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# THE AMERICAN THEOSOPHIST

*Official Organ of* THE THEOSOPHICAL SOCIETY *in America*

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JANUARY ★ 1945

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*Under the Auspices of* THE THEOSOPHICAL SOCIETY ADYAR

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**The New Year,** the season of the return of light and heat and of the renewed upspringing of the fertilizing life, brings the idea of hope to men . . . . The change will come, the miracle will take place, the resurrection is sure. Remember there are always buds in spring . . . and remember that super-Nature is certain and inexorable as is Nature . . .

As the sun returns again, bringing beauty to the natural world, so the divine light returns again, bringing love, the most beautiful of all things . . . . It is faith which enables this miracle to take place; faith not in a creed or an altar but in the unseen life and its laws of recurrence.

—MABEL COLLINS





# THE AMERICAN THEOSOPHIST

OFFICIAL ORGAN OF  
THE THEOSOPHICAL SOCIETY IN AMERICA

Vol. XXXIII

JANUARY, 1945

No. 1

## The National President's Annual Report

SIDNEY A. COOK

*(The National President annually makes two reports, one to Adyar being in shorter form and for international distribution. Under the pressure of space and time, the international report recently air-mailed to Adyar is here presented as the report to the members in America.)*

THROUGH another war year the work of The Theosophical Society in America has been carried on and has progressed. More than ever the resources of the nation have been devoted to the cause of freedom. Tremendous has been America's economic contribution. Its power has been felt on all the fighting fronts as its resources of men, equipment and supplies have been marshalled to oppose those who would destroy man's heritage of civilization and shackle his future. At home these efforts have brought black-outs, travel limitations, longer working hours, all tending to make meetings more difficult, but always and in all places the work has been sustained even though in some cases perforce by a smaller nucleus of attending members.

For the third year in succession the membership increased and this year by 159; 296 new members represent, with one exception, the largest total in six years; 142 reinstated from previously lapsed membership. Deaths numbered 66, among them our revered friend Mr. A. F. Knudsen. Resignations were 64, and the number of those transferred to the inactive roll (153) was by far the smallest in all the Society's history, much smaller than that of the previous year which was also a record low.

An interesting survey has been made through a questionnaire mailed to all members, of whom a very large proportion responded. The survey was intended to disclose, among other things, how members were first attracted to Theosophy. The information was needed as a guide to the planning of future work. The astonishing discovery was that 64% of those who

responded first learned of Theosophy through a personal contact. Two thirds of these resulted from direct contact with members and one third from those not themselves members but who had heard of it through others. The survey covers many other factors, such as the effectiveness of various types of advertising and of lectures, what kind of books were most attractive, what element in Theosophical teaching was found most appealing, etc. A complete analysis of the results will presently be available. The preliminary study showing the effectiveness of personal contact is a challenge to every individual Theosophist.

Work among our members has been carried on under difficult travel conditions by our National Vice-President, Mr. James S. Perkins, Miss Etha Snodgrass, and Miss Joy Mills. Others working independently and less consistently than these for whom tours are officially organized have also visited the lodges and aided the work as their circumstances permitted.

In the field of public work we include also the following: distribution of free leaflets (over 11,000); special leaflets for soldiers (over 90,000); the placing of books in public libraries and in those of prisons and institutions. The book-shelf is a project through which second-hand books are donated or lent to inquirers less formally than through the National Library. Much correspondence is carried on with inquirers about Theosophy or with those in trouble, and 215 such inquirers were referred to lodges, as possible prospective members.



Some have joined the Society directly as a result of such correspondence.

Every new member receives a course of instruction in Theosophy in the form of a series of lessons, and all of these are offered full correspondence help in their studies. Other courses are made available to advanced students and to classes and to lodge groups.

The To-Those-Who-Mourn Club under direction of Mr. Wilfred H. Sigerson distributed over 20,000 copies of the pamphlet from which the club takes its name. Through the club these pamphlets reach those newly bereaved, and tell them of the comforting message of Theosophy.

An Outline Study of *The Secret Doctrine* by Miss Joy Mills was produced during the year, and a full course on Theosophy and Psychology, based on *A Study in Consciousness* and also prepared by Miss Mills, is now in the printer's hands.

The National Library increased the number of its volumes, more than half classified as straight Theosophy, and extended its services to members and the public. Every new member is automatically invited to make use of the Library.

The books of the Society are distributed through The Theosophical Press, and again the volume of its business has increased. The Department is now a successful business venture and is fully self-sustaining.

Again The Theosophical Book Association for the Blind has received support from the National Society and has continued its work in the interest of blind readers, some of whom are members but many are non-members.

The Society's National Magazine, THE AMERICAN THEOSOPHIST, has continued uninterruptedly, useful in content and dignified in format.

The first few of the "Successful Service" manuals by Mr. E. Norman Pearson, referred to in my last annual report, have come off the press and been distributed to members for their general information as to how they may co-operate in the work. Others are following in rapid succession for the instruction of lodge officers and others charged with specific responsibilities.

Most of the various incidental phases of the work reported on in previous years have been maintained in full strength.

Financially the Society has substantially improved its position, having for the first time in many years entirely freed itself from heavy debt. Its very fine National Headquarters ("Olcott," Wheaton) is now fully paid for and we feel encouraged to embark upon new ventures,

our thoughts turning toward educational projects, increased help in lodge work, and eventually a home for aged workers. The Society's reserves have been further augmented.

The Olcott Foundation, working through a Committee under the Chairmanship of Mrs. Fritz Loenholdt, encouraged lecture and other contributions from members but probably due to war demands on member time, only one entry this year, a short story "The Robe of Light," by Mrs. Mildred C. Smith, received an award.

Because of war conditions and of the urgent request of the government by whom all the railroad and travel facilities of the country are under heavy demand, no Annual Convention was held. In substitution therefor, those who would have addressed the Convention had it met conveyed their messages through the medium of a printed booklet produced by the Society and mailed to every member. Thus the Convention messages reached all instead of the limited number able to attend a Convention. Some of the Convention addresses were given at Headquarters where a small group managed to meet, and simultaneously many lodges held "Convention" meetings, utilizing the same material from the booklet. It was found to be a most satisfactory and unifying experience, bringing the spirit of a Convention gathering to many who had had no previous adequate Convention concept. While it is not the intention ordinarily to substitute these processes for Convention gatherings, we have learned from this experience that it is desirable to supplement a Convention gathering with some form of participant opportunity to absent members.

During the year there has been considerable discussion in the Section relative to a proposal that the Society establish a research department. It is not yet clear how anything in the nature of real research can be carried on except through the deepest interest and work of individuals in their already chosen fields of study. For this purpose a Research Bureau already exists under the direction of Mr. Fritz Kunz in cooperation with a small group of scientists. Research is essentially an individual or small group activity and we have not yet discovered, as the proponents desire, any plan by which all members of the Society can become researchers. Nor does it seem to be the part of The Theosophical Society to undertake a broad educational program in the sciences or in any other field merely in the hope that through such general education new students in the various fields might be discovered to reinforce the



limited number already keenly interested in genuine research. The matter is still under discussion. It has served to emphasize again the special function of The Theosophical Society, which is that of stimulating individual thought and creative effort within its membership providing such effort contributes more or less directly to its one great purpose of making more extensively known and felt and lived the great principles that go by the name of Theosophy or the Ancient Wisdom.

In every other field of activity—art, science, economics, politics, education, religion, etc.—experts are at work, and there is no need to duplicate that work through any department of The Theosophical Society. There is no need that The Theosophical Society shall teach art or science or economics or education. There is need that it tell, as it has always told, of the great principles of nature underlying the fact

of man's brotherhood, that that fact may be realized as truth. There is need for the Theosophist in education, in scientific research, in art, in religious interpretation—everywhere the Theosophist is needed because he can leaven the thought in the field of his activity with the great principles of Theosophy. The important point is that the leavening which will unify and bring peace is not education, is not religion, is not economics. It is *Theosophy*. Therefore this making known the Ancient Wisdom, which in this Western world springs from The Theosophical Society and from The Theosophical Society alone, is the work to be done by the Society in every portion of its organization and by every individual member to whom Theosophy is really a presentation of the Truth. For that every creative thought is needed. To that purpose our fullest energies and ingenuities need to be consecrated and directed.

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Does YOUTH have a chance  
—in its own way—  
in your Lodge?

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## India's Farm Youth Movement

GAIL WILSON

ON our American farm lands, some 1,700,000 boys and girls work, play and develop initiative under the four-leaf clover symbol of the 4-H Club, each one pledging "my Head to clearer thinking; my Heart to greater loyalty; my Hands to larger service, and my Health to better living for my club, my community and my country."

In India there is no clover, not even the run-of-mine three-leafer, to say nothing of the lucky four-leaf. But Hindu agricultural boys and girls have their 5-S Club program, with the lotus as its symbol. Here I quote from a comment published by the Agricultural Missions, Inc., New York, and reprinted in the National 4-H Club News:

The clover leaf is not known in India, but the lotus is a symbol of purity and is rooted in common pools in which it rises to

the surface to bloom. It therefore symbolizes in 5-S the hope that boys and girls will keep their roots in their village homes and rise from their present level to live rich, full lives in a village environment.

The five S's stand for: Sonship, or man's relation to God; Selfhood, one's relation to one's self, and includes mental and physical health; Service, or one's relation to one's neighbors; Stewardship, one's relation to possessions; and finally Skills, or relation to work, as represented by vocational projects.

Our American 4-H Club program has developed a self-reliant intelligent farm youngster, well fitted to meet life. We hope, therefore, that India's 5-S program is proving equally valuable to her village and farmland boys and girls.



# THE AMERICAN THEOSOPHIST

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THE THEOSOPHICAL SOCIETY  
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*Faith is the most powerful stimulus to the growth of the intuition. Skepticism, a product purely of the mind, is a destroyer of faith and consequently inimical to that growth. . . . Skepticism has its roots in the inference that everything derives from the past. Faith is the intuition that some things derive from the future.*

—CLAUDE BRAGDON, *The Eternal Poles*

## Face Toward the Stars

*Condensed from a Broadcast by* DR. PRESTON BRADLEY

The most dangerous person in the United States is the one who says that future wars are inevitable; that there are no ways we can avoid economic catastrophe after this war is over; that man has always fought and man always will and there is nothing we can do about it. The people who echo and re-echo these attitudes constitute the most dangerous influence in our national life.

If I thought for one moment that we were all victims, prisoners in a whirling cage, like

squirrels, forever tirelessly running around in a cylinder of history, I would feel that creation itself was a travesty and that we had all been victimized by some cosmic jester. If there is no law of progress in this universe, then the creation of man is the most colossal joke ever perpetrated. If progress is a delusion, if advancement and development are but snares, if the future can repeat only the agonies of the past, what an unutterable, unspeakable tragedy it all is.

All history gives the lie to such hopeless, fatalistic pessimism. Man has had his eras and epochs of decline and stagnation but his recovery has always brought him nearer to the goal of a better world. If the forces of evil men and evil nations are more powerful than the forces of good men and good nations, if evil is the most powerful thing in the world, then we are all the victims of a most cruel hoax. There is not a page of human history which confirms such a philosophy or such an attitude. The long, long centuries in which man has been in the process of trying to create comity and good will, cooperation and brotherhood, all indicate that the process will continue until the ideal is approximated.

What is the meaning and significance of our dreams for a world of understanding and of cooperation? I accept without reservation the idea that the mere fact that man has always aspired, reached out above and beyond him and turned his face toward the stars is conclusive evidence that there is something there to reach for. That man has ideals at all indicates man's capacity for realization. His quest will never, never stop. It is just as much a part of his nature and his character as his breathing. Every poem written, every picture painted, every great piece of music produced, every manifestation of man's creative energy through the ages is a continuing and living proof.

What man has demonstrated in the past in his capacity for nobility and heroism and achievement, man can increase a thousand fold in the opportunities of tomorrow. There is no problem before this world that cannot be solved. Noise and confusion, sound and fury may sweep up and down the land. Those who are fatalists and absolutists and finalists may shout from the housetops but they do not and they cannot destroy the quiet workings of an eternal law which holds the tides, controls the planets, governs the earth. When man puts himself in harmony with that eternal truth, then man goes forward without fear, without confusion, to create the dawn.



# Talks on Music

## I. Music and the Universal Life

EVELYN BENHAM BULL

IN our lives we touch the particular, in our souls the Universal, but these may be blended and their essential unity manifested in more ways than we know. One of the greatest of these ways is music.

Music, in its construction even, manifests the essential unity of all life. From a simple folk-song to a mighty symphony, the same principle is clear: the theme or its outpouring with its delicate yet powerful ramifications of melodic development, rhythmical variety, and harmonic grounding; other themes which blend or contrast or describe; the unfolding and revealing of the beauties of these; and then a restatement, not repeating so much as underlining. Thus the inner meaning is made clear, so much so that in great music no note or chord seems extraneous and the last note is the inevitable answer to the first. Here without words speaks the message of Cosmic Life. For in Silence only can sound be heard.

It is true, then, that underneath these many notes, these joyous or poignant melodies, these ever-varying chords and rhythms, there is an underlying purpose. Thus the many become the One. Thus in a way the Universal expresses itself in the particular since the message, wordless as it is, is a particular or individualized interpretation of the Universal.

In music we have the call and the answer, the need and the response. For in music Nature's melodies find their expression and the need of the heart is satisfied. Angel and man meet in this silent intercourse where tones are words and rhythm the life's pulsation.

We may, if we will, listen in many ways. The way of the heart is the easiest, for who does not know the solace that music brings to one sorrowing or in despair, or to one whose

joy well nigh bursts the bonds of his mortality? This is the easiest way, the need and the response.

But it is also possible to divine with an almost seventh sense, since it is non-human, the murmur of Nature's life in the quick turn of a melody, in the expressive quality of a rest, in the subtle but inexorable pressure of one harmonic series to another. These are but fragments but are angelic in their operation. There is a quality that is unmistakable; then we may know that truly the angels are singing.

Or we may, if we have trained the listening ear, capture life's reverberation itself in the onward course of rhythmic patterns. This may be done if it is understood how each rhythmic group contributes to the subsequent rhythmic group until all is completed. In a short piece this can be more easily worked out; even in a longer one such as Beethoven's "Fifth Symphony," when familiar, it is possible. But a delicacy of intuition has to be cultivated to capture the sense of Wholeness which permeates such a work.

Then the pursuance of rhythmic patterns extends to the apprehension of an inner concept for each movement as rhythmically expressed and from that to the significance of each movement in relation to the next. Only thus may the Wholeness of a great composition enter us and thereby be truly expressed. This is the greater, the invisible, Rhythm of which the so-called "rhythms" are only the outer material or manifestation. With those rhythms we deal; our minds analyze and group. With the invisible Rhythm we are, and are lifted up and lightened and our being intensified. For so does music follow the cosmic law.

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Kundalini is music as well as color. It is a throbbing majesty of sound and a rainbow of color. Kundalini sings with the voice of all that lives. In the singing is heard the voice of the Unity of Life, and in the colors is felt the Warmth of Life.

—Kundalini, *An Occult Experience*



# Election Statement by Mr. Cook

**T**WO candidates have been nominated for the very important office of National President of The Theosophical Society in America, and in the interest of the Society it is necessary that I make my own position clear.

When my term expires at the 1945 Convention I shall have served the Society in the National President's office for fourteen years. They have been happy years although burdened ones. Any Theosophist should be happy to have Theosophical work and should feel honored to carry burdens, however heavy. You, the members, have honored me with your repeated confidence. It would not be right if I failed to share these honors and the opportunity for experience when other capable hands are ready for the work.

I have always regretted that once in my administration a difference of opinion on a matter of financial policy resulted in a rift in our ranks. Regarding this policy, membership and financial reports speak for themselves. I have ever since worked for reunion and hoped that it would occur within my own administration. There is yet time and I think there is encouragement in the reports in this issue.

As we approach a national election, I would urge remembrance of the fact that the office of National President is one of very grave responsibility. You ought not to place that responsibility except where you are willing to place authority also, for no administration can be an administration in fact unless it has authority and there is respect for it when exercised. It was recently written that "the individual is rare who considers it a duty to strengthen a good cause." And I would add to this that the individual who has this attitude of service combined with experience and capacity is rarer still.

My term of office is nearing its end and the National Presidency will be another's work. I shall not seek to influence a new administration and as evidence of this shall accept no place within it. You, the members, must choose the new as you have chosen the old and it must function to please you, as I trust the old has done—not to please me. The new will be entirely free. The members of the Headquarters staff loyal to me as well as to the work as is essential, and according to ethical practice long understood in my administration, will one and

all hand in their resignations that my successor may reappoint them or replace them, as he wishes. Those retained will become the appointees of the new administration, not of the old. There will be no control from the past. Neither shall I be a harassing critic of the new administration. I know too well the problems it must encounter and how little they can be really known to others. Any administration you place in office needs your undivided trust and support if it is to render you the service you rightly expect. But I shall feel it my duty as an individual and unofficial member of thirty years standing among you to raise my voice and with all my power to oppose whatever movement from within or from without the Society appears to me to be harmful to its interests. That is the responsibility of each one of us. In our appraisals let us remember that there is a recognizable humility that accompanies even a slight glimpse of Truth. I shall continue to give every aid I can to everything that in my judgment will make the Society strong to meet its own and the world's future difficulties and to spread abroad the fundamental principles of Theosophy, the forsaking of which would give it no future or cause to endure. Every member I shall continue to consider as my friend to be helped in whatever way I can.

My final statement will of course be made when leaving office in July.

I cannot better present to you my more immediate and future plans, my thoughts regarding the election and the Society's future and my hopes for closer contact with all of you than through the following letter which some weeks ago I sent to the President, Dr. Arundale.

DEAR DR. ARUNDALE:

Three years ago as this Society's National election approached, I wrote you that I was then thinking of letting the election pass without myself continuing as a candidate for office. I really wanted to take that course but certain developments that then occurred in the Section convinced me that I could not do so. I have now served almost another term and a new election approaches. Unless similar developments threaten, I shall not be a candidate next February and shall relinquish my office at the next National Convention.



## THE AMERICAN THEOSOPHIST

In accepting the office of National President I had an understanding with those then responsible that I could not be free to do the work as it had hitherto been done with constant travel and contact with workers and members. I did hope, however, to attain a greater degree of freedom so that I might meet and know personally co-workers and members throughout this extensive country. I managed some travel, and have met many of them, and I feel a very great warmth of affection and a deep appreciation for all those who stand by the Great Work.

The war came and my freedom was delayed, for I became involved in war work. My company early met government needs for certain specialized military equipment of which it has been the sole producer. I could not avoid the consequent responsibilities though they almost entirely precluded travel for the Society and made its work more difficult for me. In these last three years I have contacted the members less even than before.

It was partly in recognition of these war developments that I wished not to be a candidate three years ago. For a time my work is likely to become still more burdensome, for the closing up of a myriad of war transactions and the conversion back to peacetime activities will be even more complex than the conversion to war. It would not be fair to leave my business associates with these problems on their hands.

Three years ago I felt that the Society was strong enough and that the upward trend was well enough established for me to relinquish my office to a successor. More than ever is that true now. Despite ripples of discontent here and there The Theosophical Society has never been sounder or more united than at the present time. We have steered a straight course; the membership as a whole is strongly behind my administration and is appreciative of what has been achieved.

Financially the Society is in a safe position. It now has no debt. Through the years of depression and the difficult years of individual recovery that followed, the Society has been carried and has emerged able and strong for the future. Its morale has been sustained and it is spiritually united. Its various activities have been cared for and enhanced, for the administrative organization at Headquarters and those who have been its representatives in the field have been dedicated to the task that has been performed and have looked upon themselves as the servants of the Elder Brethren and of the new members. That spirit has underlain

every portion of the work. But in some respects, especially during the last three years, I have not personally had energy to put impetus behind new projects nor time for their guidance. Change too must come to all.

I have strong hopes that Mr. James S. Perkins, National Vice-President of the Society for the past six years, will be elected. He will naturally introduce new ideas and initiate new plans and in this the members will support him. He is well known among them for he has traveled and lectured extensively and he would be able to devote his whole time to the Society's work. He has come up through the ranks as a lodge and federation officer and has become an inspiring lecturer. By reason of his residence here he is substantially conversant with the voluminous administrative affairs of the Society. I have seen him develop in the work and while I was prepared to endorse him for the National Presidency even three years ago, he is now much more prepared for the office. His sacrificial dedication has been further proven and I would feel the Society's work to be well cared for in his hands.

You know that in all matters having to do with my personal relationship with the work I have always desired to seek your advice though in those involving the autonomy of the Section I have felt my responsibility primarily to the members who elected me and to the Board of Directors.

Since my present decision involves also my personal relationship to the Society, I want you to learn of it directly from me rather than by rumor and so I give you the foregoing particulars.

During the years of my National Presidency I have been compelled to neglect my own affairs. Apart from my business responsibility the work here has had to be my sole interest. However, I hope within a period not too long from relinquishing office that I can adjust my personal affairs and offer my services in the field to the administration that will follow me in office, that I may for a time contact the members and the workers with whom I have so long and so happily been associated. And to offer such services to you also for use anywhere and in any capacity that you may need them. For relinquishment of office cannot mean forsaking the work to which I am pledged for the incarnation and to the end of humanity's groping search.

Affectionately yours,

SIDNEY A. COOK



# Nominating Mr. Pearson

TO THE EDITOR:

I would like to place before the membership the name of E. Norman Pearson as a candidate for nomination to the office of National President of The Theosophical Society in America, in the coming election.

Also, I would like to present the name of James Perkins as a candidate for nomination to the office of Vice-President.

I believe that these two members have qualities which would mutually complement each other in the successful conduct of the affairs of the Society.

The Qualifications for the office of President include the following:

1. Devotion to the Society and to every phase of its welfare and to its continued upbuilding.
2. Knowledge of the work of the American Section and its needs.
3. Proven administrative ability.
4. Initiative in formulating new methods and activities.
5. Advanced knowledge of Theosophical principles.
6. Ability as a lecturer and teacher.
7. Availability as a full time resident at National Headquarters.
8. Possession of definite policies upon which his administration is to be based.
9. A program for the practical carrying out of the stated policies.

I have been associated with Mr. Pearson as a Theosophical worker for a number of years, and I am fully convinced that he possesses the above-mentioned qualifications. His term of membership in the Society exceeds 33 years, during which time he has been an enthusiastic worker in many capacities. He has always shown an unusual degree of initiative. He has been a member of the National Board of Directors since 1931 and served at National Vice-President from 1936 to 1939.

For twelve years Mr. Pearson was President of The Theosophical Society in Detroit, during which time that body grew from a small Lodge to an active group of over one hundred members. He also served for five years as President of the Michigan Theosophical Federation. In addition he has traveled extensively throughout the Section as a lecturer.

These experiences have proven his executive and speaking abilities and have furnished him

with a broad knowledge of the work and needs of the Section, and of its various component Lodges and Federations. He has acquired a fine reputation as a lecturer and class leader, and these experiences have given him an intimate understanding of the requirements of an organized educational program.

This long service in the cause of the Masters and Their Society has also served as a practical demonstration of Mr. Pearson's devotion and steadfast faith in the future of the Society and its importance as an instrument of the evolutionary process.

To those who have had the opportunity of listening to Mr. Pearson's lectures or class talks, there can be no doubt of his deep knowledge of the Ancient Wisdom. His factual knowledge is extensive but his understanding of the deeper implications is no less exceptional.

Mr. Pearson has stated that he is prepared to take up his residence at the National Headquarters at Olcott in the event of his election to this National office.

As for the questions of policies and programs, I am convinced that Mr. Pearson has given these matters an unusual amount of thought, as I have had opportunities to discuss them on various occasions with him. He is convinced of the value of democratic procedures to the end that every member shall be a living part of the whole body of the Society. Programs should afford an opportunity within the Society for every type and temperament of worker. It is beyond the scope of this communication to state in specific detail the nature of these plans and programs. No doubt Mr. Pearson will be given an opportunity to make such a statement himself at the proper time.

Referring now to the Vice-Presidency, Mr. Perkins' work as a lecturer is known throughout the Section. We have all been inspired by his practical idealism and his ability to stimulate our understanding. I feel that he should be given the opportunity to continue in this good work and to collaborate in the development of future plans.

At the present moment of the Society's history we have arrived at a position where its fiscal affairs have been placed in excellent order. Certain ideals have been stressed concerning the goals of individual progress and brother-

*(Concluded on page 21)*

# Nominating Mr. Perkins

WE, the undersigned, wish to place before the membership the name of Mr. James S. Perkins for nomination for the Presidency of The Theosophical Society in America.

It is a matter of record that of the sixteen years that Mr. Perkins has been a member of The Theosophical Society, thirteen have been spent in lodge, federation, and national offices. He has served as President both of Cincinnati Lodge and the Ohio Federation, for nine years has been a member of the Board of Directors, and for six years National Vice-President. Since the summer of 1940 he has made his home at the National Headquarters and during the past four seasons '41 to '45 has spent much of his time visiting the lodges and lecturing for them from coast to coast. Mr. Perkins, therefore, has had wide opportunity to observe and at first hand to study the many aspects of the Society's work both at Headquarters and in the field. His interest in the divers approaches to Theosophy and his demonstrated willingness to search for and experiment with new methods of presentation indicate that he has vision as well as balance.

Mr. Perkins' work on the public platform and before member groups is well known to all

of us. He has been received year after year with warmest enthusiasm by the lodges. His proven abilities and his record of service, we feel have demonstrated that he can successfully administer the office of National President of the Society.

*Signed:*

AVA BOMAN  
FRITZ LOENHOLDT  
HELEN LOENHOLDT  
GEORGE LINTON

SAMUEL FAIRFIELD  
LOUISE B. GRIGGS  
DARRELL WARD  
MILDRED EVANS  
EDNA DUNROBIN

For the office of Vice-President, we would like to propose the name of Mr. E. Norman Pearson who held that office several years ago and who for many years has consistently served the Society, in lodge, federation, and on the National Board of Directors, creating a splendid record of service.

With these two men in the chief executive offices the Society's affairs, we believe, will be in able hands.

*Signed:*

AVA BOMAN  
FRITZ LOENHOLDT  
HELEN LOENHOLDT  
SAMUEL FAIRFIELD

LOUISE B. GRIGGS  
DARRELL WARD  
MILDRED EVANS  
EDNA DUNROBIN

(FRITZ LOENHOLDT is *President Middle Atlantic Federation*  
GEORGE LINTON is *President Northwest Federation*  
SAMUEL FAIRFIELD is *President Northeast Federation*  
LOUISE B. GRIGGS is *President Texas Federation*  
DARRELL WARD is *President Mid-South Federation*  
MILDRED EVANS is *President Western New York Federation*  
EDNA DUNROBIN is *President Southern California Federation*)

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## A Joint Statement by the Candidates

Since our names have been placed before the membership as candidates for both the National Presidency and the National Vice-Presidency of The Theosophical Society in America we feel that a joint statement from us will be appreciated. First of all, we wish to assure the membership that we are friendly opponents, both of us feeling that by standing for office we are in effect offering the Society a choice of two types of leadership that in some ways are complementary to each other.

In the event that one of us is elected President and the other Vice-President we wish it to be known that our intention is to give to each other the fullest cooperation irrespective of the way the choice of the members may fall. We feel strongly that once the Section's choice is expressed, there must be full accord and complete unity of our energies in promoting the Cause of Theosophy before the world.

*Signed:* JAMES S. PERKINS  
E. NORMAN PEARSON



# Stricken Sections Rehabilitation Plan

**T**HE following brief summary of activities in the direction of European Rehabilitation will interest our members and we hope will stimulate their financial response to the need.

In May and June of 1944 the Executive Committee of The Theosophical Society in Europe met in London with representatives of twelve countries and formally set in motion the plans for rehabilitation. The Committee acts under authority of the President of the Society and together with European Federation officials acts as his agent. The authority thus conferred speeds essential action and enables temporary appointments to be made. The Committee keeps the President fully informed. It has established an office at the Headquarters of the Society in London with Major J. E. Van Dissel in charge and with Mrs. Adelaide Gardner as his very able first assistant. Major Van Dissel is on active service with the Netherlands Army and, being in Europe, has certain contacts with the liberated Sections there. For the time being, however, the work is done principally through the London office of which Mrs. Gardner is in charge.

Preparations for this work, official and unofficial, have now been in progress for eighteen months. Study Groups have been working on the development of programs, incentives and helps toward the quick reestablishment of the work in the several languages are in course of preparation.

Files of *The Theosophist* have been collected in London for every Section. Many conferences and committee meetings have been held. Liaison officers have been established in a number of countries and as each country is freed there will be an appointment by the Executive Committee of a responsible individual around whom a temporary Executive Committee can work for the restoration of the files, establishment of headquarters, etc., in preparation for an election under its former rules.

The Rehabilitation Fund has received worldwide recognition. Its agent, appointed by the President for all the Americas, is your own National President, Sidney A. Cook, at Wheaton to whom contributions should be sent.

The Executive Committee has issued the following most important statement of Keynotes so fundamental in their character as a guide

to the reestablishment of Theosophy in Europe that we publish it here in full.

## Keynotes for Postwar Theosophical Work

*(Offered by the Executive Committee of The Theosophical Society in Europe to all Sections of the Federation, in liberated and neutral countries as well as the four Sections in the British Isles.)*

### HEADQUARTERS

It is very important for each Section and lodge to have a vital and active Headquarters for the work. It is often helpful to have a residential Headquarters with some members always available, living on the premises. The most important thing, however, is that there should be a dedicated centre of activity for each Section, which it is within their capacity to support both financially and in regard to personnel.

### LODGES

In restarting lodge work, the inner side of the lodge life needs to be emphasized as well as its outer activities. Lodges have as one of their purposes the gradual education of members for a life of service. A conscious effort should be made to deepen the spiritual life of the individual members, and to train them as all-round workers, while keeping a happy and friendly relationship amongst all. With very few exceptions it is best to have only one lodge in a town and to make it a strong one. A special memorandum on this subject will be sent later.

### THE PURPOSE OF THE THEOSOPHICAL SOCIETY

The Theosophical Society was founded as a group dedicated to the study and practice of genuine occultism.\* In considering work in postwar Europe this fact needs to be continually in mind. It is a great experiment on the part of the Elder Brothers in their effort to help the world. The presentation of Theosophy, therefore, must be made dignified, never trivial, but such as will appeal to those who will dedicate themselves to the service of others. The Society has often fallen below this mark in the past, and in rebuilding its outer structure we want very much to restore its quality as a body of students of true occultism, dedicated to human service.

### THE RESPONSIBILITY OF F. T. S.

The responsibility of members, individually and collectively, for the work of the Society needs constant emphasis, both in lodges and in



Sections. Every member should do something for the movement, as a matter of habit and devotion. The strength of a lodge or a Section depends not so much on numbers as upon the life each member puts into it. Office holding is of little importance in itself, but those who join need to feel that they are offered the opportunity to serve in some capacity, and each should be helped to give the necessary time and interest without grudging or putting less important matters first. If in each country and lodge leading representatives of the Society can be filled with dedication, simple in life, humble in spirit, impersonal in their administrative work, other members will become imbued with a similar attitude. Members who join should from the first be made aware that they have not joined a lodge, nor even a national organization, but an international occult body, formed to further the cause of universal peace and brotherhood.

#### BASIC PRINCIPLES

To accomplish our high purpose it is important for each worker to make clear to himself just why Theosophy is so much needed in the world at the present time and in the immediate future. We know that war has come through ignorance of spiritual law, and through the indifference of mankind to spiritual values. The Society has been formed to meet the present human emergency, foreseen by its Inner founders, and to assist humanity to pass over the next bridge to a world based more genuinely upon brotherhood amongst all men. To this end we are here, to proclaim and to illustrate the basic truths of the Ancient Wisdom, or occultism, namely: that man is immortal; that all life is one; that life is working out a benevolent plan of evolution; and that the future before mankind is full of promise, to be fulfilled as man himself comes to understand his own nature and his real relationship to his fellows. Cooperation between classes, nations, faiths and peoples of the world can be soundly built only as these fundamental truths are understood and accepted by more and more of mankind. The usefulness of members in bringing about a wider and still wider acceptance of such teachings will depend in part on their own realiza-

tion of the interdependence of the unit and the whole, in every aspect of life, personal, economic, social and spiritual. The true nature of each unit, from the minute atom to the Arhat, and its relationship to its various 'wholes' is one of the great things Theosophy has to teach, first to members of the Society and through them to the world at large.

#### STUDY AND PRACTICE

Theosophical publicity needs to be supported by deep study of the larger principles involved in our teachings, else it is shallow and does not do the work which needs to be done.

The Theosophical Society should be a spiritual spearhead in the world today and have many members distinguished not only by their devotion and their enthusiasm but also by their insight into human needs and into the principles of occult truth. Devotion and enthusiasm are urgently needed, but so is the quiet and illumined mind which has insight. *This can be trained by dedicated and disciplined living, combined with the right kind of study.* With insight we may find new ways of expressing the great truths, because we shall have some direct contact with them, and not merely repeat at second hand what we have been told. We must avoid imitations in the Society and in our public work, and carve out fresh methods of presentation. In many countries the old ways are no longer valid. Discussions, question and answer meetings, and many other direct methods of arriving at a deeper understanding of the teachings should be tried, both for members and for the public, together with the presentation of truth through drama and the arts. Yet the key to successful work, which means the fulfillment of our high mission, is the development of a body of dedicated workers and students who are training themselves to live the Theosophical life of service and to understand a little more deeply every day the philosophy and practice of genuine occultism.

\* The word occultism has been used throughout this statement in the sense defined under "Basic Principles," that is as the study of the hidden and little understood laws of nature, such as those governing spiritual evolution, etc., and as promulgated in the Theosophical tradition. It is not used in the sense of seeking for occult powers, phenomena hunting, etc., in which sense it was disowned and made fun of by the Master K. H. in a letter to Mr. Sinnett.

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There is no defeat except from within. There is really no insurmountable barrier save your own inherent weakness of purpose.

—EMERSON



# Financial Report

**C**ONDENSED Balance Sheet and Comparative Summary of Income and Expenditure for the year ending June 30, 1944 are here presented in the customary form.

By order of the Board of Directors the accounts have been audited as usual by Frank J. Crezscic, Public Accountant of Chicago.

## BALANCE SHEET, JUNE 30, 1944

### Assets

|  |              |
|--|--------------|
| "Olcott" Wheaton Headquarters  |              |
| Land and Improvements .....  | \$ 69,798.39 |
| Building less Depreciation .....   | 144,760.31   |
| Furniture and Equipment less Depreciation .....                              | 19,861.63    |
| Investment in The Theosophical Press .....                                   | 14,927.21    |
| Investment—Oakdale Avenue and Wheaton Properties,<br>less Depreciation ..... | 6,538.30     |
| U. S. Government Savings Bonds .....   | 22,650.95    |
| Other Securities .....   | 2,203.00     |
| Laura S. Hunt Bequest (Advances and Mortgage assumed)                        | 3,662.90     |
| Cash in Banks and on hand .....  | 25,160.25    |
| Current Receivables .....  | 1,465.12     |
| Deferred Charges (Supplies, Prepayments, etc.) .....                         | 6,206.11     |
|  | <hr/>        |
|  | \$317,234.17 |
|  | <hr/>        |

### Liabilities

|  |             |
|--|-------------|
| Gold Bonds Outstanding .....                   | NONE        |
| Mortgage Payable (Laura S. Hunt Bequest) ..... | \$ 2,500.00 |
| Special Purpose Funds Unexpended .....         | 8,389.09    |
| Deferred Income .....                          | 9,423.91    |
| Current Liabilities .....                      | 3,848.08    |
|  | <hr/>       |

|                 |              |
|-----------------|--------------|
|                 | \$ 24,161.08 |
| Net Worth ..... | 293,073.09   |
|                 | <hr/>        |
|                 | \$317,234.17 |
|                 | <hr/>        |

Comparison with the previous Balance Sheet (AMERICAN THEOSOPHIST March 1944) shows that the year brought a further increase of \$20,417.00 in the Society's net worth. Depreciation was applied as usual to the Society's capital assets, the total of such charges being \$6,877.33 for the year.

For the first time in many years the Society's statement shows that it is without debt, except in minor amount for current transactions. It not only has debt free properties but has current net working capital exceeding \$50,000.00 and with capable management may now be considered safely financed.

General dues again increased (as did also the number of members) by \$1,471.00 and higher memberships by \$528.00. Adyar's proportion increased to an all time high of

\$1,603.00. Donations and bequests were less by \$9,115.00. Investment income increased.

All of the above together with a few miscellaneous items reduced the gross income for general purposes by \$6,870.00.

Operating expenditures show a reduction due principally, as the statement shows, to lesser maintenance costs occasioned by enforced wartime postponements and a further substantial increase in the results of the operations of The Theosophical Press.

Bonds were paid in the amount of \$12,000.00 from funds especially contributed for that purpose. Other capital and interest items were paid from current operating revenue and \$13,415.19 was added to the Society's working funds and reserves.



# Comparative Summary of Income and Expenditure

YEARS ENDING JUNE 30, 1944 AND 1943

| Income  | 1943-44            | 1942-43            |
|---|--------------------|--------------------|
| Dues .....  | \$16,035.40        | \$14,564.95        |
| Higher Memberships .....                              | 2,435.75           | 1,907.50           |
|   | <u>18,471.15</u>   | <u>16,472.45</u>   |
| Less Adyar Percentage .....                           | 1,603.54           | 1,456.50           |
|   | <u>\$16,867.61</u> | <u>\$15,015.95</u> |
| Donations and Bequests .....                          | 8,014.81           | 17,129.12          |
| Income from Investments .....                         | 797.86             | 521.95             |
| Miscellaneous .....                                   | 276.05             | .00                |
| Summer Sessions—net .....                             | 495.11             | 654.74             |
|   | <u>\$26,451.44</u> | <u>\$33,321.76</u> |
| <b>Expenditures—Net</b>                               |                    |                    |
| Administration .....                                  | \$ 3,834.69        | \$ 4,154.75        |
| Maintenance .....                                     | 2,856.60           | 3,880.55           |
| Services (Dining and Rooms) .....                     | 2,728.16           | 2,387.72           |
| The Field .....                                       | 2,772.07           | 3,132.80           |
| THE AMERICAN THEOSOPHIST .....                        | 457.13             | 275.61             |
| Publicity and Information .....                       | 626.73             | 239.17             |
| The National Library .....                            | 410.73             | 416.36             |
| Theosophy for the Blind, T.O.S., Etc....              | 600.00             | 300.00             |
| Miscellaneous Activities .....                        | 297.42             | 691.89             |
| The Theosophical Press .....                          | 4,257.13           | 2,911.30           |
| Radio Activity .....                                  | 162.37             | 293.75             |
|   | <u>\$10,488.77</u> | <u>\$12,861.30</u> |
| Excess of Cash Income over<br>Operating Expense ..... | \$15,962.67        | \$20,460.46        |
| <b>Capital Income</b>                                 |                    |                    |
| Bond Fund .....                                       | 12,000.00          | 358.00             |
|   | <u>\$27,962.67</u> | <u>\$20,818.46</u> |
| <b>Capital Expenditures</b>                           |                    |                    |
| Additions to Property Accounts .....                  | \$ 1,879.70        | \$ 1,610.81        |
| Bonds Paid .....                                      | 12,000.00          | 7,700.00           |
| Bond Interest Paid .....                              | 667.78             | 1,072.30           |
|   | <u>\$14,547.48</u> | <u>\$10,383.11</u> |
| Excess of Cash Income over all Expenditure            | <u>\$13,415.19</u> | <u>\$10,435.35</u> |

# Straight But Growing

GERTRUDE S. HURDLE

**D**URING the past year a rather unique personal experience resulted in impressions which may have some bearing on this matter of Straight Theosophy—if I understand the significance of that term; it is possible that I do not. In any case no harm can come from setting down my conclusions, temporary and subject to change as they likely are.

Over a period of months I found myself in almost daily contact with a thoroughly fundamental and orthodox religious philosophy. Two very fine young people apparently decided that I should be saved if possible from the impending armageddon and "wrath to come" when this war ends. They spent one afternoon each week with me; they kept me supplied with books, pamphlets and magazines. They were bright, conscientious, and enthusiastic. I read everything they brought me because I wished to discuss their ideas with them intelligently. I might, I hoped, be able to inspire them to examine more closely the ideas they had accepted. Moreover, any philosophy that meant so much to them was worth serious investigation.

After a few months of constant exposure to their beliefs I began to realize that I, at least was learning something. I saw the possibility of anyone's becoming so steeped in those absurd ideas as to lose his present perspective; to become blinded by thoughts and views reason showed irrational, intolerant, narrow and wholly childish. While standing "outside" my mind and emotion, I observed at first hand the method whereby we take our prejudices, superstitions and stupidities. I saw and understood how one does accept thoughts from outside oneself, how they become so thoroughly entrenched in the mind as to exclude all new and different points of view. "This," I said, "is what we do to our children in schools, churches, and in the home. We fill their young and pliant minds with our own stupidities, prejudices and superstitions."

In Gibran's book, *The Prophet*, I found, "You may give your children your love and care, but you must not give them your thoughts." From somewhere apart I had stood by and observed objectively the process by which we have become mentally and emotionally what we are; how we build that mind which is the "slayer of the Real."

My point is this: since I now recognized the process whereby mind, (and emotion) is held, bound, solidified by close attention to *any* belief, however inconsistent and unacceptable—I felt it urgent to take subjective inventory of my present beliefs and ideas! What is a belief, a philosophy? Something sacred in itself, not to be questioned? Something we must hold to through the years as a comfort and stabilizer?—as an escape from doubts and from that aloneness which comes when one is stripped of comforting belief?—as an anchor lest one be forced out upon the sea of change and insecurity, with no bearings, no rudder?

No. At this time it seems to me that we should regard each belief, however cherished, however satisfying, only as a veil between us and reality, a veil to be removed over and over again, to be replaced by new beliefs less obstructive as we advance along the path of freedom. It must be wholly unwise ever to say, "This at last is Truth; I need look no farther." True progress must consist in going forward, eagerly embracing every doubt that seems to threaten this mental fortress, this "slayer of the Real," welcoming that divine dissatisfaction, that inner emptiness and longing, as a sign of renewed strength, of new vistas ahead, and one more veil thrown aside in this endless quest for the infinite.

What do I believe today? Something (I hope) slightly less stupid, less prejudiced and superstitious than I believed yesterday. But I must not relax into inertia and self satisfaction.

What is Theosophy? Knowledge concerning God. And God is universal, in and through and beyond anything we can conceive of with this finite mind. How can we limit this knowledge? How can we collect any set of laws, beliefs, morals or ethics, and say these constitute Theosophy? Does not all our so-called knowledge bear the same relation to Infinite Wisdom as the number work in the first grade bears to the whole subject of mathematics? Each law or truth we embrace now is but a signpost pointing us to wider horizons, *endless* horizons; horizons which must not be limited, defined, conditioned, by the little wisdom we have now.

When I attend a lodge meeting I find I have changed much since my early years in the Society. My conception of the laws and truths we discussed and dissected then is now far



different. And when I talk with members whose interests, ideas and understanding seem not to have changed in all these years I am puzzled. What is a Theosophist? Surely not one who holds certain beliefs unmodified from his beliefs of yesterday, or who reads certain books. He must be one who examines impersonally and objectively each bit of knowledge, every idea, belief and thought; every emotion that comes his way. But he does not permanently identify himself with any one of these; he sees them only as milestones along the path, to be understood, evaluated, made use of, left behind. They are of the not-self, the exterior, the transient. They must be out-

grown and cast off, like the shell of the nautilus, until we at last are free. Only in this way can we avoid becoming encased in unrecognized stupidities, superstitions and prejudices just as binding and blinding as any set of fundamentalist dogma. Emerson wrote: "If I believe the same today as yesterday, I have ceased to grow."

This one point seems true for me today. What will be true for me tomorrow? next month? next year? Something deeper, wiser, more comprehensive; with, I hope, an added realization of universal love and brotherhood for all humanity.

## Peace . . . Peace . . .

CAROL M. HADLEY

PEOPLE say, "It is a terrible world." But if we will hear scientists, artists, and philosophers—indeed if only we will be thoughtfully observant—we cannot fail to realize that it is truly a wonderful and a beautiful world. It is a Garden of the Gods, requiring only honest appreciation and cultivation of its possibilities, to provide an abundance far beyond that Plenty which would furnish every necessity to every person.

Then it is not the *world* that is terrible. It is in the mind of man that a terrible division exists between the will-to-peace-and-perfection and established-beliefs-and-courses-of-action. Torn between doubts and desires, man is experiencing a "nervous breakdown" called a *war*.

How can healing be brought to this rift in the mind? It seems reasonable to say, "Only through individuals!" It cannot be brought about in any way but through the realization of more and more *individuals*, since each for himself must arbitrate between right and wrong, between integrity and plausibility.

Can there be peace in the mind of man together with a recognition of injustice, guilt and self-compromise? Can there be peace together with repression, regimentation, fear? Does not the very idea "Peace" presuppose freedom from all that rankles, limits and betrays, whether in the individual or in the group? and freedom to express that part of the divine heritage of consciousness which through us seeks expression?

It is a poor thing to think of peace as only a cessation of hostilities, as poor as to think of reason as merely an end of raving, of joy as an end of pain, or of love as an end of hating. Reason, love and joy are dynamic; not merely negative "absences." So is peace dynamic.

We cannot *create* peace, any more than we can create love or silence. Love is. Peace is. We need only to let them *be*—to let love *be* in the world, to let peace *be* in the world. I believe we shall find peace, one day, when we dare to find it, where it has always been—in and around ourselves, at the heart of everything.

But we shall never find it by longing for it, nor by asking for it, unless we long with our will, and ask with our living. In the soul of man there is such beauty, such love, such power! But it lingers there as the rose in the unopened bud.

Do we think Nature will not bring to perfection the divine flower of the human mind? Do we think man will ever know peace in himself or in the world before he senses this purpose in nature and in it finds his own desire and his own freedom? The rose grows only roses. If we want to raise lilies, we must *plant* lilies.

So it is for those who have some vision of peace to remember it in their living, knowing that thus, in some degree, peace has come to this little Garden in the vast estate of the Heavens.

# 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.

**I**F I should die, weep not with bitter tears,  
Though I be hurled through Death's forbidding portal.

For me the hour of death can hold no fears;  
I shall live on, eternal and immortal.

Think not of me as waiting far beyond  
The sunset; when the rosy dawn has pressed  
Your window pane with fingers warm and fond,  
My love will shed the warmth that leaves  
you blessed.

The dying embers glowing cheerily  
Shall tell of love undying that you knew;  
The leafy rustle of each windswept tree  
Recall the songs of love I sang to you.

The tender footfalls of the gentle rain  
Are echoes of the vigil I shall keep,  
That your dear heart may be kept free from  
pain,

For I'll be watching when you think I sleep.

Awake, I'll live your every thought by day;  
Asleep, we'll wander through the astral fields,  
Through starry flowers that bloom along the  
way,  
Bring back the love and wisdom each one  
yields.

So do not weep for me when I am gone,  
For you and I shall travel many lands;  
Again and yet again we'll journey on  
To that eternal home not made with hands.

—C. D. ELDRIDGE

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CPL. MATT BOARDMAN has had several contacts with The Theosophical Society in England. Speaking of one visit to Headquarters, he wrote:

"Buzz-bombs were flying all over the place. From a soldier's point of view they're nothing much; the odds of getting hit are

1-60,000. Nevertheless they sure knock things down where they land—flatten out a city block and windows for half a mile around. I was at the T. S. Headquarters when one came raring in. . . . I had a hunch that it was far enough away, so I just sat there. . . . It is quite pathetic to see all the old folks and the children sleeping down in the subway stations with the trains roaring in and out, and passengers stepping around them."

## *And Later, From Holland:*

"Am writing from a hayloft above a Dutch house. Two little Dutch kids, Annie and Pete, are disturbing my train of thought—blonde hair, blue eyes and wooden shoes, they really make a picture.

"We dropped in on the Dutch a couple of Sundays ago. It was a terrific spectacle to watch the troopers pouring out of the planes. After my chute opened I found myself above a cedar swamp and coming down on a little lake. I tried all the tricks in the trade but I came down right in the middle of the drink. Wading ashore I expected some Jerry to open up on me; but none was in the immediate vicinity.

"At first the Dutch seemed stunned by the suddenness of it all and they peeked out of their doors at us. Before an hour was up they were all out in their yards and the roads giving us apples and milk. A couple of teen age boys got their Dutch underground helmets and rifles and moved up with us for our first skirmish with Jerry. The next morning an old Dutch farmer drove his horse and cart right up to our lines and dipped us pitchers full of milk out of a ten gallon can.

"For me it has been tough in spots, but this trip hasn't been the misery that Anzio was. . . ."



# From the National President's Correspondence

## To Promulgate Principles

I think it a good rule to follow that the platform of The Theosophical Society should be used only for the promulgation of *principles* and of course principles in harmony with those of the Society as presented in its objects, and that correspondingly the platform should not be used in support of *movements* even though those movements seem to embody the principle. Especially would this be true if there were conflict regarding such use of the platform among the members. I think it is not a question where the majority should rule, for the Society was not formed to promote any particular project or movement but to promulgate principles and ideals that they may find rooting places in the minds and activities of people. But such people may apply and utilize the ideals and principles each as he sees fit, and each member is entitled to his own opinion as to whether the application is sound or otherwise. As a member of the Society he is obligated to support only the principle and not the application.

An application about which there is disagreement ought not to be promulgated from the lodge platform. The reason for this will be clear if I illustrate it with an example with which we are all familiar: should Russia or should Rumania have Bessarabia? Now the lodge may debate to self determination of peoples as a principle—the inflow of freedom through which they may grow and express their innermost being—and give recognition to the fact that self-determination is in accord with the principles of the Society. But no lodge can determine to what nation Bessarabia should be attached. The application of the principle is outside our realm for two reasons: first, that we cannot possibly know all of the historical facts and the present problems involved in applying the principle. But secondly, because

no matter how much we studied the particular problem there could rightly be a variety of opinion as to how it should be solved, though there should be unanimity of opinion as to the principle.

The same applies to the question of Negro employment on State Street. That appears to be a much simpler question; it is closer to home, and in principle the lodge should agree on equal opportunity for the Negro race as American citizens with ourselves, but whether or not that equality should be or can be expressed at this stage by employing Negroes in a State Street store is not something that we can determine. We do not know what would be the effect or what other problems or difficulties would result, and therefore there is room for wide but honest difference of opinion and the lodge cannot bind any member by taking any stand.

I think it is much to be doubted that the cause of the Negro race would be advanced by immediately giving them equal opportunities in every respect. We must move toward it first through education and by inducing employers to give *able* Negroes a fair place, but not by moving to give *all* Negroes an equal place until all Negroes are ready for an equal place. Our work should be quietly done, for public demands to make employers give them an equal place that they cannot yet fill would encourage the Negroes not to prepare for equality but to demand it now. They should be encouraged by seeing that those who are well prepared do receive equality, and that is work to be quietly done among those who through natural sympathy with principles would be inclined to respond. To obtain any such response from any individual is the work for the individual Theosophist; to develop the general public sense of the principles involved is the work of the lodge.

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... we say that true tolerance consists in the love of truth and the love of man, each brought to its perfection and living in perfect harmony with one another, but that these two great affections are perfect and in perfect harmony only when they are orb'd and enfolded in the yet greater affection of the love of God.

—PHILLIPS BROOKS, *Tolerance*



# The Attraction of The Secret Doctrine--III

JOSEPHINE RANSOM

H. P. B. gives an impressive account of the appearance and preparation of the earth as a habitation for physical Man. She indicates the vast age of the earth, subtle in early rounds, dense in this, when it robed itself anew in the "seven skins" which are "the seven geological changes which accompany and correspond to the evolution of the Seven Root Races of Humanity."

During the long period of preparation, it is quite frankly suggested that "failures" occurred, and that the "Creator" recommenced evolutionary work after each failure—the failure being inability to produce a "thinking" creature: a man—for *man* is a Sanskrit word meaning "a thinker." In the process great changes took place in all earth's flora and fauna: soft stones harden (minerals); hard plants soften (vegetation); visible small lives from the invisible. They swarmed each in turn and had to be subdued each to its right proportion. And, at last, earth's unaided effort, the best she could do, was to produce men—"water-men, terrible and bad."

But the over-brooding human monad needed more than "coats of skin"; he needed spiritual and intelligent powers as well, to express some at least of his inherent divine propensities. It was necessary that his three spiritual "fires" or principles should have adequate representation, that the composite forces of the universe, seven minor forces in each of the major seven planes—the forty-nine fires—should receive full play in his completed, and eventually perfected, nature. Spiritual forces wrestled with material forces for coordination, for mastery.

Ages, yugas, pass towards the *present order* of things, towards the earth's habitable phase, i.e., the outer began to be conformable to the inner. Here a complex situation arose. Some monads were more experienced than others, having started earlier on the long pilgrimage, so refused at first to use those ugly "coats of skin." Now is introduced the story of how our seven principles are organized, not being

planned to link up singly but in groups. Thus: earth, physical material, provides the combination of dense, etheric and prânic (vitality) qualities. The "ancestors" composing one moon-group provide the astral plus the lower mind; the other moon-group provides the higher-mind, having links with Atmâ-Buddhi already somewhat cultivated. These latter "rebelled" against using earth's uncouth gross animal forms. They came in later—"Egos of the forthcoming crop of mankind." Says H. P. B.: "The human *Ego* is neither Atmâ nor Buddhi but the higher Manas: the intellectual fruition and the higher efflorescence of the intellectual self-conscious Egotism—in the higher spiritual sense." It is to be understood that these "ancestors" are ourselves, each part of the mosaic of the principles.

*The Secret Doctrine* takes the determined stand that there is no "fantastic link" (still missing) between ape and man. It resolutely declares that the human race has not developed from the true apes but that the latter are a witness to the errors of "mindless man" who bred with the ape creatures of the time and left in them a legacy of human potentiality. Instead, the occult teaching asserts that the first human stock was projected by higher and semi-divine Beings out of their own essences; that "there was a spiritual, a psychic, an intellectual and an animal evolution, from the highest to the lowest; as well as a physical development—from the simple and homogeneous up to the more complex and heterogeneous . . . this double evolution in two contrary directions, required various ages, of divers natures and degrees of spirituality and intellectuality, to fabricate the being known as man." Spirit plunges deeper and deeper, and is redeemed through flesh (or materiality) liberating it, with the assistance of Beings (Minds) from other and more advanced conditions, in accordance with Kârmic exigencies.

—*Theosophical News and Notes*

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Wisdom is oft-times nearer when we stoop  
than when we soar.

—WORDSWORTH



# A Theosophical Service to the Bereaved

WILFRED H. SIGERSON

I T was twenty years ago last spring that I first learned of Theosophy and The Theosophical Society. This came as the result of a long search for an adequate and satisfying solution to a problem that a friend of mine put to me one day at luncheon: why, if, as I had claimed . . . God is good and kind and just and loving, had an apparently innocent baby just been born with a terrible disease, to apparently innocent parents? . . . For months, at available lunch time, I searched through the books at a nearby library, but all of the philosophies that I could locate shed no satisfactory light on the problem. But one day as I returned to my office, I passed by a new bookstore on 43rd Street between Fifth and Sixth Avenues in New York, and glancing casually in the window I observed just one book, propped up on a small raised platform. The title of the book was *Karma*.

I entered the store, approached the man in charge, Captain Russell Jones—who was to become one of my dearest friends—and asked: "What is Karma?" Captain Jones, an Australian Theosophist of long standing, who had personally known Bishop C. W. Leadbeater and whose urge to Theosophical action had resulted in his coming to America to invest a small fortune in making available to the New York public literature on Theosophy, proceeded to answer my question. I said, "This is what I have been searching for."

Then started months of study under the guidance of Captain Jones. For a time I was so enamoured with the philosophy and wisdom that my usual urge to action was unexpressed. But in due course it came time for me to read and meditate on *Light on the Path*. The passage that restored my Theosophical equilibrium—as I now view the situation—was that challenging introduction to the second part, namely, "Out of the silence that is peace a resonant voice shall arise. And this voice will say: 'It is not well; thou reaped, now thou must sow.' And knowing this voice to be the silence itself, thou wilt obey." I knew from that moment that life held no satisfaction for me unless I found some means of effective sowing of the "seeds" of the Ancient Wisdom. . . . One evening I saw on the literature desk at a lecture Bishop Leadbeater's little booklet, "To Those Who Mourn."

I found therein the medium for my Theosophical service for the remainder of this incarnation.

The activity on my part—and there were, of course, others engaging in it throughout the Society—had meagre beginnings. My own mailings have gradually expanded over the years, in five North American cities in which I have lived. . . . In due course the To-Those-Who-Mourn Club, an informal association of a group of servers of the bereaved, was organized, with the blessing and great encouragement and cooperation of the International and National Societies. At times the going has been hard. The harvest has been plenteous but the laborers few.

But all has not been discouragement. . . . During the past two months my own mailings have been approximately 900, with the prospect of December's hitting my all-time peak of around 1000.

Concerning the cost of operation, I figure approximately \$5.90 a hundred units, as follows:

|  |        |
|--|--------|
| Price of booklets, when purchased from<br>The Theosophical Press, in multiples |        |
| of 100 . . . . .   | \$2.50 |
| Parcel Post on booklets . . . . .  | .15    |
| Envelopes (20 for 5c) . . . . .  | .25    |
| Postage . . . . .  | 3.00   |
|  | <hr/>  |
|  | \$5.90 |

This is of course the gross cost. Since the individual's cost is deductible as a contribution in his income tax return, the work being done in behalf of the Society, the net cost is lower than the gross to the extent of the individual's overall tax rate applied to the year's cost of the operation. For example, if one's overall tax rate were 25%, the tax saving due to the Club's activity would be \$1.47 a hundred booklets, and the net cost would therefore be reduced to \$4.43 a hundred booklets.

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In conclusion, I recommend this activity to any one of you who has not already found a source of daily Theosophical service. "Your task is commiseration, your duty is sympathy. Try to lift a little of the heavy karma of the world. This is life's mission."

# The Theosophical Order of Service

## Are We Consistent?

VICTOR POTEL

COMPLACENCY, apathy, inertia are words that describe a dead past. Alacrity, eagerness, streamlined-activity are living words of a dynamic present; and the synonym for these is T.O.S.

The goal of the T.O.S. Animal Welfare Department is to encourage and inform a compassionate public as to its responsibility toward our younger brothers, the animals.

Are we consistent when our right arm is extended to guard, shelter and protect our personal pets, yet our left arm hangs pitilessly inert and paralyzed when it comes to shielding and preserving all animate life sacrificed to the flesh-eater, to the wearer of furs and feathers, to the so-called sportsman who kills for the fun of it, and the super-cruel vivisector whose uselessly tortured victims cry to heaven in their agony?

We are equally guilty with the most ruthlessly barbarous destroyers of living creatures when we condone their cruel acts by our apathy and inertia; we, who with all our vaunted cleverness cannot create even one tiny spark of life!

There is no compromise with cruelty—no appeasement for the torturer!

C. W. Leadbeater in *Invisible Helpers* says: "A man who wishes to be considered eligible for employment on higher planes must begin by doing the utmost that lies in his power in the way of definite work for Theosophy *down here*."

For those *visible* helpers who definitely want to further the work of the Animal Welfare Department of the T.O.S., we have available at the request of Mr. Henry C. Samuels, Head

Brother of the Animal Welfare Department in America, the following:

Eight cartoons dealing with many phases of animal welfare, such as: anti-vivisection; cruelty toward and neglect of pets; humane education in our schools; anti-hunting and trapping; vegetarianism, etc. Samples of these will be sent upon request and printed cartoons are furnished at cost including postage. These cartoons have met with considerable success all over the United States. Six thousand copies of five different cartoons have been delivered to the Humane Society of Greater Miami, Florida. One cartoon has been given national circulation being reproduced in *The National Humane Review* of August 1944. Miss Olive Kackley, radio commentator, has described and distributed a number of them to her vast radio audience covering 21 midwestern states.

*The Trial Of John Doe*, in which Mankind is on trial before the court of Divine Justice for his cruelties against the animal kingdom, is a play that can be staged in any room available. The members of the audience participate as spectators of a court trial, which takes place on the astral plane. The witnesses for and against John Doe are all animals, portrayed by human players. They need not be cast to type as they are merely voices for the voiceless. (This play was given at Besant Lodge of Hollywood in December. It is in booklet form and treats the entire subject from the Theosophical viewpoint; it can be used for radio and reading purposes also. Available at actual cost.)

Address: Victor Potel, Head Brother for S. California T.O.S. Animal Welfare, 5742 Virginia Avenue, Hollywood 38, California.

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For remember that Friendship is a privilege, not a right. Beware of saying to your friend, "Where do you go, and for how long; with whom, and to what purpose?" Beware of advising him as to the length of his apartment, or the adornment of his person. Seek not to encage the winged one within the confines of your judgment. Know the values that are his breath, and the freedom that is his orbit. Or you shall find in your heart but the long silence, and the bright plumage of a memory. But he, the splendid, will have flown.

—Old Manuscript



## Nominating Mr. Pearson

(Concluded from page 8)

hood. Also much fine work has been done in laying the ground work for continued growth, and new opportunities now present themselves for extending our work of spreading the Ancient Wisdom and for strengthening our organization in the field among the Lodges. This work will require skilled effort on both the side of

form and the side of consciousness. It is my firm belief that Mr. Pearson, as President, and Mr. Perkins, as Vice-President, working side by side, can carry on the work of the Society as the world enters upon a new phase of human progress.

—EDWIN LORD

(EDWIN LORD is *President Michigan Federation*)

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## Theosophical News and Notes

### Brotherhood Week, 1945

The National Conference incorporated "For Justice, Amity, Understanding and Cooperation among Protestants, Catholics and Jews" announces its yearly Brotherhood Week: February 18-25. Plays, radio scripts, editorials, school programs—these and many other ideas are presented by the Conference in the interests of a brotherly America. For suitable material address the Conference, 203 North Wabash Ave., Chicago 1.

### Professor Emile Marcault

- We are glad to report having heard indirectly from Professor Marcault although we still do not have his address. He has suffered very greatly at the hands of the occupying authorities in France but in the recent year or two has lived in better conditions in Geneva. His suffering was especially severe during the winter of 1941-42.

Prof. Marcault wishes his profound thanks to be extended to those who have been thoughtful of him. Now as his country (France), where he has served the Society so well for so many years, has been liberated from the invaders' hands he will undoubtedly assume a position of leadership again. He states that throughout his long period of difficulties he has never stopped working.

When the Light really shines forth to others from a man's heart it never dims to him.

### Once Again Thanks!

To every member greetings from Olcott, in the spirit and glow of the Christmas season! Since this January issue goes to press in the middle of December, Mr. Cook and the Staff say thank you for the many beautiful Christmas cards now pouring in from all over the Section. And to each and every one of you, a New Year of vibrant Peace!

### No Anniversary Honors?

According to our records, no present member of The Theosophical Society completes in 1945 his first fifty years of membership. Please advise of any name which should be so listed, in order that we may make the proper acknowledgment.

### Keynotes for Postwar Work

A very important statement of the principles and methods that must underlie successful Theosophical work has been prepared by the Committee responsible for Rehabilitation Plans in Europe. This statement is presented in full on page 10. We urge upon our members its careful study, for its fundamental nature makes it applicable to Theosophical work everywhere.

### The League for American Womanhood

Many members who have followed the progress of The League for American Womanhood will be interested to learn of the enthusiastic League Convention held at Olcott November 25-26.

Besides the business of electing a new slate of officers and of adopting a revised set of By-Laws, a stimulating and worth while program for the coming year was drafted by the members assembled.

The outstanding creative contribution was an article "Notes on the Essential Nature of Men and Women" written by Caroline Tess. Miss Tess read the manuscript to the Convention members, who were so impressed by the importance of its message and the beauty of its form that they recommended that it be prepared for publication and wide distribution. Mrs. Ann Werth will be in charge of the distribution of the final product.

A Library Committee consisting of Miss Bertha Williams and Mr. John Starr Cooke was appointed and will have charge of developing the League Library and of filing material sent in by members. League members may borrow both books and articles from this Library.

Miss Caroline Tess was appointed Editor of the Bi-Monthly Bulletin, by the League President, Mrs. Kathrine G. Perkins. Miss Joy Mills, Mrs. John Starr Cooke, Miss Marcella Schmitt and Mrs. Elizabeth Anhalt were assigned the work of preparing study course material. Other practical aspects of the League's work were discussed.

Any members who are interested in learning more about the work of the League may write to the Secretary, Miss Joy Mills, Box 443, Wheaton, Illinois.

The League's declared objects are as follows:

1. To promote the dignity of woman and the sanctity of marriage and motherhood.
2. To promote the recognition of Beauty and the Arts as essential foundations of life.
3. To promote true brotherliness to all creatures, and actively to oppose all forms of cruelty.

### The Order of The Round Table

Tomorrow belongs to the children of today. What are *you* in *your* lodge doing towards that tomorrow? What form of Theosophical training are you offering to today's children?

Have you had any direct and satisfying experience with The Order of the Round Table? Why not send your report to Headquarters?

### A Sound Plan

Besant Lodge of Boston has hit upon an excellent plan of systematic contribution to the very important fund for rebuilding our work in Europe. Their collections for one Sunday of each month are devoted to this purpose.

The plan has several advantages. The fund is brought to the attention of every member monthly and is therefore kept a live project in the Lodge. The public is invited to contribute to Rehabilitation, a program to which they are sympathetically and generously inclined.

Congratulations to Besant Lodge of Boston!

### Membership Report

Attention of members is especially invited to the figures on membership contained in the National President's Report on page 1.

### Olcott Sunday—November

Speaking on "The Eternal Values of Life," Dr. José B. Acuña, author, psychologist and educator, delighted his Headquarters audience on the afternoon of November 26. Dr. Acuña listed among the eternal values Happiness, Liberation, Perfection, Salvation—stating that to these accepted standards, Theosophists added their chosen value which is Evolution. (Note that by inserting this final value between the first and second previously mentioned, the capitals spell for us the complete word HELPS, which might signify to some of us "HELPS toward understanding the Eternal Value itself.")

### Another Birthday

OAK PARK LODGE on the evening of November 25 celebrated happily its twentieth birthday. Members and friends were graciously welcomed by the Lodge President, Mr. Alfred Strauss; the program of the evening—planned by Mrs. Marjorie Parks—held much wit and good cheer, Mr. Cecil Boman acting as able Master of Ceremonies. Past presidents were introduced, and many fascinating bits of lodge history recounted. Among absent friends especially mentioned was "Daddy" (Arthur E.) Raze, a well loved member. In the course of the program there was read aloud by Mr. Strauss a letter of congratulation written to the Lodge by Mr. Sidney A. Cook, National President. This letter was warmly received and applauded. Much transpired before the cutting of the great birthday cake, and adding to the merriment were humorous readings, given by Miss Bertha Williams of the Headquarters Staff and by Mr. Carle Christensen, a former President of Oak Park Lodge.



## What Is Theosophy?

It is a synthetic blending of Science and Philosophy, which embraces within its scope a coherent system, vast enough to give an account of the preparation of the phenomenal field, within which the evolutionary processes are being wrought out, and the peopling of that field, together with intimations of the Goal.

To the student of Science, it offers an inexhaustible array of facts and reasonable theories, regarding the nature of the Universe, the constitution of Man, and his relations to the Universe.

To the student of Philosophy, it offers a complete system of causes and principles, which weld the facts into a coherent Cosmogony, capable of assimilating every new truth, without entailing its own reconstruction.

To the student of Religion, it points to Man's persistent and universal search for God, and God's answer to that searching, as the root of all Religion; the various systems of Religion being stages in the search, which ends when we contact the Reality to which they all lead.

To the Moralist, it offers the knowledge of certain immutable laws, in accordance with which all moral progress can alone be made.

To the Bereaved (and who is not?), it offers scientific proof of the continuity of consciousness, together with an account of our future life, that is devoid of the objectionable features too frequently associated with current beliefs.

To all, it offers a Life to be lived, ideal in its aims, practical in its application, and divinely perfect in its final results.

HUGH F. MUNRO, SR.

## For Distribution

Copies of the above item, "What Is Theosophy?" are available as printed cards. Request them from Headquarters.

## Itinerary

JAMES S. PERKINS

### *Illinois-Wisconsin Federation*

|                   |                  |
|-------------------|------------------|
| Oak Park .....    | January 5 and 10 |
| Chicago .....     | " 7 and 11       |
| Aurora .....      | " 9              |
| Milwaukee .....   | " 12, 13 and 14  |
| Minneapolis ..... | " 21, 25 and 26  |
| St. Paul .....    | " 22, 23 and 24  |
| Kansas City ..... | " 29, 30 and 31  |
| Tulsa .....       | February 2-5     |

### *Texas Federation*

|                   |                  |
|-------------------|------------------|
| Dallas .....      | February 7 and 8 |
| Austin .....      | " 9 and 10       |
| San Antonio ..... | " 11-14          |
| Houston .....     | " 16-18          |

## Successful Service Mailings

A number of members have written thank-yous and their appreciation upon receiving the Successful Service booklets prepared by Mr. E. Norman Pearson. Some have also expressed pleasure at the renewal of letters from the National President.

## The First Correspondence Course

To every new member is offered the privilege of the First Correspondence Course. But new members vary widely in experience. Some have studied Theosophy over months or years. Some have newly discovered, or rediscovered its doctrines. How then can one course be suitable for all? Why should this course be expected to appeal to so many varying needs and capacities?

Because the crux of Theosophy is service. Because there is value to the Society when many members—together, across the miles—think on the same subjects, extend and underline this Theosophical thought; not only to gain new information but to add another flow of light both from and to the National Headquarters. Our center is like a star, and its rays shine out in every direction. But there is inflowing light along those selfsame rays, as members cooperate in any phase of the work.

## T. O. S.

Mrs. H. Douglas Wild has accepted the appointment as National Head Brother for the Department of Right Citizenship, T.O.S. Her address, 5981 Majestic Ave., Oakland 3, California.

## Funeral of Mr. Kyle

In the December issue of the magazine we noted the death of a late Board Member, Mr. Ralph Kyle, of Gainesville, Florida. We have since had a report of the beautiful and impressive funeral service which was used as a channel for the expression of Theosophical principles. At the request of Mrs. Bonnie Kyle, Mr. L. W. Rogers, who officiated at the ceremony, explained the Theosophical point of view and told how Mr. Kyle had conducted his life in accordance with the principles of brotherhood and truth. Thus the service became a fitting tribute to Mr. Kyle, and remained in line with his own contribution to the cause of Theosophy.



### New Members for November, 1944

During November, applications for Membership were received from the following Lodges: Arundale (Santa Barbara), Atlanta, Besant (Boston), Besant (Hollywood), Brotherhood (New Orleans), Buffalo, Columbus, Georgia (Atlanta), Glendale, Grand Rapids, Maryland, Meridian, Miami, Minneapolis, New Orleans, Paterson, Portland, Seattle Lodge of the Inner Light, St. Louis, Tacoma and Washington.

Applications for National Membership were received from Aurora, Illinois, and New York City.

### Mr. Sherry

We extend our condolences to Mrs. Donna Sherry, President of Detroit Lodge, on the passing of her husband. He was not a member of The Theosophical Society but his generous spirit and finely developed sense of social right were a constant inspiration to his wife and associates.

### National Library Accessions

|   |                                  |
|---|----------------------------------|
| <i>The Madman</i>                         | Kahlil Gibran                    |
| <i>Memory and Its Nature</i>              | Annie Besant and H. P. Blavatsky |
| <i>The Negro in Our History</i>           | Carter G. Woodson                |
| <i>Patterns of Negro Segregation</i>      | Charles Johnson                  |
| <i>Selected Poems</i>                     | George Russell                   |
| <i>Tao Te Ching</i>                       | Tr. by Ch'u Ta-Kao               |
| <i>Beyond the Sunset</i>                  | William O. Stevens               |
| <i>A Child's Book of the Nativity</i>     | Ills. by Masha                   |
| <i>A Child's Book of Christmas Carols</i> | Ills. by Masha                   |
| <i>The Glimpse</i>                        | Arnold Bennett                   |
| <i>Little Boy Lost</i>                    | W. H. Hudson                     |
| <i>The Razor's Edge</i>                   | W. Somerset Maugham              |

### Some take the Hint

Theory comes of age when it goes into practice. Reading the short play, "Friends or Furs" published in THE AMERICAN THEOSOPHIST, October 1943, one of our members saw the path of Applied Theosophy. As a Lodge President recounts it, "She immediately sold her fur coat and came to the next meeting in a soft warm woolen one."

### Death of Mrs. Miklau

Mrs. Henriette F. Miklau, one of the oldest and most valued members of Pacific Lodge passed away on November 10. Her funeral was conducted by Prof. Douglas Wild, who performed a very beautiful and inspiring service. Mrs. Miklau was a charter member of Pacific Lodge. She joined The Theosophical Society in 1903.

### Book Wanted

The Theosophical Press has a few calls for J. M. Pryse's *Restored New Testament* now no longer in print. If any members have copies to donate or to sell, please write particulars.

### To-Those-Who-Mourn Club

Shipments of booklets

|   | Nov. 16-<br>Dec. 15, 1944 | Total Year<br>Dec. 16, 1943-<br>Dec. 15, 1944 |
|---|---------------------------|---|
| California  | 100                       | 1,531   |
| Canada  |                           | 800   |
| Illinois  | 250                       | 3,286   |
| Kansas  |                           | 200   |
| Maryland  |                           | 250   |
| Massachusetts   |                           | 100   |
| Michigan  | 200                       | 1,256   |
| Minnesota   |                           | 200   |
| Mississippi   |                           | 100   |
| New Jersey  | 600                       | 4,445   |
| New York  | 100                       | 410   |
| North Dakota  |                           | 100   |
| Ohio  | 320                       | 1,220   |
| Oklahoma  |                           | 114   |
| Oregon  |                           | 1,200   |
| Pennsylvania  | 1,000                     | 9,010   |
| Vermont   |                           | 100   |
| Washington  |                           | 3,834   |
| Wisconsin   | 300                       | 900   |
| District of Columbia  | 100                       | 100   |
| 20 States to which individual shipments were made in lots under 100 | 44                        | 1,532*  |
| <b>TOTAL</b>  | <b>3,014</b>              | <b>30,688</b>                                 |
| 1943 ( <i>Corresponding Period</i> )                                | 1,899                     | 19,300  |

\*Includes shipments to: Colorado, Connecticut, Florida, Georgia, Idaho, Louisiana, Missouri, North Carolina, Tennessee, Utah.

*For I was an hungered, and ye gave me meat; I was thirsty and ye gave me drink. (Matthew 25:35)*

### Statistics

November 16 to December 15, 1944

#### European Rehabilitation Fund

|                           |                   |
|---------------------------|-------------------|
| Previously reported ..... | \$1,656.10        |
| To December 15.....       | 481.93            |
|                           | <b>\$2,138.03</b> |

#### Deaths

Mr. Josiah H. Jones, Pioneer Lodge, November 22, 1944.  
Mrs. Clara T. Lund, National member, recently.  
Mrs. Henriette F. Miklau, Pacific Lodge, November 10, 1944.

#### Births

To Mr. and Mrs. George Neal Ruder, a daughter, Nedra Mary, December 7, 1944. Mr. Ruder, a member of Service Lodge, is in the U. S. Navy.



## Book Reviews

*AMERICAN ASTROLOGY, EPHEMERIS AND ASPECTARIAN for 1945; Computations by Hugh S. Rice, A.M.; David McKay Company; \$1.00.*

This Ephemeris is the best that has yet appeared as to form, size and contents. An unusually fine and legible type is used, and computations are accurate. To aid the user in quick calculation a Table of Hourly Motion in Geocentric Longitude and Daily Motion in Longitude has been included. The table of Phenomena and the Aspectarian for 1945 are complete, making a splendid source of information for the student and practitioner of Astrology.

—A. H.

*BEHIND THE UNIVERSE: A DOCTOR'S RELIGION, by Louis Berman, M.D.; Harper and Brothers, \$2.75.*

From a well rounded scientific background, the author of this 300-page book arrives at a philosophy of life based on a closely-knit integration of the seen and the unseen portions of the universe. Couching his thesis in technical terms as becomes a scientist, and introducing abstract concepts, thus proving himself a philosopher, Dr. Berman leads his readers through materialistic theories to an understanding of the purposefulness of life "with no definite limit to its evolution" and the preparation, "coexistence and cooperation as an ensemble, of these chemical elements and physical conditions, moving toward the production and facilitation of life," thus disproving fortuitous creation.

Although a "God of cosmic evolution" is postulated, the writer reveals no intimation of the evolution of the continuous individual consciousness, the soul or ego, as taught by Theosophy. Nevertheless, he evidences a realization of the one-ness of life and declares the awakening of man depends on a mystic participation, and, reminiscent of the familiar dew-drop merging in the shining sea, states the "recognition of the reality of the God of evolution as the *ultimate fact of facts* and

identification of him with the cosmic drive of which the life-personality is the spearhead, is the only road to individual self-fulfillment."

The author, a well-known, practising physician who does not limit his activities to the medical field, but takes an active interest in public affairs and is now serving as Chairman of the All Nations Committee for World Unity, has produced a volume of deep reading, valuable to prepare the scientifically-minded of the general public for the study of further concepts as taught in Theosophy.

—MP

*STAR HABITS AND ORBITS, by L. Gordon Plummer and Charles J. Ryan, Theosophical University Press, \$2.00.*

If you are that student with no time for detailed and difficult study and if you still long for a "speaking acquaintance" with astronomy, here is the textbook you have been waiting for. Its first and longest section is a simply written, easy to understand primer of astronomy, well illustrated with diagrams and tables to help you calmly through those first crises that so often become awkward in paralyzing scientific language. Quotations from *The Secret Doctrine* and *The Mahatma Letters* are numerous and intriguing enough to make looking up others "on your own" an irresistible temptation. The astronomical facts, also, are provided in a manner that increases rather than satisfies a desire for knowledge, and their clear presentation stimulates confidence to attempt further more detailed reading.

In the second section Charles J. Ryan discusses "H. P. Blavatsky's Contribution to Astronomy" in two thought provoking chapters.

*Star Habits and Orbits* does not attempt to offer details of either Theosophy or astronomy but it very thoroughly prepares its reader for further understanding of both its themes, in what may be new and fascinating directions for him, and from a point of view particularly acceptable to the Theosophical student.

—M. C.



# Theosophy and Psychology . . . *Joy Mills*

**\$1.00**

Designed primarily as a study guide for Dr. Besant's "Study in Consciousness," this course is especially valuable in suggesting correlations between Psychology and Theosophy.

**\$1.00**

(Autographed copies on request)

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## PART BIBLIOGRAPHY TO ABOVE COURSE:

|                      |  |       |        |
|----------------------|--|-------|--------|
| <i>Arundale</i>      | —YOU . . . . .                                 | Cloth | \$1.75 |
| <i>Besant</i>        | —AN INTRODUCTION TO YOGA . . . . .             | Paper | .75    |
| "                    | —PSYCHOLOGY . . . . .                          | Cloth | .75    |
| "                    | —A STUDY IN CONSCIOUSNESS (Defective covers) " | "     | 1.25   |
| <i>Coster</i>        | —YOGA AND WESTERN PSYCHOLOGY . . . . .         | "     | 2.00   |
| <i>Jinarajadasa</i>  | —THEOSOPHY AND MODERN THOUGHT . . . . .        | "     | 1.25   |
| <i>Marcault</i>      | —THE PSYCHOLOGY OF INTUITION . . . . .         | Paper | .35    |
| <i>Van der Leeuw</i> | —GODS IN EXILE . . . . .                       | Cloth | .75    |

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REINCARNATION AND KARMA . . . . . Cloth \$2.50  
—*L. Stanley Jast* (Former chief librarian of the Libraries of Manchester, England)

"Today many people feel the need for a faith and a philosophy that will stand the test of the horrors that man has brought upon man. Here is such a faith, honestly presented, intelligently analyzed. It is a faith that will enable many thousands of men and women to find strength in the midst of confusion, a hope for humanity in the midst of chaos."

(See review in July '44 *The American Theosophist*)

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## THE THEOSOPHICAL PRESS

WHEATON

ILLINOIS