
THE
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THEOSOPHIST



Official Organ of THE THEOSOPHICAL SOCIETY in America

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WORLD DAY FOR ANIMALS—OCTOBER 4

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SEPTEMBER ★ 1944

Under the Auspices of THE THEOSOPHICAL SOCIETY ADYAR

THE unity of every faith that loves God and serves man, that is the message which comes to the world as the inner purpose of the Theosophical movement: to draw all faiths together, to see them all as sisters, not as rivals, to join all religions in one golden chain of divine love and human service. That is the purpose of our movement all the world over—to reverence and serve religion wherever we find it, and to pierce through the varieties of the outer faith to the unity of the hidden life.

THAT, then, is our work. But if that be our work, then are we not false to it in its most essential meaning if anywhere we carry strife instead of peace and speak words of exclusion instead of words of love? They only are the true Theosophists, they only reflect in small degree the spirit of the great Brotherhood of Teachers, they only are worthy messengers, however feeble, of their divine message, who carry out the spirit of brotherhood among all the warring creeds, and who not only carry the message of peace but live the peace they teach, and show the ideal of brotherhood in life as thoroughly as they proclaim its reality in words.

—Annie Besant

THE AMERICAN THEOSOPHIST

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No. 9

The Story of Adyar

During 1943

THIS year, instead of just printing the Adyar Department Reports as they are, we have tried to weave them all into a human story of the way in which Adyar's "wheels go round."

We want all who are interested in Adyar to see Adyar at work in its various essential activities and then to feel that they have been on a personally conducted tour from one activity to another.

Mr. J. L. Davidge has been the weaving master of this story as he is the weaving master, together with that other great weaving master, Mrs. Adeltha Peterson, who has been mainly responsible for our being able to publish the Besant Spirit Series of volumes, of most of our literary and journalistic output. I think that each has a finger in every one of our literary and journalistic pies. Both are very definitely among the ranks of our indispensables, and we have a not inconsiderable number of those . . .

He has been helped in the weaving by another indispensable, Mrs. Jane Clumeck, whose work in the Adyar Village and Animal Welfare Department and in generally smoothing the way for the due feeding of Adyar during these times of perplexing and often harassing restrictions and rules and regulations has been literally priceless.

How fortunate is this President of yours to have such helpers, and many others. But if I were to mention them all, and the fine service of each, this Section of my Presidential Address would become a volume and no paper would be left for the other essential publications. But they know how I feel about them—just as I feel about the brothers I have had occasion to mention above.

—GEORGE S. ARUNDALE

Adyar Gardens

There is a legend in the President's room—hand painted and hanging on the wall in a frame. It was put there by Dr. Besant and it reads: "Work for Adyar, the Masters' Home." Everyone at Adyar is working for Adyar in some way or other . . . we will picture it briefly, and we hope, vividly.

Every one who enters Adyar is impressed by the spacious loveliness of the place, from the gate at the Elphinstone Bridge right through to the Beach. That was Colonel Olcott's impression when he and H. P. B. first set eyes on the property in 1882—he talks about its ancient mango and banyan trees and its large plantations of casuarinas. All these are still flourishing and many more, especially the groves of cocoanut palms which he himself planted 35 years ago. The grounds have since expanded from 27 acres to nearly 200, and have the appearance of a botanic park, with ornamental trees framing vistas of dwellings and office buildings. The producing trees bring in good revenue; the gardeners gather and sell the cocoanuts; mangoes, tamarinds, and cashew nuts are sold by contract. The casuarinas helped to tide Adyar and some of its neighbors over the recent fuel crisis. On the average, 4,000 casuarinas are planted annually; today there are 58,000 on the Estate, which will turn in a good profit when full grown.

The "ground floor" of Adyar is more like a paddy field than ever before. The first patch we see runs east alongside the road past the T.P.H. The area cultivated through the Estate has this year jumped from 6 to 24 acres. The paddy is the healthiest imaginable, as Convention guests discover when they feast on this home-grown product. The scene on moonlight nights when the long shadows of the trees are

reflected in the water where the paddy grows is perfectly enchanting.

Does the garden pay? The income from production shows a good return, but this does not meet the expenses of the ornamental side . . . the ornamental collection is representative as well as beautiful and includes some very rare specimens, and the gardens attract many botanists and tree-lovers.

Tropical shrubs and trees, ornamental because of their flowers, predominate, creating a multi-colored scene. Bordering some of the roads are avenues of the gorgeous Flame of the Forest which flares into bloom at the height of the summer. Then there is the Founders' Avenue of mahogany trees, representing all the countries in which Theosophy is at work. Other avenues of flowering trees are being planted, so that in ten years from now Adyar will show great masses of flowers against the deep green foliage of rain trees, mangoes, and tufted palms waving against the sky. Most of the flowers are Indian, but we have seen magnificent hollyhocks eleven feet high and edging the Headquarters lawn, and bougainvilleas in huge clusters of purple, pink, rust, mauve, red, and so on. Mr. Jinarajadasa is hoping to bring a white bougainvillea to Adyar . . . What Adyar Gardens owe to Mr. Jinarajadasa we cannot compute, for he not only nurses them when he is "home" but for many years he has never gone overseas without bringing back choice specimens, customs and shipping regulations permitting.

Our great Banyan Tree has come into its own at last! What a personality! How it has vibrated to thrilling orations of Dr. Besant and great gatherings of Theosophists. At a tea party under this noble creature a few days ago we discovered that its Calcutta rival, said to be the oldest banyan in India, had submitted to a surgical operation which removed its decayed central trunk, so that though other fine banyans exist in India, the Adyar tree now stands first for completeness . . .

It is no sinecure to tend and cultivate 180 odd acres, grow flowers and fruit, vegetables and food grains, improve the pasturage, manage 150 coolies . . . and build up the gardens to the ideal which the Superintendent, Mr. N. Yagneswara Sastri—a brother of Rukmini Devi—has envisioned. But he finds joy in his work, has what gardeners call the "green hand," and having turned from law to beautifying the landscape is planning years ahead so that Adyar's beauty will mellow with its deepening intellectual and spiritual life.

On The Roof

In this picturesque setting the President and Rukmini Devi live and work—literally on the roof of the Theosophical world. And round them rotate the multifarious activities of Headquarters and from them radiate fiery lines of communication with General Secretaries, Presidential Agents, and reachable members the world over. Here "on the Roof"—this time the Headquarters Roof—begin the day's devotions, followed by conferences, private interviews, dictating of correspondence, writing of articles, and sometimes a T. S. Council meeting, or a Scout Conference . . .

Adyar working hours are quite different from those in Madras and much more sensible. Here we work nominally from 9 to 12 and from 3 to 6, with a long interval during the midday heat. There is no limit of course to working hours save physical endurance.

Connected with the Roof is the Roof Talk every Friday evening, when the President from 6:45 to 7:30 discourses, seriously, light heartedly, humorously, perhaps with an injection of aphorisms for which he has developed a faculty lately . . .

The President's Office—in H. P. B.'s old room—is being directed by Miss Elithe Nisewanger, but most of the year Mrs. Peterson was at the desk, concerning herself with an audit of the President's personal accounts . . .

The President has written some nice things about the Press Department, which works in the Board Room, but as we are writing about our own department we will leave his appreciative words to your imagination. What we can say with becoming modesty and truth is that we are forever writing, one sandwiching Village Welfare with editorial work on *Conscience*, and the other supplying articles to Adyar journals and Theosophical news to the principal newspapers in India . . . The Press Department is keeping track also of the biographical side of the Society's membership and other detail in preparation of a post-war International Theosophical Year Book . . .

The steel cabinets housing the Archives are also standing in the Board Room, but they are mostly empty, the contents being still in a "safe deposit" where they were placed in April 1942 when invasion appeared imminent . . .

Keep Adyar Healthy!

As we pass the Adyar Dispensary in the mornings a steady stream of villagers are going in and coming out, women with small babies over their shoulders and sometimes with the bandages of the previous day, and young

children at their side; old men obviously ill; young people carrying bottles of medicine . . . This Dispensary has taken care of 12,000 cases in the year, one thousand more than last year. Now that the A.R.P. First Aid Post is also located at the Dispensary, the First Aiders are having fine practical experience working with Dr. Gopalan, who is in charge, and who lives on the Estate ever at the call of his "clientele."

Alongside the Publicity Office (the old Dispensary) is the Baby Welcome which is daily filled with babies and mothers who receive warm attention to their needs of food, clothing and medical aid. Daily 28 babies under one year are given milk, 30 children ragi conjee and about 10 mothers conjee (grain gruel) or special food. The heart and soul of this department is Mrs. S. Bhagirathi Sri Ram with her tireless helper, Nurse Lakshmi . . .

The Dairy Herd

Daily we see the animals of the Dairy which graze on the Adyar Estate nibbling the flowers and fruits of the gardens as they pass whenever they get the opportunity, and then dipping their noses among the red and white water lilies and lotuses to quench their thirst. They are picturesque animals, especially the buffaloes, with their huge horns sweeping back beyond their shoulders, which force them carefully to navigate the various gates through which they have to pass.

The Dairy was started by Dr. Besant to ensure a clean milk supply . . . Today the herd consists of 19 cows, 13 buffaloes, and 47 calves, with 1 stud bull and 1 stud buffalo . . . Our cows are fed sprouting gram, oil-cake and bran, the latter being most difficult to obtain because of the Government order prohibiting the polishing of rice.

Another difficulty is medical attention, but the President is hoping soon to build new accommodation and find a resident veterinary sur-

geon with a proper knowledge of animal medicine. The milk is good and the residents are supplied by milkmen who deliver it twice a day in picturesque brass containers. The price has risen in the past six months from As.6 to As.10 a measure.

Sometimes our animals are sold, but never the cows. If bulls or calves are sold, the sale is made to agriculturists or T. S. employees after suitable enquirers, but not to butchers or salesmen. We are helping some of the poor villagers by keeping their dry cows until they milk again.

The animals' best friend on the Estate is Shrimati Rukmini Devi. She watches them all the year round, and on her birthday gives a party to the Adyar herd and the cattle of the neighboring villagers. On that day two hundred animals meet at the Bharat Samaj Temple and pay their respects to her and are well fed with hay and bananas. It is a wonderful sight, as she goes amongst them patting their faces and lavishing upon them her affection.

Village and Animal Welfare

An organization whose activities seem to spring up in many places is the Adyar Village and Animal Welfare Group. Their successful agitation for rationing in the "belt area" surrounding the city has brought them in touch with the authorities in Madras and the surrounding district; their assistance to the villagers in food, clothes, rebuilding and repair of huts, medical attention, financial aid often for the education of children, has made them friends of the poor and needy who continually flock for aid with pitiful stories of distress; their work to alleviate animal suffering, and especially their fight against animal sacrifice in the temples has brought results which may hasten the total abolition of this horrible superstition.

(To be continued)

Extreme cruelty inflicted on the helpless—on heretics, on children, on animals—reacts on inquisitors, on brutal parents and teachers, on vivisectors—as physical deformity, more or less revolting and extreme, according to the nature and extent of the cruelty.

Where a good motive existed, however intellectually misdirected,—as . . . the saving of bodies from the torture of disease, in the case of the vivisector—it has its full result in the region of character. Hence we may find a person born deformed, with a gentle and patient character . . . From the physical agony inflicted results physical agony endured, for karma is the restoration of the equilibrium disturbed.

—*A Study in Karma*

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"The Mysteries are, and we know that they are; we can tell you about them. They do not exist because we know that they exist, but because the Masters ever are, and are willing to accept pupils; we speak to you not by heresay but by KNOWLEDGE—not by rumor but by personal experience." That is the testimony that H. P. B. bade me (*Dr. Besant*) bear in the face of a skeptical world; "go out," she said, "... and declare that you are an initiated disciple, tho you be disbelieved, so that you may bear witness to the eternal verities we know."

—DR. BESANT, *Ideals of Theosophy*

Our Wondrous Mechanism

A good deal has appeared in the Press regarding that wonder of calculating machines recently presented to Harvard University to be used for the duration of the war for the benefit of the Navy. Marvelous mathematical mechanical feats are being achieved in connection with the intricate timing and calculating essential for the efficient use of the mechanisms of war. This new machine surpasses them all in

its ability to solve quickly abstruse mathematical problems but, as one writer has penetratingly observed, it is far from being a human brain.

It has been calculated that the brain even with its minimum estimated number of ten billion nerve cells is a complex automatic switchboard capable of a number of connections that could be expressed only by the numeral one followed by fifteen million cyphers. This number would take ten thousand pages filled with cyphers in ordinary reading type. Even such a statement does not give us an adequate impression of the complexity of the physical vehicle of human consciousness, as compared with which the Harvard machine is but a toy.

That which nature creates and which life actuates, and behind which stands consciousness, will probably never be understood through physical processes of approach. There will always be that something beyond (and very far beyond) to be comprehended only by the mystic—the knower of something of the oneness of all that lives.

Current Signs

It is interesting to the Theosophist, and it is a sign of the times and of advancing thought, to note the out-cropping of a sense of real values, and of an educational process regarding them, in the current Press.

A recent editorial in *The Saturday Evening Post* emphasizes the necessity and the practical common sense of admitting the value of our allies in this war and in maintaining a sound world peace structure afterwards, despite the fact that they are not yet perfect. As the article points out, if cooperation to worthy ends cannot precede attainment of perfection there can be no cooperation; and if we expect perfection of others before accepting or extending cooperation, we are placing in the hands of those who could serve most strongly with us, ample ground for refusing to extend cooperation to us for the ends we desire; and are we yet a perfect nation? Cannot nations, like individuals, not in complete accord in everything, cooperate toward the attainment of ends about which they are in full accord? Perfection is for the future; cooperation for future ends is for the present.

A syndicated column in the popular Press which plays up the misconception his political enemies love to propagate of Henry Wallace, that he is impractical (though in administrative capacities he has an outstanding record of work and organization) yet gives the fullest recogni-

tion to the rightness and the justice and the soundness of his views, stating that he wants to do "the good that needs to be done." The writer of the column thinks himself intensely practical in that he bears down upon the good that needs to be done and favors attention to matters of expediency. But however unintentionally, he pays tribute, in his recognition of the "needs," to vision and sincerity. Were he himself a man of vision he would know that it is only such vision, and recognition of what needs to be done and a willingness to move toward it *now* that causes improvement in the human lot. The full results of the vision may be far in the future but the vision must be brought into the present to awaken the minds of men, even though little men of expediency choose to recognize in them only a philosophical value.

An advertisement in a popular magazine points out that only thirteen years ago a campaign to stamp out a tubercular condition in cattle in a western state was met with threats and with pitchforks and troops were necessary to quell the opposition. Today there is but one-tenth as much of this disease among cattle. The campaign so much opposed has reduced loss, improved production and increased the purity of dairy foods so that fifty million dollars annually is added to farm income. The advertisement is a plea for the open mind, the acceptance of the new.

And so all about us we see in the midst of an insistence upon the outworn, a broadness of view and a recognition of good that may well be the despair of some but are the hope of the coming world.

There is no duty we so much underrate as
the duty of being happy.

—ROBERT LOUIS STEVENSON

Beware of Pseudo-Occultism

A. HERBERT PERON

	CHURCHILL	HITLER	ROOSEVELT	IL DUCE	STALIN	TOJO
Year Born	1874	1889	1882	1883	1879	1884
Age	70	55	62	61	65	60
Took Office	1940	1933	1933	1922	1924	1941
Years in Office	4	11	11	22	20	3
	<hr/> 3888	<hr/> 3888	<hr/> 3888	<hr/> 3888	<hr/> 3888	<hr/> 3888

END OF WAR: One half of 3888 is 1944; one half of 1944 is 9/7/2.
September 7, 1944, at 2 o'clock.

THE statement given above was handed to me (I regret to say) by an intrigued Theosophist.

A quick study will, of course, reveal that the above figures will work out with always the same number for Tom, Dick or Harry. If you add a person's age to the year in which he was born, the number will always be that of the current year. Similarly, if you take the year in which a man took office and the number of years he held that office, the addition of the two sums will always produce the number of the current year provided there has been no break in the term of office.

It is pseudo-occultism or, more properly, "phony" occultism of this type, that influences intelligent people adversely towards *real* occultism. When Theosophists themselves distribute material of this kind, thereby practically vouching for its merit if not for its authenticity, irreparable harm may result.

We cannot be too careful in maintaining at all times a healthy scepticism. That attitude may attract fewer of the type of people who revel in the lowest forms of so-called occultism, but it will certainly attract more of the intelligent type who look before they leap and who investigate before they affirm.

Correspondence on Race

C. JINARAJADASA

To the Archbishop of Canterbury

London
26th April, 1944

His Grace the Primate of England

MY LORD ARCHBISHOP,

A friend of mine living at Watledge, Nailsworth, has just reported to me an incident which I desire to bring to your Grace's notice. A friend of my friend has shown a sympathy to the pathetic loneliness of the Negro soldiers there and invited them to visit her. She asked them why they did not go to church. They replied that they felt that their presence would be disliked. The children often shouted opprobrious epithets at them. To bear out this dislike, this charitable lady mentioned that once when one of her sidesmen was visiting her and saw some Negro soldiers coming to call on her he went hurriedly away in displeasure. On this I can narrate my experiences when as a boy of thirteen I came here and resided in Notting Hill; if ever I happened to wander into any of the poorer streets, almost invariably some boy would shout at me "Blackie," though I am brown, not black.

In this regard I can narrate a further incident. Some years ago when I was spending the hot weather at Ooctacamund in the Nilgiris, my young ward of sixteen, a Brahmin lad, was staying with me and desired to see what a Christian service was like. So he went alone to the Anglican church, dressed in the usual dress of a Brahmin gentleman, in a dhoti. The Chaplain, whom I had met, wrote to me afterwards, would I please see that he did not attend again *unless he wore trousers*—an incident hardly calculated to make a sensitive boy enamoured of England or of Christianity. The late C. F. Andrews was so beloved in all India not only for his Christ-like nature but because he identified himself with Indians; while in public he dressed as an Anglican clergyman, the moment he went home he changed to dhoti and khurta and received his visitors in that garb. In my experience the only Christians who have succeeded in discarding race for the sake of

their Lord are the Salvation Army, who in India invariably dress, the men in a saffron coloured dhoti and turban, and the women in a sari of the same colour.

Do you not think, my Lord Archbishop, that something might be said in your Church magazine asking Anglican clergymen to *invite* the coloured soldiers to attend the services? I recall years ago in a church in a small town in U.S.A. seeing the notice: "Welcome to this Church are strangers and the poor." A remarkable notice to display outside a place of worship where the Lord Christ is asked to come. Perhaps your Grace may not have heard of the striking prayer of the coloured writer and leader in U.S.A., W. E. Burghardt du Bois, when narrating the brutalities endured by the coloured people in U.S.A., which ends: "Surely, O God, Thou too art not white." Has not the time come once again, as in St. Paul's days, to emphasize the fact that God has no predilection for any race or colour, as such?

Yours faithfully,

C. JINARAJADASA

To Mr. C. Jinarajadasa

Lambeth Palace, S.E.1.

April 27, 1944

DEAR MR. JINARAJADASA,

I know that the kind of episode you describe does occur from time to time, and indeed much too frequently, in this country, and of course all right-minded people deplore it. The best way of counteracting it is not very easy to decide. There is no one Church magazine through which one can approach all members of the Church of England; but there are opportunities from time to time, and I will try to see that invitations to coloured men to attend our services are freely and cordially issued.

Yours sincerely,

WILLIAM CANTUAR*

*CANTUAR: This is an abbreviated form of the Latin name for Canterbury. Bishops of the Church of England do not sign with their family names but with the Christian name followed by the Latin name of their Diocese.

Beauty is the universal and true solvent whereby racial and national animosities may be dissolved.

—CLAUDE BRAGDON

Outlook

JAMES S. PERKINS

SOMEWHERE I have heard that the perfected mental body has but two functions, namely, *attunement* and *the direction of forces*. This appeals to me as Truth. Obviously our mental evolution is increasing our power to understand, or attune to, all things. Evolution of the mind is also unfolding our capacity to shape thoughts, those channels that direct force. Purposeful thinking is the creation of channels for the force of will.

I am preparing once more to travel among the lodges, speaking to members and public, and I find myself carefully examining words and thoughts. How well I realize that each thought, each word, is a center radiating forces which evoke in turn forces from other thought centers. To be cognizant of this fact is to face with humility and some trepidation the task of speaking and writing. Words may be badly chosen, and thoughts poorly expressed, evoking lesser forces where the opportunity exists for releasing greater forces. Such is the responsibility of expression and, so far as I am concerned, it is a weighty one. Words are gems and silence is golden. In a setting of gold our gems should be arranged in patterns that awaken exalted energies. Coarser patterns but arouse sullen and lowly forces.

Despite these delicate realizations I wish to probe ahead into the Society's tomorrow morning—the immediate future, that is to say, of the American Section. Moreover, I intend to try to put in words what I think I see.

My first observation will not appear strikingly original when I say that I think the Society stands upon the threshold of renewed opportunities and larger ventures. The assurance of this lies in the world rhythms to which we are attuned. The progress of The Theosophical Society is compressed or expanded within the cycles of world karma and dharma. The dark era of war is ending in renewed momentum towards world peace and order and all channels that serve to enlighten human thought and action will receive new impetus. Among our members are individuals who even now detect the ground swell of impending developments, and who are seeking enthusiastically for ways to begin building structures of the future. I can see various energies integrating into a pattern of purposeful growth for the Society.

I have noted with interest the birth pangs of a scientific research movement in our midst, and the impatient zeal of those who wish to get on with a program of educational ventures, both in the integration of higher branches of learning and in the actual foundations of schools for children. Others have proposals for cultural expansions. At the same time we know that there is concern among some lest these activities receive in the future so much of our attention that they subordinate our mainline endeavor which is the spreading of Theosophical ideas by means of our organization of lodges and lodge programs. Because these programs have developed mostly about the study of straight Theosophy, for a good many years, there is the assertion in some quarters that lodge programs are becoming static, that new phases of activity must be unfolded, new presentations sought to rejuvenate the life of the lodges.

What do I see ahead? A fresh concentration of forces! A new dispersal of vitality through the forms we have and those to be created! A new will to use our White Magic—the brotherhood of our combined will in action! The great and good values that have come to us from the past will be cherished and preserved tomorrow. The organizational structure of our Society is the rock foundation of any further building. It is the solid and stable shelter of our combined resources, the citadel whence we issue forth upon our various ventures of making Theosophy known to the world. Clearly do I see the *form* and the *life*—one gaining its shelter, one its power of expression, from the other. For as the organization is the form, so the teachings and influences of Theosophy are the life.

Various individuals have their inclinations toward one side or the other; some are the stimulators of new ventures in spreading Theosophy, others are the guardians of the form. The life side is experimental, more vivid. Its proponents range far afield, sometimes stretching thin the silver thread that binds them to the main principles. Under their enthusiasms and bright endeavors, the life side fluctuates, flames up and dies down as they come and go. These are the stimulators of the Theosophical body, and I should dread to see their activity cease. The organizational form is dull by com-

parison, or appears so, but it is the strength of the Society. It is composed of solid fibre—the earnest membership who believe in Brotherhood and expect to make it work in group, lodge and Society. The slow onward movement of the Society as a whole depends upon the motivators, the creative people, for progress, although their enthusiasms in turn must be balanced by the possibilities of accomplishment. Those possibilities are measured by our organizational structure and strength.

In terms of the three Gunas I think of the creative life side of our Society as the *rajasic* force, and the slowly growing form side as the *tamasic*. *Rajas* would plunge us on toward desirable ends, while the inertia of *tamas* restrains and thereby balances. Too much stress by either force is an unhealthy condition; to “kill out” one side or the other would be disastrous. However, there is the *sattvic* way of achievement—the harmonizing of the two—true stimulation balanced in growth. I see ahead a cycle of *sattvic* activity, a more intense effort to harmonize and balance our various forces.

We are as the bringers of a new culture to a strange land. We have won our first foothold. Those who range afield from our Theosophical centers, as Daniel Boones of the intellectual and cultural worlds, tell us of glorious vistas and green valleys to be explored and won if we will but venture forth. They are often dismayed when they hear the guardians of the Theosophical body saying, “Yes, but think of the Indians!” Well, there *are* glor-

ious valleys to be won. And there *are* “Indians,” or dangers. The specific danger is that we may exert our energies for lesser achievements when they might be used for greater ones. The deepest judgment is needed to determine which is which. *That judgment has to be arrived at in free discussion and under the stimulus of leadership.* It is of greatest value to determine how we shall use our combined energy, where we shall place our force. This is the heart of the organizational problem. It is why national officers—always those who deeply love and cherish the welfare of The Theosophical Society, and who feel in addition the pull of deeper forces that draw them to the very Root Causes of our Society—must act with spiritual integrity in their search for true purpose. These officers will always be the bulwark against the frittering away of the accumulated power of our Brotherhood.

When, as sometimes happens, the steadfast attitude of officers appears downright stubborn to those brethren who are not concerned with organizational problems, but are burning with zeal to get on with some new idea for making Theosophy more effective in the lives of others, we must resort to our comradeship, to our faith in one another. The problem of the constructive use of our forces must be solved together.

I feel that a larger concern with this problem is a part of our progress that lies ahead. Thinking of the opportunities that will be ours, I shall express some ideas on various aspects of our work, in a succeeding article.

In the first object of the Society, it is called “a nucleus of Universal Brotherhood.” The nucleus is the point within a cell wherein all the life-energies are collected, and wherefrom all growth and organization proceed. Activity in the nucleus precedes all action in the cell. The more science has investigated, the more important has been found the part played by the nucleus; the area immediately surrounding it is the most active part of the cell.

The Theosophical Society is a nucleus in which the spiritual energies poured out by the great Brotherhood find a center, and from it they spread forth, organizing and directing spiritual growth throughout the whole world. It is small in proportion to its cell but it is the focus, the center of the energies.

—ANNIE BESANT

Books, in Brief

Abridgments by Bertha Williams

(This new feature will preview, or recall to mind, excellent books procurable from the National Library or through the Theosophical Press. In some cases the entire book will be condensed; in other cases, a revealing chapter or chapters.)

(I.) GODS IN EXILE by J. J. van der Leeuw

Chapter I: The Drama of the Soul in Exile.

The Path of Occultism is often called the Path of Woe.

There is no reason why we should call it a Path of Woe rather than a Path of Joy; the same achievement which means woe to our lower nature spells joy to our higher Self . . . The immediate goal on that Path of Occultism is to accomplish the union of these two, of what we commonly call our lower and our higher Self; and this union is achieved in the first of the great Initiations. Since the moment of individualization there is no greater event in the history of the human soul than Initiation. It is, as the word implies . . . the beginning of a new Life; of conscious life in our own true Self or Ego. . . .

It is only when the soul in her earthly prison begins to recall the divine Home from which she lives exiled, when through love, beauty or truth consciousness of her own true nature awakens, that suffering begins. . . .

As long as man lived the animal life of his bodies, he knew contentment of a sort; but with the remembrance of his true nature, with the vision of the world to which he belongs, there is born that age-long struggle in which he tries to free himself from the entanglement with the worlds of matter which he has brought about by identifying himself with his bodies. . . .

The last thing man discovers is himself. . . .

But the time comes for every soul in the long pilgrimage when life becomes impossible to her unless she does know why . . . the soul ceases for a moment her frantic chase after illusions and in utter exhaustion rests silent and alone. It is then that within the soul is born the consciousness of a new world; it is then that having turned her face away from the glamour of the world around, she discovers the abiding reality of the world within, the world of the Self. . . .

What happens is that when we put forth our divine consciousness into the bodies through

which we have to gain certain experiences, we identify ourselves with those bodies and become oblivious of what we truly are. Then the imprisoned consciousness, enslaved by the three bodies, follows their desires and we call it the lower self or personality. The voice from within, our own true voice, we feel as the call of the higher Self; and between these two, Ego and personality, our struggle and suffering, our veritable crucifixion, takes place. Yet most of that suffering is due to our ignorance and ceases when we realize our true nature. . . .

So often we speak of the "tremendous effort" required to reach the higher Self; at other times we speak of inspiration or knowledge, spiritual strength or love, as coming from that higher Self to us down below. In all these cases we commit the fundamental error of identifying ourselves with that which we are not; we approach the entire problem in that attitude. The first condition of spiritual achievement is the certainty beyond any doubt that we are the spirit or higher Self. . . .

Chapter II: The Way to the Ego.

Begin then by thinking about yourselves and watch what comes into your mind when you do so think. You will find that you naturally think of yourself as you appear physically. . . . This is the first illusion you have to conquer, for as long as we think of ourselves as the physical body we continue to identify ourselves with that body and that is exactly what we should not do. . . . The result is weakness and ill health and a certain heaviness or dullness in the body which makes it unable to respond to the Self within.

All that changes when we overcome the illusion of being the body and see it just as it is, as our servant or instrument in the physical world. . . . We must feel that henceforth it is vitality from within which nourishes and energizes the etheric and physical bodies, more so than vitality from without. . . . We must feel our physical body becoming vibrant and re-

sponsive to the consciousness within, subject to its law and conditions rather than to those of the physical world around. . . . Thus we must give it regularity of habits, of eating and sleeping and of exercise, so that it may be a perfect instrument. . . .

Having done so, we must bring about the same change with regard to our emotional or astral body. . . . We must vitalize the emotional body from within and send through it the emotions which we determine to have.

Try to feel that change in yourself. Try to feel your astral body swept clean . . . and determine what emotions you, the divine Self, are going to allow in that emotion body of yours. . . . When in this way you, the Self, determine what feelings to have and consciously send out these higher emotions through your astral body . . . it becomes a radiant object, steadily sending forth the emotions which you determine to have and throbbing rhythmically under the impulse from within. . . .

Next we must consider the thought-body. . . . Thought in us is the manifestation of the Holy Ghost, God the Creator, and it is that supreme creative Energy which is manifest in our power of thought, making it a double-edged sword, all the more dangerous to us when we do not know its power. . . . The danger, the terrible danger to our entire life, lies in the fact that we allow the creation of thought-images to be incited from without. . . . In this ungoverned activity of the mental body lies the source of practically all our inner struggle and spiritual difficulties. . . . Once the thought-image has been created, realization in action generally follows. . . .

Most people ignore their imaginings, day dreams or thoughts and think they are harmless because not tangible or visible to the ordinary eye. In reality they are the one and only danger. . . . We never realize sufficiently that there is no power whatsoever in objects of desire unless we allow ourselves to react upon them, unless we indulge in imaginations which are creative. . . .

It is by the power of the real will that we can keep the imagination concentrated on the one purpose we have determined to achieve. The especial function of the will is not to do things or to struggle against things but to hold one purpose in the consciousness and exclude all else.

Thus it is in the mental body that the wedge must enter. We must refuse to allow any images to be formed in the mental body without our sanction. . . . We must make the creative power

of thought a definite power for good. . . we must create and strengthen with our emotion those thought images which we desire to see realized in our daily life . . . we must imagine ourselves as the perfect man we desire to be and shall be one day. . . . This image too will realize itself.

Chapter III: The World of the Ego.

Chapter IV: The Powers of the Ego.

Having established ourselves in the realization that we are the Ego, we must realize the powers which as Egos we can wield.

There is first of all the love of the Ego, the power of unity, the aspect of the Ego which, in Theosophical terminology, we call Buddhi. . . . The moment we return to the Ego . . . we realize what unity is . . . we are in the life of every one of our fellow beings, of every creature. We are the life of growing trees, the life in the waters of the sea, we are the life in the clouds and in the sunshine, the life in all things. Such is the love-power of the Ego—our realization of unity at that level—and *it is the only motive power on the Path of Perfection*. . . . That is why our love must be all-embracing, nothing excluding, why it must flow out freely to all things, for in all things is the divine Life which we seek. . . .

The next power of the Ego which we must learn to realize as our own is the power of the will. . . . The will is the Ruler, the King who says, "this shall be done," but who does not go to do things himself . . . the will is the power to hold the consciousness focused on one thing, and exclude everything else. . . .

Imagine that we determine to get up at six in the morning. When the hour comes . . . we begin to imagine on the one hand how unpleasant and cold it will be to get out of our warm bed . . . how very pleasant it would be to lie in bed a little longer. . . . In not getting up we have shown signs not of a weak will but of an uncontrolled imagination. The right use of the will would have been to keep the creative thought or imagination centered and focused on one idea only: that of getting up. . . .

Having realized the Ego's powers of love and of will we must now discover its third great power, that of creative thought. . . . If the will is the King, thought is the Prime Minister, and the activities of our creative thought should ever be directed by the will. . . . It is only when this third power, the creative thought or imagination, does its work that realization in action follows.

(Concluded on page 216)

Our Second Object

E. NORMAN PEARSON

THE second "Object" of The Theosophical Society is "To encourage the study of Comparative Religion, Philosophy and Science." Please note: To "encourage"!

Whether any particular plan will, or will not, prove to be an encouragement of such study is a matter upon which every member has a perfect right to his own opinion; but no one may question the fact that, within the Society, provision should be made to *encourage* the study of these subjects.

In the January 1944 issue of THE AMERICAN THEOSOPHIST a report was published covering a meeting held at Olcott during the New Year week-end. This meeting was called to discuss a proposal which had been presented by the Ohio Federation to the National Board of Directors suggesting the formation of a "Bureau" for "Research and Synthesis." The proposal was in the form of a general idea only, but at that meeting more concrete plans were brought forward. At the close of the article above referred to there was printed a chart (drawn up by this writer) which was accepted by vote of the gathering as representing a reasonably good basis upon which to develop further plans.

The idea outlined was very simple. Briefly, it was this: On one hand we have what we may call WORLD THOUGHT—the Sciences, the Arts, the Philosophies, the Religions; on the other, we have THEOSOPHY. At present between these two "a great gulf" is fixed. If we, as Theosophists, are to affect WORLD THOUGHT we must have some knowledge of its outlines and its trends.

The new proposal has that for its purpose.

It plans an organized effort (1) To place the essentials of WORLD THOUGHT in juxtaposition with those of THEOSOPHY in order to discover their similarities and differences, and (2) To prepare courses of recommended reading of both Theosophical and related subjects, for those desiring to make such studies. The purpose of the proposal is to offer facilities for cooperative effort, whereby the membership may become more informed, and therefore more effective, workers.

For my part, I would like to see such a project actively developed, because I think it would be a step in the right direction, one more improvement, among many which have been made, from time to time.

A project such as this can grow only by the combined efforts of interested members. Its development can come about only by a frank and friendly discussion of the points involved. Making an addition to an already fine structure carries no shadow of condemnation of that structure. But there is no structure so good that it cannot be improved. I, most emphatically, do not look upon our older members as "products of the Victorian emotional era." Nor upon our younger members as necessarily "products of the scientific mental era." We are souls, and products of our own efforts. The age of the body matters little. In our search for truth some of us lean toward the philosophical, some toward the devotional, and some toward the scientific or occult. We must learn that by whatever path we approach the Supreme we shall be received, so long as we approach in genuine sincerity and humbleness of heart, and that as we grow greater in our understanding of any of these pathways we appreciate the more the attributes of the other.

I can see no shred of reason for visualizing this project as resulting in the conversion of the Society into "a mere scientific institution." Such a thing, so far as I know, was never suggested. It would not be consistent with the three "Objects" of the Society. It would be unthinkable.

We have been told that the Theosophical teachings which have been given out are only a fragment of those to come. I believe, most earnestly, that Theosophy, as we now have it, is a consuming fire which can destroy or can refine that with which it comes into contact. Placed side by side with the advancing tide of human knowledge it will destroy the false. But the true it can add to itself and by such added detail gain luster.

The Artist has shown us that God is Beauty, the Scientist that God is Knowledge, the Philosopher that God is Wisdom, the Theologian that God is Love. Chemistry, in the light of Theosophy is a thing of unutterable wonder, fascinating and inspiring. Religion, in the light of Theosophy, becomes something infinitely greater than creed and dogma and ceremony. It is seen as a longing of the separated Self to re-unite with the Source from which it came, by itself becoming a God indeed. A study of the stars above and of the earth beneath, of

Geology, of Botany, of Psychology—everything—in the light of Theosophy shows to man the amazing works of God. Then, as he sees the workings of God in nature, he can use that knowledge to build for himself living conditions in a world of form which will be worthy of, and will serve, the God which is within himself.

It would necessarily have to begin in a small way. But well supported and carefully directed,

I believe it could become a great instrument for good, providing avenues for purposeful study and research. Its coverage would be almost unlimited, for whatever the particular interest of any member, whether in the study or the application of Theosophy, research work could be carried out along that line, and made available to all.

In any case, why not try?

The Theosophical Order of Service

MARIE R. MEQUILLET, *Head Brother Healing Department*

THIS report covers over a year's work since the last report was made on June 30, 1943. It has been a period of slow but steady growth.

The year opened with a demonstration Healing Ritual worked during Convention at Olcott last summer; many members attended. There has been much correspondence with groups for Healing already established, and with members and non-members of The Theosophical Society who are interested in Healing methods. We have established a Prayer Service for men and women in the Armed Forces and their families, and many names have been sent to us for use in the Besant (Cleveland) Healing Group and also the group at Krotona. This Department has proved its usefulness in helping and curing stubborn conditions in physical, emotional and mental bodies. It is especially efficacious in times of operation and childbirth.

Two pamphlets have been published and sent out to all Groups and to many correspondents.

Five new Healing Groups have been established:

Covington
Krotona, Ojai
New Orleans
New York City (2)

making a total of twenty-five new Healing Groups in the U. S. A. in two years. Thirty-one Groups now functioning!

A second article, "Angels and Ministers of Grace" was written and sent to THE AMERICAN

THEOSOPHIST, which published it in December, 1943. This article brought in a good many letters. We feel that the Department's work is much better understood than at this same time last year; the interest shown is gratifying.

Mrs. Ellie Lowe, of Key West, Florida, is eager to form a group if she can find one or two co-workers, and already we are working on a group in Miami. There are other places in which all that is needed is *one* person to help form a Healing Center. It is interesting to see how the South is responding to its opportunity.

In cases where members do not qualify for Group work (because of our diet regulations), we have Meditation Classes for self-purification and helping others; this field of meditation and affirmation is especially attractive to the more isolated members of the Society.

An inquiry came in from South Africa, and a group is to be started in Accra, Gold Coast.

Our financial standing:

Receipts.....	Printing costs from	
	General Fund	\$ 84.46
	Contributions	26.00
	Total	\$110.46
Expenditures..	Pamphlet No. 1.....	41.20
	Pamphlet No. 2.....	43.26
	Express and postage...	25.00
	Total	109.46
	Balance on hand \$	1.00

Chemistry and Karma

An answer to "Chemistry or Karma"

SALLIE WEIS

THE author of "Chemistry or Karma" at the close of his article asks two questions which invite an answer. As one of the "promoters" of research as a national project I shall attempt to give that answer.

It is first important, however, to correct major errors in understanding. The title "Chemistry or Karma" is the first misleading thought, for it implies competition between Science and Theosophy as the motive* of the research project. The exact opposite was the intention—that of cooperation, integration and synthesis.

There was not the remotest intention, on the part of those interested in research, to "convert the Society into a mere scientific institute," to "give the world more science in textbooks bearing the imprint of The Theosophical Press," or "to teach mathematics or the sciences or even the arts" as has been liberally implied throughout "Chemistry or Karma." Careful planning could have created no more confusion or division of thought on the project than obviously exists.

The President of The Theosophical Society, Dr. Arundale, has been challenging us since 1940 to a reorientation and re-evaluation of ourselves and our work in terms of the changing world. Speaking personally to the last International Convention, he said:

"I feel that if we . . . Theosophists are to change from an old order to a new, if we are to enter into a new world, we must make our Theosophy far broader than it is, far more all-inclusive than it is . . . the work in my judgment, of Theosophy, is not to try to force down his (the individual's) throat our teachings as if we had something far more precious than anything he may have, but rather that we should give him exactly what he needs where he is, as far as possible avoiding Theosophical terminology as such. It does not matter from the standpoint of Theosophy or The Theosophical Society whether or not he believes in karma or reincarnation or in the states of consciousness or in the races or any of the other paraphernalia of Theosophy as most of us understand it. There is no necessity for us to think that we cannot give a Theosophical lecture without in-

roducing Theosophical 'Truths' as we call them. The leadership we have to give is to see where an individual is and help him on his own terms to tread more quickly his own path."

Such unorthodoxy and breadth of view causes us to look to Dr. Arundale for stimulating and encouraging leadership in these changing and critical times. Resistance to change, however, has many values though it is inevitably found where crystallization of an established pattern is complete. Its purpose, from the point of view of evolution, is to challenge the new, separating the true from the false by survival of the fittest in *ideas*, which occurs in time. It also strengthens resolution and clarifies purpose, essential to all progress.

The questions asked of us are: 1. "If, viewed impersonally, the idea were not my own, would it have equal value and importance to me?" and 2. "Is it the best way to expend energy in the interest of the Society's primary purpose?"

Going back a bit we find an article by Geoffrey Hodson appearing in the *Messenger* (now called THE AMERICAN THEOSOPHIST) in March 1930. Its heading was "WANTED—Research Work by Theosophical Students" and the objective was to link Theosophical facts with those of science in the field of Angelic evolution. The English Section has an established Research Bureau which has published many of its findings in book form. Fritz Kunz and Alexander Horne have collaborated on an inclusive research program, an outgrowth of the New York Theosophical Research Center. Articles on the subject have appeared in THE AMERICAN THEOSOPHIST for June 1940, September 1940 and February 1942 and a comprehensive view of our need in this direction was the subject of the Watch Tower Notes of *The Theosophist* of May 1942. An article entitled "Research" in THE AMERICAN THEOSOPHIST June 1940, (evidently by the editor) ends with this statement:

"In England the fine work of the Group connected with the London Research Center is a part of the Section activity. It is hoped that our work of this nature may in due course similarly become a definitely recognized and official activity of the Section here. As our friends in England ask 'Cannot the Research Group

*Oh no! Never an implication of motive; only of effect.
—S. A. C.

and its work become a center of The Theosophical Society in America as we are a center of The Theosophical Society in England?"

In this article the editor did not seem to be confused as to the objective of research activity and apparently desired an officially recognized project in this Section. His present attitude is confusing.

With this background to the project we must smile as we bow to the compliment paid the Ohio Federation sponsors or "promoters," in the question, "If the idea were not my own, would it have equal value and importance to me?" The answer is obvious. The nature of the work is impersonal and belongs to the future of The Theosophical Society and to no individual or group.

We are asked "... in our enthusiasm for new ideas, is it the best way to expend energy in the interest of the Society's primary purpose?" This question raises others. All can

agree that our primary purpose is "so to live and teach Theosophy to men that its light illumines all within reach," as stated in "Convention Everywhere." But what of our *policy* or method of reaching our objective? When have we in the American Section been called upon, as a body, to consider the questions of our own reorientation to a changing world? When have we, as a body, discussed and planned revised programs and policy to meet the challenging times? How many of us know what our policy is—as distinct from our "purpose"?

Those who have met the challenge of reorientation realistically, as individuals, and who do not fear the future nor the opponents of change, answer "yes" to the question—"working staunchly to establish a national effort to integrate and synthesize Theosophy and Modern Thought is in the interest of the Society's primary purpose—as time will show."

From the National President's Correspondence

TO A FRIEND WHO DIFFERS

1942

DEAR _____:

Thank you for your letter. That your views and mine are not in complete accord does not matter, but that you have gained and hold your views with integrity, without pride in them and free of subtly self-serving purpose, is important. That you share them with me is cause for gratitude on my part, for it is better that I should be sharing yours, looking forward with youth, than that you should be sharing mine, looking backward with age, though surveys in both directions have their value.

But as to forgiveness—there is no place for that. For why should I, holding honest views, forgive you for holding yours with honesty no less? You are right to evolve your own points of view, products of your own searching. That I hold differing views does not make mine right and yours wrong, and I would not try to change yours merely for the sake of agreement with mine. Holding your views without pride in them, you will evolve them further.

In your search you have found and created something that is your own, and there is a song in your heart. But there are other songs in other hearts, and they, too, are songs of truth. But singers of different songs have a

tendency to misunderstand each other. We shall not do that, for if the theme of my song includes a place for what you call "system" and "order," perhaps that, too, is right—for think of God in whatever terms we will we recognize Him and sense His life (or sense Life, if you will), through the system He created, with all its order and its beauty.

Truly, there would be error if we saw only the form, the system, or thought that God lived merely to maintain it, but so long as we see the Life and the Beauty in the whirling of the autumn leaves, in the hearts of those who are our friends, and those also who think themselves our enemies, and in the stars, we shall not make that mistake and the system will not blind us to the Truth.

So it is with lesser systems. They, too, serve their purpose, man-made though they be. Again error occurs only if we live for the system and to maintain it. So long as we sense a service through it, it has its legal place and purpose. I know the answer that "it but provides an escape," and for some that may be true, but it is true only for those for whom separation from system is also an escape.

We cannot, in fact, have God without His universe. We cannot really live without sensing

our unity with others. The song of our unity may be a song of helpfulness, the system providing the pathway by which men can come together and discover themselves and each other. No one who really knows these things considers a system something to be impressed upon another, even though he work within and through one of them. But those who do not know and who would escape often so interpret.

And I remain—your friend,

SIDNEY A. COOK,
National President

TO A MEMBER

DEAR _____:

It was good of you to send a copy of your letter to _____. Perhaps I should give you in a few words the background of my thought. Research is not something new. A research group has been in existence in this country for a number of years, patterned after the research group in London which has done excellent work and turned out some fine publications. Several years ago the research group here was officially organized and given recognition in the magazine through which invitation was extended to all who were interested to participate in research activity. For years prior to that time, and ever since, the head of the group has had unrestricted access to and has traveled among the lodges. Everything offered for the magazine has appeared immediately. This matter of research has had every opportunity to develop but even in those lodges where the most active proponent of research has had closest association and influence, nothing in the nature of research has developed.

Since all of this opportunity and all the publicity in the magazine the group has sought, has brought no effective response, I am not encouraged to believe that the resources of the Society should be used to make a research or science drive upon our membership. Experience indicates that the effort would be largely wasted. This is confirmed by the fact that the research group in England (where the Society has a membership approximately equivalent to our own) is carried on by twelve or fifteen interested workers, with not more than thirty or forty all told showing even a general interest in the project. There is no reason to suppose we could do better in this country. I think you know that few people are interested in science, and still fewer are willing to do anything in the nature of research. The issue in these recent months is not whether we shall have research, for as to that I have on previous occasions unqualifiedly indicated sympathy and in-

terest. It is whether or not we should insist on its becoming a section-wide interest when experience here and elsewhere has plainly indicated such procedure inappropriate to research.

Your letter also refers to that oft-quoted expression from one of the Masters' letters: "... arrest the attention of the highest minds." Its use by the Master Koot Hoomi I think is often misunderstood, for it is taken out of its context. In the letter the Master has dealt with phenomena, especially precipitation, pointing out that these were not miracles and that "the truths and mysteries of occultism" behind these phenomena were not being disclosed as a mere addition to scientific theory or speculation but "for their practical bearing on the interests of mankind . . . constructive of new institutions of a genuine, practical Brotherhood of Humanity where all will become co-workers of nature, will work for the good of mankind *with* and *through* the higher planetary Spirits . . . we believe in."

The Master goes on to explain that the universal ideas that They study "touch man's true position in the universe, in relation to his previous and future births; his origin and ultimate destiny; the relation of the mortal to the immortal; of the temporary to the eternal; of the finite to the infinite; ideas larger, grander, more comprehensive, recognizing the universal reign of Immutable Law, unchanging and unchangeable in regard to which there is only an ETERNAL Now, while to uninitiated mortals time is past or future as related to their finite existence. . . . This is what we study and what many have solved. . . . The *Chiefs* want a 'Brotherhood of Humanity,' a real Universal Fraternity started; an institution which would make itself known throughout the world and arrest the attention of the highest minds."

I think it is impossible to read the whole passage without realizing that the final phrase has a significance different from that usually accorded it apart from its context. The Master has given an outline of the eternal verities which we know as Theosophy and states that what is wanted of the Society is a brotherhood so real, so understanding of the great principles upon which it must essentially be built, and so effective among its members that it will become known throughout the world, and through the practice of its principles of brotherhood will arrest the attention of the world's best thinkers—those who are responsive to such universals.

Very cordially yours,

SIDNEY A. COOK,
National President

Excerpts from "The Secret Doctrine"

Compiled by May Kyle Willatsen

EETHER — this *hypothetical* Proteus, one of the "representative fictions" of modern Science, which, nevertheless, was so long accepted—is one of the lower "principles" of what we call Primordial Substance (Akasha, in Sanskrit), one of the dreams of old, which has now again become the dream of modern Science. It is the greatest, as it is the boldest, of the surviving speculations of ancient philosophers. For the Occultists, however, both ETHER and the Primordial Substance are realities. To put it plainly, ETHER is the Astral Light, and the Primordial Substance is AKASHA, The UPADHI of DIVINE THOUGHT.

In modern language, the latter would be better named COSMIC IDEATION, Spirit; the former, COSMIC SUBSTANCE, Matter. These, the Alpha and the Omega of Being, are but the two *facets* of the one Absolute Existence. The latter was never addressed, or even mentioned, by any name in antiquity, except in allegory. In the oldest Aryan race, the Hindu, the worship of the intellectual classes at no time ever consisted in an adoration of marvellous form and art, however fervent, as with the Greeks; an adoration, which led later on to anthropomorphism. But while the Greek philosopher adored form, and the Hindu sage alone "perceived the true relation of earthly beauty and eternal truth"—the uneducated of every nation understood neither, at any time.

They do not understand it even now. The evolution of the God-idea proceeds apace with man's own intellectual evolution. So true is it that the noblest ideal to which the religious spirit of one age can soar, will appear but a gross caricature to the philosophic mind in a succeeding epoch! The philosophers themselves had to be *initiated into perceptive mysteries*, before they could grasp the correct idea of the Ancients in relation to this most metaphysical subject. Otherwise—outside such Initiation—for every thinker there will be a "thus far shalt thou go and no farther" mapped out by his intellectual capacity, as clearly and as unmistakably as there is one for the progress of any nation or race in its cycle by the law of Karma. ★ ★ ★

From the early ages of the Fourth Race, when Spirit alone was worshipped and the

Mystery was made manifest, down to the last palmy days of Grecian art, at the dawn of Christianity, the Hellenes alone had dared publicly to raise an altar to the "Unknown God." Whatever St. Paul may have had in his profound mind, when declaring to the Athenians that this "Unknown," which they ignorantly worshipped, was the true God announced by himself—that Deity was not "Jehovah," nor was he "the maker of the world and all things." For it is not the "God of Israel" but the "Unknown" of the ancient and modern Pantheist that "dwelleth not in temples *made with hands*."

Divine Thought cannot be defined, nor can its meaning be explained, except by the numberless manifestations of Cosmic Substance, in which the former is *sensed* spiritually by those who can do so.

To say this, after having defined it as the Unknown Deity, abstract, impersonal, sexless, which must be placed at the root of every Cosmogony and its subsequent evolution, is equivalent to saying nothing at all. It is like attempting a transcendental equation of conditions, having in hand for deducing the true value of its terms only a number of *unknown* quantities. Its place is found in the old primitive symbolic charts, in which, as already shown, it is represented by a boundless darkness, on the ground of which appears the first central point in white—thus symbolizing coeval and coeternal Spirit-Matter making its appearance in the phenomenal world, before its first differentiation. When "the One becomes Two," it may then be referred to as Spirit *and* Matter. To "Spirit" is referable every manifestation of Consciousness, reflective or direct, and of "unconscious purposiveness"—to adopt a modern expression used in Western *philosophy*, so-called—as evidenced in the Vital Principle, and Nature's submission to the majestic sequence of immutable Law. "Matter" must be regarded as objectivity in its purest abstraction, the self-existing basis, whose septenary manvantaric differentiations constitute the objective reality underlying the phenomena of each phase of conscious existence.

Adyar Edition, Vol. 2, pp. 39, 40, 41.

The Blessedness of Growing Old

CLARA M. CODD

Contributions to the Clara Codd Pension Fund have been made by some members and also from section funds, and the pension plan is already in operation. The following by Miss Codd therefore has special interest:

ALL ages, as all circumstances, have their compensations. I find that some people dread growing old. Now that I have done it I can tell every one that it is a most blessed experience. It is a popular idea that youth is the time when we are happiest. I know that is not true. Every year that I grow older I also grow happier. I am sorry for youth. It is so inexperienced and therefore so often bewildered. It is only age that can take life impersonally and therefore garner wisdom from it.

I can remember when I felt everything so much more vividly than I do now. How, when we are young, do we love and suffer and yearn! Not that I have ceased to do those things yet, but I do them in a much mellowed and wiser way. Never again in this body shall I feel the wonderful thrills that come to us in youth when great moments come to us. I remember them and that is enough for me. Instead, a lovely calm comes, and a beautiful expectation of the return of springtime when one has left this rather tired old body. One cannot *do* as much as one once did, but one can *think* more effectively. I am reminded of the famous French philosopher who said: "If youth only *knew* and if age only *could*." It is the mission of youth to put into action the wisdom gained in the last incarnation. I *want* to return to life to *do* the things I can now so clearly see ought to be done. But I am so happy anyhow. What the Lords of Karma ask of me is so happily given. And the Master is one of the "Lords of Karma."

I would like to talk to my fellow-ageing ones, some of them. There are women who try to stave off the appearance of old age. I feel so sorry for them. It is true that as you grow old you no longer have the thrill of finding a fine young man wanting to live and die for you. But you have what is infinitely just as worth while, the affection and respect of really worth while men. The world is no longer your oyster, filling you with joyous anticipation as to what will be yours when you open it. You have

probably often found that sorrow, disappointment, frustration came to you instead of that lovely "walk-over" that most young people expect. But how worth while was all that experience. I remember Dr. Besant once saying to me that looking back over a long and marvellously full life she would willingly surrender all her joys but not one of her sorrows, for through them she had learnt the most. So do not let us be afraid of pain. H. P. Blavatsky called it the "teacher, the awakener of consciousness." And so does Krishnaji.

And then, too, as we grow old, the ones we love best—and there are no lovers like the lovers of our youth—leave us, one by one. But there again we have not "lost" them. Love is ever its own eternity. They have but gone a little before and will be there to welcome us when our great day comes. Again, lovely Annie Besant once said to me: "When you can be just as happy when the one you love best is not there, you have truly learnt how to love."

There are two things that hurt me whenever I see them: youth without hope and old age without peace. I would like to return quickly to help give the youth of the coming world the most wonderful of opportunities, the loveliest undying hopes.

Another thing I notice about growing old, and that is the little memories that persist. In my case it is not the great and marvellous occasions of life that come back to me so often, but little things: people I only saw once, people I passed in the street and never knew to speak to, little acts of tenderness and unconscious heroism that I saw all the time. Humanity does not need great and startling things. It needs above all the sweet warmth of daily loving and helping. You do not need to be great to be happy. You need to be simple and natural and loving. Perhaps the world will turn again to the big, simple, natural things of life and so regain its happiness. I would like to give back to the peasant, the working man, the things which make him happy, and to turn the thoughts of the wealthy and powerful from that hard pur-

suit of gain and power which can only be won at the cost of the tears and pain of countless millions.

I am happy to be old. I thank Life for it. The "Pilgrim Soul" in us is never old. He is the eternal Youth, the Undying Fire. His un-

seen habitat is the "Land of the Ever-Young." But there is a serene graciousness, a lovely heartening pathos, about the gradual fading of his vehicle of consciousness here. We may well say to all life, dear, lovely, infinitely pathetic: "God be with you till we meet again."

With Our Members in the Services

Prayer for Peace

O Almighty God, outside which nothing can exist, help us to see Thee in the face of our enemies and to love Thee in them.

So shall Thy Peace spread over our world, and Thy Will at last be done on earth as it is in Heaven.

—A. B.

COMMANDER CARL STILLMAN, during his stay in Washington, for ship repair, will take time to address Bremerton Lodge and its friends.

LT. FRANK J. TEZKY, aboard an Army Hospital Ship, finds life more than interesting. He takes time out to speak of the ocean, of porpoises and seaweed, and the small white birds that trail the ship all its long course.

CPL. THOMAS M. SCOTT, back from overseas, finds time for music and for Theosophy. He is now stationed at Tampa, Florida.

PVT. CHARLES SMITH, one of our newer members (New Orleans Lodge) has sent to Headquarters his questionnaire as to how he found Theosophy. Writing from "somewhere in France" he tells us of his recent observations among the men regarding religion and war.

LT. OLIVER ALLEN writes from "somewhere in Australia." He says that in a visit to the Manor he met Mr. Davidson and Miss Mary K. Neff. He also attended several meetings of the Blavatsky Lodge.

M/SGT. VOYLE STEWART, former Olcott Staff Member, writes from Normandy: "France in this section is wildly beautiful, weirdly picturesque . . . Because beauty is eternal I make a constant search for it . . . On the sites of war's devastations, I erect dreamlands of peace and happiness."

Honors to **LT. BENJAMIN HOBBS**, National Member, "killed in action" in May, in Italy. May he join the invisible helpers, the shining ranks of the unseen warriors!

CPL. MATT BOARDMAN wrote, months ago, in England: Just back from a three day visit to London. My karma must have been good because my pass fell at the same time as the English T. S. Convention . . . I represented the American Section during the Convention greetings. People were there from all over the world, including Mr. Jinarajadasa. It was very touching to hear some of the kindly little people escaped from occupied Europe giving their countries' greetings in their native tongue . . . Mr. Jinarajadasa refused to make a formal speech but addressed the Convention with what he called 'Observations.' He told about T. S. work in Australia and America . . ."

RUTH SHAW, WAC, former president of Besant Lodge, Seattle, in the course of travel paid a brief visit to Headquarters.

PFC STANLEY R. HURD left the States in October of 1943 and spent several months in North Africa, then on to the Anzio Beachhead location. He has received the Purple Heart.

LT. COL. MARTIN H. BURCKES, writing from Italy, says he felt across the miles the power of "Convention Everywhere" and the thrill of Theosophy spreading among the members. In the midst of war, he writes of tranquil things . . . glimpses of still and sunny meadows, quiet hills.

The predominant message from our members in the services is the valiant poise of the human spirit, which carefully defends amid the horrors of war the serenity of inward freedom.

The Metaphysics of Theosophy

FREDERICK H. WERTH

VI. The Principles of Theosophy

A BRIEF survey of the major philosophies contributing to the growth of the wisdom-tradition through the ages necessitates a statement of the metaphysics held in common by all and lately pronounced by Theosophy through The Theosophical Society. To return to Hasting's *Encyclopaedia of Religion and Ethics*, previously quoted, the philosophic teachings of Theosophy are summed up as:

1. Primary Consciousness;
2. The Logos doctrine;
3. The immortality of the soul;
4. Reincarnation.

These four basic principles are as threads running through the philosophies that have found their source in the Ancient Wisdom. An examination of them shows that they are not divorced from the findings of modern science but indeed only upon the data of science can a reasonable metaphysics be postulated.

The metaphysics of Theosophy meets the physical sciences on common ground in the principle of the atom, regarded by both as energy rather than physical substance. The difference lies in that science has not yet investigated the premise of philosophy that the atom is the unit of Primary Consciousness, the unit of the universal principle underlying all levels of existence. Theosophical metaphysics begins with the assumption that consciousness is primary; that consciousness is the one reality in the universe; that there is no life without consciousness and no consciousness without form. The universe is an expression of the consciousness of the Cosmic Logos.

This primary assumption resolves the problem of spirit and matter. Regarding consciousness as the ultimate reality, Theosophy views spirit and matter as but two facets of the ultimate, and one without the other cannot exist. The philosophies of East and West, excepting the materialistic theories, have agreed unanimously on this point, and it but remains for the investigators of science to recognize it.

The second principle of Theosophical metaphysics pertains to the Logos doctrine, which has been a part of all the philosophies examined. The word is of Greek origin, and defined by Hasting as "divine Reason imminent in the cosmic process." It has been variously translated as *Word*, *Reason*, *Mind*, etc. The

Christian Trinity is synonymous with the First, Second, and Third Logos of the Hindu philosophy, and *memra*, or the spoken word of the Deity of the Hebrews is likewise identical with the Logos principle. The term Logos is the same as Word in the statement made by St. John, "In the beginning was the Word, and the Word was with God, and the Word was God."

Theosophy postulates a universal scheme of evolution, created and sustained by the Cosmic Logos. The three Logoic outpourings of Theosophic philosophy find their counterpart in every interpretation of the ancient wisdom. The seven Planetary Logoi, supervising and assisting the scheme of evolution and creation under the Will of the Cosmic Logos, are present in every religion, though called by different names. This Logos Doctrine is basic to the Hindu philosophy, and has been restated by Plato, Plotinus, and others down to the present time.

The immortality of the soul has been maintained through all the philosophies that have had their source in the wisdom-tradition, for the soul has ever been considered a fragment of the Divine Life, a microcosm within the mighty macrocosm that is the One Life. Krishna stated it centuries ago in the *Bhagavad-Gita*:

Know thou, O Prince of Pandu, that there never was a time when I, nor thou, nor any of these princes of earth *was not*, nor shall there come a time, hereafter, when any of us shall *cease to be* . . . And that which hath Real Being hath never ceased to be—can never cease to be.

Thus has arisen the Theosophical conception of man as a soul that has a body, not a body that has a soul. This doctrine follows logically from the first principle, that consciousness is the primary reality, and leads sequentially to the fourth principle, reincarnation.

"Many have been my births and rebirths, O Prince, and many also have been thine own," said Krishna to Arjuna, and the principle of reincarnation has been the common property of all philosophies of the wisdom-tradition. It is implied in the fundamental belief in evolution, for the evolution of form consequent to the evolution of consciousness is accomplished through repeated births.

The Theosophical metaphysics, then, begins with the hypothesis that matter, life, and mind

are three aspects of one Universal Consciousness; that the flux and change which we observe in nature bear evidence to the process of evolution; that this process pertains not only to matter but to life and mind as well; that as matter becomes more highly evolved and complex, so does the consciousness which inhabits the form become more complex and highly evolved; indeed that the former growth is consequent upon the latter evolution. One cannot speak of mind without implying some form through which consciousness expresses itself.

These threads of thought can be traced from the earliest recordings of man's search for reality, in the *Vedas*, the *Upanisads*, in Zoroaster, in Buddha, in Plato, Plotinus, and all the mighty

band of those who sought for truth, and found in the most sacred and ancient traditions, and in the hidden depths of human mind and heart, the final revelation, the ultimate reality. No possible knowledge has been overlooked; all that science has to offer has been accepted. The Ancient Wisdom has laid bare its heart to the measuring rod of scientific investigation and has not been found wanting. On these alone, the wisdom of the ages, the Self, and the data of science, can be postulated a reasonable and consistent metaphysics.

REFERENCES: *A World of Epitomizations*, G. P. Conger; *A Study in Consciousness*, Annie Besant; *The Seven Principles of Man*, Annie Besant; *First Principles of Theosophy*, C. Jinarajadasa; *The Solar System*, A. E. Powell.

Books, in Brief

(Concluded from page 206)

Chapter V: The Return of the Exile.

Realizing ourselves as Egos, we can look down upon the three bodies and determine that they shall be our three servants in the three worlds of illusion and nothing more. We do not again descend into them . . . we must remain on our mountain-top. . . .

All your bodies should be subject to the Self, and the powers of the Self should radiate through them. Make them perfect channels

for the three great powers of the Ego, but at all times do not become entangled; all the time remain upon your mountain top, and see the lower worlds from there. . . . Determine that you, the Soul, having returned to your divine Home, are going to remain there.

* * * * *

(Chapter V is followed by an AFTERWORD in which is outlined, according to the foregoing, a definite Ego Meditation.)

Theosophical News and Notes

Olcott Foundation

This year there were eleven entries in the various divisions of the Olcott Foundation. Complete returns from the judges have not reached us as we go to press, so we must ask you to wait until October for a report of the results.

Are Your Dues Paid?

If your dues have been overlooked, please remit at once, in full or in part, to your lodge secretary (National Members to headquarters). Subsequent issues of this magazine can be sent only to members in good standing.

Itineraries

JAMES S. PERKINS

September 28-October 5—Western New York Federation.

Have You tried this Method?

Regarding the distribution of Theosophical pamphlets for our service-men, a member in Milwaukee writes in part:

"In the paper, daily, are names of *wounded* and *missing*. To the parents of those listed who have brothers serving in various areas, I send the pamphlets, a copy of the United Nations Flag [design proposed by Mr. Perkins], and the poem 'Theosophy Explains,' with a note: 'For your sons: pamphlets especially prepared for men in the armed forces. (Additional copies can be obtained.)' I send these also to men who have written letters to the paper, giving their P. O. address. . . . We feel this policy may bring returns when we advertise Theosophical lectures in the coming year."

Of Dr. Besant

"In reading an old novel, *Parvati*," wrote one of our members in Covington, "I came across the following passage":

The vocation of Theosophist and transcendental occultist came to Verdier one day quite unexpectedly. He was listening to a gentle and luminous exposition by a white haired lecturer whose face was eternally youthful. It was in the silent intimacy of a lecture room whose walls were decorated with symbolic engravings, whose pillars were of carved lilies and jasmine. Annie Besant was speaking.

Her voice was full of caressing inflections that were almost maternal. She told of the suffering of animals, and how that suffering brings tears to the eyes of those who are able to see it. With the persuasive eloquence of an "Essénienne" she described the useless torture of animals sacrificed to scientific discoveries of masters and . . . students. Her words had a prophetic assurance. She seemed the reflection of an inner flame, of an essence not material, quasi-divine!

Verdier left the place with his heart oppressed; from that day he broke with his cherished habits and became a vegetarian.

Timely Quotation

In all this matter, then, of the treatment of animals, it comes to the definition of the words "unnecessary suffering." And I say this: All suffering that is inflicted for our pleasure, distraction, and even for our convenience as distinct from our preservation, is unnecessary and an abomination. And the fact that it is inflicted on creatures unable to . . . help themselves, or voice to tell us what they suffer, makes it ever the more black and abominable. Whether it be the destruction of mother-birds (with their whole families of nestlings) for the sake of their nuptial plumes, to be worn in the hats and hair of human mothers; or the painful docking of the tails of horses—their sole weapon against the torment of stinging flies—

for the sake of a hideous fashion; whether it be the treacherous sale of horses worn out in our service; the snaring of rabbits in needlessly cruel traps; the turning adrift of friendly but unwanted dogs and cats; whether it be the unnecessarily slow and painful slaughtering of animals for food; the godless keeping in captivity of wild song-birds; the imprisoning of eagles, hawks, and many another creature that cannot bear confinement, in zoos and other places; . . . in all, suffering is afflicted for our pleasure, distraction or convenience, and all of it is unnecessary, all of it is against the conscience of the age. . . .

—JOHN GALSWORTHY

Concerning Pavlov

Apropos of "Bequest of Pavlov" (THE AMERICAN THEOSOPHIST, June 1944) Mr. Henry C. Samuels, Head Brother of the T.O.S. Department of Animal Welfare, writes:

"It is true that Pavlov is generally regarded as a great scientist . . . there is also a fine moral significance to his bequest. Yet there is danger of falling into the conventional estimate of science and scientists. States Pavlov: 'Learn the ABC of Science before you try to attain to its summit.' But Pavlov himself ignored the ABC right along, and only desecrated the summit with vivisection, of which he was an addict. His horrible experiment known as the 'Pavlov pouch dog' (too inhuman to describe) it still repeated in the world (who knows how much?) and that in a sense is the outstanding bequest of Pavlov as a scientist.

"But what are the real facts that Pavlov has established in addition to his famous 'pouch dog'? It is that poison, heat, cold, torture, etc. in sufficient amounts must kill; that a knife cuts; that one can do anything he wishes with a live animal, after nailing it or clamping it to a board or a table."

Mr. Samuels, also, owes his birth and childhood to "beautiful Russia" but his own bequest will include the gentle prayer of St. Francis: LORD, MAKE ME AN INSTRUMENT OF THY PEACE.

It is said that at the birth of Shri Krishna . . . a celestial joy reigned over the earth, gladdened with the smile of Divine Love; that the skies were spanned with rainbows of wondrous color, and showers of white, red, golden and blue lotus blossoms filled the air with a fragrance like unto the incense of the gods. . . . And the wild things that hungered were fed.

—ADELIA H. TAFFINDER

"Convention Everywhere"

Letters continue to reach Headquarters from many lodges and many members regarding their recent convention programs. As already indicated, these can be covered by but a general acknowledgment in these pages, but the views and opinions expressed are wholeheartedly appreciated.

We could fill pages with excerpts of the joyous participation of members who had never hoped that they could take part in Convention or anything like Convention. The idea that we might "turn to good account" the situation created by the war has been most amply demonstrated in this recent experience. Some lodges have indicated that although they used the material provided for their convention meetings, they intend to pursue the various subjects in their fall programs.

The suggestion that members might send their registration fee to Olcott, as though they had attended Convention there, has also been most favorably received. We may yet find the response sufficient to cover "Convention Everywhere" costs.

Olcott Series 1943—An Opportunity

So much appreciation has been expressed about the "Convention Everywhere" booklet that we anticipate early exhaustion of our stocks of the book presenting the Program of 1943.

This much larger and more complete volume (nearly 300 pages) under the title, *Democracy in the Scheme of Evolution*, presents five fine lectures by Dr. José B. Acuña; two impressive talks by Miss Marie Poutz; and much other material by Mr. James S. Perkins, Mr. Augustus F. Knudsen, Mr. E. Norman Pearson, and some discussions resulting from ten days of stimulating experience in the Convention of 1943.

If you like the "Convention Everywhere" booklet, you will like the 1943 book even better for there the material is much more complete.

(THEOSOPHICAL PRESS—\$1.75—Earlier years already out of print.)

S. A. C.

A World Appeal

We again call the attention of our members to "A World Appeal," the opening article of our July number, setting forth the general financial plans of the Society for the rehabilitation of lodges and sections, and members too, who have suffered so severely at the hands of Nazi Germany, in nearly all the countries in Europe.

This appeal is reaching the hearts of members and the fund is growing in our hands

that, at Adyar's direction, it may in due time be transmitted to those who will be authorized to see to its disbursement for rehabilitation purposes and who will be the field workers rebuilding Theosophical organization abroad. Well established and representative committees in England are planning this rebuilding. The funds must be ready when the war ends and the work can commence.

America, almost untouched by war, has saved billions. Europe is broken and bereft, its cities rubble, its people poor. The power to help is ours!

Playing Its Part

Some time ago we asked that lodges send us copies of the annual reports which their various officers make at the end of the lodge year. This suggestion has induced some lodges to require better reporting jobs, and some very good reports have reached us. Some lodges have sent us their treasurer's report as well as those of their president and secretary. One such treasurer's report is in my hands as I write and I am delighted with the indications of its outward-turned attitude in its donations to such organizations as the American Red Cross and the local Community Fund, and a Christmas gift to the employees of the building in which it meets. These things show not only that the lodge is active and alive but that it is a part of its community, in which it is winning recognition. A lodge does not have to be large in numbers to play its part fully and well. If it does this according to its capacity, that capacity will grow and with it the lodge's influence, its community standing and its usefulness.

S. A. C.

Toward Understanding

The theatrical world contributes toward the promotion of racial and religious understanding. We quote *Variety*, July 19, 1944: "The American Theatre Wing is best known for its Stage Door Canteens . . . but one of the Wing's little known aids to the war effort is actually held to be one of the top efforts by the theatrical service organization. And that is in its participation in the National Conference of Christians and Jews . . . Principal function of NCCJ is to send teams of clergymen to the Army camps and Naval training stations to break down racial antipathies that may exist. Teams of three consist of a Catholic priest, a rabbi and a minister. According to authentic reports . . . these teams have had admirable results."

Resolution

WHEREAS the Southern California Federation of Theosophical Lodges assembled on July 2, 1944 for the *Convention Everywhere*, with ten lodges and one hundred and five members present, and

WHEREAS a great feeling of unity and brotherliness engendered by similar groups in shadow conventions throughout the country prompts a genuine expression of good will and encouragement, not only to our country but to all countries in the world,

BE IT RESOLVED:

That Federation cooperate with National Headquarters the moment it calls for help, financially and otherwise, in the rehabilitation of lodges in over-ridden countries.

Respectfully submitted,

HELEN M. STARK

LOUIS B. BALL

R. F. GOUDEY

Resolutions Committee

Days to Remember

Dr. Besant's Birthday October 1

World Day for Animals October 4

A Door Opens

Ask your Lodge President for details about this. An opportunity has arrived for Theosophists to make a definite contribution to international understanding.

The President, Dr. George S. Arundale, proposes making substantial changes in *The Theosophist*, beginning with the October issue. There will be sections on Science, Philosophy, Art, Religion, Politics. Associate Editors in all these departments will be appointed in every section. Their task will be to make Theosophical comment on current events of world import. These will need contributory material from members, students, observers, all over the section. Will you be a contributor in one or another of these departments?

This is the kind of job that should awaken deepest interest among our membership. *The Theosophist* is a natural vehicle for presenting a truly world wide view of important developments on all fronts. Theosophists will appreciate that here indeed a door opens. Write to Headquarters (Olcott) that you may be attached to one of the Editorial groups.

Your Mail Delayed?

This is vacation time and staff members have vacations too. Society mail (dues, Press orders, etc.) is being forwarded to members on vacation. Of course it is returned to Headquarters for attention.

Why does this happen? Because members still address Society mail to individual staff members and it cannot be distinguished from personal mail.

We can only ask, as we have asked *again* and *again* and *AGAIN*, that mail intended for the Society be addressed to the Society, and that the name of the individual whose attention is desired be shown on the letter only, not on the envelope.

Please! Please! PLEASE!

Addressed Envelopes Available

At the suggestion of a member, Headquarters has laid in a large stock of envelopes addressed to the Society with space for sender's name and address.

These are letter size, of fine quality, and we offer them to lodges and to members in packages of 250 for \$1.00. All lodge officers should use them. Many members will find them useful and should purchase them in desired quantities from Headquarters or from lodges. These are offered to insure correct addressing and to avoid mail delay and in the hope that it may be the answer to the address problem.

Derivations and Meanings

THE THREE GUNAS: TAMAS, RAJAS, SATTVA

"The three gunas or properties of matter, Sattva, Rajas, and Tamas, made the manifested universe; and the ordinary man, identifying himself with these activities, runs wild under their influence." (P. Pavri, in *Theosophy Explained*)

"The Aspect of Bliss or Will imposes on Matter the quality of Inertia—Tamas, the power of resistance, stability, quietude. The Aspect of Activity gives to Matter its responsiveness to action—Rajas, mobility. The aspect of Wisdom gives it Rhythm—Sattva, vibration, harmony." (A. Besant, *A Study in Consciousness*)

GUNA: from *grab*, to seize or take captive; a thread or strand.

RAJAS: from *ranj*, to color; emotion, feeling.

TAMAS: from *tam*, to gasp for breath, to become immovable.

SATTVA: from *sat*, present participle of *as*, being, existence, essence, balance.

—J. M.

National Library Accessions

Das, Bhagavan	<i>The Science of the Self</i>
Hodson, Geoffrey	<i>Destiny</i>
Pupils of H.P.B.	<i>H.P.B., In Memory of Helena Petrovna Blavatsky</i>
Pryse, James M.	<i>The Apocalypse Unsealed</i>
Adams, W. Marsham	<i>The Book of the Master</i>
Day, Lal Behari	<i>Folk Tales of Bengal</i>
Dodd, Alfred	<i>The Immortal Master</i>
Lorand, Sandor	<i>Psychoanalysis Today</i>
McCurdy, Edward	<i>Leonardo da Vinci's Note Books</i>
Merrell-Wolff, Franklin	<i>Pathways Through to Space</i>
Mundy, Talbot	<i>The Winds of the World</i>
Reiser and Davies	<i>Planetary Democracy</i>
Rice, Hugh S.	<i>Table of Houses</i>
Rittenhouse, Belle B.	<i>Out of the Mist</i>

Among the Magazines

"*Charmante* . . . ever serene." So Mr. Jinarajadasa described Madame Zelma Blech, his "French mother"—for Madame Blech always considered that he had been her son in an incarnation in Europe in the Middle Ages.

Writing in *Theosophy in Action* (June 1944) Mr. Jinarajadasa speaks of Madame Blech's passing, "somewhere in France, at the age of 92." Recalling earlier days, he says:

"The Blechs had a large apartment . . . where Dr. Besant always stayed, as also Bishop Leadbeater in 1901, both the Arundales, Mr. Krishnamurti, and myself nearly every time I was in Paris. . . . Miss Blech was an invalid, having to lie on a sofa a good deal of the day; nevertheless she conducted each year a class for beginners, and without a break the class continued for twenty-five years."

The Rehabilitation Fund**TO A LODGE PRESIDENT**

Thank you very much for your letter of the 31st and the very fine contribution of \$127 from the members of the Lodge for the Rehabilitation Fund.

It is splendid to see this fund growing in response to the deep feeling for stricken peoples that exists among the members in our country, so untouched by war. We may hope that we shall earn such freedom from the destruction and horror that besets the rest of the world, and that as a nation participating in future world plans we shall justify this freedom from sacrifice which others have had to bear so heavily.

The Lodge has set a fine example for the Section. It is, I believe, the first Lodge, as such, to make a donation to this fund, although many individuals have contributed.

Most cordially yours,

SIDNEY A. COOK
National President

Passing of Mrs. Sanford

News reaches us from Krotona of the passing of Mrs. Elizabeth Sanford, on August 15, after a long and painful illness. She was a strong and faithful worker, a devoted friend of Bishop Leadbeater. Krotona will miss her but is happy in her release from suffering.

New Members for July, 1944

During July, applications for Membership were received from the following Lodges: Ann Arbor, Besant (Hollywood), Birmingham, Colorado (Denver), Covington, El Paso, Fellowship (Chicago), Fort Lauderdale, Genesee, Georgia (Atlanta), Houston, Joliet, Temple, (Kansas City), Lakeland, Lansing, Los Angeles, Madison, New Orleans, Oakland, Portland, San Francisco, Seattle Lodge of the Inner Light, Spokane and St. Louis.

Applications for National Membership were received from Chicago, Philadelphia, Saginaw and Los Angeles.

To-Those-Who-Mourn Club

Shipment of booklets from July 16 to August 15—

Michigan	224
Minnesota	200
Mississippi	100
Ohio	300
Pennsylvania	700
Washington	400
2 states less than 100 each	22

Total 1,946

1943 (Corresponding period) 1,235

*Look up and not down,
Look forward and not back,
Look out and not in.
Lend a hand.*

—EDWARD EVERETT HALE

Statistics

July 16 to August 15, 1944

Europe Rehabilitation Fund

Previously reported	\$ 79.10	
To August 15	974.00	\$1,053.10

Marriages

Mrs. Louise Welden and Elwood M. Davis, both of Maryland Lodge, July 2, 1944.
Miss Charlotte Tally, Besant-Houston Lodge and Mr. Dorsett, recently.

Births

Mr. and Mrs. Sydney J. M. Taylor, Besant-Hollywood Lodge, a son, August, 1944.

Deaths

Mrs. Hattie Randolph, National member, July 21, 1944.
Miss Katharina C. Veith, Akbar Lodge, July 7, 1944.
Mr. J. Martin Wangberg, Seattle Lodge of the Inner Light, recently.
Miss Leonora K. De Hoff, Maryland Lodge, August 6, 1944.
Mr. Karl D. Stenman, Portland Lodge, August 6, 1944.

Book Reviews

PATHWAYS THROUGH TO SPACE, A Personal Record of Transformation in Consciousness, by Franklin Merrell-Wolff; Richard R. Smith, New York 16, N. Y. \$3.00.

A harmonization of the searchings of the East and of the West. Clear readable type on dull white paper; 288 pages.

An account of the experiences of the author during a period of one hundred and one days, with a retrospective review dated 2 years later; also, a fine glossary of special terms used.

It is not written in conventional chapters but under eighty-nine helpful headings; nor does it employ our usual Theosophical terminology, but by using the technical language of current instructional practice it "deglamorizes" the attainment and use of modes of consciousness pertaining to the worlds, so called, of higher frequencies than the physical.

It is technical Theosophy of a high order and well worthy of study; but it does require study. Its appeal is to mind and to intuition, not to emotion; it should be found highly instructive and encouraging to the serious student.

—M. S. C.

WAR AND CHILDREN, by Anna Freud and Dorothy T. Burlingham, \$2.00.

INFANTS WITHOUT FAMILIES, by Anna Freud and Dorothy T. Burlingham, \$2.00, International University Press, New York.

These books have made singular contributions to the understanding of the affect of war on children, and the development of children in institutions.

In *War and Children* the authors point out through case histories the patterns of cause and effect of children's reactions to war. The simple theories set forth are amply proven by examples. The authors are highly trained in the psychology and education of young children and their insight and depth of understanding are equally evident. It is this combination of inner understanding and trained objectivity in the authors, together with the practical understanding it brings to the problem, that makes this book a must for parents and teachers.

Infants Without Families presents the advantages and disadvantages of institutional life.

The authors come to the conclusion that there are phases in the development of the infant when life in a residential nursery is a distinct aid to development; but that there are also very definite limitations with serious consequences for the infant without the closely knit bonds of family life. It is in the recognition and understanding of these limitations, which concern the emotional life of the child, as well as their consequences, that the authors make such a unique contribution to the practical understanding of the young child.

The books are pithily and simply written and so can be easily understood by the layman as well as by the trained teacher. Hampstead Nurseries in England furnish the material.

The movie production "Journey for Margaret" was a fictionalized presentation of the problem set forth in *War and Children*, with these same nurseries as its setting.

Theosophists will challenge some of the conclusions drawn, though they cannot help but recognize the far reaching implications of the material presented.

C. T.

ANGELS AND THE NEW RACE, by Geoffrey Hodson, The Theosophical Press, \$.25.

Copyright 1929, reprinted 1944, this 20-page booklet will be welcomed anew by those who delight in the angel-messages offered through the service of a trained clairvoyant.

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—B. W.

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