend many years of this life and future lives in the enjoyment of the Ancient Wisdom, I am

Lovingly,

Big Sister,

WILMA VERMILYEA

# The "One" Way to Peace of Mind

C. H. DIXON, M.D.

ONCE, when I was a little boy, I attended a large camp meeting in the "Piney Woods" of Maryland. One of the services was called an "Experience Meeting"; people would stand up and testify. Some of these people were "wicked sinners"; others were "converted." One long lean woman testified so many times and the list of her sins was so long that they had to "sing her down"—or she would have kept right on, maybe for days. I learned a lesson then; so I shall "testify" only once, and briefly.

By accepting a theory and *living* it, I received the blessing called Peace of Mind. I made an experiment on myself, just as you would try out a new diet—you live that way for a while, to learn what the diet can do for you. Here is the theory:

Each Cosmos, or system, in the universe is made out of Force-Substance, or body, of the Lord of that system. This Great Being *is* the system. "In Him we live, and move, and have our Being." "All is One, and One is all."

I assumed that if all is One, then any part of the all is One. Therefore humanity, a part, is one. People are all One, spiritually.

The second part of the theory is that the One is eternal; so any part is eternal.

As part of the One, it would be perfectly foolish for us, little ones, to try to be independent, or to do what is against the Will of the Big One. When some of our physical body cells get independent, look what happens. As body cells of the Big One, the wise thing to do is to discover just what the Big One wants us to do—each minute. "*Thy* Will be done,"—not mine.

Very soon after I started the experiment, Peace of Mind came, and with it came happiness and a feeling of relief. So I concluded that any theory that could give me such blessings is good enough to live by.

It is very difficult to write this greatest of thoughts in a few words. Volumes have been written about it. The oldest book on earth shows it symbolically. Yet much more difficult is it to even begin to understand this idea of Unity, because we live here within the maximum cosmic expression of diversity.

In writing this, my motive is to show a way, a proven way, to Peace of Mind. We can call it the "One" way.

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## Address at Sydney, 1924

C. W. LEADBEATER

THE number of those in her Society who knew Madame Blavatsky personally is rapidly diminishing. . . . Therefore it is perhaps important that we who are left should now and then . . . speak to you about her. . . . You must remember that Madame Blavatsky has taken another birth and although she is not working among her Society on the physical plane she still has a keen interest in it and often asks about it from those of us whom she meets astrally. Do not think of her merely as a tradition but as a living force. . . .

First of all she is our great teacher; the greatest books in our literature were unquestionably written by her. . . . but, great teacher though she was, what I should like to emphasize is rather the tremendous devotion in her character. She was not at all what you would call a

devout person in ordinary life. . . . but she was utterly devoted to her Master. He of Whom you read and sometimes speak as the Master Morya, a Rajput king in the earlier part of his life, until he threw up His kingdom and devoted Himself to occult development, was her Master; and her devotion to Him was something wonderful and very beautiful to see. . . . It was her very strongest characteristic, the way in which she responded instantly to Him. . . .

Her devotion to the Society, which was His Society, was wonderful. . . .

So I think we can learn from . . . our Founder the lesson of utter devotion to the work. . . . and to resolve in our humbler way to follow the example which she has set for us of utter and heroic devotion to the Masters and to the work for which They exist.

—*The Messenger*

# There Shall Never Be One Lost Good"

SIDNEY RANSOM

IS this well known affirmation borne out in present day experiences? Was Browning's optimism just exuberance, or is it a fact that no essential goodness can ever be lost?

One thinks of the homes, churches and precious monuments that have been bombed into dust. We grieve at what has happened to many homelands; yet such happenings cannot be the last word for those who have caught any glimpse of the inner processes working beneath the outer havoc and destruction. We easily see a beauty beyond the yearly losses and waste of our gardens, for the short cycle of a year tells us of a constantly recurring phenomenon of unfoldment; but when a period is more than a single year, more even than a single incarnation, it is not so easy to hold a pattern in sight . . .

If the conception of conservation is right, there is not even physical loss, however long the period. Change, yes; never-ceasing change. Were it possible to hold on tenaciously to some single type or shape, preventing its movement, holding up nature's processes—then, indeed, would there soon be a loss to us . . .

A few years ago the University library of Johannesburg was destroyed by fire, and very soon writers and thinkers in that "golden" city were calmly debating the question as to what actually had been lost. True, shelves and books were cinders now—but was any *knowledge* lost to the world? . . . was not Browning actually right, asked my friends in Johannesburg.

If nature has what has been called an "imperishable record," then all apparent losses are recoverable. But are they always worth recovering? Would we rather not be freed from yesterday's achievements, however fine, to seek where our pilgrimage now leads? . . . Humanity possesses all those arts, thoughts and ideals which pessimism would sometimes have us believe are lost . . . The disintegration of the material does not disintegrate the art. The artist whose medium of communication is air or ether is revealing something just as permanent as where the medium is wood or stone. The rate of disintegration of a created form bears little relation to its inner worth. War ac-

celerates a dissolution that was already in process.

Inventions which are essentially similar have been made over and over again down the ages, each new application meeting some special need . . . The date of any particular discovery can rarely be agreed upon. Some topical application may well be dated and may be called a "discovery" but it was only possible because the discoverer had put himself, consciously or otherwise, in tune with perhaps some unfinished work of another. It is conceivable, indeed, that he may have contacted his own toil of a previous cycle. "No one can read the history of astronomy," said Emerson, "without perceiving that Copernicus, Newton, Laplace are not new men, or a new kind of man, but that Thales, Anixamenes, Hipparchus, Empe-docles and others had anticipated them!"

In recognizing the fact of growth, we see that it is we ourselves who are progressing and unfolding, and are thus in possession of earlier gains. In terms of Eternity, all knowledge is but Recollection . . .

Of the ninety plays which Aeschylus is said to have written, the great majority have been lost, but it is quite credible that the "lost" plays have found many expressions since he wrote them. We may today be recollecting some of the ideas which Aeschylus had, and which he in his turn had recollected. This does not minimize the worth of a single individual; on the contrary, it shows that he is heir to a mightier heritage than we thought. We recollect the past, realize the present and anticipate the future, but in terms of the Eternal Pilgrimage these three are one . . .

. . . we have to go beyond physical time and space before we see that some of our "losses" are not losses at all . . . We would be right to call many happenings around us unjust, *if what we saw were the whole story* . . . In terms of losses, we must still repair, still hold on to the precious forms, preventing their destruction where we can, within the law, and yet be able to view their inevitable passing without regret . . .

—*The Pilgrim Way*, Winter 1943

# Theosophical Questions Answered

A. F. KNUDSEN

*Question: How can it be that all Karma is just? So much that happens to us is quite beyond our capacity to understand. How then is it a just tribulation?*

**Answer:** All that *is* is a bit of Karma. So it is for us to see what lesson we can learn from it. We can learn much from a very little if we look for the weak spots in our characters. We grow better only from what we do and experience. We can grow faster if we look for the background significance of the event we are going through. As all events teach us very necessary truths and qualities, we should take all that comes, cheerfully . . . for without cheerfulness we can learn but little, and so the lesson may necessarily be repeated.

*Question: You speak of Ralph Waldo Emerson as a genuine Theosophist; do you find it in his life and in his own words, or merely by implication?*

**Answer:** All that Emerson ever wrote is fully in harmony with the genius of Theosophy. He tells of the inner life in all his Essays—especially in that on Self-Reliance; on Friendship; on Freedom, and on Man.

For instance: "God offers to every mind its choice between truth and repose." . . . "He is great who is what he is from Nature." . . . "We are taught by great actions that the Universe is the property of every individual in it." . . . On "Culture" we get the sentence: "I see that sensible men and conscientious men all over the world are of one religion—the religion of well-doing and daring."

What again does he mean when he says: "Whoso would be a man must be a non-conformist"? What more proof of faith in mankind than: "The only way to have a friend is to be one."

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## No Barricaded Door

VALERIA BROWNE THORNTON

I am not strong nor wise enough to bear  
My happiness. Too vast to be confined  
By brain of flesh or puny, finite mind  
It bursts their bounds and permeates the air.

Nothing is ever lost! I need not clutch  
This moment, sigh for yesterday's return  
With deep nostalgia, nor even yearn  
That glad tomorrow waken to my touch.  
Future and past—both are the same to me,  
And those I love are mine eternally.

The ravenous beast of doubt which paced out-  
side  
My fortified thoughts, and waited for the kill,  
Is gone at last. The halls are bright and still.  
There is no door I dare not open wide.  
Beyond the ultimate reality  
Stand safety, beauty, immortality.

# The Work of the Besant Theosophical School

JOY MILLS

THE 1942-43 annual report of the Besant Theosophical School at Adyar is a challenging and provocative statement of the progress and ideals of a school dedicated to the vision of Dr. Annie Besant and the application of Theosophical principles to education. Inspiring when one realizes the handicaps under which staff and students worked during the past school year, the report is yet another evidence of the indomitable spirit of Theosophists.

Though the situation was indeed depressing when the school reopened on June 26, 1942, due to the proximity of the war and conditions at Madras, the Director, Rukmini Devi, determined to continue the work despite all difficulties, and with the aid of the teaching staff (many working under directions given by Dr. Maria Montessori and Signor Montessori) she guided the school through another successful year, with "the result that now . . . we can say how, in spite of all difficulties, we have been able to establish and stabilize our educational ideals far more than we had expected."

The work of the School has proceeded along a four fold scheme of education: physical, emotional, intellectual, and spiritual development. The education of the physical body has received emphasis of training in regular habits of daily life, in organized recreation, and in the maintenance of proper diet. The activities of Kalakshetra have contributed to this development. The first essential in the training of the emotions is the eradication of fear. Punishment of any kind is not allowed, and an atmosphere of friendliness is encouraged. "Training of the emotions is also given through artistic education and through the attunement of the personality to the spirit of beauty." In arts and crafts, the students excel, and the school has won many awards for work in this field.

A good deal of correlation has been attempted in linking the study of one subject with the study of others "so that the acquisition of knowledge becomes one correlative unity." Each student receives individual attention, thus providing for individual growth and development. Every class and grade has been equipped with its own teaching materials and library. Spiritual development is provided for by special programs and celebrations. "It has been our aim to educate each student in the light of his or her own faith, at the same time showing that all religions are of one Brotherhood . . ."

While the report states "we have by no means been able to realize to the full our aim and purpose in the conduct of the school," yet it is certain that "whatever we have been able to achieve convinces us that the right beginning has been made." "Students who have completed their courses in this school continue to prosper in their chosen walks of life. Those who have taken up university courses have been very successful in their college and in their university examinations."

But the needs of the School are still very great. "We need an endowment fund which will free us from the anxiety and necessity of making a year to year collection. Contributions from friends will be most gratefully welcome. We need our own grounds and buildings . . . We shall be grateful for books to add to our library, for articles of furniture, for scientific instruments and apparatus . . ." These things we here may aid in providing, and the Arundale Educational Fund has been organized by the Order of the Round Table in America to raise money to be sent to the Besant Theosophical School. It is evident from the report that the school is well worth the support of all Theosophists.

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We try to hold before us a vision of the world to which we hope our loved ones will return, a world in which, therefore, we may hope for peace; a world in which people of all faiths and races may live as brothers and welcome the presence of others on earth, believing that the Creator made us different but still equal in his sight; a world in which we shall seek together to eliminate want from the lives of human beings, so that, in truth, there will no longer be slaves on this earth.

—ELEANOR ROOSEVELT

# Are You a Theosophist?

DARRELL WARD

*The world exists for the education of each man . . .*

—RALPH WALDO EMERSON

**A**RE you a Theosophist? A *true* Theosophist has no time for any wasting of higher forces!

At the beginning of our great movement, Madame Blavatsky was given the charge of organizing a secret society, with the specific purpose of study, development, and the bringing together of certain ones to help carry out the Plan. This function may be compared to the first outpouring of WILL.

The organization was later made an open society for the general teaching and guidance of the world. This was the function of the second aspect, WISDOM. Great strides were taken in re-educating the world and introducing new thoughts. Present day results in religion, politics, science, engineering, music, art, etc., can be traced to original propulsion by Theosophy, by exposition of the "Divine Wisdom," and, most important, by *Theosophical practice*.

Now that we have manifested the WILL and WISDOM, what shall we do next? The third aspect, ACTIVITY, is the keynote. There is much to be done because mankind is at a further stage of development. All activity is more forceful, more far reaching, more effective—both for good and evil—than ever before. There are so many ways of helping; to be specific about one particular activity, let us consider becoming a good mixer. It is simple if you make proper use of your abilities, but can be most embarrassing if you misuse them. Embarrassing to you, and detrimental to the Society.

The lodge is a local channel through which higher forces flow out into the community. But each one of us is a tributary of that larger channel, either consciously or otherwise. And since we *are* individual channels, the thing to do is to direct the flow of the purest of forces toward the places which most need them: churches, civic organizations, fraternal orders of many types, private groups and circles of friends, social and political movements; and lastly but most important, our own business or occupation—homemakers included.

Let us reflect, for a moment, to see where we fit. Do we go to church on Sundays and walk in with pleasant anticipation of the part we can play in that all important function? Do we realize the wonderful devachanic state which may be brought about by the beautiful music and ceremony? Some sermons are modern marvels of higher truths, clothed in the language best suited for the masses.

Since Theosophy is all embracing, the same principle applies to other agencies as well. Liberal opportunities are opened within small groups of friends. And however much we may not like the fact, the very people with whom we would rather not associate are often the ones in greatest need of help.

An all important job which is assigned to each of us and which each can perform satisfactorily only in his specific place is Theosophical practice in the daily routine. Among business associates, Theosophical phrases or technical terms are often misunderstood; so paraphrase these into common expressions. A neat little time bomb, set to go off at just the right moment, can be backed up with the dynamic power of instrumental thought forms. And while loading these esoteric bombshells for "Universal Defense" our shop slogan will be "Brotherhood is dynamic—separateness is discord."

Like an army we gain strength in numbers. Also like an army, we must be well fed. We must have a fullness of *heart* first, and next, a fullness of *knowledge*. (The knowledge becomes *wisdom* when it is practically applied!)

Let us not feel we err in forgetting the personal self, the lower personality. As long as there is no selfish motive we may faithfully depend on uplifting forces to sweep us into higher realms.

Again quoting Emerson: . . . *it really signifies little what we do, whether we turn a grindstone, or run, or ride, or make fortunes, or govern the state.*

# Buried Treasure

## From Early Theosophical Magazines

*Clairvoyance and Mental Healing* ANNIE BESANT

IN order to understand clairvoyance we have to distinguish between its different stages . . . All the vibrations by which we see are comprised within narrow limits. Those which give us the sense of red and those which give us the sense of violet are the extremes of our vision.

The eyes of some human beings . . . are trained to such an extent that within the limits of that spectrum they can see a great many more colors than you and I can see. A Cashmerian weaver would take a group of wools that you and I would say are all the same color and he would divide them; sometimes a man will obtain twenty different shades of color where you and I see only one. We have not yet developed the power of physical sight to that fineness of vision . . . merely because by physical heredity our eyes have not been trained along that line. For hundreds of generations Cashmerian weavers have been trained to distinguish the minutest shades of color, and the wonderful softness that you get in Cashmere shawls, in Cashmere carpets and curtains, is simply due to the extraordinary eyesight of the Cashmerian weavers . . .

We do not all see the same, even in regard to minuteness of vision in connection with the violet rays that are the limit of our sight. Some people can see farther than others, and that only means that they can vibrate a little faster. Then you come to the ultra violet rays, which the normal eye, however highly developed, does not see, and the clairvoyant sees them. There is no break, there is no gap in this, the vision getting finer and finer. An ordinary clairvoyant of the poorest description will see the ultra violet rays, and it does not need very much to enable anyone to see those rays—just a little development of a center in the brain which responds to more delicate vibrations of the ether than our eyes are able to answer to.

So we may go on, grade after grade in clairvoyance, until we come to those who are able to see by those vibrations that are known as the X-rays . . . Anybody can do this if he is mesmerized.

So, in a vast number of experiments a person mesmerized has been made to diagnose a

disease . . . Sometimes clairvoyance is simply in the world of ether; sometimes it goes on to what we call the astral world. Then things may be seen at a distance, then friends may be communicated with hundreds and thousands of miles away. And most of you would be able to develop at least partial astral clairvoyance if you were in the habit of trying to bring your minds into harmony to communicate with someone at a distance. By doing that you would organize your astral vision and you might without very much difficulty see your distant friend . . . although thousands of miles might separate you from that friend. . .

This leads us on to the very interesting question of mental healing. The mental healer will tell you, practically, that he can heal a disease by thought . . . You can find plenty of mental healers who are able to heal at a distance. The mental healer, as a rule, simply asserts power of mind over matter—a true assertion. He will say "Mind is the controlling force . . . Make the thought pure and the body will be in health." By these means cures are often effected. *Let us further recognize that sometimes the very reverse is brought about from that which is desired; that sometimes a physical disease disappears and a more subtle disease makes its appearance; that sometimes a bodily suffering vanishes and a mental suffering takes its place; that in some cases while the physical disease has vanished, absolute mental injury has asserted itself and partial attacks of insanity have resulted.* [Italics ours.]

It is true that mind can cure disease. It is true that the action of the mind can either kill or cure and can either wound or heal. Science justifies that statement . . . All these mesmeric and hypnotic investigations have confirmed to the full the basis of mental healing.

Now there are two great principles in mental healing. This is where the Theosophical understanding of the underlying principle may perhaps help some of our friends who have been looking at the question partially rather than fundamentally.

*(To be concluded)*

# Excerpts from "The Secret Doctrine"

Compiled by May Kyle Willatsen

THE Primordial Atom (Anu) cannot be multiplied either in its pregenetic state, or its primogeneity; therefore it is called the "SUM TOTAL," of course, figuratively, as that "SUM TOTAL" is boundless. That which is the abyss of nothingness to the Physicist, who knows only the world of visible causes and effects, is the boundless Space of the Divine Plenum to the Occultist. Among many other objections to the doctrine of an endless evolution and involution (or reabsorption) of the Kosmos, a process which, according to the Brâhmanical and Esoteric Doctrine, is without beginning or end, the Occultist is told that it cannot be, since "by all the admissions of modern scientific philosophy, it is a necessity of Nature to run down." If the tendency of Nature "to run down" is to be considered so forcible an objection to Occult Cosmogony, how, we may ask, do your Positivists and Free-thinkers and Scientists account for the phalanx of active stellar systems around us? They had eternity to "run down" in; why, then, is not the Kosmos a huge inert mass? Even the moon is only hypothetically believed to be a dead planet, "run down," and Astronomy does not seem to be acquainted with many such dead planets. The query is unanswerable. But apart from this, it must be noted that the idea of the amount of "transformable energy" in our little system coming to an end, is based purely on the fallacious conception of a "white-hot, incandescent sun," perpetually radiating away its heat without compensation into space. To this we reply that nature runs down and disappears from the objective plane, only to re-emerge after a time of rest out of the subjective, and to re-ascend once more. Our Kosmos and Nature will run down only to re-appear on a more perfect plane after every PRALAYA. The MATTER of the Eastern philosophers is not the "matter" and Nature of the Western metaphysicians. For what is Matter? And above all, what is our scientific philosophy but that which was so justly and so politely defined by Kant as the "science of the *limits* to our

knowledge"? To what have the many attempts made by Science to bind, connect, and define all the phenomena of organic life, by mere physical and chemical manifestations, brought it? To speculation generally—mere soap-bubbles, that have burst one after the other before the men of Science were permitted to discover real facts. All this would have been avoided, and the progress of knowledge would have proceeded with gigantic strides, had only Science and its philosophy abstained from accepting hypotheses merely on the one-sided knowledge of *their* Matter.

Ignorant of any, even approximate, chronological data from which to start, in attempting to decide the age of our planet or the origin of the solar system, Astronomers, Geologists, and Physicists, with each new hypothesis, are drifting farther and farther away from the shores of fact into the fathomless depths of speculative ontology. The Law of Analogy in the plan of structure between the trans-solar systems and the solar planets, does not necessarily bear upon the finite conditions, to which every visible body is subject, in this our plane of being. In Occult Science, this Law of Analogy is the first and most important key to Cosmic physics; but it has to be studied in its minutest details, and "turned seven times" before one comes to understand it. Occult Philosophy is the only science that can teach it. How, then, can anyone hang the truth or the untruth of the Occultist's proposition, "the Kosmos is eternal in its unconditioned collectivity, and finite but in its conditioned manifestations," on this one-sided physical enunciation that "it is a necessity of Nature to run down?"

[Says T. Subba Row:

Evolution is commenced by the intellectual energy of the Logos, . . . not . . . merely on account of the potentialities locked up in Mulaprakriti . . . This Light of the Logos is the link . . . between objective matter and the subjective thought of *Ishvara* [or Logos]. It is called in several Buddhist Books *Fohat*. It is the one instrument with which the Logos works.]

—"The Secret Doctrine," Vol. I, (*Adyar Edition*), pp. 194, 204, 205, 206.

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Our greatest glory is not in never failing but in rising every time we fall.

—CONFUCIUS

# The Metaphysics of Theosophy

FREDERICK H. WERTH

## V. The Middle Ages and Renaissance

THEOSOPHICAL thought was revived by John Scotus Erigena (810-880) the first great philosopher of the Middle Ages. Of Scotch-Irish ancestry, he lived most of his life in France, and was reported to have an unusual knowledge of Greek and of the philosophy of Plato. Dean Inge speaks of Erigena as being unquestionably "one of the most remarkable figures of the Middle Ages . . . He is the father not only of Western Mysticism and Scholasticism but of rationalism as well."

Erigena proclaimed again the doctrine that man is a microcosm, that the various divisions of nature are all represented in his organization. He divided nature into four classes or four aspects of the cosmic process. Radhakrishnan states them thus:

The first deals with God as essence, the ultimate ground of the universe; the second with Divine ideas or First Causes; the third with the created world, and the last with God as the consummation of all things. God alone has true being. God is the beginning of all things and the end, for all things participate in His essence, subsist in and through Him, and are moved towards Him as their last end.

It is clear from this that Scotus taught the doctrine of the Logos: God created the universe, and all things in it partake of His essence, and finally all things return to Him again. God, for Scotus, is defined in terms of *essence*, which is clearly a revival of the Platonic doctrine. In another sense, however, he says that God cannot be defined for He is beyond definition; to define is to limit, and God is beyond limitation. The best reference to God, therefore, is in terms of *essence*. Out of God's essence, the whole of nature was created. To quote Radhakrishnan again:

This is the Word or Son of God in whom all things exist, so far as they have substantial existence. Creation is an external projection of the ideal order eternally present in God. All existence is theophany. The soul of man is the reflection of the divine.

In the Middle Ages, Scotus tried to revive interest in philosophy by reproclaiming the principles of the ancient Wisdom-tradition. His efforts bore little fruit at the time, and philosophical interest sank once again into oblivion until the Renaissance, when Giordano Bruno picked up the threads of the lost tradition.

The Renaissance, as the name implies, marks the general reawakening of interest in learning and the pushing of boundaries in the field of science. Society was gradually being weaned away from the old superstitions of the past to a more rational outlook on things. "The Renaissance," says Radhakrishnan, "gave back to Europe the free curiosity of the Greek mind, its eager search for first principles."

"What is most characteristic of the Renaissance period in philosophy," states A. K. Rogers, "may be found in *Giordano Bruno*." Bruno was an ardent admirer of nature and beauty, revolting against the prevailing asceticism. For him, all nature was alive; the universe was a great organism, permeated by the World-Soul. He was inspired by the Copernican theory, as can be seen by his remarks as quoted by Rogers:

Nothing is limited and restricted, and nothing is dead matter . . . It is not reasonable to believe that any part of the world is without a soul, life, sensation, and organic structure. From this infinite All, full of beauty and splendor, from the vast worlds which circle above us to the sparkling dust of stars beyond, the conclusion is drawn that there are an infinity of creatures, a vast multitude, which, each in its degree, mirrors forth the splendor, wisdom, and excellence of the divine beauty.

Each man is a point in which the fulness of the Godhead is reflected; it represents the whole; it is the microcosm which in miniature reflects the great macrocosm of the universe.

Here again is the microcosm-macrocosm theory of man and the universe, a theory supported by the Theosophic principles.

Bruno's statement that "nothing is dead matter" was later confirmed by the philosophy of Leibniz, who advanced the theory of *monads*. A monad is not solid substance but energy, or universal essence. Modern science is beginning to speak of the atom as energy which "digs holes in space," a phrase which expresses the Theosophical interpretation of the atom and monad. The reality of our physical universe, according to Leibniz, is explained in terms of these monads. The gap between matter and mind, or spirit and matter, is closed by the "principle of continuity." In other words, there are in reality no breaks in nature; there may be dif-

ferences in levels of existence, but there are no abrupt breaks. These different levels form a continuous series of monads from the lowest form of existence to the highest. This is analogous to the doctrine of emanation previously stated by Plotinus. And so again we note the

continuous thread of Theosophic conceptions running through the major philosophies of all time.

REFERENCES: *A Student's History of Philosophy*, A. K. Rogers; *Eastern Religions and Western Thought*, S. Radhakrishnan.



## Theosophy in the Field

**ANN ARBOR LODGE** on April 2 was host for the Michigan Federation. At that time Mr. James S. Perkins gave an interesting and illuminative lecture. Other lectures of the month were given by Mr. S. H. Wylie.

On May 13, Mrs. Fred Beidleman spoke on "Music and You." The two final lectures of the season were given by Dr. B. Jimenez.

**DETROIT LODGE** reports two splendid lectures given by Mr. Samuel H. Wylie: "Theosophy, A Personal Philosophy" and "Theosophy, A World Philosophy." Mr. William Davis presented "Where is My Dog?" a study in animal soul life. "Green Shoots," a study in intuition in children, was presented by Mrs. Muriel King.

**HERAKLES LODGE** (Chicago) completed its regular schedule with an open meeting on June 9, but the work will be carried on each Tuesday (June 13 to July 25) by Mrs. Martha R. Pellan who will conduct a free public lecture-discussion group on "The Use of Thought." Mrs. Iris White will collaborate with an occasional "chalk-talk."

**JOLIET LODGE** on the evening of May 11 held a beautiful and fitting session in dedication of its new headquarters. From Olcott were present five guests, including Mrs. Ann Werth, National Secretary, and Mr. James S. Perkins, National Vice-President.

**MILWAUKEE LODGE** reports well attended meetings and interesting discussions. Two very fine public lectures were given this spring, one by Miss Etha Snodgrass, the other by Miss Joy Mills.

### The Michigan Federation

Due to travel restriction, held its own version of the "Convention Everywhere" theme, each lodge in Michigan holding a meeting in its own lodge rooms, at 5:00 P.M., Sunday, June 11. The idea did not duplicate "Convention Everywhere" but arose simultaneously, the plans of Headquarters not then being broadcast.

### The Ohio Federation

Members from Ohio lodges gathered in Columbus to hold their annual Federation Convention. One important event was welcoming back into the Federation of two Lodges, Columbus and Indianapolis. This took place at the headquarters of Columbus Lodge, on May 27, Mrs. Jane Hoyt and Mrs. Sallie Weis giving appropriate greeting. Mrs. Jennie E. Bollenbacher responded for Columbus Lodge, Mrs. Avis Barrett for Indianapolis Lodge.

Evening, at the Rainbow Group Lodge room, brought a panel discussion on the topic "What of Post-war Planning in the T.S.?" In the lively discussion which followed the audience participated, a dominant note of unity being apparent amidst the diversity of ideas.

On Sunday morning the members convened for the business meeting, election of officers, and committee reports. Amended By-Laws provide an Executive Board to give each lodge a representative in the work.

Highlight of the Convention was the formation of a speakers' bureau, to provide talent for the coming season's work in Ohio lodges. The afternoon public lecture was given by Mrs. Sallie Weis, her subject "Harmonics of Cyclic Law" being illustrated by her own interesting pictures.

# Theosophical News and Notes

## Fifty Years Ago

In San Francisco, July, 1894, was published the first issue of "MERCURY, A Theosophical Journal for Children and Young People," edited by William John Walters, F. T. S., and bearing on the frontispiece this quotation:

"Point out the 'Way'—However dimly and lost among the host—as does the evening star to those who tread their path in darkness."

Thus began the monthly journal which in August, 1895, was to become, with suitable modification, the official magazine of The Theosophical Society in America.

We quote from the editorial of that initial copy:

"Many of you, no doubt, have heard the story of the man and his sons, and the bundle of sticks which the father used to illustrate the necessity of cooperation to accomplish any great end. He showed his sons how easy it was to break one stick in twain; but when several sticks were bound together it was found almost impossible to rend them. If we shall make a success of this little Magazine devoted to your interests—which shall spur us on to better and higher ideals—we must work in harmony; we must labor together; we must toil with one purpose. . . ."

## Are You Aware . . . ?

The Olcott Foundation entries had a closing date. But THE AMERICAN THEOSOPHIST has no closing date for worth-while articles breathing the Ancient Wisdom. Education, art, philosophy, science, religion, government—interpret these in the light of Theosophy. Type your manuscripts in duplicate, double-spaced. Address them to The Theosophical Society, care of the Editor.

## Derivations

As an answer to the criticism that Theosophy uses technical terms from Sanskrit and other ancient sources, it is proposed that in each issue of this magazine there be presented a few such words for which there is no English equivalent, setting forth their etymological significance. Often such an examination of a word will convey a good deal more of its real meaning than an attempted description in other terms. Watch, therefore, in future issues for "*derivations and meanings*."

## Days to Remember

"Convention" . . . . . July 2-9  
Asala . . . . . July 5  
Col. Olcott's Birthday . . . . . August 2  
Mme. Blavatsky's Birthday . . . August 12

## From a Member's Letter:

"Yesterday we had the most wonderful lodge meeting—the room we meet in just glows and we had a beautiful lesson from the second part of 'Introductory Course to Theosophy' and also a chapter on 'Meditation,' by Donna Sherry. You just can't imagine the strength and inspiration that all of us get from these meetings . . . this is such a glorious work. . . ."

## Right Attitude

An organization which devotes itself to international understanding, especially between East and West, sets forth the following program requiring neither time nor money:

- a. Maintain your belief in the right of peoples to be free.
- b. Express that belief publicly.
- c. Steadfastly refuse to act in any discriminatory way.
- d. Speak out wherever and whenever you see discrimination.
- e. Keep yourself free from race prejudice.
- f. Spread information toward the understanding of all races.
- g. Help, as you are able, all agencies working in this field.

## Mattie Louise Moore Directs

Mrs. Moore of Meridian, Mississippi, seems to be the mainspring behind The Philharmonic Music Club of her city, where she is known as a Theosophist. The Club recently gave a Sunday afternoon recital in the City Hall Auditorium, with Mrs. Moore directing. Those who attended Convention last year will remember Mrs. Moore's contribution to our music program.

## Olcott Sunday—May

Miss Joy Mills of Olcott, and a national lecturer of The Theosophical Society in America, presented at Headquarters in May her public lecture "The Universal Fellowship." With this scholarly presentation was brought to a close the Olcott Day lecture season.

### For Service Men

Despite paper shortages and a thinner magazine, *The Theosophist* thought so well of our leaflets for soldiers that a page and a half in the April number is devoted to comment and excerpts. The President quotes a commentator:

"They are pithy, poignant, pat. They are helpful, healthful, hopeful. They are for fliers, sailors, soldiers and stay-at-homers. They are thought-arousing, thought-producing and thought-inspiring."

He himself adds:

"These are cardlets issued by Theosophists in America, and I agree heartily that they are a very fine and unique contribution to the morale of the American fighters for the freedom of the world. Very hearty congratulations to all concerned."

With such high praise, are we doing as much as we can to see that these leaflets reach the hands of fighting men and women? There is still a large stock available free for distribution.

### By Service Men

Further "invisible armament" is being offered by our soldier-Theosophists, themselves. We quote a letter from one such Service-man, with the knowledge that many of our Service Roll make this excellent contribution to the cause of Theosophy:

Every few days several of us get together in a "hut" . . . and have a general discussion. . . Since we ramble from one topic to another and they are so varied, many different viewpoints on subjects have a broadening effect upon us. I usually turn the conversation to philosophy for a little while, and manage to add Theosophy—or, more correctly, weave it into the discussion.

Our Company as a whole is a depository for many prejudices against religions and races. If it is possible in the near future, I would like to get as many people as I know would really work at the problem of using every means to modify and finally change the "mass opinions." In the army an individual can influence a greater number with greater ease than he can as a civilian because the men are in closer contact more of the time.

### Service Roll

To the Service Roll has been added the following name: Ave Bruzzichesi, U. S. Army Nurse Corps.

### Among the Magazines

*The Shrine of Wisdom* (Spring 1944) quotes extracts from the "Divani Shamsi Tabriy" by Jalalu'd-din Rumi. Of this flowing music we repeat four lines:

Conceive the Soul as a fountain and these created things as rivers;

While the fountain flows, the rivers run from it.

Put grief out of your mind and keep quaffing this River-water;

Do not think of the water failing, for this Water is without end.

*Theosophy in New Zealand* (April-June 1944) contains an article which pleads for "the revitalization of our lodges through beauty." Here J. G. Montgomery states: "Happy indeed are those in our lodges who are creators of beauty" which "polarizes the field of our endeavor till it not only bodies forth the concept of the artist but renders the form crystal clear to the outshining rays of higher worlds . . . . We cannot all bring gifts of flowers . . . but we can all perfect some one gift or quality . . . . We can try to avoid ugliness in every form, in speech, gesture, emotion, thought, and become channels for the forces of integration, of wholeness, rather than for those of disintegration and separateness."

Writing in *Theosophy in Ireland* (January-March, 1944) Adelaide Gardner says: "Many of our teachings throw light on after-war problems . . . . But . . . the thought world must be rebuilt, just as the outer one needs reconstruction. In our movement we need to study even more deeply than before the root and fundamental teachings, and apply them to the world and to ourselves."

And in *The American Vegetarian*: "If all the flesh-eaters were obliged to prepare their own food from the slaughter house onward; if they had to kill the animal by a blow on the head with a sledge-hammer, or cut its throat while it gazes with mild-pleading eyes; if they had to rend its flesh asunder, remove the entrails, scoop up the blood and get all smeared over with it—how many or how few of them would continue to eat the flesh of animals?"

### Clara Codd Pension Fund

Those who remember Miss Clara Codd will be glad to know that at the suggestion of some members in South Africa, where Miss Codd has served for several years as General Secretary, a Pension Fund has been established for her and is being ably administered by the Society there. Our own Board of Directors authorized a contribution of \$240 for the calendar year 1944 and the first half year's installment has been paid.

Perhaps some of our lodges and members to whom Miss Codd was helpful during her stay in the United States will wish to make some contribution, which Headquarters will be glad to forward.

## National Library Accessions

Bates, E. S. (Editor)	<i>The Bible Designed to Be Read as Living Literature</i>
Boisen, Anton	<i>Exploration of the Inner World</i>
Crane, Oliver	<i>The Samaritan Chronicle</i>
Dawson, Miles	<i>The Ethical Religion of Zoroaster</i>
	<i>The Conduct of Life</i>
Dunne, J. W.	<i>The Serial Universe</i>
Gilman, Lawrence	<i>Wagner's Operas</i>
Gupta, Kedarnath Das	<i>The Essence of Religions</i>
Ouspensky, P. D.	<i>A New Model for the Universe</i>
Pryse, James M.	<i>The Sermon on the Mount</i>
Thompson, Robert	<i>Proofs of Life After Death</i>
Alexander, Rolf	<i>The Doctor Alone Can't Cure You</i>
Danby, Herbert	<i>The Mishnah</i>
Darmesteter, Arsene	<i>The Talmud</i>
Ginzberg, Louis	<i>The Legends of the Jews, 4 vols.</i>
Lopez, Vincent	<i>What's Ahead?</i>
Roseneau, William	<i>Seder Hagadah—Home Service for Passover Eve</i>
Waxman, Meyer	<i>Philosophy of Don Hasdai Crescas</i>
Ali, Maulana Muhammad	<i>The Religion of Islam</i>
Aiyar, Naryanasvami Ayyangar,	<i>Thirty Minor Upanishads</i>
T. R. Srinivasa	<i>The Yoga Upanishads</i>
Atreya, B. L.	<i>The Philosophy of the Yogavasishta</i>
Bennett, Allan	<i>The Religion of Burma</i>
Besant, Annie	<i>Jainism</i>
Colebrooke, Henry	<i>The Sankhya Karika</i>
Dvivedi, Manilal	<i>The Mandukyopanishad</i>
Ganganatha Jha	<i>The Yoga Darshana</i>
Gopalacharlu, S. E.	<i>An Introduction to the Mantra Sastra</i>
Griffith, Ralph T. H.	<i>The Hymns of the Atharva-Veda</i>
	<i>The Hymns of the Rigveda</i>
	<i>The Hymns of the Samaveda</i>
	<i>The Texts of the White Yajurveda</i>
Radhakrishnan, S.	<i>The Heart of Hindusthan</i>
Ramanujacharya, V. K.	<i>Introduction to the Bhagavad Gita</i>
Sastri, Mahadeya	<i>The Bhagavad Gita with the Commentary of Sankaracharya</i>

## What is Straight Theosophy?

It is said that there is probably a very great variety of opinion as to what is straight Theosophy and that a good deal of clarification of thinking on the subject could be accomplished by a presentation of the views of members. It is not likely, nor is it necessary, that complete agreement will be arrived at but modification of extreme views might be effected and a good deal of misunderstanding, if it exists, might disappear. We shall welcome member expression on the subject "What is Straight Theosophy?" in statements not exceeding 250 words.

## Please! PLEASE!! PLEASE!!!

It would be tremendously helpful if every lodge officer and member would read this paragraph and consider that it applies to himself. Headquarters asks that all correspondence having to do with the Society's affairs and business be sent in an envelope addressed to the SOCIETY—not to any individual staff member. The letters in the envelopes may bear the names of individuals whose attention is desired but the envelope should bear the Society's name only.

When this request is ignored mail follows staff members to their homes, on their vacation trips, to the hospital when they are sick, and from city to city on their lecture tours. Such mail has to be returned to Headquarters for attention. This causes delay and sometimes unhappiness. Ours is a reasonable and proper request that will get the promptest results from the right persons. NO PERSONAL NAMES on envelopes carrying Society correspondence—please. Checks too should be made payable to The Theosophical Society.

## Ready Now—Olcott Series 1943

"Democracy in the Scheme of Evolution" is the volume of proceedings of Convention and Summer School of last year, this being the general title of the fine series of five talks on reconstruction by Dr. Acuna. This volume, of 280 pages in attractive blue and gray format in the style of previous years and with large clear type, belongs in the library of every Theosophist. Its contents are uniquely topical but far-seeing. See the quotation from the foreword on back cover of this magazine.

Other contents are the inspiring addresses by Miss Marie Poutz that aroused such enthusiastic comment when they were given, Mr. Knudsen's "The Goal of Man," Forum discussion, the Service Series and many others.

Sold at approximate cost by The Theosophical Press at \$1.75.

## Thanks to James Nanson

Olcott enjoys with gratitude its Headquarters Building with so many of its rooms freshly painted and light, due to the generous efforts of our friend James Nanson, now at Ojai.

During the several months that "Jimmy" was with us, he worked unceasingly and well in behalf of Olcott. He earned new friends.

## Mailing Lists

Attention is called to By-law XII protecting our members from use of their names. Should we not feel a sense of similar trustship in respect of all names that are placed in our hands?

### The Road to Heaven

This little book by Mr. George H. Hall is now available in improved format and fabri-koid cover. The first edition brought approval to the author from many cities, indicating the breadth of distribution, and from Theosophists and non-Theosophists alike. A minister of one of the Christian Churches stated that he had read the book "with considerable spiritual profit" and added, "It will ultimately be freely and fully employed in my personal and professional quest for the truth." With brevity and simplicity the book sets forth under a dozen captions the author's musings based upon his experience and his search. Available through The Theosophical Press, Paper 50c, Fabrikoid \$1.00.

### International Report

Year by year Adyar has supplied and Headquarters has sent to each Lodge a copy of the summarized general report of the preceding year. A letter from the Recording Secretary states regarding the report for 1942 that the summary will not be printed on account of paper scarcity, and none will therefore be sent for Lodges. Any Lodge desiring to purchase the full report can do so by remitting to Adyar two rupees plus postage. The 1942 report to which this notice applies is very late on account of long delays in the mails carrying Section reports to Adyar.

### In India

A worker of The Society of Friends distributing milk in Indian famine areas writes the following:

"I have been trying to understand the causes of present distress. No one explanation can be valid, but when life is on a marginal basis in ordinary times, any one of many factors can put it under. The impact of the war is, I believe, the greatest factor. It has caused prices to rise, has made transportation difficult, has reduced the food supply by cutting off imports and increased the load on the diminished supply to feed refugees and war workers. When natural calamities are added the situation becomes tragic in the extreme."

The natural calamities referred to were the salt water floods of 1942 that caused failure of the 1943 crops. In other areas there have been later floods.

Headquarters has a fund to which contributions are solicited for native Indian relief.

### To-Those-Who-Mourn Club

Shipments of Booklets from May 16 to June 15—

California .....	125
Illinois .....	600
New Jersey .....	415
New York .....	110
Oklahoma .....	114
Pennsylvania .....	700
Washington .....	558
Wisconsin .....	300
4 states, less than 100 each.....	100

Total 3,022

1943 (Corresponding period) 1,191

*But experience (which in time to all must come) breeds Sympathy, and Sympathy Understanding, and Understanding Love; and Love leads Helpfulness by the hand, to open the gates of Power unlimited—even for that new race which now appears.*

—EDWARD CARPENTER

### New Members for May, 1944

During May, applications for Membership were received from the following Lodges: Berkeley, Besant (Boston), Besant (Cleveland), Besant (Hollywood), Buffalo, Columbus, Ft. Lauderdale, Genesee (Rochester), Georgia (Atlanta), Indianapolis, Joliet, Light-bringer (Washington), Miami, New York, Omaha, Pacific (San Francisco), St. Louis, St. Petersburg, Tulsa, and Washington.

Applications for National Membership were received from Berkeley and Spokane.

### Statistics

May 16 to June 15, 1944

<i>American Theosophical Fund</i>		
Previously reported .....	\$2,526.60	
To June 15 .....	767.49	\$3,294.09

<i>Building Fund</i>		
Previously reported .....	4,857.40	
To June 15 .....	376.00	5,233.40

<i>Europe Rehabilitation Fund</i>		
Previously reported .....	77.00	
To June 15 .....	655.00	732.00

### *Births*

To Mr. and Mrs. Oscar A. Leavitt, New Orleans Lodge, a daughter, Maxine, May 31, 1944.

### *Deaths*

Robert B. Murphy, Detroit Lodge, May, 1944.  
 Fred F. Theroux, National member, November, 1943.  
 Lt. Benjamin Hobbs, National member, May, 1944.  
 Mrs. Aurelia F. Chace, National member, January 12, 1944.  
 Mrs. Fannie F. Young, Annie Besant Lodge (San Diego) May 6, 1944.  
 Edward R. King, Fargo Lodge, May 18, 1944.  
 Miss Flora S. Gifford, Pasadena Lodge, recently.  
 Mrs. Kate Batzer, Glendive Lodge, June 3, 1944.

## Book Reviews

*ONE HUMANITY* by Howard E. Kershner, G. P. Putnam's Sons, New York \$1.25.

One cannot read this straight-forward plea for "our friends and allies in Europe" without being forced to think and feel deeply concerning the problem of children dying of starvation in Nazi occupied countries.

As Director of the American Friends Service Committee in Europe during 1939-1942, Dr. Kershner knows at first hand the condition of the starving humanity of the occupied countries and knows too how to help them most wisely. In 1942 Dr. Kershner came to America and then later went to England to plead and work for permission for food to be sent to Nazi occupied countries. He explains with fine care and fairness the official attitude of the Americans and British in making their decision not to send food to Europe. With the directness characteristic of his whole presentation, he lists their arguments with his answers, answers that are strong because they are drawn from his experience of the situation.

Many photographs, letters, and drawings are reproduced to back Dr. Kershner's belief that these children can be fed without aiding the enemy, that in fact they must be fed not only for humanitarian reasons, but because the winning of the peace may largely depend upon what we do to save these starving friends and brothers.

C. T.

*HERE COMES SOMEBODY* by Ben Hur Lampman; Metropolitan Press, Portland, Oregon; \$2.50.

A delightful account of the remarkable adventures of Mary "Lisbeth," equally fascinating to the young and the young in spirit, full of sweet, homely philosophy, as well as the unusual. It tells how Lisbeth, who lives Back of Beyond, goes to bring home her uncle's cow, but meets her future in the form of Jumbles, a tousle-headed, country lad. Together they go traveling, across the Mountains of the Moon, through the City of Cockaigne "where everything is made of sweetmeats and where it never rains," on down the highway to the Field of Little-Small Children, to the river where they meet the "immortal presence of the Dark Woman."

After losing her companion, Lisbeth is led by Monster to the Cave of Books, where she meets the Blessed Damozel, who helps her find

Jumbles, entranced in the "Room of Books That are Yet to be Born." They continue Beyond the Pool of Tears, till finally the Dark Woman cautions Jumbles that "there are crates to stencil back in Pleasant Acres," and tells Lisbeth, "it is time you are finding Old Susie, the cow, somewhere near Horsefoot." She says to them both: "I would charge you, children, to be often with me . . . think of me as a presence that shall not be taken away." So Lisbeth returns with a vision which materializes "at noonday in June, with bread baking, at Back of Beyond."

The most charming and fanciful story since *Through the Looking Glass*, beside which *Here Comes Somebody* should take its place as a classic.

—M. P.

*REINCARNATION AND KARMA*, by L. Stanley Jast, M.A., Bernard Ackerman, Inc., \$2.50.

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