
THE
AMERICAN
THEOSOPHIST



Official Organ of THE THEOSOPHICAL SOCIETY in America

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MARCH ★ 1945

Under the Auspices of THE THEOSOPHICAL SOCIETY ADYAR

There are many who have not properly understood the place of humanitarian activities in their lives. They have not realized sufficiently that they are as fingers of the Hand of God, and that it is through them that God is planning to abolish every form of cruelty in His world. Because God created the world, so many of us leave all to Him, not understanding that in creating us He desires to use us as His channels for His work.

If this world is now full of cruelty, God is as impatient of it all as the most humanitarian of us. But whereas many of us are sympathetic but lazy, God is not. He is the Eternal Worker, who when His plans are upset by human indifference, tries patiently again and again with new plans. Happy are those who understand His unending work and pledge themselves to assist Him. . . . One test of worth in God's sight is: Who is a worker? To work for a noble cause is to unfold nobility in ourselves.

To be truly human is to reveal something of the hidden God who dwells in us. A humanitarian is one who strives to become the ideal Human Being after God's pattern. That is why all humanitarian activities are one way of communing with God.

—C. JINARAJADASA

THE AMERICAN THEOSOPHIST

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Vol. XXXIII

MARCH, 1945

No. 3

Facts of Life

JOHN STARR COOKE

LET us be new! Let us open ourselves to the dawn, open our windows to light, fling aside the curtain of night, and breathe in the new air which comes to us, clean and fresh, over the mountains! Let it in; let it in to fill the spaces of our being with the eternal youngness which is Life!

Life. What is Life? Essentially, it is motion. Essentially, it is the great rhythmic ocean which swirls in a motion continuous unto itself—not continuous occasionally but continuous always; always and forever. . . .

(The fact that Life is continuous motion is the secret many occultists lose sight of as they delve into the separate particles of the whole. They are inclined to visualize Life as many compact parts, which parts become static packages of intellectual knowledge. Often an occultist will have an experience, or an inspiration, and either disbelieve in the value of his own realization or else wrap it up inside himself where it freezes into a hard block of facts; facts that are true in themselves but facts that are only the stepping stones to wisdom. Facts are not wisdom. They are a way to intellectual understanding but in themselves they are mere half truths. In fact-collecting there is always the danger of checking the motion, the current of Life, and changing what was moving and beautiful into ice-like mental forms which "die in their own pride." Factual knowledge is not true knowledge. True knowledge can never be caught up by form. True knowledge is the knowledge which moves together with the motion of Life.)*

*I have purposely placed parentheses around all that which I consider "facts." All that lie within these parentheses are to be quickly forgotten. They are suggestions which may be for some the stepping-stones to truth. But Truth, Real Truth, can never be told. J.S.C.

Come! Let us be part of this Life which is continual forever. Let us BE this Life which is continual forever. Let us be one with the glorious Light!

(Light. What is Light? What makes Light? Light is created by rhythm, motion, vibration, frequency—call it what you will. No one has ever "seen" Light! What we see with our eyes is the vibration Light creates but we do not see Light itself! The real Light is the rhythm in the ether which sets up certain vibrations among the atoms which produce the illusion we call Light. You have heard it said that in the beginning "God said, Let there be light: and there was light." Hence, God is not Light for He created Light. God is rhythm and quite impersonal, of course.)

Let us flow forth into this Light and become one with its rhythmic source. Let us move with the eternal vibration, the current of Life.

(Since Life is Rhythm, it is quite useless to attempt to stop this stream which is Life but that is precisely what many of us try to do. We are inclined to accept facts as the be-alls and end-alls; that is, facts "about" that which we can momentarily understand with our lower minds and catalogue with our lower minds. This would not be so detrimental if we would catalogue only our own self-discovered facts, but usually it is the facts which others have discovered and vindicated that we so catalogue as "knowledge." We set our minds in grooves of factual knowledge and believe that by so doing we shall come to an understanding of THAT which is Life. We live in a river of other people's thoughts. The sleeping stone is more aware of True Life than are we ourselves!)

Let us sense our relationship to all that grows and all that decays in a rushing torrent of mo-

tion. Let us understand the superb relationship between the beat of our pulse and the whirling of the planets. Let us understand. . . .

("Understand?" He said, "One cannot 'understand' true knowledge! At this point in evolution man generates such a body of factual thought about itself that it becomes practically a separate entity. Understand!")

Think of it! A separate entity of factual thoughts walking through life, hard and crusty, tense and set, trapped. The mind of man! That which should be the most free and pliant is caged like a tiger in a zoo, is fenced in like a vegetable garden surrounded by a fence of facts; where there should be room to leap, there are only bars . . . where there should be lovely growing, pulsing Life, there is only barren earth.)

Let us dig and look within the earth. Let us sense the motion within the darkness. Let us feel ourselves one with the swirling fire, one with the changeable air, one with the ceaseless beatings of the surf on the shores of Time

(Time. We bow low to the great god Chronos. Chronos. Who is Chronos? He is Saturn, the Lord Jehova, Brahma. He it is who makes us feel the separateness of the many. He it is who is responsible for our belief that motion and its multitudinous manifestations are split. We have intellectually sliced the apple of truth in two, and in our eyes all becomes dual.

This is a curious barrier in the mind of man. Man thinks of himself and his world as dual. Ideas, abstractions, material existence, all fall into set categories of positive and negative, cause and effect, past and future. But Life is not dual! It is Triune! It is a Divine Triad in motion!

Past and future! We are not living in the dim past of other peoples' ideals and principles and beliefs. We are not living even in our own personal past. Nor are we living in the future of the race. We are living NOW, THIS VERY MOMENT, no matter how much we believe otherwise. There is no use in thinking of what has gone by. As far as we are concerned, what has gone by is dead. It is no use living for the future. As far as we are concerned, the future is dead. Let us live now and be whatever we are to the fullest extent of our being. Let us be honest in our being. Be true unto thyself and "thou canst not then be false to any man." Let us be honest and live now!

Cause and effect! Say this is a cause and that is an effect! Yes. That is so. We are right.

We are right insofar as we go. But what of the Bridge that lies between cause and effect? Shall we ignore the Bridge? Shall we believe that there is no active agent, no vibrating point between the instigation of rhythm and its invariable result? If we do, if we ignore this Bridge, we are dismissing our true Selves and our true Knowing: we, ourselves, are that Bridge. We are the active agents. Life as we know it is entirely dependent upon our own actions—and we must not forget that action covers many more fields than the obvious physical field.

Right and wrong! Say this is right and that is wrong! Yes. That is so. To us who say it, it is so. Momentarily it is so. But it is right and wrong only from our own momentary level of understanding, our own transient condition of thought, which thoughts, as we have observed, are based on the factual concepts of other peoples' thinking! We must understand that we ourselves are the point of understanding or the "Holy Ghost." Right and wrong, positive and negative, good and bad, are our own conception, an invention of our factual minds. We are the third point on the triangle we who are the present. It is up to us to BE that point NOW!)

Open ourselves to the present! Be timeless in the knowledge that the Three are One! Be ourselves—our true selves—NOW. . . .

(Our Lower Triad consists of the Lower Mind, the Emotional Body and the Physical Body. However, instead of realizing the beauty of the three and releasing ourselves through this knowledge, we either shamelessly shun their existence, or, as is usually the case, we are aware of but two of the three principles. This is often through neglect, but let us be sure it is not through a sense of priggishness or pride. Let us be sure we are equally aware of our Lower Mind, our Emotional Body and our Physical Body. To neglect any one of these is to create disturbances in the whole rhythmic balance of the Lower Triad. Balance is the secret of harmony. There is no "sin." There is only unbalance. And while there is unbalance in the Lower Triad, how can we expect to contact truly the Higher Three and That which dwells between? For it is more than fact that that which is below is but a reversed reflection of that which is above.

Balance is the essential quality of being. Balance of the Many which balance creates Unity. THAT is the balance of the Many in the Three, which Three are One.

(Concluded on page 60)

The Angels of Music

A Study Note

GEOFFREY HODSON

TRUE music is a temporary physical expression of the sound of the ever-uttered Word. Inspired composers and performers reveal fragments of the Song of Creation.

What is the nature of that Song? Throughout creative Day, the Great Breath is breathed forth. The Great Deep responds as an aeolian harp of myriad vibrant strings. As Creative Night draws near, the Great Breath is breathed in. Within the Great Deep silence thereafter reigns.

The Monads of living beings are breaths in the Great Breath. When at the dawn of Creative Day the Voice first speaks, innumerable lesser breaths contribute the component notes of the creative chord which is the Word. When at Creative Eve the Voice is stilled, the lesser voices die away. Silence thereafter broods upon the face of the Deep.

Thus behind and within material universes exists creative sound, that celestial symphony of which Nature's forms are a physical expression.

The Word Itself exists in the two phases, the pre-Cosmic and the Cosmic, the silent and the uttered. Yet these are not two Words, but one. When "spoken," the Word creates and releases the divinest harmonies, and upon these, as dynamic archetypes, the Universe is built.

When the one Creative Voice begins to speak, the ten Divine Intelligences, the first manifested Lords of Light and Sound, hear and perfectly express the Word. As supernal sound and light and archetypal "form," they transmit the Word throughout the new-born Universe. Thereafter, the myriad Hosts of the Logos receive and re-express the Music of the Word in worlds of growing density. Thus the Kingdom of Music is established whose citizens are the Souls of men and of myriad Angel hosts, all embodiments of the master-chords and themes of the One Creative Word. Physically, Nature is the most material manifest-

ation and expression of this celestial harmony, and here, as Nature's ever-growing, ever-changing forms, the five senses of man reveal to him the perpetually-composed and continually-performed Symphony of Creation.

In the Kingdom of Music, the creative and ensouling sound of the Universe may be known. There the Great Breath is not only heard, but also seen as fire, colour, form.

In this Kingdom vast hosts of angels and Archangels abide, re-producing within and resounding through themselves the glorious harmonies forever sent forth from and by the uttered creative Word.

Thus the Angels of Music "play their parts" in this celestial Symphony; thus as builders they mould all forms. They exist in hierarchies of iridescent Beings, each resounding with the component chords and notes of the basic theme of the Universe, its idea-motif. The loftiest Archangels first embody and re-sound the glorious harmonies which then are caught up and again embodied and relayed by Their immediate successors in the hierarchial scale. Thence this wondrous music of the Word passes through rank upon rank of shining Ones, modulated and differentiated until the worlds of form are reached.

There, too, the angel Lords of mental and emotional realms re-echo the creative Word. Still lesser angels down to nature-spirits answer to the song, and so at last the densest material world is built and the Word is "made flesh and dwells among us."

The Kingdom of Music is a heaven of divine song, a region of celestial harmony which is open to all men. For spiritually each man is a chord in the Symphony of Creation. Happy are the true musicians among mankind, for they know this realm and this truth. Happy, too, are all those who learn this truth and with their angel brethren play their parts in tune.

Until the winter is experienced and endured, the green leaves do not come.

—*When The Sun Moves Northward*

THE AMERICAN THEOSOPHIST

Published monthly by
THE THEOSOPHICAL SOCIETY
IN AMERICA

National President.....SIDNEY A. COOK
National Secretary.....ANN KERR
Publication Office, Olcott, Wheaton, Illinois
Editorial Office, Olcott, Wheaton, Illinois
Subscription Price.....\$1.00 a Year
Foreign Subscriptions.....\$1.25

Entered as second-class matter at the post office at Wheaton, Illinois, under the Act of March 8, 1879.

Acceptance for mailing at special rate of postage provided for in Section 412, Act of February 28, 1925, authorized December 13, 1927.

Second class mail is not forwarded. Therefore changes of address should be sent promptly to *The American Theosophist*, Wheaton, Illinois.

The Theosophical Society, as such, is not responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.

So much is taken from us during the span of human life that it would seem as if gifts are showered upon human beings only to be taken from them. Youth, beauty, life itself are taken from all, even the most fortunate. . . . The man hangs naked on the Cross, with no cheer, until his spirit triumphs and frees itself. Then he looks round to find he is in that place to which all that he had has been withdrawn . . .

—*When The Sun Moves Northward*

Preservation

You ask why there is a *secret* doctrine. As well ask why there is a universe. We do not know just why the Creator made it and in its present form. The *secrecy* is His determination—not ours. *The Secret Doctrine* is disclosure of some of the secrets—not withholding—and the fact that the secrets are disclosed and, through the Society makes the Society anything but a secret Society. Rather it is a Society of illumination, as H. P. B. who lifted a corner of the veil was "Light Bringer."

If we admit a Creator or a Creating Intelligence and recognize in humanity intelligence

manifesting in many grades, we must reasonably suppose that there are also grades of intelligences between the Supreme and humanity. Otherwise there would be a void between mankind and the Creator. There is plenty of evidence that there is such a Hierarchy of Intelligences. The reason for this we must suppose to be due to the fact that the Creator did not give all knowledge immediately to the orders of intelligences through which He works, and that each in turn is given as much knowledge—that is to say as much power—as he can use or as he needs for his particular portion of the work in the great scheme. If the scheme is orderly, as it seems to be, then the intelligences that guide it must be equally orderly.

Therefore, when we ask, "why are there secrets that some withhold from others?" we are really questioning why the first great secret was not disclosed in full by the Creator at the beginning of things. We can see that knowledge can be misused. We know, therefore, that it should be placed only in the hands of those who have been proven dependable. That proof can be given only through a discipline of life, a self-control, a dedication to the service of others, by which men prove themselves trustworthy in the use of knowledge which is power. In other words men must earn the right to knowledge and power, and those who merely demand without offering the proof by that very act prove that knowledge is not yet for them.

Diligent search, striving, sacrifice and unending yearning are the methods of the proof; not laid down by men who have a little knowledge but by the very System Itself wherein the Creator withheld the ultimate even from His closest co-workers, else would all be known. That men who would know more in order to be more and serve more tell only what they are permitted to tell is due to the fact that in the scheme of things as God ordered it, He told and permitted only part to be told.

There is always more knowledge and more power as we ascend. Therefore, wherever infraction may occur, wherever failure threatens on the part of a lesser being of any grade, there is always a stronger power just beyond with greater knowledge, to prevent God's universe from going all awry. Only so could it be preserved during the long era of its evolution. There is always more power withheld to preserve than is given to lesser beings with which they might destroy. And yet throughout there are indications and keys to draw men to deeper study and to greater knowledge, for by their own efforts all men may attain to wisdom.

Humanity Does Progress

Someone has recently remarked that it is not easy to list the values that the world is struggling to retain for they have been clothed in such a variety of shapes through the centuries. Progress is a gradual thing forged out through a series of many events. As these are viewed through the long period of history they are seen to have an inner consistency. Through all of them runs a trend toward freedom. To the Theosophist it is a trend by which man becomes more and more a Self-expressing being, less subject to the will and expression of others. The individual as such has achieved a place, and freedom.

Far back in history the commoner won rights that only the nobility had theretofore claimed. Then developed the right of the individual against the State; then his right of trial by a jury of his peers; then a voice in his own Government; more recently the right to an education, to freedom of worship and of speech; and other freedoms are in the making, the right to a job and a protected old age.

So has mankind won his individual right to be more fully himself and it is this largely that the world is struggling now to retain—and struggling against forces that, if fully unleashed and unresisted, would have turned civilization backward to the time when men were chattels, when barbarism and brutality ruled and individual rights were nonexistent.

The winning of the present struggle will see these rights more firmly established than ever before. New problems will arise and not least among them will be that of the right utilization of this fuller freedom. But here again a trend is already discernible that gives encouragement for the belief that as man's freedom has been progressively won, so will it be progressively better employed as the years roll on.

Already the lead has been clearly given. A great Empire has extended full freedom to some of its constituent peoples and the Empire becomes a Commonwealth of Nations. Great powers already free have fought together in the world's greatest war, not for more freedom for themselves but for freedom as a principle to be preserved for all mankind. It is this element in the contemporary scene that gives encourage-

ment and assurance for the future, for when men and nations thus work together they are invoking a new element of their own divine nature.

Freedom is man's by right because freedom is an attribute of godhood and man in the course of his unfoldment must evolve the divine quality that is within him. In the course of the centuries of history this evolution is clear. The second and newer element which is showing forth is that of man's unity, his recognition that his fellow men are himself; that their rights are as important as his own and that the unfoldment of the fullness of their freedom is essential to the maintenance of his own. This developing sense is also of the quality of man's divinity for just as he must become free as a God, so must he also in due time act as a God toward all his fellow men. As all mankind are one in the consciousness of the Divine, so must they become one in the consciousness of each other. It is this development in its relatively early stages, but coming rapidly to the fore, that men of today are witnessing.

On Behalf of Animals

In this column there appears an editorial setting forth the evidence that man is climbing toward his godhood and that there is encouragement in the present degree of his success. But his sense of unity should not be limited to humanity alone. Younger brothers are also a part of the evolving oneness and the animal kingdom must not be outside of man's care and compassion.

If man is truly moving upward he cannot ignore the needy in any kingdom of nature, least of all those entirely helpless in his midst.

This magazine seldom recommends any particular course of action since the purpose of The Theosophical Society is to set forth great ideals and principles, recognizing which, men will act accordingly in whatever field they may choose. But we break precedent to remind our readers that a bill is pending in Congress to prohibit the vivisection of dogs. Here is opportunity, by letters to the Press and to Congressmen, for men to prove that they can act as gods in interests that seem less impelling than their own.

In the life of the spirit, *direction* is all important.

—MABEL COLLINS

Mr. Spencer Earns His Wings

(Concluded from the February issue)

ACT II

Time: An hour later

Scene: Room of a house somewhere in the Himalayas. A large simply furnished room, bathed in translucent blue glow, which gradually pales. Across back stage, a huge window through which can be seen towering mountains. Seated at a desk, center, a striking figure dressed in long white robe and turban.

ATTENDANT (inside doorway R.): He is here, m'lord. The American gentleman.

MASTER: Good. (Rises) Show him in. (Walks to window.) (Exit attendant, to return immediately followed by a bewildered Jim Spencer.)—Good evening, Mr. Spencer.

JIM (rubs eyes, dazed); Where am I?

MASTER: In the Himalayas. In Tibet.

JIM: Why, that's impossible! I'm an American. (Goes to window, peers out; turns center): If I'm in Tibet—how did I get here?

MASTER: Does it matter?

JIM: And who are you?

MASTER: Does that too matter?

JIM: Don't tell me you're a "Master"! Then I'll *know* I'm dreaming. . . . (Silence) . . . Are you a Master?

MASTER (smiling): That is one term.

JIM: Well I'll be . . . No! I don't believe in Masters!

MASTER: Despite which, Mr. Spencer . . . (bows) . . . we have endeavored to carry on. . . . After all, it is relatively unimportant whether or not you believe in this or that small thing. What really matters is . . . can you see beyond it? . . . You Americans have a proverb, I believe; something about not being able to see the woods for the trees. It is good. Often man gets so caught up in details and doctrines and dogmas that he misses entirely the beauty and simplicity of this great divine plan.

JIM (shamefaced): I didn't mean to be rude.

MASTER: No, you did not. It is well to be honest. As a matter of fact that innate honesty of yours is the reason you were brought to my attention. . . . You have expressed a desire—a sincere desire, I know—to be of some help to your country in this war. Would you accept an opportunity to render service tonight?

JIM: Tonight?

MASTER: Within the hour.

JIM (An eager light in his eyes): Is this active duty, Sir?

MASTER: Very active, Mr. Spencer.

JIM: Then I'm in it one hundred percent.

MASTER: You will aid a young officer in whom I have the utmost confidence. (Claps hands.) . . . (Enter ATTENDANT) . . . Tell the captain I will see him. (Exit ATTENDANT.)

JIM: This doesn't seem real.

MASTER: It *will*, Mr. Spencer. (Re-enter ATTENDANT, followed by DAVID KERR. David's manner has changed to one of military dignity. He wears his blue uniform and jaunty cap with assurance. He seems every inch an officer. A pair of silver wings glitter on his breast.) . . . Mr. Spencer, you have met Captain Kerr, of course.

JIM (nods): This evening. . . . The uniform is more becoming—than my old flannel robe.

DAVID (smiles broadly): Thank you for the use of it.

MASTER: And now, gentlemen, (waves them to seats), here is our problem. An army plane leaves the west coast of the United States . . . taking to Washington a new invention. A minute mechanism which when attached to the gunsight of a bomber brings out all the true contours of landscape and makes the enemy's camouflaging worthless!

JIM: Why, that's wonderful!

MASTER: Wonderful *if* the invention arrives safely in Washington.

DAVID: Axis agents have wind of it?

MASTER: Unfortunately, yes. When that plane stops at Chicago to refuel, (points to spot on the map) two Nazi agents will get aboard. Somewhere outside of Chicago they will forcibly get control of the plane—just how it is not pleasant to ponder. They will then fly the plane off beaten tracks, to the Atlantic coast. There a U-boat is lying in wait to pick up the precious cargo.—Your job is to see that that plane never *reaches* the Atlantic coast. Even if the plane must crash . . . then it must crash. But it must *not* reach the coast. (Rises; as do JIM and DAVID) I have chosen you two men because I know you can be trusted—to *carry this through!*

DAVID: Thank you, Sir. (Salutes; turns to JIM SPENCER): We haven't much time in which to make a flier out of you.

JIM (aghast): A flier!

DAVID: Yes. When we board that plane, we walk boldly in as pilots.

MASTER (His eyes shining): An admirable plan!

JIM: Pilots? . . . Look here. I'm no pilot. I don't know the first thing about flying.

MASTER: At attention, please! (Both men obey. . . Master raises hand over Jim Spencer's head; there is a potent silence. The Master takes from His desk a box, opens it; then fastens on the left breast of Mr. Spencer's coat a pair of shining silver wings. He steps back, salutes the fliers. They return the salute.) —Every moment counts. God bless you both.

(ATTENDANT enters. Exeunt JIM and DAVID.)

ATTENDANT: It seems odd that you should have chosen a stranger, to accompany Captain Kerr.

MASTER: No brave man is a stranger.

ATTENDANT: Do you think all this may change Mr. Spencer's viewpoint?—Tomorrow will he remember?

MASTER (sits at desk, thoughtfully): Remember? (A sudden smile lights His face.) We shall have to jog Mr. Spencer's memory!

CURTAIN

ACT III

Time: Next morning.

Scene: As in Act I. . . HILDA enters L., crosses to door R.

HILDA (shouts upstairs): Mr. Spencer!

JOHNNY (enters C.): I'll take my eggs scrambled, Hilda.

HILDA (tartly): Nobody asked you, young man.

JOHNNY: Just the same, I'll take 'em that way.

MARY (enters, L.): Don't bother, Hilda. I'll go up and beard the lion in his den. (Starts R; turns back): Mr. Kerr up yet?

JOHNNY: He's up all right. Out taking a walk.

MARY: If only your father would get up in the morning, without a bugle corps to remind him! (Enter JIM SPENCER, just as Mary is about to exit.)

JIM: I resent that last remark, Mary.

MARY (amazed): Jim! . . . Are you well? . . . This is . . .

HILDA (interrupting): You look fresh as a daisy, Mr. Spencer.

MARY: Yes, sleeping in your favorite chair half the night must agree with you.

JIM (shudders): No wonder my back feels corrugated.

MARY (affectionately): Nonsense. You look grand.

DAVID (entering C.): Morning, everyone! Topping day!

JOHNNY: Say, Mr. Kerr, you got up with the chickens. (Switches on radio.)

DAVID: Not exactly, Johnny.

JOHNNY: You want the news, mom?

RADIO VOICE: Goodmorning, everyone. This is your breakfast table reporter, giving you the latest news of the world. This morning's flash is one of the wierdest you've ever heard—might have come from the pen of Orson Welles.

I can tell you most of this story—parts of it are not known, may never be known. It's mysterious; it's amazing. You may shake your head and say it couldn't happen but, my friends, it *could*—and *did*.

Last evening (it is no longer a secret) a plane took off from a California airport with a new invention aboard, to be delivered to an army official in Washington. The nature of this invention I cannot divulge. When this plane landed at Chicago to refuel, two relief pilots took over. They were *not* the two pilots who ordinarily would have gone on duty at this point. Those two young men had been attacked by unknown assailants and were discovered some time later, tied and gagged in the men's dressing room at the airport.

It was pretty apparent the whole thing was a put up job—an intricately worked out plot to get that invention from Uncle Sam. I wish I could supply the missing part of the story. But *something happened* up there in the clouds—some act of bravery, perhaps some almost miracle. And in the small hours of this morning, that plane crashed—crashed in the Canadian woods. Was anyone killed, you ask? Well, was there?

The plane was found, a crushed and crippled thing. But the two pilots, those two ethereal bandits, were *not* found. Not hide nor hair of them. The spine-tickling part is yet to come. F. B. I. agents discovered dead among the wreckage two Nazi spies whom they had been hunting for weeks. But . . . where was the invention? And where were the pilots?

I can answer one of those questions. Early this morning in Washington an army officer received a package delivered by Western Union. The invention safe and sound, *and in the right hands!* America's hat is off to those two brave knights of the airways—whoever they are—wherever they are!

(The room is plunged in silence, as David Kerr snaps off the radio.)

MARY: Why, that's *amazing!* What sort

of invention do you suppose it was?

JIM: It was a gadget to . . . (stops short, suddenly.)

HILDA (pops head in doorway): Breakfast is ready.

MARY (insistent): A what, Jim?

JOHNNY: Aw, you don't know, dad.

JIM (to David Kerr): Breakfast, *partner!* (The

men exchange a look of recognition. Exeunt to breakfast room all but Jim. He starts to follow but slips a hand into his pocket; a look of surprise crosses his face. He draws from his pocket a pair of silver wings. He holds it against his left breast; it gleams brightly on the dark material of his coat.)

CURTAIN



Aristotle vs. Korzybski

(Or: What About Theosophy?)

JOY MILLS

I HAVE been engaged in the reading of Alfred Korzybski's *Science and Sanity*. The ponderous volume is subtitled: "An Introduction to Non-Aristotelian Systems and General Semantics." It is concerned with the "time-binding characteristic" of man and the development of a non-Aristotelian system resulting in new "semantic reactions." Mathematics is presented as the truly "non-Aristotelian language," and the investigation proceeds into differential calculus, integral calculus, linearity, geometry, and finally into wave and quantum mechanics.

This is not easy reading for a lay student, whose main interest is in Theosophy. But it is important reading, for Korzybski's premises include every field of knowledge: anthropology, sociology, psychology, psychophysiology, psychosomatic medicine, etc. Theosophy too touches every field of knowledge. The discipline of the non-Aristotelian system or general semantics is training in the "consciousness of abstracting" and changing from "intensional" (note the *s*) to "neuro-semantic and neuro-linguistic extensional" mechanisms. The discipline of Theosophy is concerned with a *particular* "consciousness of abstracting," developed by the Higher Manas, and with a *particular* shifting from intensional to extensional mechanisms. This does not imply that the former system is more inclusive or Theosophy less inclusive, but rather that Theoso-

phy, or, more properly, the Ancient Wisdom has long utilized a discipline based on a synthetic science. The use of the word "particular" above calls attention to the fact that Theosophy takes account of an evolutionary process during which a series of principles operate in turn and therefore, at any *particular* period, a *particular* principle (physical, astral, etc.) is dominant. (See references in *The Secret Doctrine* to the Turiya state. The "consciousness of abstracting" for any particular root race must always refer to the Turiya state for that root race, if it is to represent real "abstracting." Hence, Korzybski finds this consciousness evidencing as synthesis, for the Turiya state for the fifth root race is the higher mind.)

Aristotle (*circa* 350 B.C.) began the formulation of a *general method* for "all" science, outlining the *essential nature of science* and its forms and laws. His immediate goal was entirely *methodological*. His system was by necessity "two-valued" and "objective." The formulation of a non-Aristotelian system involves similar aims: the formulation of a *general method* for scientific work today. Science has advanced since 350 B.C., but its methods have remained the same. New advances in science demand a new method. Consequently, a non-Aristotelian system represents a *methodological* departure from "two-valued," "objective" orientations to *general, infinite-valued*, "electro-

colloidal" *process orientations*. It is the same change that has occurred in the shift from Euclidean to non-Euclidean systems, and from the Newtonian to the non-Newtonian or Einsteinian orientation.

The implications of a general semantic or non-Aristotelian orientation are varied: it uses *relational* methods as opposed to the older subject-predicate method; it is *dynamic* rather than static; it is concerned with four-dimensional space-time, not with three plus one space and time; it deals with psychosomatic integration and no longer with body and mind; it uses a non-elementalistic *structure* of language rather than an elementalistic one; it is interested in semantic reactions rather than emotion and intellect; and finally, it tends towards sanity rather than towards un-sanity. A new science using an old method, expressing new concepts in old terms, recording new data in elementalistic language leads to confusion, frustration, and eventual un-sanity. (Attempt to express the Einsteinian concepts in Newtonian terms!) A new science expressing itself in non-Aristotelian orientations, using semantic reactions as referents, promotes understanding, integration, and sanity.

Korzybski has undoubtedly outlined a system of basic value in formulating a synthesis of science. It is surely of greater importance than the proposed *Encyclopedia of Unified Science*, which has, as yet, failed to unify anything because the professors, submitting their scholarly treatises in the various fields of science, failed to recognize fundamental principles underlying all of their work—what Korzybski calls "neuro-linguistic and neuro-semantic mechanisms." Therefore, only a number of various papers were published, unified only by their simultaneous appearance, not by their basic principles. To understand one science in terms of another, to understand all science in terms of any one, or any one in terms of all, necessitates a common language, which demands new "semantic reactions." (For a more readable discussion than Korzybski, although a more limited one, see S. I. Hayakawa's *Language in Action*.)

To say that Theosophy has long used a methodologically non-Aristotelian orientation may sound platitudinous, but it remains nevertheless true. It is true because Theosophy is based fundamentally on an evolutionary, and therefore dynamic, pattern of orientation. This may seem to imply that science does not recognize evolution, and the thoughtful student will immediately reject such an implication. It seems

quite evident that all of science admits an evolutionary order. But does it? Intellectually, yes; but because science still uses Aristotelian methods, it attempts to translate dynamic concepts in static terms, utilizing an elementalistic language, a subject-predicate orientation. The habitual semantic reactions are aroused, and evolution is *not* recognized. Evolution demands new semantic reactions, new *dynamic* orientations, new *relational* concepts. So far only the Einsteinians, the non-Euclidean, and a few scattered semanticists actually *recognize* evolution and incorporate it in their systems. *And* the Theosophists! (That is to say, the language of *The Secret Doctrine* in non-elementalistic, is structural, functional, and therefore results in dynamic semantic reactions. That is probably why *The Secret Doctrine* remains "difficult" reading. The responses it arouses correspond to no known level, empirically, of our habitually-used mechanism.)

It is of little use to conjecture that Theosophy thought of "all this" first. More important is the challenge implied by such a volume as *Science and Sanity*. Aristotle and Korzybski are both empiricists. (Errors occur in both systems, some of them due to their metaphysical position.) It is splendid to have empirical science corroborating the statements of Theosophy! Science is engaged in a vast amount of research. Non-Aristotelian systems are fostering synthesis, promoting understanding by discovering basic linguistic and semantic orientations. Theosophists need not, like little puppy dogs, run along side by side the scientists, pointing at this datum or that fact, elated that Theosophy knew "it" first. The discipline of science is to discover facts; the discipline of non-Aristotelian methods is to synthesize facts. The discipline of Theosophy is extension and application. Extension is an evolutionary process: it consists in bringing into the "waking" consciousness the superconsciousness, of extending the field of human evolution into the field of super-human evolution. Its primary method is meditation. Application is a dynamic orientation: the increased capacity to discover the workability of evolutionary concepts. Its primary method is living. The two aspects of the discipline of Theosophy, extension and application, complete the picture of research and synthesis.

*Plato never dreamed it,
Nor Aristotle stole
Through subile logic to the breath
That is my soul.*

(Sister M. Therese, "Nor Plato Nor Aristotle")

Books, in Brief

Abridgments by Bertha Williams

(III.) *THE DIVINE VISION*, by C. Jinarajadasa

Part I: The Divine Vision of Man.

IT is a true saying, and one experienced and proved by us all, that we rise to higher things on the stepping stones of our dead selves. The life of man is a continual change of vision; as experiences come to him one after another, it is as if he rose from one level to another as he climbs up a mountain side, and therefore his vision steadily changes.

We recognize that there are two kinds of vision possible for us, that of the ordinary man of the world, and that other vision which is presented to us by the great leaders of humanity, the founders of the religions. But we are apt to imagine that that lofty vision of the great teachers is something reserved for them alone, that we men in these lower levels are not capable of a great vision. Yet the whole purpose of the message of Theosophy is to show that what the greatest of mankind has achieved shall some day be the achievement of every human being. . . .

Taking the divine vision of man, let us first note what characteristics we find in the ordinary vision of man. What is the attitude of the average man towards those around him? . . . in one form or another it has in it something of resentment. The average man does not like to see things round him that are different from him; he does not feel at home if people think differently from him . . . therefore we have the ordinary vision of man which is full of criticism. . . .

But there is a different vision possible and every cultured man and woman knows something of it, for it is given to us by the great poets. . . . The great poet stands apart from mankind; you find that Shakespeare who looks at all men as from a Mount Olympus, notes their foibles and foolishnesses and yet smiles on them all . . . wherever Shakespeare deals with a villain, he has no kind of antipathy to him . . . there is no condemnatory judgment. A poet observes men where they are; therefore we find in the poets a larger vision than that of which the ordinary man is capable.

When we pass on from those, the great poets, to the greatest of mankind, those who gave the

scriptures of mankind, then we have the widest vision possible. . . . Think of the great Christ when He opened His arms and said, "Come unto Me all ye that labour and are heavy laden, and I will give you rest." Was there any distinction as to who should come to Him and who should not? "*All* that labour and are heavy laden" are His, and He looks on all men as to be cherished—sinner and saint . . . for all men are part inseparable of Him. . . .

Turn now to the great Teacher, Shri Krishna of India. It is that same divine vision of all men which He shows when He says, "By whatsoever path men approach Me I welcome them, for the path that men take from every side is Mine." It is that same splendid divine vision which is shown by that other great Teacher, the founder of Buddhism when He gives as the code of conduct for all those who would imitate Him, "As a mother loves her son, her only child, so let a man shed love on all sides, when he sits or stands or sleeps." Love on all sides! It is that splendid vision of man, where there are no divisions of race or creed or religion, which is given to mankind by the greatest leaders of men, those who have opened the gateway to Heaven. . . . And so it is interesting to study the way of achievement, in what way all men shall come to the Divine Vision.

When, with the aid of Theosophy, you analyze life's processes . . . you begin to realize that life is forcing us, driving us, to learn certain lessons; and one great lesson is that of the One Life. . . . This Unity will be discovered by men according to their temperament, and the names which they will give to the One Life matter not at all. There are those of a religious temperament who will say, "All is the life of God." . . . When you find someone who is not specially religiously inclined but who has the warm heart of the philanthropist, who throws himself into great human causes, when such a man or woman says that he or she believes in the "solidarity of humanity," then in that phrase too the One Life is sensed and the first step to the divine vision has been taken. . . . When that vision comes, whether through religion, science, philosophy, art or other means,

the man has found the first step of the path that leads to the Divine Vision of man.

First, then, comes the recognition of the One Life. But that is not enough, for there is the necessity also for the discovery by man of his immortality, his deathlessness . . . but we shall find the proof of immortality only as we discover some kind of consecrated work. It is only as we offer ourselves to a consecrated work, in the toil and the sacrifice for it, that we shall have for the first time a glimpse of our immortal nature. And when that glimpse has come, and when also we have felt and known something of the Unity, then all our fellow men have for each one of us a new message. . . .

. . . What kind of a message? . . . Perhaps one of the swiftest ways of describing what is the message our beloved brings is in the lines of the poet who said:

For oh, the thing that made you
What you are
Will send me worshipping
To every star.

It is such a creed of the divinity and loveliness of all life that the friend, the beloved, can give.

Another kind of message comes to us when we find our "spiritual father in God," he who is called in India the "Guru." When you have found your Master, that great personality sheds on you the light of the meaning of the mystery of life, then is it that his message to you reveals all that is greatest. . . .

. . . more difficult to understand, more mysterious, is the message of life which your enemy brings . . . if we will only stand detached from our enemy, if we will dispassionately try to understand him, we shall begin to realize that he hates us only with what is in us. It is a part of ourself, which we have already sent out into life, which our enemy returns to us. . . . And so from all sides, men—the friend, the beloved, the Guru, the teacher, the enemy—will teach us something of life. . . . The purpose of that message fundamentally is to release in each one of us something that is there.

What happens to me when I love my friend? A great joy indeed, but more than that. He releases in me a capacity of love and tenderness, and from the moment that tenderness is released in me I can give it to others also. . . . The friend is always he who releases hidden capacities in another.

There are some whom we cannot love with the intimate tenderness we give to the friend. These, it may be, we merely admire; yet what is the admiration we give to a hero but a

discovery of a heroic capacity within ourselves? . . . When we go into the picture galleries and admire the great artists, what is happening? We discover something of the nature of beauty which is within us. When . . . the message of music is given, and tens of thousands hear and feel enraptured, what is the mystery that is being performed? Is it only that Beethoven is speaking of the greatness of life as he knows it? It is far more; he is calling out the greatness of life in each one of his hearers; he is releasing the hidden musician in all those who throng to listen to his wondrous music.

That is one meaning of life. Life is constantly releasing us. And so as we look round and see our friends, each friend releases in us the capacity of divine life . . . and slowly our mortal self is laid aside and we discover something of our hidden immortal nature.

When he who is seeking the divine vision has come thus far, and feels that every man has to him some kind of a message, when he has those "other larger eyes" with which to gaze at men, then it is that there dawns on him . . . a wonderful scene. . . . It is as if suddenly this life were transformed into a mighty workshop where lives a mighty artist who has made hundreds and thousands of magnificent statues, and this artist takes him by the hand and removes the veil which covers each statue and shows the great creations of his dreams. . . . Just as a picture gallery shows the great creations of the artist, so all life becomes full of the creations of God, and behind each man you see a great archetype, the primal type of his thought and feeling, through which God is trying to fashion out of frail mortality a divine immortal thing. Ruler and teacher, saint and artist, philosopher and scientist, philanthropist and hero, these and many other archetypes are on all sides of us. . . .

It is this vision of the divine archetypes behind all that is indeed the great message which life teaches you, when you are ready to learn it. . . . Then all men, irrespective of race and creed, caste and color, the greatest of mankind as the least, is seen by you as divine.

We are accustomed to look on a few great ones of humanity as divine. . . . But all that rapture which the Christian has for Christ, which the Hindu has for Shri Krishna, that rapture which the Buddhist has as he contemplates his Lord and Master, that same rapture can be discovered in every man and woman that lives. . . . All men have the same wondrous divine nature; only, in the Christ, in Krishna and in Buddha, that divine nature is fully re-

leased. . . . When you begin to possess the divine wisdom, then the rapture which you know concerning your beloved is possible from everyone. . . .

. . . He who has something of the great divine vision sees the wonderful transformation on all sides . . . this vision of the One, indescribable, beautiful, transcendent, all-inspiring, enthralling, enrapturing, something which is ever before you and which you can never fully reveal in words. . . .

. . . Then it is that much as you may love your religion, your creed, your nation, or a particular type of culture, you pass beyond these barriers which are placed on your imagination . . . and fall and worship the true and the living God everywhere. . . .

For each man and woman now in the slums of London and Paris and Berlin, or anywhere where there is any misery, is a diamond soul

of indescribable wonder. . . . Every one of these, the ignorant and the sinful, has some word to speak to you concerning life. . . . God's great book of revelation is humanity. . . . There in Regent Street is the mystery of God, and there as you go, even in Regent Street, you will find that the divine vision is ready to burst upon your sight, if only you will dare to live the life which the Great Ones have lived . . . if you will dare to throw open your arms and say, "Come unto me all ye that labour and are heavy laden, and I will give you rest." . . .

[In addition to the above (much abridged) lecture, this beautiful volume contains the following:

Part II: *The Divine Vision of Nature.*

Part III: *The Divine Vision of the Gods and of God.*

Part IV: *The Idealism of Theosophy.*]

Facts of Life

(Concluded from page 50)

Just as the Antakarana is the reflection of Buddhi, That which rests between the Upper Triad and the Lower is the reflection of THAT. That is the Supreme Bridge, the Fourth Principle, which is the Hand of God in which rests all that is and all that is not. That is the True Knower, the Center where the individual rhythm blends and becomes one with the Rhythm of Life which some call God. That is the Heart; That is the Knower which one might call "senseness"—sense, that is, which is the fusion of the bodily senses into one sense. That is the active, continual rhythm in which rests the germ of the Permanent Atom. That is all this and more. One can never tell another what That is, because it is continual experience and not static fact; it is the Truth of the moment, by the moment, for the moment, which Truth is instantaneous and forever. One must discover this rhythmic point of Balance for oneself. How? . . .)

Let us be new, quite young and new. Let us learn to live each moment in a glorious realization that the moment is NOW; NOW, ever-present, rhythmic and good. Let us sense the strange, unknown, curious rhythmic motion in

everything we contact. Let us sense the Point in Theosophy, in the shining, lovely crystals, in an ant cleaning its whiskers. Sense motion—be open to motion! Motion: the ever-expanding, the ever-growing—motion: the ever-diminishing, the ever-vanishing motion: Real Motion: Knowledge!

(The mountains turn and stretch and turn as in a sleep. Slowly, slowly, centuries of time crumble in a moment as dreamily the world's crust crawls, falls, rises, wavers. Breathing in, breathing out, the earth turns, the stars glide, the big brown bear sleeps his winter's sleep. The clouds wander across the pale blue sky; they flee, they shift, they lift with an upward swing and swirl down close to the earth on a downward swing. Seeds burst their casings and effortlessly expand into trees, unfurling leaves and shoots and dark red branches. The yellow leaves fall and it is spring with green leaves turning into dust. The bark of the trees lies petrified to the touch of Pithecanthropus Erectus as he cleans the engine of his complex chromium calculator.)

The Rhythm runs on—ceaselessly young, eternally new!

Correspondence

TO THE EDITOR:

In the present world condition of untold slaughter and suffering, the writer would urge upon fellow-Theosophists to make use of the THIRD OBJECT of the Society—at least the first half of it—to investigate unexplained laws of nature.

In my case I am seeking a partial or an elementary understanding of Nature's laws as applied to world-conditions in the past few years. I am seeking from the following premises:

An innermost conviction that LIFE IS ONE and that man must blend himself with Life. And Man's blending, translated in terms of his behavior and his relationship with his fellows, means a gradual but definite turning away from all forms of selfishness, an inner struggle through more or less earthly existences until all vestige of self is expunged; then, blending or merging with LIFE ETERNAL—boundless Love, boundless Peace, boundless Bliss—Nirvana;

That there are such Beings who have thus become at one with Life, who are facilitating and guiding man to his goal—union with LIFE ETERNAL;

That these Beings through their agents—men and women—initiate and influence cultural, philosophic, political and economic movements conducive to the growth and unfoldment of man towards brotherhood and Union;

That there are beings who, through their agents—men and women—initiate and influence contention, strife, bloodshed, war, torture, sadism—toward SEPARATION as opposed to Union.

I would like to investigate the unexplained laws of Nature where it is possible for a few scoundrels to bring about a global war with men, women and children burned alive, buried alive; daily torture; concentration camps; with millions of people whose lives are an utter desolation often seeing their loved ones snatched away from them to torture, murder, or the brothel. KARMA? This is utterly untenable. It is contrary to reason, to common sense, that these millions,—Norwegians, Czechs, Poles, Jews, Russians, Belgians, Dutch, French—are karmically deserving such a fate.

I seek an explanation of the unexplained laws of Nature where the Agents of the Good Law seem to be helpless against the onslaught of fiends of hell such as Himmler and his S. S.

That the tide will turn and is turning against the Nazi gangsters after so much human tears and agonies is admitted. It is another case of locking the stable after the horse is gone.

I seek understanding!

—LOUIS B. BALL

DEAR MR. BALL:

May I offer at least a tentative and partial reply to your search for understanding?

One naturally views with horror the results of the uprise of Nazidom and agrees with you that it is a case of "locking the stable after the horse is gone." May it not be true that the reason so many people and so many nations have been immersed in suffering is that so many people—all the world in fact—failed to lock the stable? Were not the people of the world unwilling to take any cognizance of the rising terror so long as their immediate interests were not involved? Did not the nations—those near the terror and those far away—choose to ignore all this, while continuing to attend to their own particular forms of self-interest? Ought not they all, individually and collectively, to have been working ardently, courageously and unselfishly to prevent the catastrophe which eventually broke upon the world and engulfed it all?

I give place to no one in denouncing Hitler, but are not all peoples responsible and does this not account for the fact that all peoples are suffering? The law may not seem to be equitably applied but within the brief period of a few years we probably are seeing only a partial working out. It is to be hoped that those who have suffered least will see to it that a full share of the suffering does not descend upon them but that instead they will accept willingly and magnanimously a larger share of the burdens yet to be borne before all is brought to balance.

From another point of view may we not take the almost universal suffering as another evidence of mankind's oneness, recognizing that it is not possible for great error to be made and for great suffering to come, that all the world as one humanity, one brotherhood, does not have to share.

—SIDNEY A. COOK
National President

Concerning Theosophical Research

(The following statement and criticism are presented side by side for member convenience and judgment, editorial comment being reserved. ED.)

THE CRITICISM BY MR. FRITZ KUNZ

The final paragraphs of Mr. Cook's annual report as retiring National President (in the January 1945 *AMERICAN THEOSOPHIST*) are devoted to the subject of research, and his remarks are linked with me personally by his mention solely of my name. It is because of this that I feel it necessary to correct the errors of this impression and put forward the facts of the matter.

1. Mr. Cook says: "For this purpose a Research Bureau already exists under the direction of Mr. Fritz Kunz in cooperation with a small group of scientists." The institution is the Theosophical Research Association, and it is a duly constituted part of a similar activity encouraged by the Theosophical World University in London and elsewhere. It is not limited to scientists, and it is not exactly small, as such things go.

2. Mr. Cook's next sentence is: "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." The italics are mine. I do not myself, nor do my colleagues, think such a thing desirable or even possible, nor have we ever advocated the adoption of any such plan.

3. The passage under examination opens thus: "During the year there has been considerable discussion in the Section relative to a proposal that the Society establish a research department." This may give us a clue. The Theosophical Research Association is of three years seniority in this country. The "considerable discussion" has therefore no reference to the Theosophical Research Association. There was, however, announced in *THE AMERICAN THEOSOPHIST* recently quite another institution called the Bureau of Research and Synthesis. I have no connection whatever with this particular activity. Whatever group is referred to as proposing a research establishment in 1944 must be distinguished from the Theosophical Research Association. Mr. Cook perhaps wrote these last two paragraphs in haste, and I take it that his reference to me by name is intended to free

THE STATEMENT FROM THE NATIONAL PRESIDENT'S REPORT

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

me from the implication that I believe that all members should engage in technical research.

What I do know, however, is that the Society must take cognizance of the rapid rapprochement between contemporary experience and the ancient wisdom, if the Society is to prosper. Those of us who specialize in such studies are of not inconsiderable use to the Society, and shall be of more use as the need grows more conscious. The Society has, after all, some official objects which cannot be brushed aside. One of them lays on us the duty to "investigate the unexplored laws of Nature." What else does this mean than research? How can anyone "investigate the unexplained laws" without knowing a moiety at least about the other, known laws? Another object of the Society places upon us the responsibility to encourage the study of comparatives in religion, philosophy and science. No one individual can cancel these Objects. He may not care to be personally interested. That is the sum total of his privileges.

The plain fact is that God has an intelligible as well as a loving and willing aspect. It is the glory of the T. S. that it proclaims and documents that intelligible reality, as a vital ingredient of a loving and well-directed life. It is the peculiar opportunity of the Theosophist today to welcome an hundred instances of the documentation of that intelligible reality in contemporary knowledge, where but one corroboration could be seen fifty years ago. It happens that I have made this task my business for years. I propose to go on with the work. Many members are glad it is being done, and they are participating. The reference to me in the Annual Report does injustice to all these members. I am sure Mr. Cook did not intend this.

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.

—SIDNEY A. COOK

(Concluded from opposite column)

Anyone who cares for a fine and adequate educational program for our Society, that we may help our fellow citizens with it, I beg please to read the Watch Tower editorial notes in the May 1942 issue of *The Theosophist*. If not at hand, please write to me at Hillandale Road, Port Chester, New York. I state therein some conclusions I have reached after forty years of formal membership in the Society. These years are now stretching to nearly fifty of exclusive service in that cause and no other—forty-nine years, to be exact. I believe I may venture to say I know a little of our needs as a research and educational body. For such is the essential nature of our Society. At all times I am ready to share this, my experience and conclusions, with fellow workers. It is my life work. Even bodily death will not end it. In fact, thereafter I propose to haunt the scene!

—FRITZ KUNZ

So remember that amongst your growing children and from amongst yourselves will, in all likelihood, come those who will be the disciples and Initiates of the near future. There is the chance; who will take it? Who from among you can be trusted to do what is wanted "without cavil or delay?"

You have heard this often enough, have you not? And many, I know, think: "Oh yes, but this is not for me." Yes, it is. It means you.

—C. W. LEADBEATER, in *Theosophy in New Zealand*, 1916

Interest and Illumination

SIDNEY A. COOK

SOME time ago we sent out a questionnaire seeking information from our members and, as has already been stated, this has since been the subject of analysis and of study by our National Secretary, Miss Ann Kerr. The results, I think, will be most interesting to our members.

Five hundred and forty-seven members replied and this was a magnificent response, as those familiar with questionnaires and surveys will readily testify. Let us examine these responses in some detail.

To the first question, "*What first attracted you to an interest in Theosophy?*" the 547 members gave us 993 answers, because many gave more than one answer. Here are their responses as to the cause of their first interest:

A lecture	191
A friend	452
An advertisement	109
A book	241
	<hr/>
	993

From the 191 whose first interest was through a lecture, very interesting information is forthcoming. Of those who gave the subject of the lecture, a full one third could not remember any particular title but stated that the lecture was one of a general and elementary series. Almost another one-third gave *Reincarnation* as the subject that attracted them. *Karma* was the subject taking third place, with 25 others, such as *Auras*, *Life After Death*, *Thought Forms*, *Evolution*, etc.—being mentioned from one to three times. Here in these figures is the evidence of what subjects attract—Reincarnation and Karma being outstanding when they are mentioned at all and these undoubtedly being dominant in the general and elementary series.

How vital in the responses is the category of "a friend." If this survey conveys anything at all to us, it is the overwhelming importance of the individual who knows Theosophy and makes it known to others. Above all other specific causes which lead people to the Society, the knower of Theosophy stands out as the channel through which Theosophy is further made known. Of the 452 friends who led

others to Theosophy, 331 were members and 121 non-members. Theosophy had made such an impression on the latter that they told of it to others even though not themselves becoming members. If this leads us to any specific conclusion it is that a great deal of our effort is not wasted though it appears otherwise, and that there are literally hundreds of thousands and perhaps millions of the members of the human race who, through the Society's efforts have learned something of the Ancient Wisdom. If 121 non-members are to be noted as giving the first introduction of Theosophy to others who became members, what a vast number must have similarly heard of Theosophy even though it has not led to membership with us. Tremendous indeed must be the effect of our work and its influence upon mankind in its gradual spreading of the wisdom, the leavening of human thought with truth.

Among the 109 attracted first by advertisements, the breakdown is as follows:

Newspapers	55
Show Cards	15
Leaflets	25
Other forms	14
	<hr/>
	109

This analysis will be of interest to Publicity Committees.

From the 241 whose first interest was aroused through a book, the following most interesting figures were received as to how the book came into their hands:

From a Lodge Library	30
From a Public Library	64
From a friend	107
By purchase	40
	<hr/>
	241

Here we may note the great value of placing Theosophical books in libraries where they are available to the wide reading public, and we find justification for the extensive work with public libraries of all kinds that the Society has been doing for many years. It is work that takes time if it is well done, yet it is telling and effective work as the above figures so plainly indicate.

But outstanding among the figures as to the source of books that have attracted attention to Theosophy is again the word "friend," because those lent or given or called to attention by friends predominate over books from any other source. How important is the Theosophical book as an expression of our Theosophical friendship, and what opportunities the distribution of books affords the individual member in attracting others to the Wisdom! Again the personal contact stands out as of all-compelling value.

As to what made the book attractive, many replies were given us but outstanding are:

The reasonableness of the philosophy;
Its logic, its evident truth;
Its clearing up of apparent injustices.

The book title itself was often stated as the first attraction. As to the titles of the books that so aroused interest, most of the principal works are mentioned but *Reincarnation*, *Elementary Theosophy*, and *The Ancient Wisdom* head the list. Here they are in order of the number of citations:

Reincarnation
Elementary Theosophy
The Ancient Wisdom
At the Feet of the Master
Esoteric Buddhism
The Secret Doctrine
Man and His Bodies
A Textbook of Theosophy
Light on the Path

The Occult World
The Bhagavad Gita
First Principles
Isis Unveiled
Karma
The Astral Plane

Then follow scores of others mentioned from one to three times. How convincingly the relative attractiveness of our many subjects stands out!

Lest some should think that the replies are heavily weighted with older members who responded to the earlier presentations of Theosophy, we give the following tabulation of the length of membership of those who sent in the questionnaire, taken from their own responses:

Members	1 to 10 years	215
"	11 to 20 "	132
"	21 to 30 "	126
"	31 to 40 "	46
"	41 to 61 "	17
		536

Not replying to this question... 11
547

This report of the study will be continued in two or three future issues of this magazine. There is much more enlightenment to come as we deal with the answers to other of the questions.

In man the upright posture and the extended arms form the cross which depicts life made manifest in form. With feet apart, arms outstretched, head and spine erect, man portrays the pentagon, symbol of life liberated. This, as already mentioned, is a ruling symbol in the plant kingdom in which life has achieved freedom from mineral inertia. Man, liberated from the instinctive mass consciousness of the animal into self-conscious individuality, also displays the sign of liberated life. Not unconsciously, as in the plant, nor in his normal carriage, but only when his arms are outstretched to help his brethren, making thereby the sign of the sacrificial cross. The kingly symbol shines forth within the inner man as the sacrificial sign appears in the outer.

—GEOFFREY HODSON, in *Meditations on the Occult Life*

The Theosophical Order of Service

Social Service

BLANCHE KILBOURNE

HERE is a call to service. May all respond who have a conviction against capital punishment. And may all respond who wish our returning soldiers to have a fair deal.

We remember how many veterans from the first World War returned from the battlefields with minds and emotions shocked and disturbed by their experiences. Too often such men when later involved in criminal violence received death (instead of medical care) at the hands of the state they had fought to preserve. Execution closes the door on the possibility of correction or healing of these damaged personalities. It does not seem fair that society should not try every means to restore such a soldier to normalcy, instead of disposing of the problem by thrusting him out of life and thus out of the way. If there were no death penalty to so swiftly remove his case from consideration, surely more effort would be made to heal the offender, and certainly time and new medical discoveries would work for a hopeful issue of such cases.

Because of the certainty that we will have many such cases of returned soldier crime as an inevitable aftermath of this present war, the American League to Abolish Capital Punishment (founded 20 years ago by the late Clarence Darrow) is striving to bring this issue strongly before the people, and to secure remedial legislation as quickly as possible. Its national headquarters recently have been moved to San Diego as the intention is to make every effort to get the capital punishment law repealed in California where there seems to be a better possibility of success than in any other state, at this time. While working and educating in every state where workers can be found, the League has decided to make its legislative efforts in one state at a time, and in the most hopeful states first, in order that their example may inspire less advanced communities.

T. O. S. workers may give aid in a number of ways. They may write to the executive secretary of the League, Miss Vivian Pierce, 3902 Bayside Walk, Mission Beach, San Diego, California, and secure literature for educational uses. This may be posted on bulletin boards, mailed to editors, clergymen, and teachers, or used as

source material for letters to "Open Forum" columns of newspapers. Funds, of course, never are sufficient for any work of this sort which always is done by the sacrificial labor of a few, and it would be a special aid in this period when a campaign in California will entail extra expenses.

T. O. S. workers in California are especially needed if this state is to be won to repeal of the death penalty. Members acquainted with California state legislators or other influential persons can help. They could write or see them and urge this legislative step, or see that Miss Pierce either meets them or has letters of introduction in order that she may present her case.

And all the time, convinced opponents of what Mr. L. W. Rogers used to call "that lingering barbarism" can be building a powerful current in public thought by incessant letter-writing to newspapers and to those in legislative power, in all states.

Miss Pierce is willing to address T. O. S. meetings, church or any other groups, large or small, who will give her a hearing. Recently she spoke to the Ojai Theosophical lodge and her talk was enjoyable and inspiring. Any group wishing her to speak can reach her at the San Diego address, although before long she will move to Los Angeles where housing and office conditions, although crowded, are not quite as impossible as those in San Diego. For the present the above address will connect with her and with this basically Theosophical work, which is a ringing challenge to all who are determined to make this a better world. If our convictions are real and sincere, let us do what we can to aid—and each of us can do something.

Members in all states can investigate and protest to proper authorities wherever unsanitary and morally unhealthful prison conditions exist, especially where the youth of the state are incarcerated. For further information regarding the existing conditions, do read "Get the Children Out of the Jails," by Vera Connelly, in *Woman's Home Companion*, (November '44) and *Reader's Digest* (February '45). These things we can do.

The Poets' Page

Altars

Now is the awful Day of God;
His righteous judgment fills the earth.
Old times are dying and the new
Have not yet come to birth.

Upon a hundred battle fields
Where darkness struggles with the light
Our stalwart sons press ever on
Though faced by dreadful night.

Upon our Nation's altars they
Must place their honor and their lives
For freedom, country, home and friends;
For mothers, children, wives.

And they who needs must stay behind
In strength or weakness do their part,
And on the altars of their homes
Perchance each lays an aching heart.

Pray God this day may soon be o'er!
Hate, famine, torture, murder, cease
That on the altars of all lands
Incense may rise to Peace!

—ANNA D. MASON

Of Birds Ethereal

(Murmur in 6-point)

Over the autumn meadow, ruddy-gold,
This silver shadowing, this flight of birds!
What ilk are these? From what celestial fold
These angel-winged ones?—defying words,
So lovely are they. How they swerve and shine!
So bright their Order. So alert their grace.
In silver ranks, in line on lyric line,
They float in glory down the realms of Space.

What is their ardor? What ecstatic sweet
Gathers them sunward in this joyous flight?
What hidden music does their curving sing?

South of the winter go this phantom host!
From out the shadow of this mortal night.
To flowered branches of remembered Spring.

*This is that host that shall not nest again
In golden cages, through the hands of men.*

—BERTHA WILLIAMS

Refuge

When, to the heart of man, there seems no road
To take him safely from his grim despair,
When heart and mind alike bear not the load,
And consolation sought is added care,
Then in his isolation man must go
Where neither sight nor sound can offer peace,
And in his turning thus will surely know
That only by his turning comes release.

This act of his, with courage, severs night
From sorrow's bondage. Silence then is known
As man's abiding-place, true home of light,
Where all that once was dark is clearly shown.
If this be so, man has no need of tears
To guide him to this refuge from all fears.

—EVELYN BENHAM BULL

Shells

Shells worn to fragments hold the mystery
Of invisible form; and, pausing where they lie
On the beach in heaps of color, seamed and
crossed

By ancient marks, we bend to lift the least
Of them, feeling a body's brevity.

Flesh, bone are broken too, yet the frail cup
Still holds an ageless thing, unstirred and clean,
Within the body's fragments. Here we step
On perfect form that lives in worlds unseen.

—FLORIDA WATTS SMYTH

As Thy Hand

Dear Master, I would ever be
A more efficient server. See
How like a living cross I stand,
My feet set firm upon this land,
And, Father, with my head held high
With heart and mind alert, I try
To tap the reservoir above
To let the flood of healing love
Come rushing down, and in, and through
My heart and outstretched arms, to do
Here in my daily world, Thy will;
For kindnesses are needed still.
Oh use me, Master, as Thy hand;
For like a living cross, I stand.

—RUTH MACFARLANE

Theosophy in the Field

AKBAR LODGE (Chicago) sponsors twelve Tuesday night talks and question periods—December 12 through February 27; the general subject "Panorama of Theosophy"; the speaker, Mr. Eugene Westbrook. Activities for December included five public lectures by as many speakers.

AURORA LODGE on January 9 welcomed Mr. James S. Perkins and Mrs. Perkins, the former presenting a fine illustrated lecture on "Dynamics of Evolution." The speaker was introduced by Mr. Anthony Ostroff, and Mrs. Ostroff contributed piano selections.

BESANT LODGE (Hollywood) in a friendly and informative news-letter dated December 27, 1944 called especial attention to a series of thirteen public lectures by the Rt. Rev. Charles Hampton. Another such letter, dated January 24, 1945, outlines a full and attractive schedule for February, the T.O.S. being well represented in worth while programs.

BUFFALO LODGE in its free publicity announcements describes its classes on "Mystic Christianity" and "Ancient Wisdom." Of the former, conducted by Mrs. Virginia Borschell, it has this to say: "The object of this class is to teach certain lines of thought as to the deep truths underlying Christian truths generally overlooked. Only by studying these can the way be opened up for a restoration of arcane knowledge, occultly known as the Lesser Mysteries . . ."

COLORADO LODGE on February 10 had the pleasure of hearing Mrs. Mildred C. Smith read her short story, "The Robe of Light." For this story, in 1944, Mrs. Smith received an Olcott Foundation award.

COLUMBUS LODGE listed as its February lectures: "Living the Life," "The Power of Thought," "Is Man Limited?", and "The Mystic Power of Faith."

DETROIT LODGE continues its graded study classes. Recent lecturers have included Mr. Joseph N. Hadjisky, Mr. E. Norman Pearson, and Mr. Edwin N. Lord.

At an earlier meeting Mr. Slavko Ojack, a Serbian member, gave a most interesting talk on certain foods and their religious significance. He treated the members to some of the strange breads, sweetmeats and tea of his countrymen who observe the Greek (Eastern) Orthodox faith.

FLORIDA LODGE is devoting the study period of its weekly closed meetings to a consideration of the civilization which will be in existence about six hundred years from now, as described in *Man: Whence, How, and Whither*.

INDIANAPOLIS LODGE: In January, Col. Frank Noyes of Columbus visited the lodge and addressed its members. Pleasure is also expressed in a former lecture, "The Dynamics of Evolution," presented by Mr. James S. Perkins.

MIAMI LODGE: The schedule for February held a series of three lectures given by Mr. L. D. Simonson, Vice-President of the Florida Federation of the T. S. in America; all three lectures were illustrated with lantern slides.

MILWAUKEE LODGE, with excellent publicity material, launched on January 19 its eight-week Study Course on "Theosophy Simplified." Among its lecture offerings were two illustrated talks by Mr. James S. Perkins, who discussed the significance of "Democracy, Socialism, and Royalism" in shaping tomorrow's world.

MINNEAPOLIS LODGE advertises a "Theosophic Woman's Club," monthly. The Sunday programs for the public hold interesting discussion of Great Britain and India in the future civilization.

OAKLAND LODGE has a public meeting every Sunday evening the year around, the first Sunday of each month being given over to Questions and Answers. Each person in the audience receives a copy of the selected-questions sheet. Questions are numbered, and the audience call out the numbers of the questions they wish to hear answered. Questions are assigned in advance to certain members of the lodge.

PORTLAND LODGE recently welcomed five new members. A participant's description follows:

"We had a candle ceremony which included all the members present—bringing out the fact that each member may carry the Light of Theosophy and as we pass on the Light, the flame increases. . . . We started by having the room dark—saying, 'In the beginning God said: LET THERE BE LIGHT; and there was Light.' " At that point a match was struck and a candle lighted. With a few words of comment, the Lodge President passed the flame to the person oldest in membership, that individual to the next oldest, and so on down the line. . . . Then the light was passed on to the incoming members. The whole ceremony was very impressive."

Theosophical News and Notes

Olcott Sunday January

"Theosophy's Contribution to the Needs of Today" was the title of a lecture presented at Headquarters on January 28, by Mr. E. Norman Pearson. This interesting talk was followed, after tea, by Mr. John Starr Cooke's monologue adaptation of Shakespeare's (Bacon's?) *Richard II*.

The latter was staged as a dramatic feature, setting, costume and lighting effects arranged by Mrs. John Starr Cooke. This original bit of acting was much enjoyed by the audience. At the conclusion of the performance, Mr. Pearson, whose artistic photography is well known to the membership, took a series of flashlight pictures of Mr. Cooke, and these will be preserved in the Olcott scrapbook.

Election Commitments

Some members are inquiring of Headquarters what they can do about a quandary in which they find themselves. They have been approached by early campaigners to sign nomination petitions and have gladly complied. Then other candidates have entered the field.

The question is, does the signer of a petition have to *vote* for the candidate so nominated? The answer is distinctly *No*. There are many who like to see more than one candidate for each office and who therefore encourage more than one nomination, knowing that they can vote for but one. The signing of a candidate's nomination petition is not a commitment to vote for that candidate. The ballot itself is secret and anyone is entirely free up to the moment of marking his ballot, to cast it for whom he wishes. No candidate would desire a voter to do this than use his best judgment and information gathered by him right up to the time of voting.

Attention, Lodge Secretaries!

Do any of your Lodge members give exceptionally good lectures? or read papers especially well written? If so, why not share this material with the general membership? Many interesting titles appear in "Theosophy in the Field." Why not, when possible, submit the manuscripts themselves? THE AMERICAN THEOSOPHIST wants more good copy.

Please send original and duplicate, double spaced, and with plenty of margin.

Who is This King of Glory?

Studious, patient and painstaking, Dr. Kuhn is exceptionally qualified to produce this book. We do not think it will bring about the immediate disintegration of all the beliefs and formulas, doctrines and creeds of Christianity, but to the thoughtful and open-minded Christian it will bring a new concept of the validity of the essence of his religion.

The author's manuscript was in our hands some years ago. It then looked like a much larger book and recommendation was made for a reduction in content to a less expensive and more salable volume. Judging by the present number of pages, this the author has since done. Reviewing from memory of the manuscript, we can commend Dr. Kuhn, as we did at the time, on an excellent piece of research literature.

Although it does not deal with Theosophy as such, it is a Theosophical book in that it throws light upon the true basis of the Christian faith, and to the student of comparative religion it sets forth clearly the spiritual and occult principles underlying all creeds.

Some questions may remain unanswered in the mind of the reader: for example, as to whether or not there ever was a person living in the character of Jesus. The author proves quite convincingly that the gospel story has other than authoritative historical background. Still, the places and place-names are undoubtedly historical for they exist and are identifiable today.

The pages entitled "Christianity" in *The Inner Life*, by C. W. Leadbeater, throw a great deal of light on this subject of the historical Jesus and the gospel stories. How these came to be written and given a local Palestinian setting, and how confusion regarding the personality and death of Jesus arose, is there made clear. These reports of clairvoyant investigation are in many respects entirely in accord with the hypothesis set forth in such scholarly manner and with such wealth of supporting data in Dr. Kuhn's book.

Who is This King of Glory? is drawn from many sources. Dr. Kuhn has done a prodigious amount of reading to bring the material of this book together and even if he has made no new discoveries, he has beyond question made a real contribution to religious literature.

—S. A. C.

Mail your Ballot Now

March 10 is the deadline. No nominating ballot for the National Presidency received after that date can be counted. Always there are a number of members whose ballots arrive too late. Today is not too soon to put yours in the mail. Blanks have been furnished to all members, to all Lodge Secretaries, and there is one that may be clipped from the February magazine. *Mail your ballot TODAY!*

The Theosophical Society in Springfield

"Dear Mr. Bondy: Will you please engross a charter . . .?" So wrote the Membership Department, last December.

Then in a letter from Mr. Alan Hooker, received at Headquarters in January: "We formally opened SPRINGFIELD LODGE last Friday, January 26."

Eleven charter members and a new lodge! Mere statistics to the one who "does not know" but to the Theosophist—"a new lodge, a new light in the darkness, and on the living map which the Masters keep, a new brightness . . ."

The following excerpts are chosen from a letter of congratulation written to Springfield Lodge by Mr. Sidney A. Cook, National President of our Society in America.

I congratulate you upon the opening of this new work in which you are the representatives not only of The Theosophical Society but of that august body of Knowers of the Wisdom throughout the ages Who have seen to it that the truth regarding certain principles of nature shall ever be available in some form to a searching humanity. . . .

Growth for the member means that he must work, and that places upon the lodge and upon its officers and its program committee the responsibility of seeing that each member is given opportunity to serve and opportunity to learn more deeply of the Ancient Wisdom in some way interesting to himself. . . .

Growth of brotherhood among mankind requires an acceptance of the responsibility of providing means whereby non-members may learn of the great principles underlying all Theosophical teaching, particularly the teaching of the One Life shared by all and

the consequent inherent unity of mankind. . . .

Remember, if you will, that The Theosophical Society of which you are representatives has a unique work to do. Only those who *know* the Ancient Wisdom can do that unique work. . . .

May you as a Lodge have a long and uninterrupted career of useful service to mankind.

Headquarters Reinforcements

We should always have a waiting list at Headquarters from which to fill staff vacancies. Changes are bound to occur in any organization; and no less at Headquarters, as demands of home and relatives, sickness and other personal reasons cause vacancies. Stenographers are always in demand, typists too, and for these and for mimeograph operators there are vacancies at the present time.

There is impending change in various departments. As summer comes, gardeners are needed, and there are additional demands which cannot be met by the present staff. Handy men as well as handy women capable of turning their hands to essential work of any kind can always find opportunity at Headquarters and should have their names on file to be called as needs arise.

Please communicate with our National Secretary, Miss Ann Kerr.

Itineraries

JOY MILLS

Northern California Federation

San Francisco	March	9
Oakland	"	10-13
San Francisco	"	14
Berkeley	"	15
San Francisco	"	16
Oakland	"	17-18
Sacramento	"	19-20
Portland	"	22-25
Tacoma	"	27-29
Seattle	March 30 - April 2	
Moscow	April	4-5
Spokane	"	8-10
Wallace	"	11-12

JAMES S. PERKINS

New Orleans	March	2-4
Covington	"	5-7
Meridian	"	9-12
St. Louis	"	14-16
Decatur	"	17-18
Cleveland	"	28-30

Michigan Federation

April	1-10
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Word from France

From a letter from Paris dated December 18 from Mlle. Pascaline Mallet, former Assistant General Secretary of the French Society, received through London, we take the following:

"This has been an eventful week!

"For over three years the French Section of the T. S. has not only been closed but dissolved by the Vichy Government at the instigation of the Germans, on the accusation of being a Secret Society (!) and connected with Masonry.

"Our dear General Secretary (Prof. Emil Marcault) was convicted and tried after many weeks in an Internment Camp where his deafness got so much worse that he can hardly hear any more. But the trial itself was a great success and proved a wonderful occasion for speaking of The Theosophical Society.

"Our Headquarters was taken over by the Germans and French 'police judiciaire' whose job was to discover and investigate all secret societies and organisations. All the members (T. S.) were turned out and the whole place was stacked with thousands of 'suspicious' books and documents.

"As to our precious library, about two thirds of the books were packed up carefully and sent to Germany as being of great interest to students in that country. Devoted members, at night and in great secrecy, managed to smuggle away a third of the most precious volumes which constitute now the beginning of a fresh library.

"Everything has to be begun again from the start. Our members are dispersed—our references gone. But we all feel that on the whole this great tribulation has been a good thing and that we shall now build up a better Section and go forward with new life and energy."

What better picture of the need for rehabilitation aid could possibly be presented? What better picture of the spirit and enthusiasm of the workers who remain or of the extent of their suffering? What more could we need to impel our most generous gifts to THE EUROPEAN REHABILITATION FUND? Mail your check, and if possible a generous one, to Olcott. The National President is the official representative of the fund, by Dr. Arundale's appointment.

No Convention

In conformity with the Government's (O.D.T.) ruling, the Society will again omit its annual Convention. As a Society of patriotic citizens we are called to this decision. The great difficulty of reinforcing an already fully burdened staff and the impossibility of obtaining temporary local help for the Convention period but adds to the necessity for the decision.

Since the Board has so decided at this early date, we have time for more thorough preparation of material and for planning the method of Convention than last year. We shall profit too from last year's experience, successful as that was considered to have been. This year we shall plan for a Society-wide Convention that, with the cooperation of every federation and every lodge, will simultaneously reach a very large proportion of our members.

Next month we shall announce the dates so that all lodges may early plan full participation and build enthusiasm toward the fullest utilization of the event. Suggestions from members sent in to us during the month of March will be most appreciatively received and will be given the fullest possible recognition in the Convention preparation. The Convention of 1945 should be one in which more members than ever before will participate. Let us also make it a Convention in which more members than ever will aid the planning. Thus will Convention become an event of momentous value to us all.

Noted by a Member

Miss Poutz still faithfully prepares and circulates the report of the National Committee on Membership and always it contains useful material. Just one note from the most recent number will indicate the value of this bulletin.

A member comments that there are relatively few questions for the speaker at the end of a lecture but that "those who can contact a member who shows friendliness toward them, have a hundred questions to ask." What a practical suggestion—that the lodge members make themselves fully and freely available to guests at the conclusion of a lecture, making introductions and answering the questions. How important is the friendliness!

New Board Member

In accordance with the provision of the national by-laws the Board of Directors has filled the vacancy in the Southeast District arising from the death of Mr. Ralph B. Kyle by electing in his place Mr. Adolphe J. Michel of Atlanta, who was a candidate with Mr. Kyle at the last election.

Mr. Michel is a resident of the district and one of its most active workers. He is President of Atlanta Lodge and was one of the founders of the Mid-South Federation for the development of which he has worked steadily as an officer and in other capacities. In addition to these Theosophical qualifications Mr. Michel has been successful in his own business. It seemed appropriate to the Board that one so qualified, and who was nominated on a previous occasion should fill the unexpired term.

Mr. Michel has accepted the position and has already participated in some Board deliberations and decisions.

Notice to Lodge Secretaries

In April we enter the last quarter of this fiscal year. Will lodge secretaries please make another effort to collect and send in the balance on this year's Section dues before the new dues notices are mailed to the members in May.

—MEMBERSHIP DEPARTMENT

New Members for January, 1945

During January, applications for Membership were received from the following Lodges: Berkeley, Cincinnati, Covington, Dallas, Fellowship (Chicago), Gainesville, Georgia, Hartford, Miami, New Orleans, New York, Pittsburgh, Portland, Seattle Lodge of the Inner Light, Springfield (Ohio), Spokane, St. Louis Branch, and Washington.

Applications for National Membership were received from Bellefontaine, Ohio; Chicago and Riverside, Illinois; and Austelle, Georgia.

National Library Accessions

<i>All Dogs Go To Heaven</i>	Beth Brown
<i>Ashtavakra Samhita</i>	Swami
	Nityaswarupananda
<i>The Christ of the Holy Grail</i>	James L. MacBeth Bain
<i>Dawn: A Folk Miracle Play</i>	Hope Rea
<i>The Dweller in the Body:</i>	
<i>A Mystery Play</i>	Hope Rea
<i>The Day After Death</i>	Louis Figuier
<i>The Life Beyond Death</i>	Ramacharaka
<i>Philostratus: The Life of</i>	
<i>Apollonius of Tyana</i>	Trans. by
	F. C. Conybeare
<i>Science and Sanity</i>	Alfred Korzybski
<i>Studies in Symbology</i>	R. A. Lidstone

Rehabilitation

Rehabilitation on behalf of our brethren in Europe is something to keep constantly before us. Many small silver coins will make a large sum. Covington (La.) Lodge recognizes this and has placed a bank in evidence in the Lodge room with an appropriate sign, so that members are constantly reminded to drop in their nickels, dimes and quarters.

To-Those-Who-Mourn Club

Shipments of booklets from January 16 to February 15, 1945—

Arkansas	100
California	110
Connecticut	110
Illinois	417
Indiana	100
Kansas	100
Michigan	636
Montana	192
New Jersey	400
Ohio	100
Pennsylvania	900
Wisconsin	100
12 states less than 100 each.....	316

Total 3,581

1944 Corresponding period)2,090

*I would not let one cry whom I could save.
... Pity and need make all flesh kin. There is
no caste in blood, which runneth of one hue,
nor caste in tears, which trickle salt with all.*

—Prince Siddhartha, in *Light of Asia*, ARNOLD

Statistics

January 16 to February 15, 1945

European Rehabilitation Fund

Previously reported	\$4,403.18
To February 15	171.50 \$4,574.68

American Theosophical Fund

Previously reported	3,042.75
To February 15	51.00 3,093.75

Marriages

Mrs. Flora E. Hughes and Mr. Charles Hinde, Long Beach Lodge, January 11, 1945

Births

To Mr. and Mrs. Robert Peale, New Orleans Lodge, a daughter, Barbara, January 5, 1945
To Mr. and Mrs. Morrell L. Wittenberg, a son, James Morrell, December 25, 1944. Mr. Wittenberg is a member of Wheaton Lodge.

Deaths

Mrs. Georgia Lee Sladovich, New Orleans Lodge, December 28, 1944
Mrs. Flora B. Fessler, Indianapolis Lodge, December 15, 1944
Mrs. Hulda Anna Fessler, Besant Lodge (Cleveland), December 29, 1944
Mrs. Mary Harris Hoar, National member, January 31, 1945
Mr. John H. Thomas, Besant Lodge (Cleveland) February 1, 1945
Mrs. Ella Adeline Busch Chase, Oak Park Lodge, February 13, 1945

Each one of you must be capable of offering something at the altar, each of you must bring flowers in your basket when you come to the temple, flowers fully blossomed, giving out their delicious fragrance, beauteous and dignified. When you arrive with such flowers at the altar, then you will be acceptable men; if you arrive with a basket but with no flowers, and are willing merely to adore in a sentimental fashion, without divine capacities well-developed, you will be useless. . . .

When you make a sacrifice—if it can be called a sacrifice, because you are following your own delight, your own happiness, and in that there is no sacrifice—when you come with these flowers to the temple, then the High Priest of that temple, who is your own inner Voice, your own Ruler, your own Lawgiver, will take these and will use them, nourish them, and make them more beautiful, and breathe on them and give them Divinity.

—J. KRISHNAMURTI, *The Kingdom of Happiness*

SUGGESTIONS FOR EASTER GIFTS

ANGELS AND THE NEW RACE—Hodson	Paper	\$.25
THE BUDDHA'S VOW—Asanga	"	.50
FAITH OF THE ARTIST—Cousins	Cloth	2.50
FROM VISIBLE TO INVISIBLE HELPING—Arundale	Paper	.50
H.P.B. AND THE MASTERS OF WISDOM—Besant	Cloth	.75
LIGHT ON THE PATH—Collins (new edition)	"	.75
MUSIC: ITS SECRET INFLUENCE THROUGHOUT THE AGES —Scott	"	2.00
MYSTERY TEACHING OF THE BIBLE—Grove	Boards	1.25
NIRVANA—Arundale	Cloth	1.50
SPIRITUAL LIFE—Besant	"	1.25
TEMPLE INVISIBLE—Corringham	"	1.75
THEOSOPHICAL GLEANINGS—Datta	"	2.75
THOUGHTS OF THE GREAT—Arundale	"	1.25
VOICE OF THE SILENCE—Blavatsky	"	.60
WHAT WE SHALL TEACH—Jinarajadasa	"	.60

EASTER SPECIAL

EARLY TEACHINGS OF THE MASTERS—Jinarajadasa	Cloth	\$2.00	} Both for \$2.50
INITIATION—Besant	"	1.25	
	Regularly	\$3.25	

(No substitutions. This special for March 1945 only.)

The Theosophical Press

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