
THE
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THEOSOPHIST



Official Organ of THE THEOSOPHICAL SOCIETY in America

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APRIL ★ 1945

Under the Auspices of THE THEOSOPHICAL SOCIETY ADYAR

TURN to the scriptures of the world and see how one moral nutriment is found in all. Will you go to China, Lao-tze will teach you the law of love, and teach you the very doctrine familiar in your own creed; for Lao-tze, speaking six hundred years before Christ was born, laid down that law of curing evil by good. . . . "The untruthful," he said, "I will meet with truth, as I meet the truthful also. I will meet the liberal with liberality, I will meet the illiberal with liberality also. The faithful I will meet with faith, the unfaithful I will meet with faith also. I will cure the miser by generosity, I will cure the liar by truth."

So, as from the lips of a Chinese teacher, there drops from those of a great Hindu sage exactly the same thought, when in the tenfold system of duties *Mano* put forgiveness of injuries as the vital law of the progress of the soul. So, six centuries before Christ, the Buddha repeated the lesson—"To him that causelessly injures me, I will return the protection of my ungrudging love. The more evil comes from him, the more good shall flow from me."

Exactly the same lesson flows from the lips of the great Jewish teacher when in the Sermon on the Mount he bids his disciples, "Love your enemies, bless them that curse you, do good to them that hate you, that you may be the children of your Father in Heaven who sendeth his sunlight on the evil and on the good, and sendeth rain alike on the just and on the unjust."

The Voice is one, whether from Jew or Buddhist, whether from Hindu or Chinaman; the words are well nigh one; the spirit is identical. What want we then of new morality, while the old remains unfulfilled?

—ANNIE BESANT, *Theosophy and Ethics*

THE AMERICAN THEOSOPHIST

OFFICIAL ORGAN OF
THE THEOSOPHICAL SOCIETY IN AMERICA

Vol. XXXIII

April, 1945

No. 4

Congratulations for America

A Letter from Dr. Arundale

The following letter was just received from the President in response to one written in July relative to the booklet, "Convention Everywhere" (1944) and extending authority to reproduce any of its articles in The Theosophist. It is published, as will be noted, by the President's request. It is addressed to Mr. Cook.

MY DEAR COLLEAGUE,

We had already written a little note of appreciation of your splendid *Convention Everywhere*. But your letter dated July the 12th gives me the opportunity of telling you what a splendid volume I think *Convention Everywhere* is. I have read the book through and through, and I congratulate every writer on a fine presentation of his subject. I was of course especially delighted to read the articles, or addresses, of Miss Poutz. What a very wonderful person she is and how we envy The Theosophical Society in America this splendid pillar of Theosophy.

As I am just going on tour I do not know whether I shall be able to select from the various addresses material useful to insert in *The Theosophist*. But I shall ask Mr. Davidge to do this, for the volume merits all possible publicity. Every single member of all English-speaking

countries should have a copy, for the presentation of Theosophy in the book is vivid, clear and attractive. You yourself are, as always, virile and convincing.

How the present President of The Theosophical Society would like to steal you from the United States, and what an uproar there would be in our Society in America were he to do so.

Now, I want you to publish this letter so that I may have the satisfaction of knowing that my heartfelt appreciation is widely spread.

Reading this book, I could not help wishing I could speak and write as forcefully as so many of you have done.

Ever affectionately,

GEORGE S. ARUNDALE
President

Evil and Eve

CLAUDE BRAGDON

ONE of the things which makes the present world-conflict unique in history is the irruption of organized and unmitigated *evil*: not of the kind which springs from ignorance, which time and experience inevitably overcome, but a calculated malevolence and sadistic cruelty, diabolical in their resourcefulness, flouting all the old moral and religious standards, and seeming, like Iago, to declare: "Evil, be thou my good!"

In the lurid light of this sinister fact the old sugary maxims upon which we were brought up, such as "God's in his heaven, all's right with the world," and "The best is yet to be," come to sound ironical; and that order of pacifism which remains passive and advocates the turning of the other cheek becomes itself a menace and a danger. This war must be finished by might and by violence, because "He who takes the sword must perish by the sword," but when Germany and Japan are reduced and rendered powerless, that element of active evil will still survive and must be dealt with. But how?

Not by retaliation and revenge, which would only provoke more wars, and is notoriously ineffective, but by some technique as yet undiscovered, the nature of which it is pressingly necessary for us to find out; because self-righteous wrath would lose us what we had fought for, and a "soft" peace would prove ineffective too.

The problem is too difficult for the rational mind of man to cope with, because all knowledge is based upon experience, and in the matter of uniting all men into a universal brotherhood which shall preclude future wars we have had none. Suppose therefore that we turn for light and guidance to *Sruti*, or *Revelation*?

Searching the scriptures with this in view, I seem to find promise of a remedy for the world's present pain in the well-known biblical prophecy that the heel of the woman shall bruise the head of the serpent, as stated in Genesis, 3:15: "And I will put enmity between thee [the serpent] and the woman, and between thy seed and her seed; and it shall bruise thy head, and thou shalt bruise its heel."

The terms here used must not be conceived of narrowly: the "serpent" is that unmitigated evil—the virulence which still remains in the

universe, uncured and corrupting; the "seed of the serpent," evil and malignant men, breeders of wars; the "seed of the woman," the innocent victims of the destruction, cruelty, and rapine of war. The word "woman," as here used, does not signify solely the female sex but that aspect of life and of the world of which on the plane human woman is the embodiment and symbol. For behind all the complexities of form and phenomena there are two powers—twin aspects of one power—the first of which manifests the characteristics of the thunderbolt; and the second shares with sentient nature that soft, resistant force which defies destruction—the one masculine, typified by igneous action; the other feminine—aqueous action. Mystically, woman represents the "second ray" or love aspect of divinity, in contradistinction to the "first ray" or will aspect. She it is who causes the thorny stalk of life to put forth blossoms:

Thought and affliction, passion, hell itself,
She turns to favour and to prettiness.

"The God of Peace," which Saint Paul said "shall bruise Satan under your feet shortly," can be no other than the Second Person of the Trinity, the "Son," incarnate in Jesus Christ, who injected into human consciousness the idea of God as Love. That Christ was "born of woman" may have more meaning than appears, for the Christ-principle and the Eternal Feminine are indeed the same. To realize this it is only necessary to read the Sermon on the Mount in the light of this idea, and note the insistence on the essentially feminine virtues of purity, patience, compassion, and that love "which suffereth long and is kind."

Now although Pauline Christianity prevailed over Paganism, the kernel and essence of Christ's teaching—impersonal, dispassionate and universal love—remained unrealized in action; for wars, crusades, persecutions, massacres were undertaken in the name of the Prince of Peace; nor is it different today. We use the word "love" to dignify our basest passions, and to slather with false sentiment relations to which we are bound by habit or convention. It is a mistake to regard love as an emotion, a feeling, a quality; love is an *element*, as air is an element. It is a white fire which burns to destruction or warms and illumines and promotes growth. It is indeed at the present time the

only element of salvation, and the perils of today are as nothing to the perils of tomorrow if we continue to neglect this element of love. For there are only two things in the universe: power and substance. Love is that power which creates from substance. This is what Christ came to teach, and which humanity has failed to learn. His "second coming" will be the realization of this through the operation of the Christ-principle incarnate in the Divine Feminine in a war-devastated world:

O outcast Christ, it was too soon

For flags of battle to be furled

While life was yet at the hot noon.

Come in the twilight of the world;

Its kings may greet thee without scorn,

And crown thee then without a thorn.

The successful issue of this second coming should depend largely upon the modern woman; because she, more than man, represents the love-principle—not the soft, yielding, sentimental love associated with that slave-psychology from which she should emerge and is emerging, but love potent and wise, informed with principle, enlightened by insight, aware of the causes of suffering and their sole remedy. For every woman knows in her secret heart that for the winning of the peace the old, vengeful, violent masculine methods are no good. That peace must be won not by pity in the raw, as an emotional disturbance, but by the exercise of compassion informed with principle and wisdom; by good will and patience, fortified by firmness; by the sure knowledge that though infinite evil still lurks in the darkened consciousness of man, infinite good abides there also, and one need never despair of bringing it to birth.

The world is entering the Aquarian Age—the age of woman. Her freedom, her independence, her increasing participation in world-affairs are necessary to the fulfilling of her immemorial function of nourishing and bringing forth in some new way, and by reason of her instinctive enmity toward evil, in bruising the head of the serpent (in Bible parlance) with her heel. For like water, woman is a powerful, ever-operative force—renewing, purgative—which prevails not by violence but by continual quietness—like the constant hydrostatic pressure against a dam. Woman and water being both subject to the lunar rhythm, she is powerful also like the moon, which moves millions of tons twice daily in her lustral office of washing the feet of continents with the oceans' tides.

But woman—like the elephant of the jungle—does not realize her power, too often permit-

ting herself to be coerced by man into thought and action not properly hers because counter to her nature and special gifts—that deep instinct of her being which makes enmity between her and evil; which points always toward justice and truth. She escapes her responsibilities because she is unconscious of them, losing herself in trivialities or in imitating the vices of men in order to please them ("I will speak thy speech, Love; think thy thought"), when she should be preparing herself for the work she was divinely ordained to do.

Some women there are, however, different from their sisters; they are more impressionable and therefore "the best index of the coming hour." Some of them, by reason of a richer endowment, possess faculties called by psychologists "extra-sensory perception," but these are not to be confused with ordinary psychics, for as I explained in *Delphic Woman*:

Unlike professional mediums they never commercialize their extraordinary powers; they lead sequestered lives, and guard their privacy against miracle-mongers and publicity hounds. For them I have coined the phrase "The Delphic Sisterhood," suggested by those entranced ministrants to the Delphic Oracle through whom were delivered messages more reverently regarded and more piously obeyed throughout the Hellenic world than are the fiat of congresses, kings, prelates, and leaders of every sort today. By "Delphic Woman" I mean women of the modern world possessed of sibylline gifts—those who, by grace or effort, have penetrated into some higher and more universal "layer" of consciousness. The brightest light entering the world at this dark hour shines sometimes through these Delphic sisters, who by reason of their psychic sensitivity, their bipolarity, or whatever that thing may be which is the cause of their uniqueness, appear to be the manifestation of a consciousness transcending their own personal consciousness—or if that consciousness be indeed their own, transcending its purely personal phase or aspect.

Such women are rare, but I have known several; they discover themselves to me in something of the same way that some people are able to see four-leaved clovers in a field where others can find none. The simile is apposite because in a three-dimensional world these women are, in a sense, four dimensional. Believing as I do that the fate of humanity may depend upon these "frail caryatids," I shall continue to honour and extol them until I die.

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.

NOTA BENE!

To all who are interested in schemes of reconstruction, please note carefully:

Except the Lord build the house they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain.

Psalm 127. 1.

Obscure Members

Someone has written, "A genuine democracy is known by its concern for its most obscure members." It has been often my joy and satisfaction as General Secretary of The Theosophical Society in America to note the dependability and steadfastness of the so-called obscure member. We cannot value him too highly for he is the backbone of The Theosophical Society. We are apt to forget him. We who are in office search for up-and-coming individuals to stand actively in the forefront of the movement in their respective spheres. We depend upon the active worker to conduct his lodge, to lead his class, to supervise this or the other event—and these are indispensable—but equally

indispensable are the less shining, less conspicuous members who, imbued with the sense of the Society's worth, stand by it with their presence and their membership. If such are obscure, that obscurity is of this world only. They are shining lights beyond.

—S.A.C., Reprinted *Watch Tower Notes*

To A Correspondent

Some time ago you sent me a letter and asked how I would answer it. Let me say first that although from an intellectual analysis point of view I may agree with your correspondent, I know that all is not evil despite appearances. And what I know, mankind knows instinctively and intuitively. This knowledge is a part of his very being. That he finds an appearance of things out of accord with what he intellectually knows still does not invalidate his inner knowledge.

Maybe there is something very real to "the fall" of man. Perhaps the world *was* a Garden of Eden and all life was in harmonious accord. Perhaps something *did* go wrong with the scheme of things through some unleashed powers below the Godhead and perhaps we are witnessing the struggle of God Himself to put things right and to bring them into accord with the original Plan. There is some ground for such a philosophy, though the mystery as to how things could have gone awry we do not altogether comprehend.

But there is so much of good and truth and beauty and we see so much of progress toward a better world and a better humanity that we know not only that the Plan did not go completely wrong but that enough of truth and beauty and goodness remained ultimately to prevail. We know too that despite the fact that we must live in the midst of suffering, we have our greatest happiness when we work to alleviate it—when we ally ourselves with the truth and the beauty and the goodness rather than with the terror and the hate. There is something in us that tells us when we are on the right side. Therefore there *is* a right side; and the fact that it is steadily, though slowly, gaining strength is the promise that some day the whole scheme of things will be righted. In this process of righting it, men become co-workers not only with the Plan but with the God Who planned it, extending their aid that it may not go wrong again and may the more quickly reach a universal happiness.

That is one point of view. Let us take another. Evolution is a fact but the real evolution is that of life, not of form. We see men

evolving in consciousness. That is life at work. The form has to develop appropriately to the needs of the consciousness but the evolution of form is incidental. Then, from the standpoint of life there is no suffering though the form suffer. There is no loss through the destruction of form, for life seeks a new form and for its own evolution must relinquish the old. Life does this gladly, apparently without suffering or remorse, for life knows its own eternity in the midst of changing form.

I enclose a copy of a condensation of a recent broadcast which you have already read in our magazine. Note the phrase, "The mere fact that man has always aspired, reached out above and beyond him and turned his face toward the stars is conclusive evidence that there is something there to reach for."

I hope I have been helpful.

—S. A. C.

Another Election Question

There is some discussion of the question as to whether or not the National Secretary should be considered eligible for election to membership on the National Board of Directors. This is somewhat akin to the question that was under discussion some time ago as to whether or not the National President should be permitted to express an opinion on Section policies. Those who took the negative position claimed that the voice of the National President is much too influential to permit it to be heard.

This is the point of view of some in regard to the National Secretary as a member of the Board. If there is any validity to this point of view, then the President of a federation should be silent where federation policies are concerned and a lodge President should similarly be careful not to influence a lodge member's opinion on a lodge policy matter. Logical reasoning along this line would lead to the conclusion that no one in an official position should express an opinion on any policy matter, national, federal or lodge. The whole purpose of demanding silence of the National President was to avoid his being an influence. Lesser officers should feel similarly inhibited if there is validity to the argument.

Breaking it down thus proves that it has no validity. In fact it is much more likely to be true that those placed in responsible offices—national, federation, or lodge—are expected to have and to express an opinion on all matters, policy or otherwise. It is probable that they are placed in office because they *do* have opinions on matters of consequence, and they *are* expected to express them.

Similarly in this matter of the National Secretary's being a Board member, is it not a question of seeking the best talent wherever it may be found for either or both of these positions? And if they are found combined in one person, should the Society be deprived of the use of the talent in the one direction because it is already using it in the other? Must a good National Secretary resign in order to become a good, responsible Board member?

There is considerable misunderstanding about the National Secretaryship. It is not just a supervised clerical office. It is an executive position calling for the constant exercise of skill in dealing with people and judgment in complex situations. It is an office in which a knowledge of the members and their problems and needs is acquired more completely than in any other. The National Secretary is probably in closer touch with most of the workers and members than is any other officer. From the standpoint of qualification for a Directorship, the National Secretary has the best possible experience. Anyone who has held the National Secretaryship for a period of years has proved himself or herself possessed of good common sense, discretion and sound judgment.

So there remains only the question as to whether or not an appointed officer should hold a Board membership. The question presupposes that an appointed officer cannot exercise free and independent judgment. No National Secretary could long hold that office unless he or she was a person of independent thought and integrity. We do an injustice to the office as well as to him who holds it when we assume that he must essentially lack these qualities. The reverse is the fact. Granted that the office is an appointive one, no National Secretary holds office except by confirmation of the Board of Directors. Further, if a National Secretary by reason of appointment may not be a Board member, then the National President and the Board are forced outside of that body to fill the National Treasurership, which is also appointive. Must the National Treasurer come from without the Board if the best possible Treasurer happens to be a Board member? Clearly that would not be good administration or good for the Society. It follows, and it is equally true, that it would not be good administration nor good for the Society to bar anyone from Board membership merely because he held another responsible Theosophical position.

—S. A. C.

Election Announcement

The following report was made by the committee appointed to count the ballots for nomination of the National President and National Vice-President of The Theosophical Society in America. The balloting closed at 10 P.M. on March 10, 1945.

For National President		For National Vice-President	
James S. Perkins	1,319	E. Norman Pearson	1,263
E. Norman Pearson	255	James S. Perkins	282
Sidney A. Cook	77	Ann Kerr	11
Nine others	12	Twenty others	46
Total		Total	
1,663		1,602	

Fourteen ballots void or invalid.

We hereby certify that the above report is correct.

SIDNEY A. COOK, *National President*

ANN KERR, *National Secretary*

As Mr. Perkins and Mr. Pearson received more than 60% of the nominating votes, they are duly elected to the offices of National President and National Vice-President, respectively.

Acknowledgments

From Mr. Perkins

DEAR FELLOW MEMBERS:

With an unusually large vote and a decisive majority of ballots you have declared your choice of me as successor to Mr. Cook. No one could receive such a stirring expression of confidence from his fellow workers and associates without a deep sense of happiness and gratitude, and let me add, humility. One is led to question profoundly his ability and capacity to live up to the expectations thus placed in him.

Following in the footsteps of so able a server of our Society as is Mr. Cook will not be easy. Yet getting into stride with those footsteps is necessary, for we have to preserve the stable continuity of progress within our Society even though emphasis upon points of program will change with the new administration. I shall ask my colleagues for patience and forbearance in any ineptitude I may display in accustoming myself to the office. And I feel urged to advise all not to expect of me extraordinary brilliance in the performance of any duties.

Although you have placed upon me the responsibility of the office of president, and I shall give to it my full time and entire attention, I realize that no one, two, or a dozen persons can accomplish alone the Society's work. Only as all of us labor together, seeking to supplement each other's weaknesses with our strengths in a spirit of selfless service will our Society as an organization truly attain its finer possibilities.

Mr. Pearson and I were honest in our joint statement in the January AMERICAN THEOSOPHIST. Knowing him, I know that he accepts with generous acquiescence your will as to which of us shall occupy the office of president and which, vice-president. I am very happy to realize that he and I are to be closely associated in these two offices. I consider his talents and abilities most valuable to our work and I find it reassuring to know that I shall be able to draw heavily upon his services.

I rejoice in the splendid comrades I have found everywhere throughout the Section, and I am grateful in the knowledge that you have seen fit to call upon my services in this new capacity. I pledge to you my utmost effort in advancing our Great Work.

Beyond the horizon toward which we are moving there are undiscovered continents of achievement. The dawning of a new period is upon us. There is freshness and zest in its opening phases. All things are possible. Let us adventure joyously into the new day.

—JAMES S. PERKINS

From Mr. Pearson

DEAR FELLOW MEMBERS:

May I express to you, through the columns of our national magazine, my deep appreciation for the confidence which you have shown—and the wider opportunities for service you have placed before me—by choosing me to fill the office of National Vice-President for the coming three years. I shall strenuously endeavor to merit that confidence and assure you that, at all times, I shall give of my best.

Also, may I here voice my hearty congratulations to Mr. James S. Perkins, and to the Society as well, on his election to the office of National President. It is, indeed, a happy augury for the future that the vote was so

large, for it clearly indicates a deepening interest on the part of the membership in matters pertaining to the welfare of the Society and its work.

With a new president, we begin a new era in the history of the Theosophical movement in our country, an era to which I know he looks forward with hope and enthusiasm. *Let us all give him our whole hearted support.* Undoubtedly new ideas will be heard and new plans will be discussed. There will be new hopes stirring and new inspirations born. It is natural that it should be so. Then let there also be with each one of us a new dedication and determination, a new vision, and, tinging our every hope, coloring our every thought, saturating completely our every attitude and act, a new, a grander and a more truly genuine spirit of brotherhood than we have ever known before.

To our new president I pledge my unqualified support in every possible way. I know you, my fellow members, will do the same.

—E. NORMAN PEARSON

Buried Treasure

From Early Theosophical Magazines

I often find myself dull and heavy, and incapable of proper meditation. There seems no reality in anything, no certainty about anything, and I feel that I am making no progress. What can I do to improve matters, and to restore the joy I used to feel?

Your experience in regard to meditation is that of all seekers after the spiritual life. . . . As I am writing this I am sitting looking through a wide open window upon a beautiful hillside; but the sky is dull grey, heavy with a vast pall of cloud. I have not seen the sun for three days; I cannot feel his rays. But I know he is there and I know that some day these clouds will roll away as others have done, and I shall see him again. What is necessary for the life of the world is that he should *be* there, not that I should see him. . . .

It is helpful to remember that our meditation has several objects—for example:

1. To insure that however deeply we may be immersed in the affairs of the world, we

shall devote at least some time each day to the thought of a high ideal.

2. To draw us nearer to the Master and to the Logos, so that from Them strength may be poured upon us and through us to benefit the world.

3. To train our higher bodies, so that they may have constant practice in responding to the highest vibrations. . . .

Now you will observe that all these objects are attained just the same whether we feel happy or not. A mistake which many people make is to suppose that a meditation which is unsatisfactory to *them* is therefore ineffectual. It is not so in the least, any more than the child's hour of piano practice is useless because he does not always find it interesting. We know, though the child does not, that every hour of plodding practice is bringing him nearer to the real power and enjoyment of music, of which as yet he has no conception.

—C. W. LEADBEATER

Theosophy and the Psychology of Jung

CHARLES A. BERST

PART I. THE ANALYTIC PSYCHOLOGY OF JUNG

With respect to the knowable, philosophy may be divided into two great schools. The first holds that all useful knowledge is to be obtained by an examination of the external or objective world and the discovery therein of the laws of nature and of life. As against this, the other school holds that the only real knowledge is that which comes from within. There are, of course, infinite variations and gradations between the two points of view, and it is not infrequent to find the two attitudes expressed in the thinking of the same individual.

A reasonable position would seem to lie somewhere between the extremes, recognizing, on the one hand, a *conditional* reality to the facts of objective experience, but interpreting these facts in the light of the values and standards which are a part of *inward* experience. That evaluation depends upon the breadth and depth of consciousness as a field of knowledge no less than upon the multiplicity and variety of its objective contents. Generally speaking, we have here the basic difference between the Oriental and the Western philosophic approaches.

The concept that the world of the subjective is a continent of experience well worth exploration and that it contains revelations immensely significant to human life, is greatly needed in the west as a counter-poise to the excessive emphasis upon the exclusive validity of the processes of the purely rationalizing intellect. The reality of the inner world (and the transcendent importance of that reality to man) is the theme, however varied in formulation, of every great religion, every great philosophy, and every great psychology. In its simplest, most universal terms, it may be stated as follows:

Personal consciousness, both objective and subjective, is the partial expression of an underlying Reality whose nature, as far as we can experience it at our present stage of development, is BOTH individual and universal, both immanent and transcendent. At its lower levels, this Reality expresses itself as the personality; intermediately, it expands into the Ego or Soul; at its highest, it merges and blends into all that we can understand by the word God. The discovery of this Reality in its expanded aspects

comes as consciousness is both BROADENED, to embrace an ever more comprehensive view of the seemingly objective world, and DEEPENED, to uncover the profound realities of the seemingly subjective world.

In this concept, we have the reconciliation of the two schools of thought. Man achieves wholeness of wisdom by using both aspects of knowledge, inner as well as outer. "Seek out the way," we are counselled in *Light on the Path*: "Seek the way by retreating within; seek the way by advancing boldly without." The "way" is the path of Self-discovery, self-completion, perfection, integration. It is also yoga, Tao, the "way to the Kingdom," "the way of salvation." Because the psychology of Carl G. Jung, approaching by the devious path of psychotherapy and psycho-analysis, nevertheless comes at last to a reaffirmation of this "way," we feel that Jung, despite his protestations, is one of us, for he has numbered himself among those who, under whatever culture, in whatever age, have sought to redirect the great orphan, humanity, upon the homeward path.

Jung uses the term, "psyche," to designate "the totality of all psychological processes, both conscious and unconscious" (*Psychological Types*, p. 588). The psyche is thus a compound entity, consisting of a foreground of processes of which we are directly aware (sensation, feeling and thought), and of the vast background of the unconscious which is known, ordinarily, only by its *effects* as these make themselves realized in dreams, in waking "dreams" or visions, and in the complex symbolism of mystical states.

Jung conceives the individual to be a kind of crystallization or "budding" out of the *collective unconscious*, a vast psychological substratum in which the age-old experiences of humanity, and perhaps even of humanity's animal predecessors, have accumulated. It is undifferentiated and its contents are such as result "from the inherited possibility of psychical functioning in general, namely, from the inherited brain structure" (*Ibid.*, p. 616). "The unconscious is older than consciousness. It is the 'primal datum' out of which consciousness ever afresh arises" (*Seminar on Children's Dreams*). While Jung refrains from speculating on the ultimate nature or source of the collective unconscious, he intimates that it must flow

from the very fountain-head of life. "... this part of the unconscious is not individual, but universal . . . [It] is not only immensely old, it is also able to grow increasingly into an equally remote future. It forms, and is part of, the human species, just as the body, which is also individually ephemeral, yet collectively is of immeasurable duration" (*Integration of the Personality*, pp. 25, 52).

While the collective unconscious is said to be undifferentiated, as a whole, within it there may be areas or continents of relative differentiation, representing national and possibly cultural groups. Jung does not believe, however, that there are any permanent centers of differentiation even approximating the degree of individualization represented by the conscious mind. That mind, whatever its degree of individualization, is mortal, arising out of the unconscious at birth and at death sinking back into it in dissolution.

Between the conscious mind and the collective unconscious, is a stratum of psychic life which Jung calls the *personal unconscious*. It was this area of the unexperienced psyche that Freud thought of as primarily sexual in drive, but Jung expanded the concept to include other drives as well. The goal of psychological development is to bring all aspects of the unconscious into a vital and effective partnership with the conscious through the *process of individuation*, or the psyche's coming of age. The conscious and unconscious are joined in a complementary relationship, for individuation means nothing less than "becoming an individual being and—in so far as we understand by individuality our innermost, final, incomparable uniqueness—becoming one's own SELF" (*Two Essays on Analytical Psychology*, p. 183). However, since the unconscious is boundless, *it can never be made completely conscious*. There are and of necessity must remain depths in the SELF beyond the reach of conscious experience.

The process of individuation is thus a journeying *inward*, a plumbing of those dark, mysterious depths of ourselves of which we have only the haziest intimations. According to Jung, the process is divided into stages marked by the appearance in consciousness of certain archetypal figures or symbols. These archetypes of the unconscious assume manifold forms and in their final character are related to the unique character of the individual. Jung cautions us against assuming that the pattern for one individual will be necessarily repeated in another.

The first of these symbols, encountered at the very threshold of the quest, is the SHADOW, that "face we never show to the world because we cover it with the *persona*, the mask of the actor" (*Integration of the Personality*, p. 69). Beyond the Shadow is an archetype which, in man, Jung calls the ANIMA and in woman, the ANIMUS, representing the contrasexual aspect of the psyche. This figure is also the "soul-image" since it is very easy to mistake it for the goal and to become identified with it in consciousness.

The third image is that of the OLD WISE MAN, the Teacher, Guide, Counsellor, which represents in man the *personification* of the spiritual principle. In woman, this image is that of the MAGNA MATER, the great earth mother. Identification with this archetype brings a psychological phenomena, known as the *mana personality*. Here lies a great danger, for he who has *mana*, has very real and effective power over others. It is at once a psychological intensification and inflation, and its hazards can be avoided only by a counterbalancing attitude of self-negation and humility. The alternative is a spiritual arrogance which leads to disaster, for we are still polarized in the personality. The divide is crossed, the goal is reached only with the arising out of the depths of the unconscious of the fourth and truly unifying symbol, that of the SELF.

"The SELF," writes Jung, "is a magnitude superordinate to the conscious ego. It includes not only the conscious but also the unconscious portion of the psyche and is therefore a personality, so to speak, which we too are" (*Two Essays on Analytical Psychology*, p. 188). Experiencing it, "the individuated ego feels itself the *object* of an unknown and superordinated subject" (*Ibid*, p. 268). In the light of the SELF, the basic problems of life, free-will, death, immortality, justice, are not so much solved as they are transcended. Relating wholly to the personality, a fragment, they lose their urgency at the level of the SELF. "What on a lower plane would give occasion to the wildest conflicts and to panicky storms of effect appear now, viewed from a higher level of the personality, as a storm in the valley seen from the peak of a high mountain. The reality of the storm is thereby not in the least diminished, but one is no longer in it, but above it" (*The Secret of the Golden Flower* by Richard Wilhelm, with commentary by C. G. Jung).

"The more one becomes conscious of one's SELF through self-knowledge and corresponding action, the more that layer of the personal

overlaying the collective unconscious vanishes. Thence arises a consciousness no longer captive in a petty and personally sensitive ego-world, but participant in a wider, in the world of objects. This broader and deeper consciousness is also no more that sensitive, egoistic bundle of personal ambitions, wishes, fears and hopes that must be compensated or perhaps corrected by unconscious personal counter-tendencies, but is a function of reference connected with the object, the outer world, placing the individual in unconditioned, binding and indivisible community with it" (*Two Essays on Analytical Psychology*, p. 189).

Thus, "the birth of the SELF signifies for the conscious personality not only a displacement of the previous psychological center, but also, as a consequence thereof, a completely new view of and attitude toward life, a 'transformation' in the fullest sense of the word" (*Integration of the Personality*, p. 153). This transformation is brought about by an "exclusive concentration upon the center, i.e., upon the place of creative transformation . . . Dur-

ing this, one is 'bitten' by animals, i.e., one has to expose one's self to the animal impulses of the unconscious, without identifying one's self with them and without 'running away,' for flight from the unconscious would render the goal of the procedure illusory. (Compare the statement in *Light on the Path*: "When you have chosen and entered the Path you cannot yield to these seductions [of sense] without shame. Yet you can experience them, and wait with the patience of confidence for the hour when they shall affect you no longer.") One must stay with it, and the process begun by self-observation must be lived through in all its developments and joined into consciousness with as much understanding as possible." It is not easy and often brings "an almost unbearable tension because of the unparalleled incommensurability between conscious life and the processes in the unconscious, which latter can only be experienced in one's inmost feelings and may nowhere touch the visible surface of life" (*Integration of the Personality*, p. 153).

(To be concluded)



The Parable of the Leaf and the Blossom

C. H. DIXON

THE leaves on the big magnolia tree were well satisfied with themselves. In fact, nearly every one considered itself an important personality. Each one was proud of its waxy, dark green surface, and when the wind blew through the tree, each one thought that its fluttering was done by itself alone.

One summer day, a glorious blossom appeared and the whole tree was enriched by its beauty. But the leaves in its neighborhood resented its presence. Some laughed at it because it was "different." Others said, "This thing is not one of us! We hate it and would like to see it wither."

But one little leaf spoke up and said: "I think that the blossom gives to each of us a share of its beauty." Thereupon the other

leaves disliked that little leaf. But the little leaf didn't falter; its heart was filled with the kind of devotion that inspires a prayer to be like its ideal.

After its span of life was done, the blossom faded and fell. But one little green leaf still had the memory of a happiness its fellow leaves had missed.

Then came the time when all the leaves dropped down to Mother Earth, where the Creator transformed their atoms into many forms of the One Life. And the devotion of one little leaf had raised the quality of its atoms; so they were drawn back up the tree to appear in time as a new expression of Beauty, to which, in flower, they gave the perfume of their love.

Interest and Illumination—II

SIDNEY A. COOK

CONTINUING our study of the answers to the questionnaire distributed to members, we find most interesting data in the replies to the question: "Which of the following has been the principle factor in maintaining your interest in Theosophy?" The answers under the four categories suggested were as follows:

An element in the teachings of	
Theosophy	337
Activity in a lodge or group....	149
The literature of Theosophy..	290
The ideals of Theosophy.....	219

Again it is evident that some of the 547 who replied appear in more than one of the above groups. Clearly, Theosophy itself—the knowledge it provides, the teachings it sets forth as found in its literature—is the most compelling reason for continued interest. That with some, the teachings as ideals rather than as knowledge were the more appealing is also clear. A relatively small proportion are concerned in being *active* in the work—a point that is not new, for those who have accepted responsibility as officer of lodge or federation, or nationally, have always known that the activity of the Society rested upon the shoulders of but a portion of the members. The principle of service to humanity through the Society may appeal to the many among the members but an ardent enthusiasm, causing talents of whatever nature to be placed at the disposal of the Society, develops in the lesser number. It seems, therefore, that membership as an active service to the Society needs development in our consciousness.

When we come to the analysis of those elements which in each of the various categories were most effective in maintaining interest, further enlightening data are brought to attention. The 337 members who named an "element in the teaching" as a predominant interest-retaining factor place these elements in the following order of importance:

Reincarnation	98
Karma	89
Evolution and the Plan.....	45
The teachings generally	37
Brotherhood	23

The Masters	19
Life after death	12

Then follow 40 other factors or elements each mentioned from 1 to 11 times, including comparative religion, the purpose of life, the Path, the Inner Government, etc. Again, those enlightening and helpful subjects of reincarnation and karma and evolution head the list in attractive power.

Under the caption "Literature" as an interest-retaining factor we asked what literature especially, and these answers were given:

The books of C. W. Leadbeater.	106
" " " Dr. Besant	95
The literature generally.....	53
The books of H. P. Blavatsky...	44
" " " C. Jinarajadasa ..	39
" " " L. W. Rogers ...	23
" " " J. Krishnamurti .	18

and 34 other authors or books were mentioned from 1 to 9 times.

Among the ideals that promoted and maintained interest, the following were listed:

Brotherhood	130
Evolution	39
Service	39
Karma	25
Unity of life	23
The Path	20

Then 66 other principles or ideals also had their appeal but far and above all others stands Brotherhood as the one great appealing element that draws men to Theosophy and retains their interest. The ideals of unity, progress and service together with brotherhood stand out as the great principles by stressing which the Society has grown and still can grow. Fortunate it is that these are the teachings which it was given to the Society to make known. It seems that Those from Whom the teachings came knew the world's need. It is to these teachings, to the ideals they set forth, that the greatest response has come. It is to the steadfastness of those who have thus responded that the Society can trace through the answers to this questionnaire, its greatest strength.

This report will be concluded in a later issue.

Musings on Life in Mexico

JEAN GLEN-WALKER

(When last December in Mexico there was held a Convention of the Mexican Section of The Theosophical Society, Miss Jean Glen-Walker was so fortunate as to be able to attend the meetings. Now it is our own good fortune to share with you some of her observations. ED.)

WHEN visiting a country it is interesting to try and sense what is its unique contribution to the great family of nations. What role will it play on the world's stage?

Our near neighbor, Mexico, whose life blood has been drawn from a rich and varied past, will be moulded surely to a more splendid future. Her early peoples, the Toltecs, (the word meaning "builder"), left a wealth of information in the buried treasures, great tombs, and "pyramids." (The word "pyramid" is derived from *pyramido*, "a place of prayer.") Many people believe these pyramids were at one time great centers of occult life for the mystery-teachings. The similarity of their many symbols with those found in all parts of the world denotes a link with the ancient mysteries as taught in Babylon, Egypt, India.

But since her earliest hours, many influences have come and gone. Slowly this ancient land has been reawakened as if from a long sleep. Determined efforts are being made in this new nation that it take its place in the world family. We shall recognize the note of past greatness, reincarnated and embodied in new forms.

The peoples of Mexico are the result of a blending of many races of Indian tribes; mixture of Indians and Negroes, Indians and Spaniards, Indians and Frenchmen. And later the Mexicans intermarried with nearly every country's people. In the background there still exists a strong influence of the old Castilians from Spain, proud, exclusive, with an innate love of beauty and craftsmanship. And alongside the quiet Indian type are the Latins, joyous, lighthearted, warm and generous.

Social conditions, too, are varied. Side by side with great wealth—beautiful modern Spanish buildings, great parks, Paris-like boulevards—exist the greatest poverty, filth and squalor.

Yet the many fine monuments everywhere seen are a reminder of greatness not forgotten, while the scenery with its vast stretches of desert and mountain offers silent symbol of a

hidden depth—something brooding, waiting for release. For the worth of many races is in the making for a new type of civilization and people—to be reborn out of a long past, a transitional present, into a greater and more splendid future!

This fascinating land of contrasts is of particular interest to Theosophists, whose eyes are open for signs of the birth of new civilizations, new types and new ways of living. For in Mexico the color bar will surely one day be eliminated, and a new race formed.

Here in Mexico our Theosophical Brethren are very much alone, seldom receiving visitors or contacts with other Sections. They are carrying on a splendid pioneer work in the utmost loyalty and dedication. The Section owns its own building in a central crowded street from which there is a constant stream of visitors, day and night. Peasants, the sick, the weary of soul, the idealists, the intellectuals—all seem magnetically drawn by the influence of the General Secretary, Mr. de la Peña Gil, a man utterly devoted to the service of the Great Ones. In olden days he might have been termed a saint; today he is a man of the world, well groomed, courteous, with a sense of humor and an indefinable quality and influence born of the spiritual life which so inspires him.

There is much activity in the country and a wonderful friendship between organizations for social and civic betterment. Study, social service, and ceremonial work predominate. In Tampico a beloved medical doctor, Dr. Quaron, is a great influence and lightbringer. The Convention was held in his town this year, timed to link up with the Convention at Benares. The Section, though small, has a good standing, and its members are known as honored citizens.

All honor to this little Section, standing outwardly alone but with an inward power and quiet dignity recognizable as having its source and inspiration from the great Elder Brethren, and serving its purpose for the Light!

Marie Russak Hotchener

MAY S. ROGERS

WORD of the passing of Marie Russak Hotchener on March 4, 1945, in Hollywood, California, will bring to hundreds of people throughout the world the memory of this gifted and beautiful woman and of the unique service which she rendered for so many years to The Theosophical Society and to Co-Masonry.

The daughter of Judge Allen M. Barnard of San Francisco, she was educated in Mills College, Oakland, California, and when but a girl her beautiful soprano voice attracted the attention of the famous Adelina Patti, who urged her to study for opera. This she did, and later after studying music in Europe, rapidly rose to prominence in grand opera, singing leading roles in Italian, French and German centers.

Suddenly Marie renounced her distinguished career, declining among other engagements an invitation from Frau Cosima Wagner to appear at the Festival at Bayreuth. And she did this to become the Hon. Private Secretary to Col. H. S. Olcott. She met the Colonel in London in 1906; in July of that year she accompanied him to Adyar, and from that time devotedly cared for all his many interests until his passing, February 17, 1907, "proving herself a very Godsend in those days of prolonged suffering."

Annie Besant came into her life at this time and an old tie was once more renewed. This was the beginning of the real life-work of our friend, named "Helios" by Dr. Besant because of her sun-like quality and radiance. She was secretary to the President, Dr. Annie Besant, for several years, and for many months her Deputy. In 1909 she was appointed International Lecturer for the T.S., and traveled extensively with the President the world over, rendering invaluable service to The Theosophical Society, spreading its teachings and philosophy and helping in the establishment of the organization in many countries. She spoke easily French, German and Italian.

In addition to her natural eloquence and charm as lecturer and writer, she was a deep student of psychology, having studied with such scientists as Bernheim, Liebault and Charcot, attending their clinics in Nancy and at the Salpêtrière in Paris. This scientific training en-

abled her to speak with authority before metaphysical audiences and student groups.

Her lectures and writings have had a profound influence on the lives of hundreds of people drawn to the Theosophical movement. Her words always carried a spiritual message. The fiery enthusiasm kindled anew on her contact with the Ancient Wisdom through the Colonel and Annie Besant never left her. It radiated from her personality whether she spoke or sat silent.

There is not space to give a complete account of her undertakings but some may not know that since 1910 Mrs. Hotchener has given herself and her talents also to a great international movement which brings the true secrets and lofty principles of Freemasonry to women as well as to men—the International Co-Masonic Order. She was drawn into this Order, for which her temperament and background so well fitted her, by Dr. Besant, always the pioneer, especially in gaining privileges for women. Both Annie Besant and Marie Hotchener were 33rd Degree Co-Masons and members of the Supreme Council of International Co-Masonry in Paris. They traveled about together, establishing Co-Masonic Lodges in America and many other countries. To those of us who have worked with Marie Hotchener in this Order, she will ever stand as an ideal Mason.

For many years she has served the American T.S. wholeheartedly. She was its Vice-President during one of Mr. Warrington's terms as President. She was at one time Associate Editor of *The Theosophist*; Managing Editor of *The Theosophical World*, and Editor of *The Channel* and for three years Editor of *World Theosophy*. All this with an almost unbroken program of lectures and classes, with many valuable articles to our magazines.

In 1916 Helios was married to Henry Hotchener; both of them sympathetically unified in their outlooks and purposes, continued their work together for the Society. And for twenty-nine years their united lives have been dedicated to the service of those Higher Beings to Whom the Society owes its existence.

The memory of Marie Hotchener will be to all who knew and loved her an inspiration and a benediction.

Nominations for Directors

In accordance with the requirements of the By-Laws it is hereby certified that the following members have been regularly nominated and have signified their consent to stand as candidates in the forthcoming election of members of the Board of Directors:

FOR THE CENTRAL DISTRICT

Ann Kerr

Nominated by: Henry A. Smith
Donna Sherry
Alfred Strauss

Edwin N. Lord

Nominated by: Floyd Merrick
J. N. Hadjisky
Lois R. Ashcroft

Sallie Weis

Nominated by: Harry G. Rodefeld
Samuel H. Wylie
James Wycherley

FOR THE NORTH EAST DISTRICT

Fritz Loenholdt

Nominated by: Ella Grace Webb
Elwood M. Davis
Thomas N. E. Greville

John A. Sellon

Nominated by: A. Paul de Saas
Samuel E. Fairfield
Marion Swift

FOR THE NORTH WEST DISTRICT

Etha Snodgrass

Nominated by: Marcella Schmitt
Charles A. Berst
J. W. Davidson

Frederick H. Werth

Nominated by: Ruby Page Euwer
Marjorie H. Schmidt
H. Eugene Emmons

FOR THE SOUTH EAST DISTRICT

Adolphe J. Michel

Nominated by: Winifred Boye
Ruth O. Candler
Alice B. Connelly

L. W. Rogers

Nominated by: Bonnie Kyle
Maude Kennard
Roy L. Chaffin

FOR THE SOUTH WEST DISTRICT

Eugene J. Wix

Nominated by: Marie Poutz
Henry Hotchener
Lois Holmes

Official Ballot will appear in the May number of this magazine in accordance with the By-Laws, and copies will also be mailed to individual members and to lodge secretaries.

ANN KERR, *National Secretary*

About the Candidates

Ann Kerr

Born Schenectady, New York, 1905.

Education: Schenectady High School; two years Wayne University, Detroit, Michigan.

Business: Assistant to personnel manager; department head nationally known insurance company. Resigned to join Olcott Staff and devote entire time to work of the Society.

Member The Theosophical Society 1924 as charter member Schenectady Lodge.

Transferred to Detroit Lodge, 1925.

Active in Young Theosophists, Round Table, Order of Service, etc.; various offices in Detroit Lodge; lodge lecturer and study class leader.

President Detroit Lodge 1934—1937.

Headquarters (Olcott) Staff June 1937 in Theosophical Press; for three years developed lodge programs, study courses, federation and lodge aids, conducted public study classes.

Travelled throughout the Section visiting many lodges.

Treasurer Better Citizenship Association. National Secretary 1941—.

Fritz Loenholdt

Born Frankfurt, Germany, 1899.

Came to United States, 1922; naturalized citizen, 1929.

Education: B.Sc. and M.Sc. University of Minnesota.

Business: For eight years after earning B.Sc. had practical business experience with nationally known grain and feed firms and in government service as research assistant with Federal Land Bank of St. Paul. Returned to University for graduate work in Agricultural Economics and after receiving M.Sc. continued research in that field until called to Washington, D.C. in 1943 to serve as Economist in Office of Price Administration. At present Acting Head of Seeds and Rice Section O.P.A. in charge of administration of National Price Control Program for the Field and Garden Seed Industries.

Member The Theosophical Society, 1928.

President Minneapolis Lodge, 1938—1940.

Winner Olcott Foundation Lecture Award, 1941.

President Middle Atlantic Theosophical Federation, 1943—.

Study class leader and Lecturer in Minneapolis, Washington, D.C., and Middle Atlantic Federation.

Edwin N. Lord

Born Collinsville, Illinois, 1890.

Education: High School, Kewanee, Illinois; Western Reserve University, Cleveland, Ohio; Cleveland School of Technology (Now Fenn College). Ohio certificate as Certified Public Accountant.

Business: Special analyst on marketing matters and war production, General Motors Corporation, Detroit, Michigan.

Student of occultism for thirty-five years.

Member The Theosophical Society, 1935.

Detroit Lodge Board of Directors four years.

Vice-President Detroit Lodge two years.

President Detroit Lodge three years.

Detroit Lodge Publicity Committee two years.

Audited accounts of The Theosophical Society in America three years.

Class leader and lecturer for Detroit Lodge and Michigan Federation.

President Michigan Theosophical Federation 1943—.

Adolphe J. Michel

Born Interlaken, Switzerland, 1900.

Education: Interlaken and Bienne, Switzerland.

American by choice and through naturalization, 1926.

Business: Successful personally owned business establishment in Atlanta, Georgia, for more than twenty years. Member International Hairdressers Association in America. Charter member Hair Fashion Council of America.

Member The Theosophical Society, 1926.

Co-founder the Mid-South Federation of which he has since been president for two years, vice-president for two years, and a member of its board of directors for the past four years.

Since early affiliation with the Society, has been continually active in the Theosophical Order of Service.

President of Atlanta Lodge five years.

Appointed to the National Board of Directors of The Theosophical Society in America, January 1945, to fill unexpired term of the late Ralph B. Kyle.

L. W. Rogers

Profession: Journalist. Twenty years as reporter, managing editor and publisher.

Member The Theosophical Society 1903.

Abandoned business for Theosophical lecturing and organizing in 1905, and within fifteen years organized fifty-three new lodges.

National President 1920—1931.

In 1925 urged Annual Convention to build a dignified national headquarters at cost of a quarter million dollars and superintended the purchase of the site, the erection of the building and its furnishing.

Made two world-wide lecture tours through Europe, the Orient and Australasia. Had long acquaintance and association in Theosophical affairs with Dr. Annie Besant and Mr. C. W. Leadbeater.

Resigned as National President to give entire time to lecturing and writing Theosophical books and brochures.

In 1944 removed from California to Florida as a nearer base from which to reach the eastern and southern work.

John A. Sellon

Born 1910.

Business: Assistant Vice-President and Assistant Secretary of one of the foremost re-insurance companies.

Treasurer Guild of American Economists in association with Mr. Fritz Kunz.

Member The Theosophical Society in 1929, but a Theosophist since childhood.

Treasurer New York Federation 1934-1937.

Treasurer New York Lodge 1935-1936.

President New York Lodge 1937-1938; again 1941-1942.

Founding Trustee and General Manager Pumpkin Hollow Farm.

Treasurer Northeast Theosophical Foundation 1938-1945.

Member National Board of Directors 1942—.

THE AMERICAN THEOSOPHIST

Close personal relationships with Dr. and Mrs. Arundale and other international leaders, and with Mr. Krishnamurti. Has welcomed opportunities to give his executive experience to many new projects undertaken in this Section, including the founding and development of Pumpkin Hollow Farm through the Northeast Theosophical Foundation. He is convinced that policies of the Society originating from close contact of the national leaders with the membership will bring forth the support necessary for the active growth of this Section.

Etha Snodgrass

Born Eugene, Oregon.

Education: University of Wisconsin. Ph.B. University of Chicago.

Business: Correspondent college textbook department of Houghton Mifflin Publishing Company, 1923-1931.

Member The Theosophical Society, 1917.

President Chicago Federation, 1929-1930.

National Secretary, 1931-1941.

Member National Board of Directors, 1936—.

Lecturer and field worker, 1941-1944.

Sallie Weis

Born 1904.

Education: cultural—art and music.

Member The Theosophical Society, 1935.

President Cincinnati Lodge three years.

President Ohio Federation 1941 to present in which time three lodges in Ohio have affiliated with the six already members of the Federation, and one new lodge has been organized.

Candidate for National Board of Directors, 1942.

Has attended every National and Ohio Federation Convention since 1935; traveled extensively in Section, lecturing especially in Central District and therefore rather well acquainted with its problems.

Devotes full time to promoting the principles and ideals of the Society through class work, lecturing and public relations, using modern knowledge and visual methods in teaching. Actively applying those principles and ideals in inter-racial and political fields, nationally and locally, and therefore exposed

to invigorating and realistic attitudes and methods for the advancement of Theosophical principles.

Heartily supports Dr. Arundale's challenge to members to arise to needs of a changing world. (AMERICAN THEOSOPHIST November 1944; *The Theosophist* August 1944.)

Frederick H. Werth

Born 1902.

Education: Graduate University of Minnesota with Major in Philosophy.

Business: Instructor, Production Training Department, Kaiser Co., Inc., Portland, Oregon.

Member The Theosophical Society, 1927.

Six years Headquarters (Olcott) Staff member.

Field Secretary with Mr. L. W. Rogers.

Lecturer and field worker for four years.

Lecturer and study class leader Portland Lodge 1942—.

Eugene J. Wix

Born Hetland, South Dakota, 1893.

Education: High School, Brookings, South Dakota. Two years liberal arts. Law studies University of South Dakota; University of Southern California. L.L.B. University South Dakota.

Profession: Attorney. District Attorney of Brule County, South Dakota, 1920. Secretary and attorney for the N.R.A. Board 1933. Recently appointed Justice Glendale Township Court.

Civic: Director Chamber of Commerce and other offices several terms. Four years member Glendale City Council. Former Scoutmaster and Scout Commissioner Boy Scouts of America, Glendale.

Member The Theosophical Society, 1935.

President Glendale Lodge 1936-1938.

President Southern California Federation 1937-1941.

Chairman National "Burn the Bonds" Committee 1937-1938.

General Counsel for The Theosophical Society in America, 1938—.

Member National Judiciary Committee.

Member Board of Theosophical Book Association for the Blind.

Secretary Better Citizenship Association.

I do not agree with a word you say, but I will defend to the death your right to say it.

—VOLTAIRE

The Attraction of The Secret Doctrine--IV

JOSEPHINE RANSOM

THE Secret Doctrine propounds three startling views about the evolution of mankind. All three are most attractive in their far-reaching and comprehensive survey of man's history from long aeons ago to the present time. A plan is offered which embraces man's whole career—who and what he is: Divinely, Spiritually, Intellectually, Emotionally and Physically. Of this magnificent evolutionary design, only the Secret Doctrine itself can give satisfactory details.

The "three new propositions" are: "(a) the simultaneous evolution of seven human Groups on seven different portions of our globe; (b) the birth of the *astral* before the *physical* body, the former being a model for the latter; and (c) that man, in this Round, preceded every mammalian—the anthropoids included—in the animal kingdom." Here we can but indicate the importance of these three propositions.

Our Earth, says the Secret Doctrine, appealed to the Sun, "Lord of the Shining Face," for his Sons (spiritual) to people it. The "Men" were not "ready" answered the Sun—nor was the Earth. "Mind" on the one side and "Body" on the other were not yet fit to meet and make a unity. One matchless stanza gives a complete outline in a few cryptic sentences of the work done during vast ages, ending with conditions in the Third Root Race when those sex-changes of the physical body took place and stabilized what are the still familiar bedrock sex-relations of today. I have inserted the footnotes in brackets to render the Stanza more fully. It runs: "The Breath [Human Monad] needed a form; the Fathers [the Vital Electric principle residing in the Sun] gave it. The Breath needed a gross body; the Earth moulded it into its Form. The Breath needed a mirror of its Body [Astral Shadow]; "We gave it our own!" said the Dhyanis. The Breath needed a vehicle of Desires [Kama Rupa]; "It has it!"—said the Drainer of the Waters [the fire of passion and animal instinct]. But Breath needs a mind to embrace the Universe. "We cannot give that!"—said the Fathers. "I never had it!"—said the Spirit of the Earth. "The form would be consumed were I to give it mine!"—said the Great Fire [Solar Fire] . . . Man [Nascent Man] remained an empty senseless Bhuta [form] . . . Thus have the Boneless

given life to those who [later] became Men with Bones in the Third [Race]."

The First Race had merged into the Second, that is they were absorbed into their own "Sweat-born" progeny. The Second Race evolved the "Egg-born." Then came the androgynous stage, and lastly the Man-Woman—some eighteen million years ago. Because of his passage through these and still earlier states Man preceded all mammalian forms in this Round. The Monad had passed along with all lowly forms of being up to Man on every Globe in the three preceding Rounds. So types of bodies in those Rounds were part of his experience and formed the designs to be followed by lowly forms in this Round. In the Third Round were produced the astral prototypes of the Fourth Round. These merged into physical conditions. Man could provide the plans, as it were, for the embryo of man "contains in itself the totality of the Kingdoms of nature."

In the first half of this Third Race physical bodies were extremely crude, with but little mind to direct them; thereic and astral bodies were still the bridges (sowewhat inadequate) between mind and physical body. The karma of each kind of body is indeed complicated—it carries so much memory of the past within itself.

As time passed the various branches of the human race settled on different portions of the earth, each distinctive while mingling to some extent with the other groups. During the latter part of the Third Race the separation of the sexes took place, a process that required some millions of years to establish. This separation, accompanied by the growth of mind and reason, demanded a means of communication; therefore, speech was shaped under the guidance of "Divine Instructors." Occult teaching declares that speech was first monosyllabic, then agglutinative and lastly inflectional—from which all modern languages have been formed.

The Fourth Race was born "all of one complexion," but presently changes of colour crept in. . . . With this Race dawned the purely human period; all the former semi-divine states were now fully physiologically altered. Time, and the ever-growing obtuseness of Matter, hid the divine and spiritual principles which they clothed. Only very gradually

did huge, ugly clumsiness give way to delicacy of shape and precision of movement. Meanwhile for the accommodation of the Race and its appointed ramifications the continents changed site and conformation owing to Earth's stresses and strains or cataclysms.

Into this Fourth Race had crept early a weakness for self-worship, for setting up human images to adore and make sacrifice to; a feeling for the exercise of power which grew steadily into and has remained a strong vice. In the fabled days of Atlantis came the fatal clash between those who exercised power in service and

love and those who sought power through fear, hatred and oppression. Came the terrible days of final struggle when only a deluge could quench the fierce opposition of the "Dark" to the "Light." Atlantis was overwhelmed, the remnants of the people scattered. Long centuries afterwards the last of the sub-races drew to their climax and passed. From out among them the Manu drew the types he needed for the formation of the Fifth Race—our present tide of civilization running steadily towards its highest point; then it too will ebb, to give way to the new time and tide of the next Race, the presage of which is already with us.

From the National President's Correspondence

TO THE OFFICERS AND MEMBERS OF _____ LODGE

DEAR FELLOW MEMBERS:

I learn with very real happiness that _____ Lodge is about to commemorate its founding on this the twentieth anniversary of that event, and I extend warmest congratulations that through this period of two decades there have been Theosophists true and dependable to keep the light glowing in _____. It is events such as this that prove that Theosophy is not mere empty theory but is in truth living principle.

The Theosophical Society has continued throughout almost seventy years for only two reasons; first, that it is the vehicle of Truth in its promulgation of certain natural and spiritual laws; second, that there have always been those who, without regard to personal reward or satisfactions, have steadfastly served as members in support of the Society and its work of making these laws of life and progress more widely known and accepted. The same is true of _____ Lodge. Twenty years of existence is proof of a living quality behind the activities, and of the steadfast spirit of service on the part of the members. No organization of men and women engaged in a work devoid of personal gain could continue to exist without these two basic elements: Truth as a purpose and loyalty to Truth as an individual quality.

Setting the world on fire is not proof at this human stage that what it accepts is right. Whole nations have accepted erroneous doctrine and all they have built upon it is suffering destruction. But that which continues to exist selflessly sustained thus proves its truth though the world be not yet ready to accept.

It is in the Plan that the nucleus shall be maintained; that the leavening principle shall be always present in the world; that there shall be some at all times responsive to great fundamental Truths—links between the great Hierarchy and Its world—until such time as humanity is ready for Their greater manifestation and Their more direct approach. Such a nucleus is each lodge of the Theosophical Society and one serving thus for twenty years is to be congratulated upon its vision of the Truth and its steadfastness in service.

Therefore with great happiness I congratulate you, the officers and members of _____ Lodge, and those who, past and present, have kept it true and thus helped to make it strong.

The officers and staff at the National Headquarters join me in wishing you future success.

Yours most cordially,

SIDNEY A. COOK
National President

The Theosophical Order of Service

The Department of Handicrafts and its Craft Guilds

DONALD W. GREENWOOD, Arts and Crafts Associate

THE very great and special need of mankind, at this time of turmoil and distress, has compelled renewed vigor in all departments of The Theosophical Order of Service and has brought recognition of the necessity for *new channels* of service to meet the needs of the immediate future. An important one of these new channels is a T.O.S. Department of Handicrafts being organized to assist in the application of the craft skills to the physical and mental needs of the military, industrial and social casualties resulting from the present war. These war needs will continue for many years, because the scars of war, scars tangible and intangible alike, live on long after their cause has become history. It is because of this that the Chief Brother of the T.O.S. in America has authorized the formation of a Department of Handicrafts.

During the past half century and more, the various crafts have amply demonstrated their efficacy in the field of physical and psychopathic therapy. In military and veteran hospitals craft work is recognized universally as an absolute necessity in both functional and diversional therapy, for recreation and for re-creation. In civilian life the crafts have equally demonstrated that craft activity is one of the most potent means for combatting delinquency of all ages and for making many people, now dependant, partially or completely independent of economic want.

Our Theosophical Order of Service was intended by its founder to be an order of SERVICE, providing directive and means to all Theosophists for the outward expression of their will to serve humanity and its younger brothers of the animal kingdom. It is right, even imperative, that wherever there is widespread and continuing need some one or more departments of the T.O.S. should be represented actively. Theosophists bring into such work a greater wisdom, a deeper compassion and a fuller understanding than do non-Theosophists. It is for this reason that Theosophists are being asked to support all T.O.S. work and to assist in the formation of the Department of Handicraft.

Efficiency demands that there be two distinct but coordinated types of work and of workers in this department. There must be many skilled

craftsmen who will give of their time and skill to the various services as needed. This may be done through existing agencies such as the American Red Cross, which is doing such a wonderfully fine work among the hospitalized service men thru its Arts and Skills Corps; it may be done through special agencies organized within the Department of Handicrafts or it may be done through individual action. There also must be those workers who are skilled in the art of investigation, of coordination, of political action and of procurement and merchandising. These workers, who may or may not be craftsmen, must have the energy to get out and do things, the tact to insure harmony in the work, and the persistency to overcome all obstacles.

A sufficient number of skilled and willing craftsmen will be available for this work only when there is widespread craft activity that is vigorous and co-active. One of the objects of the Department of Handicrafts therefore is to do everything in its power to promote interest in and appreciation of craftsmanship and craft products. The means for doing this will be local and national *craft guilds* whose function will be to promote active participation in craft work, provide desired instruction and training, arrange for the distribution of such books, bulletins, information, news items, etc., as seem desirable, and report on meetings or events of direct interest to its members.

Steps are now being taken leading to the organization of a national weaving guild to be called "The Olcott Weavers." This name has been used for some time by a small group of weavers [the writer is a member of this group] who are now glad to surrender the name for the greater use, as suggested by the National Head Brother of the Arts and Crafts Department. An introductory bulletin is to be ready for distribution in the near future.

Correspondence and suggestions concerning the organization or work of the Department of Handicraft or the craft guilds will be most welcome. The names of those who are interested in the weaving guild are especially desired. Communications should be addressed to

Donald W. Greenwood
Box 419, Wheaton, Ill.

Theosophy in the Field

ANN ARBOR LODGE continues its period of public study classes conducted by Mr. S. H. Wylie. The mailed announcement of meetings contains this message: "To solve the problems of life, man must first learn the purpose of life—for there is a purpose and a goal! It is this goal or plan of God for man which forms the over-all subject of the classes presented by The Theosophical Society in Ann Arbor. The road to truth is an open one, and we invite you to travel it with us."

AURORA LODGE reports recent meetings to have included a special Adyar Day program and public lectures. On February 27, Mr. and Mrs. Carle Christensen were welcome guests, Mr. Christensen giving an excellent talk on "You, the Genius." Mrs. Isabel Whelan was at the piano.

BESANT LODGE (Hollywood) in February enjoyed a lecture visit by Miss Joy Mills. "The Inner Government of the World" was the subject of a lecture by Mrs. Anne Climo. Other activities have included a *Secret Doctrine* class, an Inquirers' Class, and a Class in Theosophy and Psychology.

COLUMBUS LODGE had on schedule for March a four-week lecture-study course in Elementary Theosophy, to be conducted by Mr. Alan Hooker.

DAYTON LODGE celebrated on February 18 its Thirtieth Anniversary, with a vegetarian dinner at the Miami Hotel. Guest of honor was the Reverend Laura Holloway, only surviving charter member of the Lodge. The program of the evening was an illustrated lecture by Mrs. Sallie Weis.

DETROIT LODGE reports good attendance at Sunday evening lectures. Recent speakers have included Mr. Joseph N. Hadjisky, Mrs. Elsie Pearson, and Mr. William Davis. An Adyar Day program was arranged by Mrs. Donna Sherry.

FELLOWSHIP LODGE (Chicago) on four Thursday evenings in February presented three lectures, a Question and Answer period, a study and discussion of *A Study in Consciousness*, a Round Table Discussion, and an Adyar Day celebration.

FREEDOM LODGE (Los Angeles) has printed its "Program for the Spring Season of 1945," covering its Sunday meetings from March 4 through May 27. Two excellent paragraphs of explanation appear on the back page of

this leaflet. To quote: "Theosophy is the body of truths which forms the basis of all religions, and which cannot be claimed as the exclusive possession of any . . . It illuminates the scriptures and doctrines of religions by unveiling their hidden meanings, and thus justifying them at the bar of intelligence, as they are ever justified in the eyes of intuition."

GAINESVILLE LODGE is "carrying on" without the stimulating influence of its President and Founder, Mr. Ralph B. Kyle. In memory of Mr. Kyle one new member has joined the Lodge.

GLENDALE LODGE: Among speakers for January were Mr. Eugene Wix, Mrs. Ruby Gates, the Rt. Rev. Charles Hampton, and Mrs. Vivienne Coates.

MILWAUKEE LODGE has succeeded in placing books upon the shelves of The Milwaukee Public Library (Philosophical Department). The Library requested that books submitted be those of H. P. Blavatsky, Annie Besant, and C. W. Leadbeater.

The Lodge on February 16 heard Mrs. Ava Boman, speaking upon "The Mystery of Death." The lecture was so well attended that extra chairs had to be borrowed from nearby offices.

OAKLAND LODGE observed Brotherhood Week in a program devoted to the subject of racial understanding and friendship. Talks were given by well known representatives of the Chinese, the Negro, and the Japanese racial groups. Dr. Douglas Wild presented the Theosophical background for brotherhood.

Question and Answer and Panel meetings, under the direction of Mr. John Hamaker, are proving vital and interesting.

PITTSBURGH LODGE is fortunate in Miss Ruth Querry who keeps valuable detailed reports of its numerous activities and signs of evolution. The work of the Lodge Library is increasing; and eight January meetings offered lectures, a Theosophical quiz, Friendliness Night, study class, and devotional programs.

PORTLAND LODGE for February and March designed an Informal Study Series on the theme "Life After Death," under the leadership of Mr. Frederick H. Werth, well known lecturer and teacher.

SACRAMENTO LODGE has chosen for its 1945 keynote the thought of Brotherhood in

Cooperation, and as its work "Making Theosophy Practical." Thought-patterns for Post-War Reconstruction are being considered by the group, who will endeavor to cooperate with all activities of public nature which tend to aid the progress of mankind.

SAN FRANCISCO LODGE in addition to study classes, discussions, and educational talks, presented in January four public lectures: "Growing Into Life," "Freedom and Equality," and "The Coming World Religion," all by Mr. Walter Belasco; and "The Healing Power of Music" (illustrated) by Mr. Antonin Baha, Violinist of note.

SPANISH LODGE (New York) reports an increase in membership and activity. A recent guest has been Sra. Isabel Camargo de Latorre, a member of The Theosophical Society in Colombia, S. A. Present lodge activity includes the reading of Colonel Olcott's enjoyable *Old Diary Leaves*.

ST. LOUIS LODGE in February with excellent advance publicity presented Miss Joy Mills in two public lectures and a members' meeting. Other members' meetings covered a Y. T. Quiz Program, an Adyar Day program, a "What Is This Theosophy?" evening, and work in *A Study In Consciousness*.

Members' Meetings for March list an Easter program, with a reading of "Initiation" written by Miss Marie Poutz.

ST. PAUL LODGE in its attractive printed announcement outlines a series of Sunday meetings on the subject of "Incarnation." Other activities for February were a Vegetarian Din-

ner, and a celebration of Adyar Day and Brotherhood Week.

ST. PETERSBURGH LODGE presents Mr. L. W. Rogers in a series of Sunday lectures, which are drawing excellent audiences. Mr. Rogers has also conducted several Members' lectures, and in commemorating Adyar Day gave a vivid account of life at Adyar and a study of the Indian people. His years of association with Dr. Besant and Bishop Leadbeater highlighted this interesting talk.

The open meetings are being well attended, and much public interest was evidenced in a recent paper on a "Short History of The Theosophical Society."

WASHINGTON LODGE in its four page publicity leaflet for March announces lectures by Mrs. Marion Walter, Mr. Hugh F. Munro, Sr., Dr. Alvin Boyd Kuhn, Mr. Elwood Davis and Mr. Fritz Loenholdt. Well chosen bits of information are interspersed with the program announcements. A fine outline of activities is also offered.

The Ohio Federation in January sent out an illustrated News Letter reviewing the Federation's accomplishments during October 1944 through December 1944. Detailed plans for January and February were also outlined in this fine mimeographed summary of events.

The calendar of activities was supplemented by interesting news notes, mentioning not only the new Springfield Lodge but the thirtieth anniversary of Dayton Lodge. At Columbus Lodge, by Ralph Librand's effort, a new Round Table has been organized.

Theosophical News and Notes

Happily Remembered!

The caption applies to Mr. and Mrs. John Starr Cooke, who for several months resided at Headquarters, contributing generously to the work and pleasure of Olcott. Mr. Cooke held a weekly dancing class for all staff members who had leisure to attend; and he devised from time to time the most exquisite flower arrangements. Mrs. Cooke made contributions in an artistic field, and gave her services with equal grace to the work of Section mimeographing. In innumerable ways the Cookes were helpful, as they added their verve and color to Olcott.

Aloha, John and Millen! Do visit us again!

Olcott Foundation Notice

The National Board of Directors has decided that since there will be no general Convention gathering in 1945 no Olcott Foundation entries will be solicited for this year. In any event, it would not be possible for any successful contributor to give an Olcott Foundation lecture at Convention, so such a successful participant could not be adequately rewarded according to the Foundation rules.

It is hoped that the postponement will result in augmentation of the interest and the number of entries in the various departments for the Convention of 1946.

The Rehabilitation Fund

Subscriptions are coming in for the help of our brothers whose homes and businesses and belongings have been destroyed in the course of the war. As the fighting proceeds the reports tell us plainly of the destruction wherever axis armies have been in control and indicate no less clearly the extent of the need when liberation comes. The fund cannot be too large to meet that need. Nothing we can give can be too much.

A recent letter states that "conditions in Holland are very strenuous" and a great part of Holland is still in Nazi hands. Letters from England tell of the sharing of their very restricted food supplies because of the starvation in other countries.

Let us boost the fund to big figures for there is a big job to be done.

Itineraries

Joy Mills

Moscow, Idaho	April	4 and 5
Spokane, Washington	"	8-10
Wallace, Idaho	"	11 and 12
Missoula, Montana	"	15-16
Butte, Montana	"	18-20
Casper, Wyoming	"	22-24
Denver, Colorado	"	26-29
Omaha, Nebraska	May	1-3

JAMES S. PERKINS

Michigan Federation

Detroit	April	1-3
Ann Arbor	"	4-5
Lansing	"	6-8
Grand Rapids	"	9-10

Mr. Rogers' Florida Address

Since Mr. L. W. Rogers is no longer at the Los Angeles address mentioned in the November issue of THE AMERICAN THEOSOPHIST, he asks that questions for his Question and Answer page be sent to him as follows: 835 24th Ave. No., St. Petersburg, (4) Florida.

Letter to the Editor

DEAR EDITOR:

In the February issue of THE AMERICAN THEOSOPHIST there appears a scholarly and interesting paper by L. Furze-Morrish, entitled "Biblical Symbols of the Eternal Quest."

For the sake of truth I wish to point out that while most of the symbolic names are correct as far as the meaning of the Hebrew word is concerned, several are not interpreted correctly.

(1.) MOSES, MESSIAH—MESSIAH is not derived from the same root as MOSES. The He-

brew word *Moshiach* means "the anointed one" (King or redeemer). It should not be confused with the word *moshok*: "to pull."

(2.) JORDAN—The Hebrew word means "to descend, to go down"; also "to rule."

(3.) SOLOMON—means "peace"; it also means "perfection."

Finally, I wish to state that in the light of modern archeological discoveries, there is no more speculation about the historicity of the ancient Israelites. It is a proven fact.

Respectfully,

WILLIAM LIPCHITZ

"Calling"-card

Two and one-eighth by three and three-quarters inches, just so big is the printed ivory card calling all interested observers to Besant Lodge of Hollywood. Of just a good size to insert as a bookmark in an outgoing Library book, this bit of publicity contains (under the Theosophical seal) the following information:

Besant Lodge of Hollywood

THEOSOPHICAL SOCIETY IN AMERICA

1532 North Western Avenue HEMPSTEAD 6568

Public Meetings:

Sunday, 4 p.m. . Tea Table Talk

Thursday, 8 p.m. . Theosophical Order of Service

Friday, 8 p.m. . Public Class

FREE LENDING LIBRARY OPEN 2 to 4 DAILY EXCEPT SUNDAY

THEOSOPHICAL BOOKS FOR SALE

Towards Constant Discrimination

It is always good that members should find opportunities to enlarge their capacities in self-expression, provided however that the energies they thus put forth contribute not too remotely to the specific work, to do which the Lodge and the Society exist. For example, I am an enthusiastic collector of stamps and no doubt a display of my collection would be interesting to other members, but to induce them to take up stamp collecting and to make that a project of The Theosophical Society would but take their time and energy, which I ought to try to direct into more immediately effective channels. I could advance arguments that stamp collecting is a work of brotherhood in that it develops some knowledge of and interest in many peoples and their histories and their problems, but I have to be careful that it does not take time that I ought to be giving to directly Theosophical work.

What is true of me is true of every member. We do have a responsibility to channel the energies of the members into activities most worthwhile.

—S. A. C.

Books Urgently Needed!

Children with supersensory powers are sometimes misunderstood and rated as "abnormal." Talk of seeing fairies and playing with invisible playmates is now and then a cue for punishment. That nurses and welfare workers may have greater knowledge of the truth one of our members builds and circulates a library of literature based upon true clairvoyance.

This member wishes to purchase the following books:

The Angelic Hosts
The Brotherhood of Angels and of Men
The Coming of the Angels
Fairies at Work and at Play
The Kingdom of Faerie
The Miracle of Birth

All six titles are by Geoffrey Hodson. If you can supply any one of them, kindly address your copy or copies to The Theosophical Press, Box 419, Wheaton, Illinois.

While the Press has innumerable back orders for these titles, none of which can yet be filled, the urgency of this particular need necessitates a special appeal.

Olcott Sunday—February

Twenty-five original air brush illustrations added to the interest of a public lecture entitled "Divine Law—Above and Below" and presented at Headquarters on February 25 by Mrs. John E. Weis, President of the Ohio Federation of The Theosophical Society.

Mrs. Weis in her instructive talk traced the spiral of evolution as it is apparent to man in divers forms of nature and growth. A large and appreciative audience attended.

Remember Tanya?

Tanya Korovina, three years old, in Lenin-grad. Motherless, fatherless, because of the war. Tanya Korovina, three years old.—All over Russia. All over China. All over France. Helpless babies, starved and wretched. Wounded parents; desolate villages. Havoc of war.

Remember Tanya. *All over Europe. Give to the European Rehabilitation Fund!*

Julia K. Sommer

Julia K. Sommer died peacefully in a Los Angeles hospital on February 16. Until recently she lived at Krotona for many years. During that time she worked for the furtherance of the Theosophical World University, by issuing a bulletin on Education from the Theosophical viewpoint, and lecturing each year on this subject; this she considered her life work. Miss Sommer was a notable figure

in Theosophical circles and a tireless worker. She joined The Theosophical Society in the nineties during the time C.W.L. was lecturing in Chicago. The high-lights of her work for the Society began in Chicago when she was elected president of an Association of Lodges which decided to amalgamate in order to keep a down-town center. During and after her presidency, Miss Sommer continued her work at this Center.

In 1920 Mrs. Mary Gray asked Miss Sommer to take over the School of the Open Gate in Hollywood. This she did and with it vast financial obligations. She had given up a lucrative position in the Chicago Public Schools where she had been a teacher for twenty-five years, feeling it was an opportunity to start an accredited Theosophical school, sponsored by the Society. This dream was never realized. Land values went up in Hollywood at that time and the city government decided a street must be cut through the property, which then had to be sold.

There was an average of sixty children enrolled at the school. A remark from one of the teachers might be inserted here: "I did not favor the School of the Open Gate, but I must admit it produced thinkers."

Much could be told of the struggle against financial odds—but the outcome was wonderful. The property was sold for nearly three times its early value, all the bondholders were paid in full and several thousand dollars were turned over to Dr. Besant to help in the purchase of Happy Valley.

Miss Sommer was graduated from Chicago University with B.S. degree, and later M.A., Columbia.

Now her work is finished and we who knew and admired her echo her last wish: that she "come right back and train for work in the Theosophical University of the future."

—T. M. McLEAN

T. O. S. Appointment

Mr. Donald W. Greenwood has been appointed Associate in charge of Weaving Crafts in the Arts and Crafts Department, T. O. S.

Days to Remember

May 8 White Lotus Day
 May 18 Good Will Day
 May 26 (Full Moon at 8:49 P.M., CWT)
 Wesak

New Members for February, 1945

During February, applications for Membership were received from the following Lodges: Atlanta, Besant (Hollywood), Birmingham, Buffalo, Butte, Cincinnati, Columbus, Houston, Lakeland, Maryland, Minneapolis, New York, Portland, San Antonio, Seattle Lodge of the Inner Light, Spanish (New York), and St. Petersburg.

Applications for National Membership were received from Shelter Island Heights, New York; Hammond, Indiana; Chicago; and Los Angeles.

Wedding Bells at Olcott

In the library of Olcott, with a beautiful background of daffodils and smilax against ivory and deep blue drapes, on the afternoon of February 24, Miss Torrence Perkins, daughter of Mr. and Mrs. James S. Perkins of Headquarters, became the bride of Mr. Raymond Whorf, U.S.N., son of Mrs. Celia Whorf of Wethersfield, Connecticut. The bride was attended by Miss Jean Rogers, of Indianapolis, Indiana, and the bridegroom by his brother, Robert Whorf, U.S.N. More than fifty guests witnessed the simple and lovely marriage ceremony conducted by the Rev. Paul A. O'Neal, assisted by the Rev. James Wycherley.

To these Young Theosophists, who are now making their home in New York City, we extend best wishes for a long and happy life together.

Overheard in the Press

He: Someone has borrowed my *Causal Body*. Can I buy a new one?

She: No. You'll have to wait till we get a supply from England.—And we can't sell you a *Solar System* either.

The Power of Enthusiasm

"Our lodge reminds me of the beginning of The Theosophical Society: how it dragged along poorly for a number of years, losing some of its organizers, doing little and apparently drying up—then in season expanding, growing, blooming. For a long time two other members and myself were the only ones at our meetings but we met every time it was supposed to meet and now we're getting new members, new books, money in the treasury, and wonderful attendance. _____ is causing us to understand *The Ancient Wisdom*, and we're beginning to grow. Everyone leaves the lodge room aglow with love and understanding. This Theosophical business stays with me day and night and I like its company."

National Library Accessions

<i>The Day After Death</i>	Louis Figuier
<i>The Dweller on the Threshold</i>	Robert Hitchens
<i>Essays in Zen Buddhism</i> (3 Series)	D. T. Suzuki
<i>Introduction to Zen Buddhism</i>	D. T. Suzuki
<i>Irano-Aryan Faith and Doctrine</i>	Albert Pike
<i>The Magic of Freemasonry</i>	A. E. Powell
<i>The Philosophy of Spinoza</i>	Joseph Ratner (Editor)
<i>The Temple of Amon Ra</i>	Mary Gray
<i>This Man From Lebanon</i>	Barbara Young
<i>To Those Who Suffer</i>	Aimée Blech
<i>The Training of the Zen Buddhist Monk</i>	D. T. Suzuki

To-Those-Who-Mourn Club

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

Illinois	720
Michigan	130
Mississippi	100
New Jersey	400
Ohio	101
Oregon	300
Pennsylvania	1200
Vermont	100
8 states less than 100 each.....	207

Total 3,258

1944 (Corresponding Period)1,702

He works for the welfare of the world, for the turning of the wheel of the universe, and the sole motive of His activity is that the world may grow and develop till the cycle is completed.

—ANNIE BESANT

Statistics

February 16 to March 15, 1945

<i>European Rehabilitation Fund</i>		
Previously reported	\$4,574.68	
To March 15	346.45	\$4,921.13

<i>American Theosophical Fund</i>		
Previously reported	\$3,093.75	
To March 15	1,550.15	4,643.90

<i>Olcott Equipment and Furnishing Fund</i>		
Previously reported	\$ 54.70	
To March 15	61.00	115.70

Marriages

Miss Torrence Perkins, Cincinnati Lodge, to Raymond Ben Whorf, Hartford Lodge, February 24, 1945.

Births

To Mr. and Mrs. Hugh Ivey, a son, John Randolph McKoin, February 25, 1945. Mrs. Ivey is a member of Georgia Lodge.

Deaths

Miss Lillian E. Ferris, National member, January 12, 1945.
Mrs. Margaret Kime, Berkeley Lodge, February 3, 1945.
Miss Emma Gucker, Genesee Lodge, February 10, 1945.
Miss Hilda Toenberg, Minneapolis Lodge, February 16, 1945.
Miss Julia K. Sommer, Chicago Lodge, February 16, 1945.
Mrs. Ida R. Back, Port Angeles Lodge, February 18, 1945.
Mrs. Marie Russak Hotchener, Besant Lodge (Hollywood), March 4, 1945.
William Scoville Moore, New York Lodge, recently.

Book Reviews

ALL DOGS GO TO HEAVEN, by Beth Brown, Frederick Fell, Inc.

Written in the form of combined facts and fiction, this is a highly Theosophical book. The book interestingly expresses many truths written in a conversational manner which keeps the reader absorbed.

It contains facts which make people realize how close dogs are to the human race. The main thought is encouraging to those who have had and lost a dog. Here you will find some of the good and bad *dogs* see in *people*.

—C. H. C.

(A twelve year-old member of The Theosophical Society.)

THE SECRET DESTINY OF AMERICA, by Manly P. Hall, Philosophical Research Society, Los Angeles; \$2.00.

In this book of 200 pages, the author defines Americans as a race "determined by the measure of a conviction and set apart by that conviction," a conviction that "human beings are created free and are entitled to equal opportunity to perfect themselves in life, liberty, and the pursuit of happiness." He states that ancient philosophers believed and taught that while physical birth is an accident, bound only by the laws of generation, there is a second birth which is not an accident, but is the consequence of proper intent by enlightened intelligence. By this second birth man is born out of nation and race into an international nation and international race. It is this larger and coming race which will someday inherit the earth. Mr. Hall predicts that it is in this way

our nation shall fulfill the destiny for which it was created by "dreamers" of long ago.

With his clear insight and keen intellectual understanding, the author proceeds to outline the growth of the democratic tradition, describing the ancient league of nations which is the subject of Plato's *Critias*, the collective commonwealth of the Mayan nation, and the league of nations among American Indians, all of which comprise America's democratic inheritance. He sees America's future in the prophecies of Nostradamus, whom the celebrated Comte de St. Germain claims to have assisted with the calculation for his remarkable predictions, in Bacon's *New Atlantis*, and in Sir Thomas More's *Utopia*.

The beginnings of our nation are then described, with special emphasis on the unseen and little-known influences at work to assist with its establishment. The symbols of our Great Seal are explained. The author states: "Philosophy teaches that the completion of the great work of social regeneration must be accomplished not in society but in man himself," and man's "power lies in his dreams, his visions, and his ideals"; he enjoins all Americans to cultivate these intangibles and bring about the fulfillment of America's destiny as the leader of a free and democratic world.

The material in this book is based on historical and literary documents and gives no occult interpretation of this nation's place in the future of the world. It is a book for the general reading public and not the occult student, but is an inspiration toward the more universal practice of the ideals of cooperation, altruism, and freedom for all.

—MP

H. P. B.'s Message to the American Section 1888:

To hold up a noble national ideal is to set going the most powerful karmic force, for into such an ideal the thoughts of many are ever flowing and it becomes stronger by the daily influx. Public opinion continually changes under the flow of its influence, and reproduces that which is constantly held up for its admiration. The thought-force accumulates until it becomes irresistible and lifts the whole nation upwards to a higher level.

IN MEMORY OF

Helena Petrovna Blavatsky and Henry Steele Olcott

Co Founders of THE THEOSOPHICAL SOCIETY

we celebrate

WHITE LOTUS DAY - - - MAY 8th

THEME: Contact with the Elder Brethren as re-established for the West by H.P.B.

SPECIAL OFFERS

H.P.B. AND THE MASTERS OF THE WISDOM (Besant)

Contains a brief biography of H.P.B. The author marshalls evidence to show that this renowned woman was the direct agent of the Adept Brothers working under Their guidance and Their aegis.

New binding in cloth: Regular price, 75c. Special for 55c postpaid.

THE LIGHT OF ASIA

THE SONG CELESTIAL

(or Bhagavad-Gita)

} Sir Edwin Arnold's translations.
} Companion volumes in Artcraft Editions.
} Regularly 75c each—Combination offer, \$1.25

Offered in recognition of H.P.B.'s request that on the occasion of White Lotus Day we read from the 2nd Book of the 'GITA the passage beginning "Thou grieveest where no grief should be!" and the story of the mustard seed from THE LIGHT OF ASIA.

OLD DIARY LEAVES—Volumes I, II, III, IV, V, VI (H. S. Olcott)

A history of The Theosophical Society from its beginning in 1875 to 1898. The author narrates incidents of his travels in establishing centers; his physical plane contacts with several of the Masters; the growth and prophecies of the Society and final shaping of its constitution.

Regularly, each volume \$2.50, Set of 6 vols. \$15.00—Special for \$12.50.

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The Theosophical Press

WHEATON,

ILLINOIS

