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# THE AMERICAN THEOSOPHIST

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*Official Organ of THE THEOSOPHICAL SOCIETY in America*

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AUGUST ★ 1944

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*Under the Auspices of THE THEOSOPHICAL SOCIETY ADYAR*

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# INVOCATION

*of a*

# PHYSICIAN

- ★ ★ And so, let me be a good physician, else I desecrate the physician which dwells potentially within each particle of humanity; for as I lift or fall in the purpose of the True Physician dwelling in me, so lift or fall, however imperceptibly, the tides which are physicianship throughout the universe.
- ★ ★ And let me not be so surfeited with knowledge that I cannot preserve always my contact with Divine Wisdom, for insofar as I allow myself to be encrusted with rules will I become also deaf to the voice of the Infinite when It speaks to me. Let me recognize knowledge and wisdom for what they are, living *with* the one that I may live *for* the other.
- ★ ★ And let me heal not only the bodies of those who seek my help but their minds and hearts as well; for how often are the wounds of the flesh the wounds of the spirit also! and the starvation of the physical also the starvation of the soul! Let me gather all of humanity into my arms, healing them not alone by prescription but by understanding, faith and love, and by awakening within them the awareness of their own ability to heal themselves.
- ★ ★ And, finally, by my well-ordered living, my controlled thought and my poised spirit so fully express the One Physician that it will be His instead of my hand that soothes the brow and ministers to pain, anointing, guiding the knife, opening or closing the eyes of a life. For only as I become an adequate instrument through which He can speak will I truly heal . . . .

*(This invocation, dedicated to Dr. Katherine M. Whitten, was written by Beatrice Fenner, poet and composer—born blind, but not in spirit.)*



# THE AMERICAN THEOSOPHIST

OFFICIAL ORGAN OF  
THE THEOSOPHICAL SOCIETY IN AMERICA

Vol. XXXII

AUGUST, 1944

No. 8

## Freedom Won!

SIDNEY A. COOK

THE fiscal year closed on June 30 with the bonds all paid! As the end of the year approached, the interest of the members began to find expression in our mail and the total towards the payment of the bonds accumulated so that the goal seemed definitely possible of achievement; there was a gradually mounting thrill, a hope and then, expectancy. At last came the moment when we could be almost sure, and your National Treasurer felt it safe to advise those two generous members who had promised to pay the last \$1,550 that their checks would be needed and that they should be in by June 30. The checks came in time, and still more contributions in money and in bonds from members all over the Section. All bond holders were advised that their bonds would be paid on June 30, and on that date checks were written for payment in full.

June 30 was a thrilling day! After many years not a bond, not a penny of debt remained. In those last few weeks contributions from many members, including some of the most generous proportions, saved the Society that last \$1,550. Our general fund for the year had to provide for bond payments much less than had been required in many years past. Think of it: FREEDOM FROM DEBT after eighteen years of striving—a magnificent achievement by the members that through their efforts and devotion and their sacrifice the goal has at last been reached. When the accounts for the year are published, that long standing item "Gold Bonds" will be missing from the Balance Sheet. Thousands of members have been generous according to their ability; some have contributed many times, magnificent in their repeated donations so eager were they to see us free of debt. And now their desire has been achieved. Not only have contributors of large and small amounts all been splendid—

for all have counted toward attainment of the goal—but many bond holders have also been generous. Holding 6% bonds they changed them to 5%, and then to 4%, as the market for money and investment changed. Patiently they renewed their bonds, time and time again, accepting new maturities for bonds immediately falling due.

In many ways so many have been helpful. For all of these there is a sense of gratitude, and congratulations also for an achievement so extraordinary. I feel that I should send to everyone a personal note of appreciation, but through the years there have been so many that I must be content to convey through these pages a sense of deep gratitude. All have played a part in something very big.

What of the future, now that the past is cleared? How shall it be used, this newly attained freedom—this release, this acquittance, this relief? What new effort can we give to the great purpose of the Society? What new methods or ideas can be discovered or adapted to that great purpose? How can we attune our work still more to the world needs? This is the first question that comes to my mind—means of strengthening our work and making it more effective.

I think of youth, and then of age. The School of Tomorrow returns to my mind as a project looking to the future. And for age I think again of those tireless workers of the past to whom so much is owed and for whom we should feel obligation to provide a Home for their comfort in their years of retirement. I think of these two projects, for youth and for age, as integral parts of the same community life, part and parcel of the Society's central activity. That activity is incomplete unless youth and education are associated with it. After long Theosophical work the aged should

not be retired to isolation but to a continuing touch with the developing future.

And not education for youth alone. We should now be thinking of classes and worker training and Theosophical seminars of several weeks duration several times each year. Such thinking and planning and provision of facilities and personnel might tie in genuine research and student correspondence work.

Olcott is now free and so we may turn our thought to these three projects:

The strengthening of our great purpose and the methods of our work.

Education for youth in a Theosophical Community.

A Home for retiring workers, still closely associated with the active working center where they can watch with

continuing interest the building of the future.

Facilities for all of these are within our grasp if we will. Olcott is free. Our grounds have been gradually extended until we have nearly forty acres acquired for these developments. All our facilities are for use and among them we should count our credit, strengthened as it is through our proven ability to pay our debts. To incur debt and not to pay or to lose interest in paying is confining and restricting, but the wise use of credit and its sound administration is a facility not to be neglected. Let us not rush into debt, neither let us be afraid to use all our facilities when plans are wisely made.

Freedom is ours—freedom to dream, to build the future, to develop our work, our youth, and the happiness of our retiring workers!

## Sanctuary

IRMA SPOHRLE

**E**VEN as man, communing with his higher self in beautiful language—rising higher and higher upon the wings of thought and emotion—finally reaches a point where he touches the absolute silence, so does all nature pray. It is thus that we kiss the robe of the infinite. Bathed in beauty and light we return to the world, refreshed and strengthened to renew the battle of life.

Even the little things pray. If you would like to hear them, you need only go alone to the woods on a hot summer afternoon. As you enter the deep coolness where trees like hands of a great benevolence outstretch to bless, you will walk reverently as though you entered a great cathedral. Yes, there will be music, for the wood is vibrant with life and sound; you will feel it as well as hear it.

But I beg of you, tread gently so as not to disturb the small things, for nature reveals no secrets to the violent.

As you sit beneath a friendly tree, perhaps with a brook at your feet, strive not to think, neither strive to silence thought. Adopt an attitude of listening and waiting. The buzz and hum of sound will alternately diminish and increase. If nothing happens, do not lose patience but return again and again; it is worth the effort. Sooner or later you will be rewarded. But you must be ready, for the moment will come without warning, may pass unnoticed.

You begin to be permeated with the life about you. You breathe in rhythm with it. Suddenly you hold your breath suspended, for all sound has simultaneously ceased in the woods. It is as though all life were suspended, all activity; no living thing seems to breathe. You dare not breathe, yourself, for fear that you may disturb the hallowed silence.

The silence will last but a few seconds, but in those few seconds you will have tasted the infinite. Even as the silence came, so will activity be resumed, simultaneously. You will marvel at this. How do they know, the creatures? It is as though a great musician were directing a grand chorus; by simply raising his baton, he commanded silence; then, swinging it again, he brings the chorus into action. An unseen hand moves here.

And now, after you wait long enough, you will be bathed in the sun's golden afterglow. You will leave the temple reluctantly, as the twilight deepens. You will walk softly, for the silence has entered your soul. You do not wish to break the spell. Truly an unforgettable experience, to be cherished in the heart always. The memory of it will strengthen amid days of turmoil and confusion. Its glory will follow you.

Yes, all nature prays, even the little things.

—*The Cincinnati Theosophist*, Autumn 1943



# Modern Materialism

GEOFFREY HODSON

ONE of the most perplexing questions before mankind today is: *Why is not mankind happy and prosperous on an earth that can supply prodigal abundance of everything he needs for a full life, and everything for recreational, cultural and mental happiness and expansion?*

The answer apparently is: *Because Science has advanced man's power far in advance of his wisdom and moral development.*

Twentieth century man, despite the efforts of numbers of idealists, reformers, crusaders, is held down, chained down, bogged down, by an enormous preponderance of material power, material things, material cravings, and imagined material needs. The vast material and financial body of modern civilization lacks an adequate soul, a moral idealistic mind, and an active spirit. It is all ballast and no real cargo. It sails marvellously and swiftly under and on the sea and flies like a bird in the air above; but it has no enduring port, no harbour of beauty, spirituality and peace, to which it should be journeying. Therefore it arrives nowhere so far as true cultural, intellectual and spiritual progress is concerned.

What is the great lack? The answer is so revolutionary, so diametrically opposed to the prevalent spirit of the time (with notable exceptions) that one almost hesitates to pronounce it. The great lack, the great absence, is of readiness to give freely of one's best without counting the reward. This absence arises from failure by humanity to realize one basic spiritual law. Expressed in three words that law is: GIVE, TO LIVE. Always using common sense to govern the degree or extent of self-giving, its direction and nature, anyone who freely gives of his best will win a reward far greater than any which the material world will provide. Self-giving alone brings happiness, inner contentment, free conscience, and the comradeship of all truly great men and women.

For kings, presidents, and prime ministers, throughout all government positions, through all professions and trades and other human activities, true success depends upon selfless giving of one's best. This is the secret of happiness, which mankind will one day be obliged to learn and acknowledge.

Granted, this spiritual attitude is not easy to adopt and to maintain in the face of a grossly materialistic civilization and a grossly greedy humanity; but it is the only way to peace. We must accept this truth sooner or later, and above all must we hand on to our children knowledge of this law.

Humanity needs to experience an overmastering inner pressure to serve, to assist in producing the physical and cultural well being and the intellectual and spiritual progress of all men. The supremely worthy objective for all human effort is world progress, world prosperity, world happiness. These blessings are attainable only by obedience to the law of "GIVE, TO LIVE."

How can the child perceive this shining peak of human attainment when from birth to death it is surrounded by commercialized adult humanity, absorbed with self-advertising, with gaining possessions and living self-centered lives? The child is brought up and trained amidst all this, receives an education which is eighty percent materialistic, in which true religion has only a minute part. The scholar is taught to memorize facts and ideas in order that, by repeating them correctly at examinations, he will win educational rewards, defeat his fellow pupils, shine over them, and then sell to the highest bidder the whole result of education in the market place.

All this, I submit, is a crime against the child; it is therefore a crime against adults, against humanity as a whole. This situation is, I am forced to conclude, the greatest single cause of the unhappiness of man amidst a plethora of this world's goods. Modern youth cannot be blamed for such lack of responsibility and pleasure-seeking as it may display. For youth has little chance under present conditions. In adolescence, youth inevitably grows up like its surroundings and its fellowmen, is irresistibly moulded by them into a self-centered acquisitive animal, bereft of spirituality and culture.

If it here be asked why religion does not attract and save modern man from himself, one answer presents itself: because orthodox religion demands blind faith in the face of incredibility of dogma, and offers the stone of

(Concluded on page 179)



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I do not think our country will be impractical in its helpfulness abroad. Whatever we do beyond the relief of real distress will return to us many fold. If the living standards of China and India and many European countries could be raised so that they could be our customers, we would have tremendous prosperity in this country, and similarly with all other countries. The prosperity comes from improving the condition of peoples and every nation is now stirred to a realization of its needs and opportunities. I am not much concerned that the world will go "broke" so long as men and nations labor to help one another.

—S. A. C.

## Experience as Theosophy Interprets It

Experience is common to all people although in differing degree. Life seems to touch some very lightly while to others it is full and eventful; for some it is drab and tiresome, others in similar circumstances find happiness and inter-

est. Some enter into the new and untried with zest, inviting life to the utmost. Others faced with something new, even though it be opportunity, approach it fearfully.

How complicated and incomprehensible it all seems until Theosophy enters in with lucid explanation. Then we know that men differ in soul age and growth; they are varied in temperament because basically they are each but a spark from the Logoic fire showing forth but one color of the prismatic light of nature, and that as yet imperfectly. Their environments are self-created and they are planted by their past where needed qualities may be grown, needed lessons learned.

All this Theosophy explains, throwing its clarifying light upon the jumble of men's lives and diverse natures. But to the Theosophist there is given not only light on a problem but splendid opportunity. For as men understand their limitations of temperament or of environment they may the better overcome them. Experience is that which is learned out of trial and there is really no experience in the true sense unless there is learning. Therefore, to the Theosophist, experience, whether thrust upon him or eagerly sought, is opportunity—to be joyfully accepted and to be made use of for purposes of growth.

An eventful life is not necessarily a full life. Events may touch us ruthlessly and leave us consciously learning little from them. They may be insignificant in themselves yet be full of meaning. The value of experience lies in our thoughtfulness about it, our reactions to it, what is learned, how it is made to count toward development for a future temperament or environment superior to the present one. Only the Theosophist can take that view and, because of his knowledge of the certainty of progress, make each experience count to speed him on his way.

Experience thought through, accepted joyfully, fully assimilated, is progress. Theosophy explains why experiences come. The Theosophist makes them count. No greater blessing can be ours in individual living than an understanding of Theosophy; nothing greater can happen to the world than its eventual acceptance of its Truths.

No man has come to true greatness who has not felt in some degree that his life belongs to the race.

—PHILLIPS BROOKS



# "Convention (1944) Everywhere"

SIDNEY A. COOK

CONVENTION went out into the Section and the Section everywhere welcomed it.

From the very beginning our response to the Government's appeal that we avoid convention travel was one of those things that *felt* right. Reason said that ours would be a small convention, not many members would travel long distances; many other organizations would hold conventions, so ours would make little difference to the country's transportation problem. But no such reasoning could offset the feeling that we should recognize the war need and set an honorable example. The Board of Directors unanimously felt this *rightness* and the whole Section was in accord. Not a single complaint was voiced. Theosophists are reasonable patriots.

The response was in fact magnificent. Before the first meeting, almost half of the lodges had written of their intention to share fully in "Convention" while it was in progress at Olcott. In accordance with the practice of olden days, many sent greetings, all of which were mentioned by name and thus acknowledged. Mr. Jinarajadasa sent "affectionate greetings" and words of good will were anticipated and spoken in the name of the President and Mrs. Arundale.

We shall yet hear from many more lodges. Some have already reported; very many have expressed utmost enjoyment. In hundreds of cases members knew themselves to be part of a Section-wide unity never previously realized. It brought a sense of "togetherness" and mutual opportunity.

Numerous have been the requests that "Convention Everywhere" be continued—even when the removal of war restrictions permits resumption of normal Convention at Olcott. Some members were so joyed at meeting in lodge and at the same time being in "Convention" that they expressed their gratitude for the opportunity by appending all their signatures to the Lodge's greeting. In some instances the telegraph company refused telegrams of greeting; such messages followed by mail. So we knew that members everywhere were turning their thoughts to Olcott—just as we at Olcott were thinking of all our fellow-members.

Some lodges passed resolutions of appreciation to the administrative officers and the Headquarters staff, quite as usually happens; and

these many messages warmed the hearts of the little group who met at Olcott, as Olcott Lodge joined with all lodges throughout the Section during "Convention" days. One lodge sending greetings to Headquarters added that it would have liked to send greetings to every other lodge, in fact really did so, silently, as part of its program.

Members in many places felt and spoke of "the real inner feeling of unity". . . "It truly was Convention, not just another lodge meeting". . . "Those who remembered past Conventions felt the link and recognized its blessing."

Many were the expressions of appreciation that the program had been arranged and offered to the lodges in its condensed form and varied nature. Some lodges used the full program; in others selections were made and discussion introduced. Those who prepared the addresses are grateful to those by whom they were given in the lodges. That all may be included, to every member, recently, has been mailed a copy of the Convention program, as souvenir of this great experiment.

At Headquarters, Olcott Lodge and Wheaton Lodge met together, and two or three guests joined in, for Olcott always has guests. We had a little advantage in that three of our speakers (Miss Mills, Mr. Perkins, and Mr. Cook) were reading their own original contributions; otherwise the program was followed as in all other lodges.

On the Wednesday evening of Asala, after brief intermission, there took place a beautiful program of remembrance, planned by Miss Bertha Williams. Members of Olcott Lodge, dressed in white and seated on cushions in a circle on the floor, sat symbolically at the feet of the Lord Buddha, Whose presence was invoked by a large mystical painting, framed in gold and with aura of candlelight. The members recited in turn brief descriptive passages of the Festival of Asala, and gave readings from that timeless message of the Buddha on "The Four Noble Truths" and "The Noble Eightfold Path." In the midst of the feeling of the oneness of "Convention Everywhere" there came the sense of a greater unity still.

When the closing came on the second Sunday, it had been a week very truly Convention. Members had gathered in the halls after meet-



ings were over, in the old sense of comradeship. Absent ones were missed and mentioned, brought to us in thought. Tea was served on the terrace in picnic style, and a feeling of

the gay and festive former Convention times came strongly in to us.

We really had been at "Convention"—at Olcott and everywhere.

## Fiftieth Anniversary of Los Angeles Lodge

EUGENE J. WIX

THE fiftieth anniversary of Los Angeles Lodge has come and gone but memories of the happy occasion linger.

The Lodge was organized on June 8, 1894, and its fiftieth anniversary was joyously celebrated by its present members on Saturday, June 10, 1944. The occasion was a banquet for members and friends; approximately fifty were in attendance.

In addition to the members of Los Angeles Lodge, there were representatives from Alhambra, Glendale, Long Beach, Ventura and Freedom Lodges, and several members from Santa Monica. Specially invited guests were Mr. and Mrs. H. F. Harrison, Jr. of Glendale, Bishop Charles Hampton and Mrs. Hampton, and Mr. and Mrs. Byron Casselberry of Hollywood. Dr. David A. Berg, President of Los Angeles Lodge, as Master of Ceremonies, opened the festivities with appropriate words of welcome. As the banquet progressed, sincere and friendly greetings appropriate to the occasion were brought by a number of those present, including Mr. Herbert F. Harrison, Jr., President of Glendale Lodge and Vice President of the Southern California Federation, Bishop Charles Hampton, and Byron Casselberry. Greetings were also brought from the lodges represented, and Mrs. Grace B. Shissler brought greetings from Theosophists in Santa Monica.

The banquet tables were most significantly arranged so as to form a huge "V" for Victory. Dr. Berg stated that the tables were similarly arranged when the Lodge gave a banquet for approximately fifty service men in cooperation with the U. S. O. effort. He called attention to the fact that on this occasion it also signified a great victory for Los Angeles Lodge, in completing fifty years of Theosophical service.

The tables were appropriately decorated in red, white and blue. Directly in front of the

Master of Ceremonies stood the large birthday cake. On its top was the seal of the Society and around it were fifty birthday candles. It was a beautiful creation and a joy to the hearts of all artists present. (However, despite the groans and moans of artistic temperament, it went the way of all birthday cakes when ice cream was served!)

Music was furnished throughout the evening. The last number rendered was a special arrangement of Indian Love Call. This was followed by a few moments of meditation, led by Bishop Charles Hampton.

The whole evening was a happy one and left the impression that Los Angeles Lodge, by the unselfish devotion and sacrifice of its members through fifty years of Theosophical service, had at last attained a goal toward which all of us should be striving. Here seemed proof, indeed, of Dr. Besant's statement that the Law of Sacrifice is the Law of Life, for surely it has been the self-sacrifice of the members that has kept this lodge alive and serving throughout these many years. When any lodge completes fifty years of service we well may ask ourselves this question: "What are the qualities of its members, that made this possible?" Without attempting to enumerate all, we may be assured that faith, courage, devotion, steadfastness, unselfishness, self-sacrifice, tolerance, and loyalty to the ideal served, must be among those listed.

Los Angeles Lodge has completed fifty years of splendid service to Theosophy! Judging from the spirit manifested at the anniversary party, the present membership of the Lodge has firmly resolved that this occasion should not only mark the completion of fifty years of service but the commencement of another fifty years of service, service even more splendid. Let us look forward with them to the attainment of that goal.



# Key to the Problem

MILLEN COOKE

**B**Y far the most challenging article in any recent edition of *THE AMERICAN THEOSOPHIST* is "Chemistry or Karma," in which our National President clearly sets forth his opinions upon certain proposed reorientations in the literature, lines of work and attitudes of The Theosophical Society. One finds here the sincere expression of a serious and disciplined mind upon a problem which if not approached from some point of view in which we all concur may result in much dissention, much division of well meant activity.

The present is no time for any such scattering of our energies. We must unite our endeavors, "concentrate our interests," and we must do it intelligently. We must make use of our knowledge and draw upon our philosophy to the very limit of our combined ability.

Now, how is it suggested to engage in this concentration of effort? First, let us define our terms. One need not know a single word of another man's language to destroy with him any objective thing, but we must be able to communicate with one another if we would build or create together.

The Theosophical Society is an objective thing. It could be destroyed utterly without destroying one erg of the energy that built it. A law which applies from the highest plane to the lowest says energy can be converted but not destroyed. It is a principle of chemistry as it is a principle of Karma. The essential Theosophy would survive our destruction as a Society; and if we make no definite effort to understand each other's language, that destruction may threaten.

Words do not convey ideas. They simply stimulate ideas already present, connect them with other ideas, or call in from the idea-world another thought. Because we speak a language called English we conclude that we will be understood by any other English-speaking person. We may be wrong. Therefore when we discuss the welfare, work, or constitution of The Theosophical Society, let us define our terms. By this simple precaution we will strike at the root of misunderstanding, and its immediate progenitor: loose statement.

To that end would it not be wise to begin the work of compiling a Theosophical Dictionary, a glossary of terms as carefully defined

and as illuminating to Theosophy as the Oxford Dictionary to the English language? If such a book exists, it has not come to my notice, in any form adequate to the existing need. Many members might cooperate in such a nation-wide effort toward a single constructive end; one step toward a better understanding of Theosophy, both by those engaged in the compilation and those who would inherit the result. It could be in the nature of a "little heaven" of togetherness.

In the meantime let us go on carefully defining our terms. Language is the most complete manifestation of the vast world in which our minds move, since through language man can express both his concrete and his abstract ideas. Our foundations of mutual understanding cannot be better laid than here, in precision of speech. If we say "science," let us know exactly what we mean by the term, and let us ensure that the brother to whom we speak will also know what we mean.

Let us make an instance of this word "science." We discover, first of all, that science is "systematic and formulated knowledge, moral, political, natural—etc." So far Science and Theosophy are fundamentally at little or no variance. But if we investigate further, we learn that a natural or physical science is "one dealing with material phenomena and based mainly on observation and induction: as chemistry, biology, etc." Now we have a difference, baffling to the natural scientist, illuminating to the Theosophist. We see at once the tremendous advantage on the side of Theosophy. It recognizes, observes, experiments with far more than material phenomena observable by the five senses aided by whatever mechanical extensions of these senses man may have devised. The world of the Theosophist is infinitely larger and his point of view broader than that of the natural scientist.

The reason that "thousands of scientific students from our colleges" are not "crowding the portals of The Theosophical Society" becomes quite clear: they are but dabbling in the shallows of that immeasurable ocean of divine science, Theosophy. They are approaching knowledge in darkness. Like blind men they are approaching the world with limited and imperfect senses. They work from externals and deliberately limit themselves to the per-



ceptions and judgments of senses whose sole function is to respond to the external only.

Our marvellous godmother, H. P. B., has said in *The Secret Doctrine*, "... there was but one science at the dawn of mankind and it was entirely divine." Theosophists still possess that divine science, and that possession still carries with it the deep obligation of dissemination.

The problem, as our National President so clearly states, is not to give the world more of the sort of blind and groping science it has but to show scientists and students, who for years have been subjected to the powerful propaganda of the modern scientific world, their next step—a development of their thought and an expansion of their knowledge. Physical science has pushed the observation of external phenomena to the very doors of occult knowledge. It will no doubt go further. Already it has been shown how the fields of occult and physical sciences overlap. Can the mother of sciences afford to turn her back? Physical science is asking questions through the lips of many young and eager persons. Is The Theosophical Society to say shortly: "That is science; go ask your college professor for an explanation"? Will she turn them away to be guided by the blind and the groping, when all the while the true answers, the illuminating truths, are a part of her own and their own existence, lacking only the effort of explanation to open up the real splendors of the universe to hundreds of ready and capable young minds? If she does, she is playing directly into the hands of those who foster destructive and materialistic propaganda.

The duty of The Theosophical Society is clearly not "to give the world more science" of the external sort but to vitalize the body of collected knowledge that has been built up: to ensoul science with divine science, as the reincarnating ego ensouls the child-body built by the elementals in the darkness of the mother's womb. A scientific book written from a mind well versed in Theosophical knowledge might well be a wonderful and enlightening document. The difference in quality of such a work from that of any ordinary school text would be so apparent as to obviate any discussion of its merits, which would be manifold and self-evident.

However, important as may be all this issue of Science versus Theosophy, it is not the crux of the problem facing Theosophists today. The actual problem appears to be one of essential *attitude*. If we ask a definition of Theosophy

from each of several dozen Theosophists, we shall probably receive highly individual replies. But if we examine those replies, we shall find them to fall into fairly recognizable groups, according to certain qualities which they express. In our Society there is not just one kind of person. There are several types and each type has its own attitude which differs slightly from all the others. Certain fundamental variations in individual makeup may make one member "mentally allergic" to a presentation of Theosophy which would send another type of member into transports of ecstasy. We must recognize all types, and teach our members to recognize them, too. Cooperation will come with understanding.

This, then, is the second step: let all expressions of Theosophy pursue the several qualitative courses corresponding to the natural inclinations of mankind. Let it be mystical for the mystic, scientific for the scientist. Let its harmonies and beauties be expressed by and for the artist—and so on. And let every one of these be made to know that his way is right for him but that other ways are equally important for others.

Now, there are three fairly definite stages in the growth of a human being: negative cooperation, non-cooperation, and positive cooperation. *Negative cooperation* is that state wherein the individual completely submerges his will to the will of the ideal or more powerful leader—out of fear, enthusiasm, love, or desire for personal gain. *Non-cooperation* follows the first stage as a reaction to it and because of development achieved through experience in it. In this stage the individual seeks to develop his own potentialities to the utmost, without regard to the development or the welfare of others. This often makes a tyrant of a lesser individual while of the greater it makes a hermit or an idealistic recluse. The third stage, *positive cooperation*, is the hallmark of the developed man, the intelligent server of mankind. Here the individual powers and potentialities are fully developed and, in addition, the individual knows that he can yet work in harmony with any other of the same mind—and to a great degree, although less perfectly, with anyone of like intention or desire.

Here then are the seeds of hierarchical organization; for living, evolving, enduring organization is possible only upon the establishment and maintenance of such positive, impersonal cooperation. The nearer we can approach

(Concluded on page 180)



# The Biologist's Man

JOY MILLS

IN the December, 1942 issue of *Fortune* magazine there appeared an article, "The Biologist Looks at Man," by the eminent modern biologist and scientist, Julian Huxley—brother of novelist Aldous and grandson of the nineteenth-century giant, Thomas Huxley. In a lengthy defense of science, Julian Huxley now states the extremist point of view regarding man, his origin, his place in the universe, and his future. Perhaps many thought this materialistic conception long since dead, but it remains the most widely taught and accepted doctrine in our schools and colleges. It may be useful then to examine the stand of our biologist brethren and, with Theosophy as a touch-stone, to interrogate Mr. Huxley on his conclusions.

There are two modes of thought in the present world, one postulating the existence of absolutes (the natural world is complemented by the supernatural, the body by the soul, etc.), the other advocating the scientific method alone (the supernatural is but that part of the natural not yet known; body and soul are but aspects of one organization). Mr. Huxley immediately rejects the former idea and states: "Man is that portion of the universal world stuff that has evolved until it is capable of rational and purposeful values. His place in the universe is to continue that evolution and to realize those values." The scientific method, then, is complete in itself, and the only cure for insufficient knowledge is more science. So far we are content to follow: man, physiologically and anatomically, is a result of evolution. Man, spiritually and morally, is also a result of evolutionary growth *but* with a new power added at the moment of his individualization from the animal into the human kingdom. This is absolutely necessary for the development of consciousness, of ethics, of morals, of ideals, or of goals. We agree that the only palliative for ignorance is more knowledge, scientific, exact, experimentally-proved knowledge. *But* we can set no limits on the boundaries of our future science; it *must* be inclusive of any and all factors influencing man and his development.

The world picture for Mr. Huxley is based on the scientific approach alone. He first premises that the universe is monistic, mind and matter only two aspects of the same reality. A necessary corollary to this, feels the biologist,

is that there is no break in the continuity of phenomena; in other words, no point in evolution at which we can say, "Here mind entered," no demarcation between man and not-man and so no least reason for postulating any sudden injection of life into our universe.

It is precisely at this point that the writer takes issue with Mr. Huxley, as it is upon this conception that his conclusions are firmly based. Granted evolutionary growth and the pervasion of the universe by life, can we then account for the appearance of mental powers, moral capacities, and spiritual tendencies in man, solely by the law of the evolution of the species? Is it sufficient to state that biological growth from the simple to the complex is the final and complete answer to the question of what man is? Mr. Huxley answers: "The evolution by man of conceptual thoughts, of conscious reason and purpose, finally produced a dominant type with radically new biological characteristics." Is then the evolvement of additional brain cells at a certain level of growth comparable only to the evolvement at an earlier stage of, say, a liver, and that in the latter we secrete bile and in the former we secrete thought? There *is* an evolution of form, but that growth is not enough to explain the distinctions that occur in the thoughts we think.

There is also an evolution of life, as Theosophy so clearly shows, and it is that unfoldment of *life* that determines the form and its development. Theosophy defines the life force which makes three separate and distinct descents into matter. The first comes at the beginning of the universe, when all of matter is vivified and differentiated. The second marks the involution of spirit into matter (the combination of forms capable of sustaining evolution) and its evolution back to its source through successive forms suitable to its evolvement. The third occurs at that point when the life ensouling the animal moves on to ensoul the man—that point which, in Theosophy, is referred to as "individualization." It is this third descent which gives to man his individuality, that distinction between what "I" think and what "you" think.

Mr. Huxley's second premise concerns the incorporation of values in the scientific picture and the "reconciliation of their absoluteness in



principle with their relativity in practice." The quest for truth and knowledge, for beauty and virtue, becomes for him one of the modes or avenues of evolutionary progress; while it is true that values and ideals did not enter until the development of the "human consciousness," that development was a part of the biological evolution of the species, the "automatic result of the blind forces of reproduction, variation, and differential survival."

An understanding of the evolution of life, as well as of form, once again suffices to answer the complex problem Mr. Huxley here raises. To seek beauty and knowledge, to set goals and ideals, is not a biological function as is digestion or reproduction. The values of life do not come as a part of our simple biological development. They come as a part of our *spiritual* unfoldment, existing as absolutes, but relative because of our stage of development in their use.

Mr. Huxley is definite in his statement of the real existence of progress in evolution; yet he says that "to assert that man is the highest product of evolution today is a statement of simple biological fact. . . . The process of restriction has gone so far that all future progress hangs on the human germ plasm." If there is progress in evolution, as there must be, then it is clearly reasonable that as man stands above certain less developed forms so above man must stand Those still more developed. The evolution of consciousness, as the evolution of form, has placed man superior to his simian ancestry, but the evolution of consciousness has not reached its ultimate in man as we know him. Many are already familiar with those higher reaches of conscious unfoldment, and signs are not lacking of new racial types whose biological characteristics may someday become dominant.

Were the developed human personality the "highest and richest product of the cosmic process," then indeed would we be poor in inspiration, poor in spirit, poor in hope. If real progress exists, then give to man the hope he needs so sorely in the knowledge of the existence of further spiritual and moral, intellectual and even physical evolution. That spiritual, moral and intellectual development never was and never can be dependent upon the human germ plasm alone, wonderful as that mechanism may be for the carrying on of the biological life processes. Dr. George S. Arundale has given us one of the keys to an understanding of the progress we may hope (and be certain) to make: "Just as light is supposed

to consist not in waves but in puffs or particles, so Life consists not in ceaseless living but in successive escapes from forms, whether of consciousness or of matter."

Since (according to Mr. Huxley) man is the highest product of the evolutionary process, he has therefore the complete and sole responsibility for achieving any further progress that may be made: "Man stands alone as the agent of his fate and the trustee of the progress for life." With the first part of this statement we can find no argument; man is alone responsible for his evolutionary growth, both of form and of consciousness. The law of cause and effect, known in Theosophy as "Karma," gives the clue to the reason for that responsibility. All natural laws (and this is one of the fundamental laws of nature) must follow their course whether man be ignorant of them or work in harmony with them. *But* if man should fail at any point, life itself would not fail, for there are others, recipients of life, competent trustees of progress, to carry on. Forms may disintegrate, be broken down, but life itself is never destroyed; consciousness passes rather from one form to another in the evolutionary process.

Biological progress demands no special agency, it is the result, automatically, of certain blind forces. Neither does the Theosophical conception of the universe demand a special agent to work out man's own achievement. He is the master of his own destiny, a destiny which shall carry him sooner or later to the goal of the evolutionary scheme. No special agency but the immutable working out of certain laws, as irrefutable and undeviating as life itself, carries man forward. Yet there are Those who may be guides, the Teachers and Elders of our race, who may aid our progress will we but turn to Them. The universe, including all that is in it is not merely the automatic result of certain blind forces but the ordered, planned, and systematic outcome of certain definite forces and laws under which all evolution must take place. There is a guiding intelligence, call it what you will, that shapes the forms of things to come.

The "establishment of the developed human personality as the highest product of the universe," blocks all future progress and is an obstacle to evolution itself. [The implications of Mr. Huxley's stand for our social and political philosophies are such as to lead us nowhither if not to lead us entirely away from the spiritual and intellectual attainments we have already

(Concluded on page 189)



# Inherent Melody

CLAIRE MEADOWS

CARLETON DAVIS clung to his bus strap and rode eight blocks past the street he lived on. It was only when the elderly man rose, near him, that Carleton too pushed his way toward the exit. Off the bus and into the rain went the dreamy old gentleman. Off the bus and into the rain went Carleton Davis.

They walked the length of Adams Street, one behind the other. The old one, wholly self-absorbed, paid no attention to the desultory shower. Nor had he the faintest idea that he was being followed. The concentrated gaze of the chap behind him made no impression on his brain.

For the shabby old fellow was drunk with music. He was hearing a melody almost celestial. Frail though he was in physical years, the pulse of the Spring had taken his soul. And Music, his perpetual love, was thrilling in his consciousness. He listened and heard. He moved in a world apart. It was only his shambling physical husk that marked the length of Adams Street and turned the corner at Broughton.

Carleton Davis turned the self same corner. When the aged violinist turned in at a music store, Carleton the faithful dogged his heels.

It was his violin-case the old man called for. He took it from a clerk as though it were the Holy Grail. His face had an almost peculiar radiance. Even the girl behind the counter saw it. "Sweet old duck," she said to the other clerk, watching the old man leave the store. "Never imagine to look at him that you were looking at genius."

The old man *was* a genius. No one in the music world would contradict that statement. But young Carleton Davis was no musician. *He* had no idea that he was trailing the great Veroli.

Up two streets and down two streets the young man tracked the elder. The breath of rain had long since ceased. The streets were wet and shining in the dusk.

(HOW'S YOUR THEOSOPHICAL IMAGINATION?  
(CAN YOU GUESS WHY DAVIS WAS FOLLOWING  
VEROLI?)

(Turn to Page 192 and Discover.

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In the cults of Zoroaster there is represented the chalice with a flame. The same flaming chalice is engraved upon the ancient Hebrew silver shekels of the time of Solomon and of an even remoter antiquity. In the Hindu excavations of the periods from Chandragupta Maurya, we observe the same powerfully stylized image. Sergius of Radonega, laboring over the enlightenment of Russia, administered from the flaming chalice. Upon Tibetan images, the Bodhisattvas are holding the chalice blossoming with tongues of flame. One may also remember the Druid chalice of life. Aflame, too, was the Holy Grail. Not in imagination; verily by deeds are being interwoven the great teachings of all ages, the language of pure fire!

—NICHOLAS ROERICH, *Altai-Himalaya*

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## Modern Materialism

(Concluded from page 171)

dogmatism and tradition to a world seeking the bread of spiritual truth and intellectually acceptable answers to the problems of life.

The tragedy is not physical. Physical ills are only symptoms of a grave disorder. The tragic

cause is moral and spiritual. The treatment, therefore, is moral and spiritual education both in and after school. Thereby the youth of today can become the good citizens of tomorrow, and good citizenship is the secret of happiness.



# Sun Worshipper

CATHARINE GARDNER MAYES

Our Lord the Sun, we lift our arms to Thee  
As to Thy flaming radiance we aspire.  
One with Thyself we know ourselves to be,  
The earthly vessels of Thy sacred fire . . .

Transparent to Thy radiance may we shine.  
Dispel the clouds which veil the Inner Light.  
Thee we adore; we hail Thee, Life Divine.  
Surya, Lord, beyond all brightness bright!

From *Ventures in Verse*

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## Key to the Problem

(Concluded from page 176)

the ideal, the longer we are destined to survive as an organization. And a great many of the world's people, certainly all Theosophists, have reached that stage of development where positive cooperation is a possibility.

All ways, together, create THE way, as many strands make a rope, or as all colors combine to white light, although each color is pure and entire in itself. There is therefore no one solution. But there is a simple solution for each type of Theosophist in our great family. And if all these solutions be correct and complete, the alchemical operation will be successful for the whole.

If one can rise high enough above the earth, our rainbows appear as perfect circles of glowing color, although to earth-bound creatures they appear to be arches with ever elusive ends and unreachable summits. Let us accordingly try to reach a little spiritual altitude, to see the problem confronting us from a somewhat higher level than our personalities ordinarily can reach. Let us make a sincere endeavor to see the whole circle, forgetting forever who said what to whom, and why. No dissention matters, really, to the work of the whole. Nobody will find the end of the rainbow on foot, and no Theosophist however well meaning will ever discover

the one essential attitude of a Theosophical Society by arguing around the periphery of the dilemma.

What kind of performance would a symphony orchestra give if each musician argued that his score was the most important? Are not all ideas important if they spring from Theosophical roots and concur in essential harmony with ideas held legitimately and sincerely by brother Theosophists? Perfect such ideas, then, for what they are worth to you. Then offer them impersonally for what they are worth to the "great work," the liberation of mankind from the fetters of illusion.

There is, after all, a fairly easy way out of the whole difficulty. Why not simply allow the researchers to research, the artists to create their arts, the mystics to intuit wisdom, the occultists to follow their yoga, and so on—encouraging all, praising none above another; understanding that all must work from a common foundation, speak a mutually understandable language, move toward a common necessarily broad objective. Such a cooperative can easily be arranged among people sincerely interested in the furtherance of enlightenment.

TOGETHER DIFFERENTLY, said Dr. Arundale. That is the key to the problem before us.



# From the National President's Correspondence

## TO BUSINESS MEN

DEAR \_\_\_\_\_:

A few weeks ago and quite by chance, I listened to a radio talk given between the acts of a performance of the Metropolitan Opera in Boston. The talk (later sent to all members) was so sensible, so free of partisanship, that I wrote to the speaker asking if he would send me a copy with permission to reproduce and distribute it. I think the nature of Mr. Perry's material justifies my thought that you would wish to share it.

In times when we hear so much of technological progress but at the same time so many statements to the effect that human nature has not changed, it is refreshing to have such a soundly realistic statement as that of Ralph Barton Perry.

Moral advance *is* taking place. In the early years of industry, from 40% to 60% of textile mill employees were children, and in the Rhode Island cotton mills in 1801, Josiah Quincy found the cording and winding machines operated principally by children from four to ten years of age. Only one hundred years ago a law was passed in England forbidding the employment of children under eight years of age in textile mills.

This gives but an example of the fact that side by side with technological progress there has been a substantial moral development. Human nature rebels today against conditions readily accepted a century ago. It *is* susceptible to the impact of an ideal.

We are beginning to realize too that human progress, moral or otherwise, has developed at such speed and is gathering such momentum with the accumulation of experience and a widening exchange of ideas that, despite centuries without apparent progress for many, but a few decades of future time distinguishes the status of one nation or race from that of another; that advance has been so rapid that factors we now consider undesirable in other peoples (the very primitive excepted) have not had time for complete eradication among ourselves. The basic problems are the same the world over, varying in degree alone.

Sincerely,

SIDNEY A. COOK

## TO THE OFFICERS AND MEMBERS OF

\_\_\_\_\_ LODGE

DEAR FRIENDS:

I learn of your approaching celebration of fifty years of uninterrupted existence and activity in the cause of human brotherhood under the Theosophical banner and extend to you my heartiest congratulations.

I said "under the Theosophical banner" because service in the name of human brotherhood is no longer unique to The Theosophical Society even in this world we call modern. There are many organizations that uphold that great principle with which we may perhaps claim to have so impregnated the thought atmosphere that others have caught the ideal and made it the basis of good works. Be that as it may, it seems to me that there has never been a time within historical recollection when the futility of plans, or of anything, based on less than highest principle was more poignantly recognized.

Although there is this growing recognition of the temporary nature of all that lacks moral foundation, the fact that brotherhood is the bedrock principle upon which a new human order must be constructed still must be taught and exemplified.

So, while we as a Society can perhaps take credit for implanting an ideal that has been taken up by many who recognize its ethical basis, we yet have to convince the world that brotherhood is not only sound ethically but magnificently sound practically; that there is no more practical procedure than cooperation with natural law, and that brotherhood is in fact such a law.

In half a century much has been achieved; much remains to be done. The time will never come when all Theosophy is known and there is nothing to learn or to teach for the world's increasing understanding and happiness; but that some have served the cause of brotherhood for fifty years is indeed reason for gratification and gives assurance that that Cause, which has nothing to support it but its inherent rightness, will in due time be accepted by all the world.

Again, congratulations.

Sincerely yours,

SIDNEY A. COOK



# Correspondence and a Resolution

*(The following letter addressed to all members of the Board of Directors was received as final copy was about to go to press. It embodies a resolution of the Northeast Federation which the Federation wishes to appear in our August number. This admits no time for correspondence or explanation. As the resolution is to be so presented and by itself might not be fully explanatory to all members, the correspondence not quoted in full in Mr. Sellon's letter is also reproduced. Italics are by the Editor and where in brackets were not included in the originals. ED.)*

July 13, 1944 [Received July 15]

DEAR COLLEAGUES:

I have been asked by the President of the Northeast Federation and some of the Officers of the Member Lodges to bring to your attention an unfortunate incident which recently occurred. This can best be handled in narrative form.

The Northeast Federation was formed about six years ago as a result of the bringing together of the Member Lodges of the old New England Federation and the Member Lodges of the New York Metropolitan Federation, at a gathering at Pumpkin Hollow Farm, which you know is owned and operated by the Northeast Theosophical Foundation. This union of the two Federations, which also involved bringing in one or two other Lodges, has worked out most favorably, in that there is a unanimity of thought and effort in this section and the development of many strong personal friendships between the leaders of the various Lodges.

The by-laws of the Northeast Federation provide that the Annual Meeting is to be held at Pumpkin Hollow Farm, with July 4th weekend being the customary date. Many months ago it was decided to reserve this weekend for the 1944 Annual Meeting. This was long before there was any knowledge that the "Shadow Conventions" would be held on this date. I mention this because Mr. Cook was perturbed by the conflict as respects his plans for the "Shadow Conventions." On May 13, 1944, at the suggestion of the President of the Northeast Federation, Emily wrote Mr. Cook as follows:

"Would you be good enough to print in the June issue of THE AMERICAN THEOSOPHIST some such invitation as follows:

## AN INVITATION TO PUMPKIN HOLLOW

Members of the Northeast Federation are planning to hold a shadow convention at the Theosophical camp at Pumpkin Hollow over the Fourth of July and during the ensuing week. A cordial invitation is extended to all Theosophists and their friends to join in our proceedings and at the same time enjoy the community life at the Farm. For information and reservations, please write Mrs. Marie Gouffe, Pumpkin Hollow Farm, Craryville, New York. Camp also welcomes guests all summer long, and there will be two other planned program sessions during the season.

Many thanks and best wishes."

The sense of cooperation and interest in mutual welfare is so great between the Northeast Theosophical Foundation and the Northeast Federation that these two activities have always worked for one another's mutual benefit, so that it was quite natural that this invitation was worded both as an invitation to the Federation Meeting and as an invitation to the Farm.

Pumpkin Hollow is always open to friends of Theosophists, provided they are known to be in sympathy with our work and interested in our point of view. It has, in fact, been instrumental in gaining many members for the Lodges of the Federation through the opportunity that it gives for friends of Theosophy to see our philosophy working out as a living and vital social factor.

Emily and Sam Fairfield of course expected that this invitation would be printed in the Theosophical News and Notes section of the national magazine, since it concerned the work of the Federation and of our Theosophical enterprise at Pumpkin Hollow, which has never been previously barred from our national organ.

Incidentally, Mr. Cook did write to me under date of May 18th, expressing his concern that the meeting of the Federation might



take the "Convention" out of the Lodges and we wired him suggesting that he insert phraseology that this meeting was of course not to supersede Lodge "Convention" meetings. We were, therefore, all of us very surprised to find that this invitation had been treated as an advertisement in the national magazine and under date of June 15th Emily wrote to Mr. Cook as follows:

"I was very much surprised to receive a bill for \$7.00 for the insertion of a 'Pumpkin Hollow Ad' in the current issue of THE AMERICAN THEOSOPHIST. Would you kindly tell me what you had in your mind when you printed this announcement as an advertisement, and why it was not included in the Theosophical News and Notes section of the magazine with other Theosophical activities.

"I should also be grateful if you would send me a copy of my letter to you in which I asked you to publish this announcement in the magazine, as I did not keep a carbon of the letter and I now feel I should have all the correspondence in hand when I present the matter to the officers of the Northeast Federation."

Mr. Cook's reply was as follows:

"As you request in yours of the 15th, I enclose a copy of your letter of May 13th. I rather anticipated that I would hear from you, but I was in a quandary. I was not quite sure what you meant us to do and I had to be cautious not to put myself in a position where every member who happens to have an interest in a summer camp, or some other enterprise, to which Theosophists were invited, could claim of me free space in the magazine relative to that enterprise. This is not entirely theoretical I assure you. I have to be careful not to do for some members what I cannot do for all, for some would then point to what I have done for others and accuse me of discrimination and favoritism.

"The above is one element of the situation. A second is that I was not clear as to what you wished us to do for, as you know, I have very great difficulty in getting regular news items for the magazine from New York Lodge and I did not think news space would be expected for the camp when news is not furnished from the lodge. Thirdly, your notice was to a large extent a general vacation notice for non-members. These several elements forced me to the decision that we must deal with your notice as an advertisement, for which we gave you a proportion of the two inch rate, although less than two inches was used.

*"If you think that my reasoning was not sound, please return the bill and we will cancel it, but I think the treatment was right in that what we have done permitted us to indicate that it was an advertisement, as was necessary for the protective purposes I have indicated.*

"You will be interested to know that we are making progress in the matter of the 'fifth freedom'—the payment of our bonds. A number of our lodges large and small have taken hold of the opportunity presented in the last issue of the magazine to participate in this clearing up process and have amazed me with what they have been able to accomplish in their determination to have the bonds paid."

This treatment of the problem by Mr. Cook, granting that he was not aware of the fact that the invitation originated in the Northeast Federation, made it clear that he wished to establish a record that the work of the Northeast Theosophical Foundation is something entirely divorced from the work of The Theosophical Society.

Pumpkin Hollow Farm was established by Theosophists to fill a very real need for a place where Theosophists in this section could come together, both to establish friendships and to strengthen their Theosophy through discussion of ideas and through living our philosophy in surroundings that are harmonious, natural and beautiful. The Foundation was carefully set up so that if at any time there was a deviation from the pursuit of the objects of the Society at Pumpkin Hollow, the national organization could step in and take over from the Trustees, and there is certainly no thought on the part of the Members in this area that Pumpkin Hollow is not an integral part of the work of The Theosophical Society. It, therefore, follows that it is our opinion that this activity is entitled to cooperation from Headquarters. It is not a matter of "a member who happens to have an interest in a summer camp or some other enterprise" claiming free space in the national magazine.

There was, of course, an error in judgment in this instance, in that Mr. Cook had time to make the necessary inquiry to relieve his "quandary." He failed to do this and, therefore, his action appears arbitrary.

In view of the bill that was presented and the manner in which the invitation was printed, it was unavoidable that the question be brought up at the business meeting of the Federation. The reaction was very definite and strong, and



a resolution was drawn up and slept over, and still unanimously approved, which read as follows:

"The Northeast Theosophical Federation, at its Annual Meeting held July 2, 1944, at which time the following Lodges were represented:

Boston	Hartford	Paterson
Brooklyn	New York	Springfield

passed this RESOLUTION—

WHEREAS this meeting was held at Pumpkin Hollow Farm, Headquarters of the Northeast Theosophical Foundation, in accordance with the by-laws of the Federation, which requires its Annual Meeting to be held at this place the first week in July—and

WHEREAS it was brought before this Convention that Mr. Cook, Editor of THE AMERICAN THEOSOPHIST, closed the columns of The Theosophical News and Notes and printed as an advertisement instead of a news item a cordial invitation to this Convention at the Pumpkin Hollow Farm, drafted at the suggestion of the President of this Federation and forwarded to Mr. Cook in Mrs. Sellon's letter dated May 13th, and

WHEREAS this discriminatory action was taken because the invitation to this Federation Convention was also an invitation to Pumpkin Hollow Farm. This explanation was set forth in Mr. Cook's letter of June 26th to Mrs. Sellon, which letter was read to the Federation, and

WHEREAS this action was taken without prior reference or warning to the President of this Federation, or the Trustees of the Northeast Theosophical Foundation, or Mrs. Sellon, although time permitted a request for change in the suggested wording which was agreed to, and

WHEREAS this Federation recognizes that the operation of Pumpkin Hollow Farm by the Northeast Theosophical Foundation is wholly for the furtherance of Theosophy, and is an important integral part of the Theosophical work of the Society in this section and entitled to full cooperation from the National Officers as is this Federation:

BE IT RESOLVED that Mr. Cook's action is considered out of order by this assembly, and that he is requested by this Federation to print this RESOLUTION in its entirety in the next issue of THE AMERICAN THEOSOPHIST so that this discriminatory action whether directed at the Federation or the Northeast Theosophical Foundation may be corrected, and

BE IT FURTHER RESOLVED that this Federation will not pay bill of \$7.00 rendered for this advertisement, and that Mrs. Sellon is requested not to pay same from her own account."

I would like you to fully realize that it is my opinion this resolution in no way indicates that the Member Lodges of this Federation are antagonistic to the work of the National Section as conducted from Headquarters. It is, however, a strong expression of disapproval of an attitude and an act taken by Mr. Cook in relation to the work of the Federation and of the Northeast Theosophical Foundation. It is my sincere hope that Mr. Cook will be guided by this expressed opinion of the Member Lodges and will see his way clear to cooperation with this aspect of the Theosophical work in this section.

It seems to me that there may be an issue of national importance involved, which is a question of whether our Headquarters should work to encourage and stimulate all genuine Theosophical activities throughout the country, or whether Mr. Cook as National President should continue to take a "cautious" attitude towards the work of our membership. It is, of course, absolutely necessary that discretion be exercised in this connection, but there is a great deal of difference between the exercise of discretion and a "cautious" attitude, which results in a feeling that there is no desire at Headquarters to be of assistance to activity arising in the membership. There is a serious question in my mind whether the responsibility for the exercise of such discretion should rest alone on the shoulders of the National President, particularly in dealing with a tried and true enterprise such as Pumpkin Hollow Farm. We members of the National Board of Directors should, I believe, share the responsibility if there is to be a decision as to whether such an enterprise is to be considered part of the work of The Theosophical Society in this section, or an activity which is not to have the cooperation of Headquarters.

The "cautious" attitude is usually not only correct but necessary in the conduct of a business, but we do not need to be reminded of the fact that The Theosophical Society is a group of willing and dedicated workers brought together voluntarily in a great service. This service must be continuous and expanding and cannot be approached "cautiously."

I would welcome any thoughts you may have in relation to this subject.

Cordially yours,

JOHN A. SELLON



Correspondence not quoted in the foregoing letter:

May 18, 1944

Mr. John A. Sellon

DEAR JOHN:

I have your Pumpkin Hollow letter\* of the 8th [received 15th] and I notice that it is planned to have a Shadow Convention at the Camp during the Fourth of July week-end.

I am hoping most sincerely that this will not take "Convention" out of the lodges. Our plans are "Convention in Every Lodge." That of course does not mean that a "Convention" should be eliminated from the Camp but I trust that there will be provision for the simultaneous holding of "Convention" in every lodge as well. Only a few of the lodge members will get to Camp. The many will be at home and we desire the "Convention" program to reach the many as well as the few.

I notice too that you have set a subject for the "Convention" gathering at the Camp, but the "Convention" program which will be made available to every lodge surely is the one that should be used if we are to have "Convention Everywhere," rather than a lot of miscellaneous meetings unrelated and uncoordinated.

The program, of which outline will appear in the next issue of the magazine, will be supplied in full for the use of every lodge and will consist of a variety of contributions as would the Convention program were it held here, but of course in briefer form. These we want all members to share, not alone those who can travel during the "Convention" week.

I further notice from a letter just received from Emily that for the week-end in which it was proposed to have a Theosophical Convention gathering and a discussion of "The Future of The Theosophical Society," non-members are invited. I need hardly remind you that a Convention program is not planned for non-members and that a discussion of the future of The Theosophical Society is not something in which non-members should participate.

I am sending a copy of this letter to Mr. Fairfield, the President of the Federation, since I assume that he is planning the Federation activity.

Perhaps you will be good enough to show this letter to Emily so that she may promptly advise me of any desired revision in the Camp

notice included in her letter of May 13th [received May 17].

Cordially yours,

SIDNEY A. COOK  
National President

May 22, 1944 [received May 23]

SIDNEY A. COOK—PLEASE INSERT IN LOGICAL POSITION IN CAMP NOTICE QUOTE PARENTHESIS NOT OF COURSE TO TAKE THE PLACE OF LODGE CONVENTION MEETING CLOSE PARENTHESIS

—EMILY SELLON

May 23 [received May 25]

MR. SIDNEY A. COOK

DEAR SIDNEY:

I have your letter of May 18th in reference to our meeting at Pumpkin Hollow over the July Fourth week-end. I discussed this with Emily last night and understand that she sent you a wire suggesting that you insert in the notice that our Pumpkin Hollow Convention Meeting is not to supersede lodge meetings. The Fourth of July week-end was set aside many months ago for a convention of the Northeast Federation and it was thought only suitable that, in view of the fact that there would be no Wheaton convention this year, the Pumpkin Hollow convention of the Northeast Federation should be extended in time and made broader in scope.

We here are all very much in favor of the bringing of Theosophists together as much as possible and we know, as you do, the unique value of convention experience to the work. I am, of course, not yet informed of your suggestions for these "Shadow" conventions, as to program, etc., and as our program had to be set we had to arrive at a general topic which would be of interest to the members. It was certainly never our intention that this meeting should supersede your plans for meetings in the individual lodges, which it could not of course do.

Pumpkin Hollow has always been open to friends of Theosophists and we see no reason for excluding them from this week-end. We have adequate experience to prove that no greater understanding of Theosophy can be reached than in watching Theosophists in action and participating in their discussions. We have found that on 125 acres of land it is quite easy to hold meetings limited to The-

\* (enclosing Foundation financial report for 1943 and program for 1944)



osophists only where business must be discussed, particularly when such business meetings are scheduled for a time when the swimming pool is most attractive. This has the added advantage of cutting the business meeting short.

Cordially yours,

JOHN SELLON

May 31, 1944

MR. JOHN A. SELLON

DEAR JOHN:

Thank you very much for your letter of the 23rd and your assurances that the Pumpkin Hollow Convention program will not be permitted to deplete or detract from the attendance and the program of the Lodges in the Federation area. I hope this also includes an assurance that our Theosophical affairs—what we should do or should not do, the direction of our future, etc.—will not be publicly discussed. People who are not interested enough to join The Theosophical Society have no right to participate in or to influence discussion having to do with its business and its welfare.

Please thank Emily for the telegram she sent, which was in time to permit a qualification of the Pumpkin Hollow notice.

We are busy with the preparation of the program material. A good bit of it is all ready for the printer. It will probably take two weeks before final copy is in our hands but it will all reach the Lodge Presidents in good order and in ample time for the "Convention" programs.

Cordially yours,

SIDNEY A. COOK  
*National President*

July 17, 1944

Mr. John A. Sellon

DEAR JOHN,

Your letter to the Board reached me on Saturday morning. The resolution which it incorporates has not yet come in as copy for THE AMERICAN THEOSOPHIST but as it calls for publication in our "next issue" and the 15th was the day for final copy, I am publishing the resolution as a part of your letter.

I am always sorry when such a simple matter as the correspondence about the notice is assumed to have imputations of far-reaching importance and therefore leads to formal action without further approach to understanding by those immediately responsible. Through all these several weeks I have been given no intimation of such need. It is still more to be regretted that the matter should be broadcast in all its misunderstanding to all the members of the Section.

The resolution sets forth fully these implications of misunderstanding and this unfortunately requires that the related material be published with it in order that all members may be *fully* informed. These implications are matters of opinion only. Presenting them for publication must be presumed to be with a view that the members shall consider them. For that purpose they too must have all the data.

Perhaps I may suggest that you examine the fact that there really was not time for further consideration on the matter of the notice. It did not reach us originally until two days after normal closing time for copy and the amendment by wire six days later still. No reference to the annual meeting of the Federation was included in the notice and the letter accompanying it gave no indication that it was sent in by the Federation.

Is it not apparent to you that the "cautious" attitude to which you refer had clear reference to notices in the magazine, not "towards the work of our membership"?

As editor I devoutly wish it were possible without further misunderstanding, to exclude the resolution from the magazine, or that publication were less hurried so that the underlying facts could have been further examined to the end that the simpler explanation might perhaps have been accepted without imputing the more complex. I assure you it might have been, and justly.

Yours cordially,

SIDNEY A. COOK  
*National President*

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The vegetarian movement ought to fill with gladness the souls of all those who have at heart the realization of God's kingdom on earth.

—TOLSTOI



# Buried Treasure

From Early Theosophical Magazines

*Clairvoyance and Mental Healing* ANNIE BESANT

FOR there are two great lines of mental healing. One of them depends on expelling from the physical body any substance which is inharmonious with that body as a whole. . . . Another class of disease—many separate diseases come under each—depends on inharmonious vibrations between the astral, the etheric and the dense parts of the body. You have got your vibrations jangled instead of rhythmic and harmonious. Under that come all nervous diseases; under that a large number of digestive troubles; under that very many diseases arise from disturbance of circulation, and so on. These all come under one great head—lack of harmony in the vibrations that go on in your body, whether in the dense or in the etheric parts, or even in the astral. Another class altogether is a disorganization of tissues and those, as a rule, are not very much dealt with by mental healers.

Let us take first the class I mentioned where you have something you need to expel. You have a foreign substance present in the human body . . . you have matter which does not build properly into that body, and you have to get rid of it. How shall you do it? First, you need to recognize its presence and exactly where it is. Then you need to set up vibrations by your thought which will affect first the astral and then the etheric, and lastly the physical; and those vibrations being in harmony with the key-note of the vibrations of the body of your patient will throw out of that body everything inharmonious with it. Then you must know the key-note to which your patient vibrates; and you must have, in order to discover that, knowledge which goes deeper than the knowledge, or the mere assertion, of mind over matter. You have to develop the powers of your own soul, and when the soul is active you can find the vibratory note to which your patient responds. . . .

Now take the commoner class, where you simply have to regularize. It is in this that most of the success takes place, because all that is wanted then is to begin harmonious vibrations in the mind; get your patient to think harmoniously, peacefully, restfully, and then you will gradually from the mind of your patient

set up vibrations that will pass down through the astral to the physical and harmonize the whole. All that is wanted for that is the power of concentration and the power of will; but that is a good deal, and the reason why so many people fail in mental healing is because they cannot think; they cannot get their minds steady so as to send down steady vibrations . . . the success of the mental healer depends on the power of concentration and then on the power of the patient to reproduce the vibrations set up from that quiet center. If you want to do it for yourself, take a quiet time; sit down quietly where no one disturbs you; fix your mind on a high ideal; think some great spiritual thought; shut all the world away and let the whole mind grow quiet and still. Under these conditions when everything is quiet, set up the vibration of health, which is harmony, and in that way you will harmonize the whole vibrations of the body and soul gradually, without any risk of danger . . . .

You can see how the Theosophical study proves and illuminates what you may call the practical work . . . . Supposing any one of you desires to use those powers: the first thing you have to do, before trying to use them, is to purify your own life and your own thought. If mental healers are not pure in life and in thought . . . they transfer their own conditions to their patients while they are conferring the bodily healing. There is where the danger of the whole of this practice comes in. Suppose that your mental healer has thoughts that are not thoroughly pure, those thoughts will be transmitted to you while you are being cured of your physical disease, and your mind will be demoralized while your body is being cured. The result is that poison is being poured into the causes while you are only healing the effects. . . .

If, then, you are going to resort to a mental healer, choose your healer. Be careful whom you admit to that close relationship . . . do not buy the health of the body by the injury or the poison of the mind.

To be a mental healer in the real sense, a man should be a saint.



# The Theosophical Order of Service

## Southern California Animal Welfare Department

VICTOR POTEL, *Head Brother*

**T**HURSDAY, January 27, we held our first T. O. S. Animal Welfare meeting at Besant Lodge of Hollywood; a few days later Mrs. Betsey Jewett, Head Brother for the Southern California Federation, appointed me to the above office. We have been meeting regularly every Thursday evening since, and during the past six months we have accomplished the following:

Cooperation with other humane organizations such as Anti-Vivisection groups, Vegetarian societies, Humane Enforcement officers and Humane Education groups. Have attended many meetings, giving talks bringing in the Theosophical views; have investigated animal shelters in Los Angeles, Glendale and Pasadena. We started a campaign to place "Humane Education in the Public Schools" back on the California Statute Books. We interviewed teachers and principals in grade and junior high schools as to their views upon the subject of humane education; interviewed the Chief Deputy Supervisor of County Schools (L. A. County). Many other minor activities too numerous to mention.

Since the second Thursday in March we have given two Special Events programs every month, giving the public a variety of subjects, always having in mind the educational value of making the public really acquainted with the physical wonders of the animal world and in addition the spiritual side as taught by Theosophy.

*March:* Our first program was an illustrated lecture entitled "Hunting with a Camera," by W. Scott Lewis; a very fine talk, well received. The second program was "A Talk About Animals," by J. Allen Boone, the well known and well loved author of *Letters to Strongheart*. (This book is in its 14th American edition—a wonderful book on both human and animal behaviorism, along very Theosophical lines although not so designated.)

*April:* An illustrated talk entitled "Not All Heroes are Human" (a series of authenticated stories of animal heroism), by Mrs. Edgar Saltus. During BE KIND TO ANIMALS WEEK Richard C. Craven, Humane Arbiter for Movie Animals, who has eliminated cruelty from the making of animal motion pictures, spoke to us about "Hollywood's Animal Stars"; as an added

attraction we had the star of 200 movies, "Jim-mie the Raven" in person, going through his paces. (Large attendance at this talk.)

*May:* Chalk Talk by Glenn R. Kershner, "A Bee's Eye View," showing the wonders displayed by these marvellous insects. The second Special Event was "Cooperation or What I Have Learned from Dogs," by Arthur Pesterre, an authority on dogs and horses; and the personal appearance of his Alsatian Shepherd female "Asta von Erlekuss."

*June:* Humane Officer A. Tilley of the local S.P.C.A. told us about "Human Animal Work"; this was augmented by sound movies of animal life. We had a return engagement of J. Allen Boone; his subject was "Animals are Philosophers." This drew our record attendance, though all meetings were well attended both by the public and T. S. members.

*July:* On the 13th the Vegetarians had their inning; Miss Della Reiswig, Nutritionist and Member of the American Dietetics Association, told us how to get "Vitality without Meat," and the ladies served some hot and cold Loma Linda Foods (a popular meeting this!) At our last session Mrs. Bess H. Morse, President of the California Cat Club, gave us a lecture entitled "Let's Talk About Cats"; three reels of animal movies were also shown.

We plan to open the fall season with new and interesting activities, including plays, skits and dialog by the membership (who have been practising public speaking) relative to animal welfare. There are no membership fees or dues; we are a non-profit, non-sectarian, non-political group; just a T. O. S. *active brotherhood*, extending our help to our younger brothers.

There is a Chinese proverb which says, "One picture is worth ten thousand words"; upon this premise we have drawn, published and distributed six cartoons upon various phases of animal welfare—distributed at absolute cost (50 cents per hundred) to all who requested copies; from Miami, Florida to the Middle West (largely through the efforts of Olive Kackley, radio commentator for WCKY, Cincinnati) to San Francisco and Southern California.



The existing humane laws of many states are inadequate, antiquated, and hard to enforce. And there is cruelty rampant in the world at the present time. We need workers to help educate the public along humanitarian lines. Invisible helpers are necessary, especially in these days of war, but we also need *visible helpers* right here upon the physical plane. There is work to be done in all human departments, yet human beings can more or less help

themselves. Our younger brothers, the animals, depend upon us; we are gods to them. Ours is the responsibility!

Not one is too busy, too old, to take advantage of the opportunities at hand, *now!* A life of contemplation alone is incomplete. We are Theosophists IN ACTION. Ours is the privilege to translate into *service* all we have received of Wisdom. It is thus that

*WE SPEAK FOR THE VOICELESS!*

## The Biologist's Man

(Concluded from page 178)

reached.] The ethics by which we live are much more than "social adaptations"; they are the result of the evolutionary progress we have achieved not only in adapting ourselves to new forms but in adapting those forms to the life within. Were it enough to live by those ethics which proved most feasible as social adaptations, the outcome of this present world struggle would indeed be dubious, as would the entire future which we must construct out of it. Realizing the necessity for higher standards of ethics, as a result of this expanding consciousness of our living, we more readily sacrifice certain social adaptations to the good of the whole world.

For Mr. Huxley "Freud in combination with Darwin suffice to give us our philosophic vision." What a limited vision that would be, indeed! The blind forces of reproduction, of simple biological evolution pushing forward the development of the species, combined with an unconscious mind inhibiting or repressing our desires or thoughts suffice to give us no *philosophic* vision at all! The true picture of man and his place in the universe cannot be supplied by biology alone, as it cannot be supplied by chemistry or physics alone, for man is more than the dominant biological type, more than a mere fortuitous concourse of atoms, more than the result of electrical forces impinging on matter; man is a consciously evolving fragment of Divinity. Biology can aid our understanding of man but it cannot complete our knowledge, for through it we learn only of the evolution of the species. The evolution of

life or consciousness must complement the picture.

The phrases of doubt which Mr. Huxley employs are significant. It is exactly at the points where he resorts to saying, "in some way," "this frill of diversity," "the evolutionary progress of the future," or "the highest of which we have any knowledge," that Theosophy steps in to fill the gaps in understanding. The "some way" of biological evolution is a very definite process outlined by Madame Blavatsky, the Charles Darwin of Theosophy; the "frill of diversity" is found to be no frill at all but a consciously ordered part of the Plan, the dissolution of old forms because of the expanding life which must build new forms; "the evolutionary progress of the future" is insured through evidence obtained by such observers as C. W. Leadbeater, Annie Besant, Geoffrey Hodson, and others who, as scientific as Mr. Huxley in their investigations, have opened before us visions of the future progress of man. While for Mr. Huxley man is the highest product of which "we" have any knowledge, there are groups of "we" who have definite knowledge of higher products of the evolutionary system.

The Darwins, the Freuds, and the Huxleys have presented but part of the picture; the Blavatskys, the Besants, and the Leadbeaters have taken that part, fitted it into the whole, and given to the world a reliable body of knowledge, Theosophy, restating the Ancient Wisdom for these times, and thus restoring to man a knowledge of his divine birthright and eternal heritage.



# Theosophy Applied to Bereavement

*(The accusation is sometimes brought against us that in spite of a magnificent philosophy, we Theosophists often do not tackle the problems that face us any more effectively than others, and consequently do not always learn the lessons that life seeks to teach us. That there are sometimes cases in which this accusation may be justified is probably true, but those to which it does not apply mostly remain unnoticed by the public. I therefore give below extracts from a letter of sympathy . . . written by one bereaved Theosophical mother to another, in the hope that it may assist others in applying their Theosophy in an equally practical manner.*

—Ed. *Theosophical News and Notes*

I THINK that one of the privileges that these blows bring is that one is able to know intimately what others feel. I know how utterly heartbroken one feels at times, how terrible is the disappointment, and how extraordinary it seems that it is so often the best and most brilliant that go.

It often seems to me a little like this: the best are very much in demand; there are not so many of them, and they are needed to put in their time here and there, from the point of view of the all-seeing eye. Often too by their death they affect and inspire people in a way they couldn't by their living . . .

In this tapestry in which each one of us is a strand, we all have our special and complicated part to play in the Design, and it is impossible for us here to know and understand quite how the pattern is woven in. Sometimes it seems as though our times are like short, highly colored stitches and sometimes of long ones of duller coloring; anyway, in times of doubt and stress it seems best to remember that here we do definitely look at the pattern from the wrong side . . .

They say we are never called upon to make a sacrifice such as he [your son] has made without the consent and willingness of our eternal selves. If you can manage to set him free, to think more of his career through the eternal and his ever increasing beauty and power to be of service, you will find that a deep happy contentment will come over you about him in time, that a sort of inner knowledge that all is well will seep through into your consciousness, because you will be cooperating with him in his work.

It is rather like a wife seeing her husband off to the front when she tries to smile and keep cheery. It sets her husband free to do his work with an easy mind, and because his mind is easy, and there is always a form of communion between the minds of people who love each other, whether they are alive or "dead," she is happier, too.

I have seen a memorial tablet on which was written "Among many races and in many lands he strengthened old and forged new links in the golden chain of everlasting friendship which surrounds him on his way throughout all ages."

We all have our golden chains of everlasting friendship, and that is a thing which can never be broken by death, or anything else. It is the friendship that counts, not the relationship. That belongs to the personality and passes with it, however hard that may seem to us now when the relationship matters so much. If you can set him free in your mind from any special relationship with you, and think only of the splendid fellowship you have between you, I believe you will feel happier more quickly.

Somehow if you can do that, a knowledge that the friendship is unbroken seems to come, and a strange almost joyous buoyancy, in fact an entirely happy one.

Now (only it has taken me a long time) I feel very cheery about \_\_\_\_\_. I can imagine him careering with his peculiar vigour into the future, and I know that I shall meet him again; but how or where or in what form, I don't mind a bit. I feel that I know, and he knows too, that such is the bond between us that of course we'll meet again; but that neither of us—or, rather, none of us—are bothering when or how or where . . . just as members of a very devoted family all go about their various businesses with extreme freedom, knowing that obviously the time will come again when they all foregather and that "out of sight" is certainly not "out of mind" (or rather "out of heart" . . .). I believe to love and to be reunited by our love is a divine prerogative which belongs to everyone who really loves. When and how we cannot arrange, but that we cannot be separated for long I feel positive; and after all there is always our sleep life, which some of us can remember.

I remember so well when I could not hold back my tears, and I felt that as I have trodden



some of that path before you I could tell you what I had found helpful, though it is only my personal experience and you may feel quite

different, and find absolutely different ideas much more strengthening.

—*Theosophical News and Notes*

## Successful Service Series

### XXII. "Open Daily from 2 to 4"

E. NORMAN PEARSON

IT would be difficult to estimate the actual contribution to the effective work of a lodge of keeping the lodge rooms open for some stated time every day. "Open Daily from 2 to 4" (or some other designated time, of course!) is the sign of a progressive lodge.

There are many good reasons for this. One purpose—perhaps the primary purpose—is to make the Circulating Library available to the public. True, the Sunday public lecture provides one such opportunity. So does the weekly class. But these limit the use of the library almost exclusively to those who can attend the lectures or classes and if it is not possible to return a book on the meeting night, then one whole week will probably elapse before it is brought back.

But many people who cannot attend the meetings like to read Theosophical books. If the hall is open daily they have opportunities to do so. Often they will arrange a library visit on a shopping day.

Combined with the library service should be facilities for reading: a few easy chairs and appropriate books and magazines. "The Theosophist," of course, should be included; also a few carefully selected books from the library shelves—the latter constantly changed. Such books placed around to be read will often result in requests to borrow for home use.

In starting a program of this nature much hard spade work must be anticipated. It will take weeks, even months, before the fact that the rooms are open becomes generally known. There will be many days on which not one visitor will appear. So those who volunteer to help should realize that it is pioneer work and should keep on with determination whether success appears quickly or whether it be long delayed. It will surely come.

Perhaps there is no better way to avoid discouragement than to assign definite tasks to those who attend each day. For there are always so many little odd jobs to do around a lodge room. Books should be dusted regularly if on open shelves; they should be checked periodically to insure their proper location. Records should be checked for books which are overdue and borrowers notified after a reasonable period has elapsed. There are minor repairs to make, reading room books and magazines to be kept in order so that they look attractive, and always, always, always there are the thousand and one jobs of "tidying up" which make all the difference between a library which looks "cared for" and one which bears the unmistakable indications of neglect. To provide something to fill in the time with useful work, whether visitors come or not, will help considerably to reduce disappointment should it be the latter case; besides, the lodge will benefit.

The Book Sales Department, of course, should not be forgotten. And (parenthetically) be sure paper and string are on hand for wrapping books which are sold. Unfortunately this is often neglected. While wartime conditions may excuse this lack just at the moment, normally it is not good business to sell a book and expect the purchaser to take it away unwrapped unless he expresses the wish to do so.

So, "Open Daily from 2 to 4" is a sign of a lodge geared to progressive action. Naturally, "2 to 5" would be still better. But whether for all day or for some part of the day it would be well if each lodge would bend its efforts toward having its doors open to the public for a definite period every day. It is quite worth while, for in these and many other ways it will step up mightily the accomplishments of the group.



## Inherent Melody

(concluded)

It was thirteen minutes after nine o'clock when Carleton Davis turned in at his home. Jacqueline met him at the doorway.

"Where in the world have you been?" she demanded.

Carleton grinned, a sheepish grin. Jacky understood.

"You've been up to your same old tricks!" she accused him. "And who was it this time? . . . the Deva of Shangril-la?"

Carleton chuckled. "My lovely wife!" He kissed her pertly on the nose. "It was no less and other than a little old man. In fact, a musician, if I may say so."

"Well . . . ? What did you see?"

"Jacky, what I saw you would never believe! Of course, I can't say for certain. I'll have to check and triple-check. But I have reason to believe . . ." He held a tantalizing silence. "I believe I saw . . . a melody in the making! . . ."

"I spied the old codger way back on Elm Street. And he had that nimbus round his head. And that same peculiar 'quality' of atmosphere . . . that buddhic radiance. And this little old man with the wonderful aura . . ."

\* \* \*

And down on lower Brook Street, playing to the scented night—Signor Veroli, the little old man, and his blessed violin! He played as though the great Gandharvas lent him inspiration!

But *he* was not aware of the light that surrounded him. *He* did not suspect any breath of rainbow that melted and flowed about him and converged in myriad patterns—flashing forms of fairy color, floating in luminous echoing waves about his gentle head. *He* would not have believed it if anyone had told him—that he, Veroli, had an orchestra of angels!

## Theosophy in the Field

**BUFFALO LODGE** observed D-Day with an inspiring program. The meeting opened with meditation, led by the President, Miss Mildred Evans. This was followed by a fine rendition of "Holy, Holy, Holy," by Mrs. Rose Glasser. Mrs. Velma Mansfield read Mr. Jinarajadasa's *Is And Is-To-Be*. The reading of a very beautiful prayer for Victory and Peace was added by Mrs. Anna Wilcox, and Mrs. David Pestell gave excerpts from Dr. Arundale's "Keynotes of Nations"; she also read a soldier's prize-winning letter, "Why I Fight." After singing of "Onward, Christian Soldiers" the meeting was formally closed.

**LAKELAND LODGE** reports that a new member was gained by a lecture given by Mr. James S. Perkins, whose work at the lodge was much enjoyed.

Mr. Rogers' *Elementary Theosophy* is contributing to the satisfaction of the newer members, who are eager and enthusiastic.

Mr. Gerald Smith, of Tampa, gave a fine lecture for the lodge, recently.

**MADISON LODGE** at a meeting in June based its study upon *At The Feet of the Master*. The pernicious effects of gossip were discussed, a talk given, and questions answered.

**PORTLAND LODGE** is happy in nine new applications for membership, together with a reinstatement, these resulting in the past three months due to the combined efforts of study classes and lectures, the former conducted by Mr. Fred Werth and the latter contributed by Miss Etha Snodgrass. These new members were welcomed at a regular lodge meeting on June 21, with appropriate ceremony.

The lodge gives thanks to a national member who has made a special contribution of \$75, to be used for the purpose of weekly advertising. The lodge plans to double the amount and run a weekly advertisement throughout the coming winter.



# Theosophical News and Notes

## A Publicity Sense

Some of our lodges are fortunate in that they have one or more members with a developed publicity sense—a flare for recognizing items of news value and of creating news opportunities.

In connection with "Convention Everywhere" some lodges seized upon the opportunity for free publicity. "Convention Everywhere" had news value for it represented cooperation with a national plan of avoiding travel, and publicity regarding it could be keyed to the national emergency. In this respect it had more than ordinary news value because "Convention Everywhere" represented not only the saving of transportation and an elimination of a convention but at the same time the carrying on of a convention.

Some enterprising lodges recognized these publicity points and made the most of them. Every lodge should have a keen, news-minded member in charge of local publicity.

## Dr. Besant Recognized—Book Wanted

The Union League Club of Chicago maintains a unique library of Literature in several languages and also of the Arts and Sciences. Among the former in the division of Oriental Literature the Club wishes to include Dr. Besant's volume, *India*, now out of print. Does any member have a copy to donate that Dr. Besant and her work may be represented in this library of men of affairs?

## The Timeless Word

The superficial topic closes, but the timeless word endures. Writing on Loyalty, in *The Messenger*, 1925, Miss Maude N. Couch:

"To Members and Lodge Officers:

"In the commercial world it is customary for the business man, at the end of a year's activity, to take an inventory of his stock in trade, and to compare his assets with his liabilities preparatory to greater future work. Is it not well, likewise, for us as Theosophists to pause now and again in our activities, weighing our possessions against our responsibilities, and in the light of what has been given us, to consider what should be our duty and our attitude toward the work of the Guardians of Humanity? . . .

"We know full well that all religions and all ethical movements in the world are under the guidance of the Masters of the Wisdom.

. . . Yet often, just because of the broadness of our platform, we forget that there is due from us a certain allegiance to Their *particular* work, which is The Theosophical Society.

"The Theosophical Society has been in training for fifty years to perform a certain unique task. . . . Can we afford to allow our time, our personal funds, and most of all, our interest and enthusiasm, to be whittled away by speakers who have no interest, or only a remote interest in this great purpose? If the Masters conserve and concentrate their resources, how much more will we have to turn and hold our attention one-pointedly to *our* particular work."

## Our Sage of Glendale

In the course of the 1943 Summer Sessions Mr. Eugene J. Wix, during his chairmanship of a committee, delivered himself of the following: "Really, you know, there isn't a great deal of difference between dogs and human beings—except that dogs are more human than many human beings. For instance, our dogs are in the habit of being fed at five o'clock in the evening. We can come home at seven and they always give us a welcome. Now how many of you men can come home at seven o'clock when you should have been home for dinner at five, and find your wife smiling, ready to greet you, and just as happy as ever? Now, I would say that here the dog is applying the principles of brotherhood.

I may scold my dogs when they don't deserve it but I have never yet scolded them and had them step up and say, "Now, you're the guy that's wrong." No, they always come to me in a very humble way, asking my forgiveness—when probably I *am* the one that is wrong. I wonder how many of us do that?

Take the matter of loyalty; it seems to me that one of the very bases of brotherhood is that of loyalty. Can you find greater loyalty than you can in just a dog?"

## Women in Freemasonry

In a nice format produced in England, The Theosophical Press offers a leaflet by Mr. Jinarajadasa on "Women in Freemasonry." For those interested in Freemasonry but equally for those who are not, indeed for all who are interested in womanhood and woman's increasing contribution in the world, this will be useful reading.



## Derivations and Meanings

FOHAT: The word is a Turanian compound and its meanings are various. In China *Pho*, or *Fo*, is the word for "animal soul," the vital *Nephesh* or the breath of life. Some say that it is derived from the Sanskrit *Bhu*, meaning existence, or rather the essence of existence. . . . If Sat is the potentiality of Being, Pho is the potency of Being. The meaning, however, entirely depends upon the position of the accent. Again, Fohat is related to Mahat. It is the reflection of the Universal Mind, the synthesis of the "Seven" and the intelligence of the seven Creative Builders, or as we call them, Cosmocratores. . . ."

—H. P. B., *Transactions of the London Lodge*

## Thanks to the Lodges

Headquarters is happy to acknowledge the fine Convention reports received from the lodges. Due to their number, it will not be possible to publish all of these in the magazine. However, the data given will be put on file, as evidence of the wide and hearty cooperation given throughout the Section to this fruitful experiment.

## Number, Please!

Postal zone numbers are here to stay; they are not a temporary war measure.

Have you sent yours to us?

Many members have not done so, and our mail to them is being delayed in their local post office where unzoned mail is put aside until someone can find time to sort it. Mail properly addressed—with *zone number*—is given prompt attention.

If you have not already done so, please send your zone number to us without delay. *Always* include it in your correspondence as a part of your address.

## "The Negro Soldier"

The other day (says Writers' War Board Report) a few of us went to see a forty minute film called "The Negro Soldier," produced by the U. S. Army. . . . It portrays the role of the Negro soldier in United States history, from Revolutionary Days to yesterday, and does it intelligently. . . . BUT . . . So far there's no way of insuring wide distribution of this excellent picture—unless pressure is brought to bear on the local exhibitor who will in turn ask for it from his local commercial exchange.

Will you tell your local exhibitor you've heard there's a good film available called "The Negro Soldier," that it's precisely the sort of thing that will help better race relations, and that he ought to book it?

But H. P. Blavatsky taught us the truths of Occultism not in order that we as occultists might become more powerful than those who are not occultists. On the contrary, she taught us that all knowledge is for service, and the first duty of one who knows is to teach one who does not know. She taught our India what India had forgotten, and she taught the Western world what it had not yet learned: that the noblest destiny of man is to bear the burden of his fellowmen.

—C. JINARAJADASA

## Among the Magazines

Speaking of Education, in *The Indian Theosophist*, April 1944, K. G. Bhadbhade has written, ". . . too much stress is still laid on 'a fraction of a child'—the intellect—while the body and the emotions are sadly neglected, to say nothing about the soul."

*O Teosofista*, November-December 1943, prints in Portuguese "Amigos ou Peles" (Friends or Furs) translated from THE AMERICAN THEOSOPHIST.

## For Service Men

Have *you* distributed your share of the Society's excellent publicity leaflets, procurable free of charge from Headquarters, and intended for distribution among our armed forces? Order each or all of the four titles: "You Can Take It," "Now that You are a Soldier," "The Hidden Warrior," and "Invisible Armament." Continue to help the service men who continue to help the United Nations! Send out publicity pamphlets. *Now*.

## In the Pre-Historic Past

The following excerpt is from a letter written by a Theosophist and published in the *Minneapolis Morning Tribune*:

In Mr. McNally's article about Joel Kupperman . . . and his prodigious mental feats, he gives the answer himself in saying that it is due partially to memory; but memory of what? No child can possibly have memories of such complex problems since his baby days. This very memory is the finest proof of accumulated wisdom through ages of living . . . The prodigy of genius had its beginnings in pre-historic ages . . . The prodigy quickly recapitulates the memory of his past and brings it to his flowering. Each one has his own unique kingship which will blossom someday, somewhere, somehow.

—MRS. FLORENCE SPERZEL

## With Our Members in the Service

A new feature with this caption will appear in our September issue. Send a contribution.



## Written August, 1939

Unfortunately, no country is entirely right; self-interest rules them all and world-interest really motivates none of them. A sense of their interdependence, however, is growing gradually, but too slowly. *I wonder if the fact of their interdependence may not yet be forced upon them against their unwilling belief and through the calamitous failure of their separatist and non-cooperative nationally individualistic tendencies, contrary to what they really know but have not the will to practice.*

There lies our work: the teaching and practice of the truth of the unity of all, placing world interest before national interest, national interest before group interest and group interest before individual and personal interest—each sacrificing the lesser for the larger good.

—S. A. C.

## Three Children and Lincoln

On Lincoln's Birthday, a man named Joseph M. Stone (who tells about it in the April '44 Protestant magazine) visited the Lincoln Memorial in Washington before the commemorating ceremonies began. . . . "I partly descended the steps leading to the shrine and sat down to enjoy a few moments of meditation . . . .

"I didn't notice the children for quite a while but suddenly their presence became real. Three little youngsters were solemnly walking back and forth on the sidewalk fronting the Memorial . . . . They were immaculately washed, their clothes were worn but freshly laundered, and their demeanor much too quiet for children unaccompanied by adults. . . .

"Finally they started slowly up the steps, pausing frequently to glance at the guards, stopping completely when they reached the steps on which the guards were standing. They stood there for some time, then the eldest detached herself from the group and approached the guards, who were talking.

"She waited patiently until their conversation ceased . . . . 'Can colored go in there?'"

## Paper Shortage

If it should happen that some future issues of THE AMERICAN THEOSOPHIST feel thinner and less substantial to the touch, it will be due to the growing paper shortage in our country. Already we have had to put out an issue with thinner cover stock, for it is the weight of the paper used that must be reduced and if this can be achieved through the use of thinner covers and thinner pages, we shall follow that practice in order that the content of the magazine may not be reduced.

## Day to Remember

Madame Blavatsky's Birthday.. August 12

## Bond Information

Members who are sending U. S. Savings Bonds to the Society should bear two points in mind: First, that the Society is a corporation (incorporated in the state of Illinois); secondly, that Series E Bonds costing \$75 per \$100 bond and maturing in ten years can *not* be made payable to corporations but that Series F Bonds costing \$74 and maturing in twelve years *can* be made payable directly to the Society.

## Jubilee Anniversary Honors

Mr. E. W. Post of Glendale, California has been sixty-one years a member of our Society, joining in 1883!

Mrs. Anna H. Dalley of San Francisco joined The Theosophical Society on August 11, 1894.

Mr. J. Harry Carnes of Washington, D. C. also joined the Society in 1894.

*All honor to these good and faithful members!*

## Federations Also

In keeping with the times and the need for travel and gasoline saving, the Michigan Federation has tried out a travel-less convention held simultaneously in every lodge city in the Federation area. The attendance greatly increased, and naturally so, because convention was made more accessible. Uniform programs were made available and some isolated members observed the meeting time. Every lodge reported and indicated enjoyment of the program and the discussion it involved—a successful experience.

## He Applied Theosophy

Mr. Benjamin Bitton of Pasadena, California, was for fifty-three years an active worker in the Salvation Army. A real inspiration to all who knew him, he was intensely interested in bettering human conditions. He was a great admirer of Dr. Besant, and while he did not meet her personally, he was in touch with her when he founded the Dover Branch of the London Theosophical Society. Later, he came to America, where he founded The Theosophical Society in Ogden, Utah, becoming its President. As soon as he knew that there was a reorganization of the Society in Pasadena, he joined immediately, this being almost the last act of his life.



## Writing from Johannesburg

Miss Clara Codd sends to us a copy of her mystical play, "The Pilgrimage of the Soul." This arrangement was used last Easter at a Theosophical Convention in South Africa, and Miss Codd has granted us permission for its use at Olcott.

## National Library Accessions

Acuña, José B. (et al)	<i>Democracy in the Scheme of Evolution</i>
Hall, George H.	<i>The Road to Heaven</i>
Jast, L. Stanley	<i>Reincarnation and Karma</i>
Massey, Gerald	<i>A Book of the Beginnings</i> (2 vols.)
	<i>The Natural Genesis</i> (2 vols.)
Tagore, Rabindranath	<i>Gitanjali</i>
Curtiss, F. Homer	<i>The Pattern Life</i>
Kershner, Howard E.	<i>One Humanity</i>
Leo, Alan	<i>What Is a Horoscope and How Is It Cast?</i>

## Of Golda Stretch

After many months of pain and suffering, Golda L. Stretch passed from this physical world on June 26, 1944. While there is a sense of personal loss felt by the many friends all over the country who loved and worked with her for many years, there is real joy that she is released to the astral world where she will be free from pain and can take up again the work she loved so well—service for her Master and for humanity. There is no question but that she laid down her life in His service. She drove her body beyond its power to endure—eagerly, steadfastly working, and counting it a privilege to be given the work to do.

During her long illness, she would not talk to visitors about her illness—not because she did not want to talk about it but because she was more interested in the work of the Society, world events and people and she wanted to talk of these things. She knew she could not recover, yet she neither dreaded death nor courted life but continued impersonally to make the best use she could of every minute. She kept up correspondence with friends in many countries until a few days before she passed away, dictating letters after she was too weak to write.

Mrs. Stretch served Detroit Lodge in many capacities during her long membership. She was at various times Secretary, Publicity Agent, Head Brother of the Order of Service in Detroit, Book Sales Agent. She served for a number of years as President of the Michigan Theosophical Federation. In every case, the office was not an empty honor but a serious responsibility to which she gave all that she had of initiative and energy.

To those who knew Golda Stretch, her example of industry and enthusiasm, her sense of responsibility and devotion to the Masters, will always be an inspiration, so much so that on the part of many members there will be a feeling of obligation to make it count for something in their own lives.

—D. S.

## To-Those-Who-Mourn Club

Shipment of booklets from June 16 to July 15	
Illinois	275
New Jersey	400
Pennsylvania	700
Washington	400
8 states, less than 100 each	303

Total 2,078

1943 (Corresponding period) 1,443

*Happy the man whose hand can open the gates which lead into the Temple of Peace.*

—ANONYMOUS

## New Members for June, 1944

During June, applications for Membership were received from the following Lodges: Albany, Berkeley, Besant (Hollywood), Colorado (Denver), Dallas, Glendale, Herakles (Chicago), Honolulu, Jacksonville, Meridian, Minneapolis, New York, Oakland, Pasadena, Paterson, Pittsburgh, Portland, Rainbow (Columbus), Seattle, and Tacoma.

Applications for National Membership were received from Camp Livingston, Louisiana; San Francisco; Park Ridge, Illinois; and Hammond, Indiana.

## Statistics

July 1 to July 15, 1944

<i>American Theosophical Fund</i>	
To July 15	\$81.10
<i>Europe Rehabilitation Fund</i>	
To July 15	79.10
<i>School of Tomorrow Fund</i>	
To July 15	22.00

### Marriages

Miss Edith Netland and John W. Hamaker, Oakland Lodge, June 24, 1944.

### Deaths

George Walter Frix, Miami Lodge, May 29, 1944.  
Mrs. Anna Shudde, San Antonio Lodge, May 27, 1944.  
Miss Catherine Susan Way, Berkeley Lodge, October 25, 1943.  
Mrs. Elizabeth E. Coogan, Syracuse Lodge, June 28, 1944.  
Mr. Benjamin Bitton, Pasadena Lodge, June 1944.  
Dr. Compton S. Matthews, San Antonio Lodge, recently.

**FOR SALE:** My hillside COTTAGE on Princeton Ave., Los Angeles. Three rooms and bath. Carline one block, 5c fare; school one block; very quiet; fine view; abundant flowers, grape vines, fruit trees. Cash or terms.

L. W. Rogers, 2037 Argyle Ave., Los Angeles

ADVT.



# Book Reviews

*WHAT'S AHEAD?* by Vincent Lopez, David McKay Company, \$1.00.

To have a famous night club idol making prophecies is unusual; to have the same popular hero of the musical world propounding a philosophy of life that is both practical and idealistic is news of a new sort! The prophecies are based on a knowledge of the cycles and rhythmic patterns of all life, knowledge gained from a study of astronomy, astrology and history, but enhanced and enlarged, one suspects, by the developed and/or innate and intuitive rhythmic sense of a musical mind.

The "true story of Vincent Lopez," depicting the experiences of the author's early life, leading to the formulation of his working philosophy and living ideals, reads like an Horatio Alger classic. His analysis of the "moral and spiritual problem" of evil in a "universe ruled by God and characterized by ultimate orderliness" indicates that the writer has studied not superficially but intensively, and has drunk from the deeper sources of wisdom. In his preview of the future he states:

The religion of the Aquarian Age will be most simply the fatherhood of God and the brotherhood of man. "... there will be a remarkable and outstanding political figure, a social reformer, who will give words and meaning to the happier undercurrents of man's nature, exactly as Hitler gave tragic expression to the ingrained selfishness and greed of the immediate past." "... and a purified Christianity for man's mental and emotional expression or inspiration will be the capstone of a true Golden Age.

The chapter on the future emancipation of womanhood will be hailed with interest by all who have been following the recent writings of our recognized Theosophical leaders on that subject.

Worth anyone's reading time, and especially valuable to put in the hands of young people as yet unawakened to the trend of events and the part they should play in the world's future.

—M. P.

*PSYCHOANALYSIS TODAY*, edited by Sándor Lorand, M.D., International University Press, New York, N. Y., 1944, \$6.00

Composed of the contributions of twenty-nine leading psychoanalysts, *Psychoanalysis Today* is of inestimable value to physicians, educators, social workers and leaders in other fields dealing with human problems as a source of knowledge and insight into human reactions.

It was published on the occasion of the fiftieth anniversary of the inception of psychoanalytic thought, and indicates the rapid growth of this branch of psychology.

"With the publication of his paper, 'Psychical Mechanisms of Hysterical Phenomena,' Freud, in collaboration with Breuer, started a new method of treating illness. . . There is no psychological thought today that does not owe something to Freud." The work of Sigmund Freud and his followers in penetrating deeper into an understanding of the "unconscious," (Theosophically, the sub-conscious), has always been of interest to the Theosophical student as confirming and elaborating many of the statements of Madame Blavatsky and others with regard to the consciousness of man.

For convenience, the essays in the book are grouped into six parts: Medicine and psychosomatics, Education and social work, Neuroses, Psychoses, Problems of therapy, and Applied Psychoanalysis. Especially valuable as a reference work and understandable by the lay reader, *Psychoanalysis Today* deals with the problems of juvenile delinquency, war neurosis, criminology, the role of sexuality, child analysis, dream interpretation, anthropology, religion, art and literature in the light of psychoanalysis. The Theosophical student will find many interesting correlations between the thoughts of the new science as it is developing and the Ancient Wisdom.

—J. M.

*OUT OF THE MIST*, by Belle Butler Rittenhouse, \$1.00

In this little book written as a series of letters, the author sets forth the laws of life as revealed in the ancient wisdom. Most of the material is presented clearly and the choice of symbol and method of reasoning is often vivid. The author uses effectively the scientific, the philosophic, and especially the religious approach—the latter from the Christian point of view. These various approaches should make it interesting to varying temperaments, especially to young people.

Some of the effectiveness of the book is lost through the tendency of the opening and closing of the letters to be sentimental. This sentimentality, however, forms but a small part of the reading.

—C. T.



# SUPERB VALUES

## IN THREE BARGAIN GROUPS

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Message of Beauty—Rukmini Devi.....	.10

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Occult View of Health and Disease—Geoffrey Hodson.....	.35
From Hand to Mouth—Recipes compiled by Emily Sellon.....	1.00

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The Spiritual Life—Annie Besant .....	\$1.25	" @	1.00
Some Unrecognized Factors in Medicine—			
Theosophical Research Centre.....	\$2.50	" @	2.00

All prices postage paid. These offers good for August 1944 only.

For pin-point reviews of these titles consult your catalog.

*Catalog free on request.*



## THE THEOSOPHICAL PRESS

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