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Under the Auspices of THE THEOSOPHICAL SOCIETY ADYAR

☆ ☆ **R**EGARDING the nature of man, Theosophy teaches that each is a Monad—that is to say, in some mysterious way, an individuality. The essence of that Monad is being, existence. It is endowed with certain powers, as represented in our Theosophical literature, that come from certain Hierarchies of Beings that stimulate that Monad and give it latent powers. Those powers may be developed in relation to its vehicles, so that we have instead of one body, as ordinary psychology would show, different kinds of bodies—physical, astral, mental, buddhic, and atmic (acting, feeling, thinking, loving and willing). The potentialities that are within the Monad are manifested through their contact with the vehicles. The external reality stimulates the vehicles and causes the Monad to react, producing the different states of consciousness right down from the highest level to the lowest, which we call waking consciousness. Consciousness is not, therefore, in a sense, an essence of being, or a quality of being. It is the **RELATIONSHIP** between that being of the Monad and its various vehicles, responding to that which comes from each vehicle and having awareness of each. Therefore we consider that in order to gain consciousness it is necessary to have on one side a spiritual unit and on the other side, a vehicle; the relationship of Monad to vehicle is equal to consciousness.

We must teach to the world of psychology this fact of the several layers of consciousness, for this is an important contribution Theosophy has to make.

—JOSÉ B. ACUÑA

THE AMERICAN THEOSOPHIST

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Impressions of the Giant Sequoias

GEOFFREY HODSON

THE strongest natural impression which the giant redwoods produce is that of individuality, of entityship. Their grandeur, size, strength and age also impel one to a wonder which almost amounts to awe. They are mighty lords of the kingdoms of the trees: adepts, as it were, of tree consciousness.

There are two force centers in a single redwood trunk; four in the giant three-trunk tree from which these observations were partly made. One of these life- and force-centers is situated some three feet below the ground level, the other high up amongst the branches. In the Sherman tree . . . with its single trunk, this second force center is situated just above the lowest branches, which leave the mighty trunk some 150 feet above the ground. In each of the three trunks of the triple tree, it is in the same relative position in each trunk, thereby making up the four centers referred to above. Between the lower and the upper centers there is a powerful interplay of electromagnetic and vital energy, so that each tree somewhat resembles a powerful engine or dynamo.

These great centers in the giant redwood correspond to the body and heart centers of man. In the case of the tree, heart, solar plexus, spleen and sacral chakrams are all combined in the lower of the two centers. Similarly the crown, brow, and throat chakrams of man are combined into the one upper center in the tree. The lower of these is in some way connected with the Spirit of the Earth, whose life is in the trees. It is also in magnetic association with the great solar and kundalini store-house in the middle of the earth, and this on the force side is the secret of the immense power and coordinated selfhood which the Sequoias display.

The formative and growth producing influence comes from the lower of the two centers, which has evolved from the life center. The action of this influence is described in the author's book, *Fairies at Work and at Play* . . .

The upper center is the more superphysical part of the mechanism of the tree, whilst the interaction between upper and lower completes the triune self of the tree spirit or being. This does not mean that there is no consciousness in the lower, or growth-producing power in the upper. On the contrary each center is in a measure performing both types of work. . . .

Man, being two kingdoms in advance of even these splendid tree beings is more complex and more highly organized than they. . . .

The aura of the tree now called General Sherman, said to be the oldest and largest living thing on earth—its height is almost 300 feet and its age some 5000 years—extends at the astral level for some fifty feet beyond the trunk. Its etheric emanations play out to a distance of about six feet. . . .

The Sherman tree has a distinct mental body of enormous size. The auric envelope or sphere of influence extends from below the ground level, follows the shape of the tree upwards and reaches to the tip of the tree. There is a suggestion of color in this aura: blue, from azure to deep sapphire, flecks of yellow, extremely delicate pale green, and an opalescent sheen as of mother-of-pearl being visible. The etheric double of the tree is outlined by a soft rosy glow, extending some three inches beyond the bark on all sides and consisting of the unused rose vitality atoms.

Above the tip of the Sherman tree is a fourth vehicle of consciousness, which apparently is an embryo causal body. The mental body opens out into this, which resembles a

head or ovoid extension into the arupa worlds, with a distinct neck at the point of meeting of the two vehicles. Here the observer thinks he discerns the star of the monad, a glowing triangle of stars from which there appears to extend a connection with still higher realms.

In the threefold tree, a similar phenomenon is observable, but there is only one mental body and one embryo causal body, which is smaller than that of the Sherman. This potential ego is performing the function of tree deva and is the true tree spirit. This function is described in the author's book, *The Kingdom of Faerie*

Unlike the tree deva, which after all is a separate being from the tree, the dawning egoic consciousness of the giant redwoods cannot leave the physical tree itself. There is, however, an order of tree nymphs connected with the branches, each of which is an evolving tree consciousness and exhibits in miniature the same phenomena as described for the central tree, with the exception of the formation of a causal body. There is, for example, a force center below the bark of the main trunk at the point at which each branch arises, and a second farther out along the limb amongst the lesser branches. There are tree spirits associated with the main branches, fairly typical dryads serving the branch, as their lesser brethren serve whole trees of lesser species.

Each *Sequoia gigantea* is an immense generator of energy which probably could be tapped at the etheric level and used by suitable machinery, for there is a prodigious discharge of superabundant power. This has a distinct therapeutic value at the etheric level; it combs out, cleans and recharges the etheric double of man, whilst the interplay of force between the two great life centers tends to open up the corresponding channels between the higher consciousness and the brain in man, whose own forces are, as it were, hyper-charged by a process of induction when he sits near the tree in meditation.

* * * *

If one may at this point forsake the purely scientific observation of natural processes and enter into the very life of Nature as manifested in this mighty mountain range of the Sierra Nevadas, in the forest and especially in these great old trees, a vision of divine splendor is revealed; for the glory of the Supreme is shining all about the giant redwoods and raying forth upon the whole tree kingdom from their lofty heights. The forest becomes a temple; all trees a congregation of worshippers. The redwoods are splendid ministers, and the angelic hosts a celestial choir chanting from age to age the praises of the Supreme.

—Abridged from *World Theosophy*,
June, 1932

The World Within

CARLE A. CHRISTENSEN

THERE is a world within, and a world without. Your consciousness is poised between the two. Of the world without, you already know. Of the world within, you may have only dreamed. Yet that *dream* has its roots in the Eternal. It is a reflection of the one reality, and the pathway to the realization of your true purpose and fulfillment lies in it.

For you are not the limitation through which you must face the world around you; you are not that imperfect armour of the flesh that you must wear in your conquest; you are not the shield of separateness with which you seek to protect yourself, nor the sword of the mind with which you seek to cleave away the jungle of confused thought which the world calls "wisdom."

You are the *warrior* within that armour: the one who wields the sword and the shield; and the time has come when you must retire for a while from the worldly war and turn within, to find there the lasting peace and purpose that you have been seeking without.

The world without is rooted in change. All that is in it is subject to the laws of birth, of death, of growth and decay. Your body, your emotions, your thoughts are ever changing. You begin to die the day that you are born. The pleasures of today become the prisons of tomorrow.

Come with me to the world within. Share with me the vision of what you really are. Know yourself for your strength, your wisdom, your beauty. Know yourself for the Godliness

and the goodness that abound within you. Know yourself for the greatness that you are, for the greatness that you are to be. Know yourself as the Genius, pen in hand, ready to write another page of creative wonder in the history of the world!

All these things you are, and more. Your littleness is but an illusion; you have mistaken your rusty armour for the warrior within.

Put down your sword, put down your shield, put down your armour and be free! Your enemies are not without you but in your own blindness. Cease your struggle to conquer the world of limitation. Come to know your inner strength and you will need no armour to protect you. Come to know your inner wisdom and you will need no sword to cut away the

Hydra Monster of Man's ignorance. Come to know your oneness with Life, and you will need no shield of separateness.

For he who knows that Oneness is no stranger to his fellow men. Friend, foe, alike he knows as brother. Knowledge, Ignorance, both alike he knows as poles of Wisdom.

He sees in others not the seeds of perfection but the blossoms that are to come. He sees another not as the armour but as the warrior within. He sees not another's but his own heart crucified on the cross of Man's ignorance.

Yet he is happy. For he knows that the end is sure; that even now, in the world of the Eternal, the Victory has been won. His task is but to work that others may share his Vision!

Complaint of Peace

(Excerpt) DESIDERIUS ERASMUS

FROM the slaughter of wild beasts, men proceed to eat them, to tear the flesh with their teeth, to drink their blood, and, as Ovid expresses it, "to entomb dead animals in their own bowels." Custom and convenience soon reconciled the practice (animal slaughter and animal food) to the mildest disposition. The choicest dainties were made of animal food by the ingenuity of the culinary art; and men, tempted by their palate, advanced a step farther: from noxious animals, which alone they had at first slaughtered for food, they proceeded to the tame, the harmless, and the useful. The poor sheep fell a victim to this ferocious appetite, a guiltless, guileless animal. The hare was doomed also to die because his flesh was a dainty viand: nor did they spare the gentle ox, who had long sustained the ungrateful family by his labors at the plough. No bird of the air or fish of the waters was suffered to escape; and the tyranny of the palate went such lengths that no living creature on the face of the globe was safe from the cruelty of men. Custom so far prevailed that no slaughter was thought cruel while it was confined to any kind of animals, and so long as it abstained from shedding the blood of man.

Thus, after the human mind had been once initiated in shedding blood, anger soon suggested that one man might attack another with the fist, a club, a stone, and destroy the life of enemy as easily as of a wild beast. . . . they had learned from the habit of depriving cattle

of life that the life of man could be also taken away by the same means without difficulty. The cruel experiment was long restricted to single combat: one fell, and the battle was at an end: sometimes it happened that both fell: both, perhaps proving themselves by this act unworthy of life.

Then arose despotic government, of which there was none in any country that was not procured by the copious effusion of human blood. Then followed continual successions of wars, while the tyrant drove another from his throne and claimed it for himself by right of conquest. Afterwards, when empire devolved to the most profligate of the human race, war was wantonly waged against any people, in any cause, to gratify the basest of passions; nor were those who deserved ill of the lordly despot chiefly exposed to the danger of his invasions, but those who were rich or prosperous and capable of affording ample plunder. The object of a battle was no longer empty glory but sordid lucre, or something still more execrably flagitious. And I have no doubt, but that the sagacious mind of Pythagoras foresaw all these evils, when, by his philosophical fiction of transmigration, he endeavored to deter the rude multitude from shedding the blood of animals; he saw it likely to happen that a creature who, when provoked by no injury, should accustom himself to spill the blood of a harmless sheep would not hesitate when inflamed by anger, and stimulated by real injury, to kill a man.

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Cable from Adyar

Passing of world's greatest fighter in cause of good against evil is terrible blow especially for American people who gave him to us all—(STOP)—But Roosevelt's indomitable spirit carries on and he will triumphantly share in the victory to come surrounded by his great family.

(Signed) GEORGE S. ARUNDALE

Out of Tragedy

The loss of no other one man could be so great a tragedy to the world. In its need of faith, in its groping toward high ideals it had never before had courage enough to practice, mankind has lost its pillar of greatest strength. No man represented to the world in its hopelessness, ideals so unalloyed. President Roosevelt was the assurance of the freedom and the peace that through him seemed possible of attainment.

In our disintegrating economy of 1932 his was the voice and his the courage that bade us set aside our fears. To the freedom loving peoples of the world he has been the symbol of their hopes and faith, the nemesis of their

enemies. He was the champion of the common man, of all unorganized, defenseless humanity; the enemy of none, though little men to whose policies and practices he would have added a deeper human touch, chose to consider him as such. By these he was reviled and from them he bore a hatred unequalled even by that accorded Lincoln. But no man since the Founder of Christendom drew forth the affection of so many people, so many nations. It is to his everlasting honor that he was loved by the poor, the neglected, the hopeless, and by little children. His was the strength in the hearts of those who had none left of their own, their hope when all reason for hope had gone.

To all who dimly sensed a brotherhood of man far off and unattainable, he held it aloft as a shining light toward which progress could be made, and he of all men brought it nearer for their achievement. Through his courage, his confidence, his inspiration, the great, the good and the virtuous of which men had only dreamed became things to work for, causes for which to take new strength and which bore possibilities of success.

In the hours since President Roosevelt laid aside his heavy burdens, the tributes of the world have shown again how great a man he was and have brought even his enemies to respect and reverence. It required Pearl Harbor to unite this nation against the forces before which the world was crumbling. Those forces are on the verge of utter defeat but he could not stay to see the consummation of his work though he saw its success assured. A more touching, a more human tragedy was needed to bring this nation and the world to a still stronger unity for an even greater task—the building of the peace, for which, through his warm personality, his unflinching confidence and his high inspiration, he had laid so sound a foundation—demanding now from each of us confidence and patience like his own. To create in us that unity, this great tragedy has fallen upon the world. Through it we may see the divine hand working in the human cause he served.

To complete the work he has laid down, to build peace and comity and prosperity among nations, to restore hope and to renew faith of men toward men; such is the memorial he would wish at our hands. His life was a triumph of virtue and he gave it all, up to the very end, in the service of his country and humanity.

—S. A. C.

Your Vote

Your vote is the evidence of your freedom, the symbol of trust reposed in you, of faith in voter judgment. Individual judgment may err but humanity in the mass, left free to judge, is always dependable. Such is the basic premise of democracy. It is only when an electorate is but partly informed, when propaganda conveys but half the truth, one side only of a debatable question, that there is danger of fallible judgment. Even then the risk is small, for humanity in the mass has a sense beyond the specious reasoning of the demagogue, however sincere. It possesses an innate power of comprehensive judgment that

reaches higher than thought, deeper than emotion—and knows. It is upon that quality among voters that democracy depends. Through it, true leaders and wise counsellors are brought to the forefront.

To be effective in this regard, however, the whole electorate must be heard from. The true course cannot be dependably chosen by the few against the indifference of the many. Representative judgment depends upon a representative vote.

Therefore exercise your right and your responsibility. Make your judgment felt. It is the mark of the sincere voter that he does not fail to mark his ballot—and mail it at once.

Concerning the Music of the Hindus

HELENA PETROVNA BLAVATSKY

THE music of nature has been everywhere the first step to the music of art. This is a universal rule. But there are different ways of following it. Our musical system is the greatest art, if . . . avoiding all artificiality is art. We do not allow in our melodies any sounds that cannot be classified amongst the living voices of nature. . . . The Chinese system comprises eight chief tones, which serve as a tuning-fork to all derivatives. . . . These eight sounds are: the notes metal, stone, silk, bamboo, pumpkin, earthenware, leather and wood. So that they have metallic sounds, wooden sounds, silk sounds, and so on. . . . But we Hindus owe our music only to living nature. . . . Coming from the cradle of humanity, the Aryan races who were the first to attain manhood listened to the voice of nature and concluded that melody as well as harmony are both contained in our great common mother. Nature has no false and artificial notes; and man, the crown of creation, felt desirous of imitating her sounds. In their multiplicity, all these sounds . . . make only one tone which we all can hear, if we know how to listen, in the eternal rustle of the foliage of big forests, in the murmur of water, in the roar of the storming ocean, and even in the distant roll of a great city. This tone is the middle F, the fundamental tone of na-

ture. In our melodies it serves as the starting point, which we embody in the key-note, and around which are grouped all the other sounds. . . .

"All the sounds of nature, and in consequence, of music, are directly allied to astronomy and mathematics; that is to say, to the planets, the signs of the zodiac, the sun and moon. . . . Above all they depend on the Akâsha, the ether of space. . . . One of the four *Vedas*, namely the *Sâma Veda*, entirely consists of hymns. This is a collection of mantrams sung during the sacrifices to the gods, that is to say, to the elements. . . . So it is not to be wondered at that sometimes our priests, so perfectly acquainted with natural sciences as they were, forced the elementary gods, or rather the blind forces of nature, to answer their prayers by various portents. Every sound of these mantrams has its meaning, its importance, and stands exactly where it ought to stand; and . . . it does not fail to produce its effect. . . .

"There is not the slightest doubt that the purest and the highest of all the musical forms of antiquity belongs to India. All our legends ascribe magic powers to music; it is a gift and a science coming straight from the gods."

—From the *Caves and Jungles of Hindostan*

Why Don't We?

SIDNEY A. COOK

On this page we propose to give in the next few issues some factual information of interest to those who write to Headquarters and ask "why don't we" do this, that, or the other thing. Headquarters is always grateful for suggestions and it is not our purpose here to enter into discussion but simply to give pertinent data which should be taken into consideration by all who have similar questions in mind.

- Q. WHY DON'T WE PUT TRANSCRIPTIONS OF THE SPEECHES OF DR. ARUNDALE AND OTHERS ON THE MAIN RADIO NETWORKS?**
- A.** The cost of a single fifteen minutes broadcast on the Blue Network is from \$4,000 to \$6,000, depending upon the time of day. It is very difficult to get net work time except under a thirteen weeks contract involving a commitment of \$50,000 to \$75,000. The cost of a fifteen minutes broadcast over a single station of fair power in a fair sized city would be from \$65 to \$100. Free time is not available on important stations or on networks.
- Q. WHY DON'T WE SEE THAT *The Theosophist* IS SUPPLIED MORE REGULARLY AND PROMPTLY?**
- A.** It has often taken four to five months for the mail to reach Adyar and four or five months more for magazines to arrive. Mail has been lost by sinking, as was one complete consignment of the magazine. The difficulties call forth our patience and understanding and more than our usual determination to continue our support of *The Theosophist*.
- Q. WHY DON'T WE FILL BOOK ORDERS MORE PROMPTLY?**
- A.** Books from current stock are promptly shipped but when stock of imported books runs out, new consignments can be received only in small quantities due to war regulations and limited ocean shipping space.
- Q. WHY DON'T WE HAVE AN ENLARGED NEWS-STAND EDITION OF OUR MAGAZINE?**
- A.** The distributors who control supply to news-stands and stores require that there shall first be an established circulation of 40,000 copies per issue. Such an edition would require a considerable staff of qualified writers, editors, etc. and the magazine would have to be heavily subsidized until supported by advertisers. The prerequisite for obtaining advertising is an established circulation and the employment of experienced advertising solicitors. (*This does not mean that something could not be done, if funds were allocated to the purpose, gradually to develop a public magazine for distribution through the concerted and well coordinated aid of our lodges.*)
- Q. WHY DON'T WE HAVE CHEAPER EDITIONS OF OUR BOOKS?**
- A.** Cheap books are the result of large editions. Large editions of books for which there is relatively small sale means that a great deal of money is tied up on the shelves for a long period of time. That is not a practical use of money. Our book prices compare very favorably with the prices of books in other fields of limited (not popular) interest. Theosophical books are purchased to be read and to be kept for periodical re-reading—never to be discarded—and certain elements of quality are essential for long usefulness.
- Have you a "why don't we?"*

It has always been held that a true Theosophist must have no personal ends to serve, no favorite hobby to propagate, no special doctrine to enforce or to defend. For to merit the honorable title of Theosophist one must be an altruist, above all; one ever ready to help equally friend or foe.

—H. P. B., *The Vahan*

Reopening Sections in Europe

ADELAIDE GARDNER, Assistant General Secretary European Federation

IN the autumn of 1944 when Brussels had just been liberated, the General Secretary of the European Federation, Major van Dissel of the Royal Netherlands Army, was sent on active service to Belgium and managed to make contact with Mlle. Brisys, the former General Secretary of that country. She was reasonably well, though she had seen much hardship, and she was in touch with several of the members, including M. Gustav Polak, a former General Secretary, and Bishop Nysens. She held a reopening meeting the first week in December and is reported to have spoken with great fire and enthusiasm. This Section may be said to have resumed its Theosophical work, though the difficulties are immense.

Likewise in France a meeting was held in the old Headquarters at 4 Square Rapp, Paris VII, and Professor Marcault, the former General Secretary was there to address it. Professor Marcault had been arrested under the Vichy regime, as head of an international society, and was interned in a concentration camp where he suffered such privation that he has practically lost his hearing. At the trial, however, he spoke freely of the work of the Society and considerable interest was aroused. Owing to the shortage of books during the occupation, the old stock of Theosophical publications was brought out and sold along with other books, thus reaching a new public, and this has brought in many inquiries.

As a result of wartime publicity, although a circular addressed to the old lodges has in many cases failed to elicit any reply, and many members will unfortunately be lost sight of, many new members are coming in to take their places. Difficulties are huge—no records, shortage of paper, and very little money as yet in the Society's funds, uncertainty as to return of funds, or return of the library taken away to Germany—and of course the actual difficulties of living. But the work is again in being.

Postal facilities between England and the Continent are still limited. No parcels are allowed except for the troops, and only one ounce letters of personal or business matter. Fortunately a member who had business in Paris was able to call and enquire at Square

Rapp and obtain a good deal of information, for letters take sometimes a month to go, owing to transport problems and—possibly—to censorship delays.

There will be improvement but at the time of writing (March 1945) while the liberated provinces of the Netherlands are slowly getting what they most need, and Major van Dissel is in contact with meetings there, the occupied provinces are practically under starvation conditions, with little prospect of relief short of German defeat.

Finland has carried on well during the war, being under her own government, but Norway and Poland have seen the obliteration of all Theosophical work, and we do not know the address of a single member, though news has come that one or two were still alive in the autumn of 1944. Sweden and Switzerland have given wonderful help to all whom they could reach. We are hoping to get news of the South Eastern Sections soon, but so far the only word is that a member of the Yugoslav Section is interned in Switzerland and has given lectures on general ethical subjects in the camp.

From PROF. J. EMILE MARCAULT:

Our Headquarters in Square Rapp has been given back to us, empty of all our belongings (some chairs, happily, excepted) but filled from cellar to attic with the spoils of the Gestapo.

Our Library was sent to Berlin; our stock of books for sale was destroyed, save a small number; all our material for secretarial work and propaganda is also gone. But our main preoccupation is the Society. We sent a circular letter to all our members, but many, either deported or refugees, have not been reached (a large majority in fact) and it will take some time before we come to know where they are.

We had our first meeting in our large hall for members and public on December 10. About 400 were there—a happy family meeting, with fine music and the grand old atmosphere revived. No advertising being allowed, the result was gratifying. But heating being an impossibility we have to wait for a more lenient season and lodge meetings are postponed. It is intensely cold now and has been for two months (i.e., at end of January).

Finances are a preoccupying problem. I could save only a small part of our cash, and our main capital was confiscated. We do not yet know if and when it may be restored to us, although the law is clear that it must be restored.

Our Council wishes me to express its deep gratitude for the help most kindly offered to us by the English Section for our Library. It would of course help us immensely if we could have early Theosophical publications in English, especially *The Theosophist*, not to mention *Lucifer* and our classics, older and newer.* Not only has our Headquarters Library been stolen, but also that of many members, including my own, consisting of 1,500 books.

I have spoken of our losses and of what we lack, but I rejoice in saying that we have

unbounded faith in our great work and in Those who inspire and guide it, and unlimited will and enthusiasm to achieve the task entrusted to us. I remain in charge until next Convention; deafness prevents me from continuing in that department, but I can still write and am not yet dumb . . . and better men come up.

Kindly convey my loving remembrance to our brethren around you. Tell the British T. S. that we add to our brotherly love for our brethren the gratitude of freed people for their deliverers. May Great Britain and America bear for ever the glory and the blessing they have won!

*Can our members help? Offerings should be made through Olcott for collective shipping.

Convention Plans 1945

AS already announced, there will be no Convention in the usual sense, no incentive to travel in contravention of the requests of our Government. We shall ask no one to undertake the discomfort and inconvenience of wartime travel but we shall ask *all* to participate where they are in a program which is in the course of preparation and will be furnished in ample time.

"Convention Everywhere" was a success last year. It was an innovation which war conditions required but to which the members enthusiastically responded. The President's approbation appeared in our last issue. This year, profiting by last year's experience, the program in which we shall all have opportunity to participate will be less extensive so that it may be the more fully shared.

The week-end of July 21st and 22nd has been selected by the Board of Directors for our "coming together" as we meet in all the various cities where our lodges and members are located. Advance copies of the program material will be placed in the hands of all lodge presidents that

they may have time to plan a full and active participation in this "Convention" week-end. The material to be provided will be sufficient for two or three meetings and if lodges will plan for a Saturday evening and two Sunday meetings, that will cover it very fully, including a discussion period based upon some questions to be offered by the new administration.

The previous week-end will be utilized at Olcott for the final meeting of the retiring Board of Directors, the conclusion of its official business and the formal handing over of responsibilities to the newly elected body. These will be followed by meetings of the new Board and the new officers. A reception for the new and the retiring officers and Board members, in which the Olcott Staff will participate, may be a part of the proceedings.

From the member standpoint, however, the important period is the week-end of July 21st and 22nd. Plan to make that a week-end of fully realized togetherness in thought, in feeling and in active sharing of the program.

Music: Cosmic and Microcosmic

CLAUDE BRAGDON

HAD not *The Rhythm of Life* been used as a title by Alice Meynell, I should have called this essay by that name—for its subject is "The life-movement of the spirit through the rhythm of things"—the music of the spheres.

Rhythm is inherent in the motions of the heavenly bodies, the phases of the moon, the ebb and flow of the tides, the changing seasons, the alternation between day and night; it is in the pulses of the blood, inbreathing and outbreathing, all vital processes, and in such bodily movements as walking, dancing, swimming, skating; it governs the inner life of thought and emotion as well as the outer life of action. We are immersed in an all-embracing harmony as in some invisible pulsating, vibrating medium without being aware of it, even while responding automatically to its allure. Let a band pass down the street playing a martial air and the pedestrians within hearing unconsciously fall into step. Children around a hurdy-gurdy with artless grace translate its music into waving arms and dancing steps:

Thou canst not wave thy staff in air
Or dip thy paddle in the lake
But it carves a bow of beauty there,
And ripples in rhyme the oars forsake,

Children, poets, and artists appear to respond most readily to this rhythm of life, knowing better than others what it is to be "in the groove" so to speak. More things than dancing ought to be done to music: sea chants used to speed and inspire sailors at their work; Kipling composed his ballads—like "The Song of the Banjo"—to the tune of some jingle running through his head. An ambulance driver in Italy told me that he relieved the tedium of long night journeys by driving to the rhythm of remembered symphonic music. Juggling and acrobatics should be taught in schools, because relaxation, coordination, and rhythm are of their essence. Playing the saxophone or the banjo may keep a person better "in tune with the infinite" than the reading of books or the listening to sermons. *Mentalism*—too many turnings and squirmings of the worm in the brain—is likely to cause

The little rift within the lute
Which by and by will make its music mute

—the rhythm of life being felt more keenly in the happy flying fingers than in the labouring mind. It is up to us to recover, by whatever means, our lost heritage of freedom and beauty seen in the squirrel's leap, the swallow's flight, and heard in the thrush's song, while we stand leaden-footed, "dumb in June."

If it be true, as Walter Pater said, that all of the arts aspire toward the condition of music, it is perhaps because music is mathematics made audible, and *number* is the invisible web upon which life's tapestry is woven. *Ordered relations* are the very foundation of beauty, and mathematics is the science of relations. It is a known fact that musical tones create geometrical forms in the circumambient air; that sound and color differ only in vibratory rate—the sound-track being thus related to the pictured image.

The body is often referred to as an "instrument," though seldom as a *musical* instrument, yet it is exactly that, vibrating responsively to the cosmic music as the shell of a violin vibrates to the music drawn from its strings. The human torso is such another sensitive shell, and the spine such another fingerboard; when one sings a musical tone the spine vibrates at a particular vertebra, high up or low down depending on the pitch, and this vibration can be accurately located. The therapeutic value of music is largely due to this bone-vibration.

Our audible music is only a simulacrum, even a parody of the music of the spheres. The greatest music originates not in the consciousness of single individuals but from that of the planetary spirit, which uses individuals as its agents and interpreters:

The great Earth Spirit is a bird
The flutter of whose wings is heard
By listening ears; whose tract is seen
By eyes unblinded by life's sheen.

It lays its eggs to incubate
Within the warm minds of the great.
When works of these do us delight
It is a fledgling taking flight.

Those who are able to apprehend these celestial harmonies affirm that they are more exquisite far than any our mortal ears can distinguish. They say that the noblest themes of the greatest

composers are but random jewels, snatched, as it were, from an archetypal treasury of beautiful sound. Beethoven, after total deafness descended on him is known to have written some of his finest music, heard only by his inner ear, rendered more acute by the cessation of all earthly noises. Richard Wagner, an enthusiastic mountain climber, spent much time all alone on Alpine heights. Geoffrey Hodson told me that he had himself clairaudiently heard leit-motifs from "The Ring . . ." in the thin air of these same altitudes, where, by inference, they eternally resound.

The most effective path to awareness of Nature's finer forces is in the stillness of meditation: a kind of inner alertness impossible to describe—the spirit awake, the body at ease, the senses sleeping, like animals which have

just been fed; the inner ear listening as for faint distant music, the inner eye yearning for light.

To girdle the earth with speed and more speed, to harness the power within the atom—all such so-called triumphs over Nature are bound to prove abortive so long as greed and the lust of conquest continue to coerce the spirit of man to those betrayals and aggressions which have brought us to this present pass. The door to liberty cannot be battered down in these ways from without *but must be opened from within*. This can be done only by finding the right key, and applying it to the right key-hole. One of these keys is here held out for we are going fast and far in the wrong direction. For freedom dwells not in the mart, but in the heart.

This is truly the century of the common man. The people will save themselves, and it is to the people that the Truth must be made known.

—S. A. C.

From the National President's Correspondence

THE ONE UNFAILING PURPOSE

DEAR _____:

I shall venture to say to you what I have had occasion to say to others at various times, namely that lectures on psychology and vaccination and such subjects have occasional place in the program of any lodge but that no lodge can be built on such programs.

Such lectures may have value for the occasional varying of the routine; but people naturally interested in vaccination or in psychology will seek instruction and information on these subjects in the forums where they are promulgated, and with the very highest authority. There are of course many places where these subjects are taught and discussed but only a few where the same high standards are preserved relative to the teaching of Theosophy.

We shall build Theosophical lodges by teaching THEOSOPHY. There is a subtle factor necessary to success in this. It is the most earnest conviction in the speakers and teachers that Theosophy holds the key to understanding of all human problems and to human happiness and what is genuine in human success; that it is therefore of the most vital importance

that it be taught to all who come into the precincts of the lodge—and that this be done *attractively* so that they will return for more and more of the Wisdom. Such firm conviction as to the value of Theosophy is probably not to be found in those who come from outside to address our audiences on other subjects which are to them of more vital interest.

I do not mean by any of this that our members should be one-sided in their interests, should know nothing of subjects other than Theosophy. They should of course be well informed but through the schools of general information available.

The public invited to our lodge rooms, occasional exceptions admitted, should leave feeling the vibrant power and value of Theosophy as a new element entering their lives. Such can be imparted only by the Theosophist to whom Theosophy is the supreme message to be given.

Yours cordially,
 SIDNEY A. COOK,
 National President

Election of National Board of Directors

Official Voting Ballot for Board of Directors

Term Expiring 1948

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

Vote for one (1) only.

NORTHWEST 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

Vote for one (1) only.

SOUTHEAST 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

Vote for one (1) only.

NORTHEAST 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

Vote for one (1) only.

SOUTHWEST DISTRICT

Eugene J. Wix

Nominated by: Marie Poutz
Henry Hotchener
Lois Holmes

For explanation regarding Districts and for full voting directions, see reverse side.

Read directions carefully. Vote in one District only.

Election of National Board of Directors

Voting Directions

1. Select the ballot for the Electoral District corresponding with your lodge membership (National Members and members of Braille and Army Lodges their residence) at the time of issue of your membership card for the current year.

2. Mark *one name only* with an X.

3. Place your marked ballot in a plain envelope.

4. Seal and mark on the outside the one word, "Ballot."

5. Enclose the sealed ballot envelope in another envelope for mailing (send nothing else with your ballot, either in inner or outer envelope).

6. Mail your ballot separately. When several are mailed together an error in one may invalidate all.

7. **IMPORTANT:** Place your own name and address and name of your lodge (or "National Member") in the corner or on the back of the outer envelope.

8. Address and mail to The Theosophical Society, Olcott, Wheaton, Illinois.

NOTE: The sealed plain envelope marked "Ballot" contains your secret ballot.

Your name and address on the outer envelope are absolutely necessary to insure that only eligible members vote.

The two envelopes are separated (the plain one still unopened) as soon as your name is checked with the membership roll.

Only the tellers on June 10 open the sealed plain "Ballot" envelope.

Thus the secrecy of the ballot is preserved.

Ballots must reach the National Secretary's office by 10 p.m. of June 10, 1945.

Only those may vote who are members of The Theosophical Society in America (lodge or national) and whose dues are paid to June 30, 1944.

Required legal notice was published in accordance with the By-Laws in the December 1944 and February 1945 issues of this magazine, to which all are referred for full particulars as to the By-Laws relating hereto.

Districts

Central District: The States of Illinois, Indiana, Michigan and Ohio. National Members resident outside the United States and its territories shall vote as though located in the Central District.

Northeast District: The States of Connecticut, Delaware, Maine, Maryland, Massachusetts, New Hampshire, New Jersey, New York, Pennsylvania, Rhode Island, Vermont, Virginia, West Virginia and the District of Columbia.

Northwest District: The States of Colorado,

Idaho, Iowa, Minnesota, Montana, Nebraska, North Dakota, Oregon, South Dakota, Washington, Wisconsin, Wyoming, and also Alaska.

Southeast District: The States of Alabama, Arkansas, Florida, Georgia, Kansas, Kentucky, Louisiana, Mississippi, Missouri, North Carolina, Oklahoma, South Carolina, Tennessee, and Texas.

Southwest District: The States of Arizona, California, Nevada, New Mexico, Utah and the Territory of Hawaii.

Exercise your democratic right and responsibility to vote.

Theosophy and the Psychology of Jung

CHARLES A. BERST

PART II. CORRELATIONS AND COMPARISONS
 In tracing what seem to be parallels and correspondences between the psychology of Jung and certain of the tenets of Theosophy, a word of caution is desirable. The basic levels of both systems are capable of reasonably clear formulation, but in both are found ideas which represent levels of experience for which conceptual terms do not exist. The philosopher-psychologists of the East attempted to meet this situation by the use of symbology combined with a course of rigorous psychological training (yoga) which would lead the neophyte to an actual experience of the realities involved.

It should be noted that Jung is acquainted with Theosophy and has a good deal to say in criticism of it. In his essay, "The Spiritual Problems of Modern Man," published in *Modern Man in Search of a Soul*, Jung characterizes Theosophy as an "amateurish imitation of the East." He is even more explicit in discussing the decay of the psychological content of religious symbols and the consequent loss of their power as channels through which the dynamism of the unconscious can release itself harmlessly into the world of objective consciousness: "Will we be able to clothe ourselves, as though in a new garment, with readymade symbols grown on foreign soil, saturated with foreign blood, spoken in a foreign language, nourished by a foreign culture, interwoven in a foreign history—and so resemble a beggar who wraps himself in kingly raiment . . .? Or are we not commanded, somewhere, to hold no masquerade, but perhaps even to make our own garment ourselves? . . . I am convinced that Protestant man has not in vain been dispoiled of his own development, and made to go naked . . . If he should go and cover his nakedness with the gorgeous dress of the orient, like the Theosophists, he would be untrue to his own history. A man does not work his way down to beggarhood and then pose as an Indian king on the stage. Finally, it is not necessary to go as far as Theosophy does. There are more modest substitutes for the loss of Christian symbolism . . . We are, indeed, the rightful heirs of Christian symbolism, but this inheritance we have somehow squandered. We have let the house that our fathers built

fall to pieces, and now we try to break into oriental palaces that our fathers never knew" (*Integration of the Personality*, p. 62-3).

If, in spite of these criticisms, we attempt to compare and correlate Jung's teachings with our own, it is because of our conviction that the two systems possess points of relationship too significant to be overlooked. Indeed, the fundamental concepts of analytical psychology are foreshadowed in much of modern Theosophy to the point that a very slight extension of Jung's thought would bring his system within the circle of our basic principles.

The first, and in some ways the most striking parallel, is Jung's concept of the relationship between the ego (personal consciousness) and the SELF, as compared with the Theosophical duad of the personality and the higher self or egoic self. (Here we must be careful not to trip on two systems of terminology. Jung uses the word "ego" to mean the personality consciousness; Theosophy uses the same word to designate the "Higher Self," the relatively immortal parent of a series of successively incarnated "personalities.") This parallel can be expressed in the equation:

Jung		Theosophy
The SELF	=	HIGHER SELF
ego		personality

The experienced realization by the personality of the higher self could very well be described in Jung's words as "the individuated ego [feeling] itself as the *object* of an unknown and superordinated subject" (*Two Essays on Analytical Psychology*, p. 188). Jung, as we have seen, conceives of the personal consciousness as a kind of crystallization out of the sea of the collective unconscious. Theosophy postulates the personality as the projection or reflection of the egoic self, whose plane or world of existence *relative to the still separated (unindividuated) personality consciousness* might very well be termed a "sea of unconsciousness." At the Buddhist level, moreover, consciousness would certainly manifest "collective aspects"—this being the level of the unitive self.

Jung derives his hypothesis of the SELF from the progressive reflections in personal con-

sciousness of certain "archetypes of the unconscious"—basic psychological truths or realities expressed to personal consciousness in terms of symbols. Similarly, the first intimation of the egoic self of Theosophy is by way of *intuitions*, which frequently assume symbolic patterns. Thus Jung speaks of the SELF as "strange to us and yet so near, quite our own and yet unknowable, a virtual mid-point of mysterious nature . . . The beginnings of our whole psychic life seem to be rooted inextricably in this point and all our loftiest, ultimate aims tend thither" (*Two Essays on Analytical Psychology*, p. 265).

Jung gives very little weight to the possibility of reincarnation and apparently regards any alleged "memories" of previous lives to be due to the tapping of historical layers in the collective unconscious. He does not attempt to explain how specific, personalized memories can persist in an undifferentiated unconscious, nor why, if such memories can persist, it is not logical to infer the persistence of a point of reference such as the highly organized SELF, which apparently has the power of foreshadowing the future experience of the personality.

Jolan Jacobi, in *The Psychology of Jung*, states that the road to individuation is not suitable or traversible for everyone and "life's rounding off through self-realization is granted to only a few." Theosophists will agree, with the insertion of the phrase "at this time," or "in a particular life." The race as a whole is far from the psychological possibility of egoic realization—yet. Only a relatively few "older souls" with aeons of growth behind them have reached the point of racial maturity where such an expansion of consciousness can be accomplished. But such as do attain are merely the "first fruits," pointing the way to a development which is destined for all in the fullness of evolutionary time.

The concept of the reincarnating egoic self is the logical capstone to Jung's system. Without it, his thought, for all its profound insight, seems logically and empirically incomplete.

On the other hand, we cannot but be arrested by the striking correspondence between his idea of the collective unconscious and the Theosophical teaching regarding the *group soul* of the animal world. Here, indeed, the psyche of the individual animal could be described very correctly as an ephemeral differentiation out of the "collective unconscious" of the group soul, which in this case is the repository of the pooled experience of the species. The absence of the masking personality in the animal world

permits a much freer commerce between the conscious and the unconscious, allowing the sublimated contents of the latter to appear in animal psychology as the outworking of instinct.

It is impossible not to recognize in Jung's description of the "way of individuation" the essential outlines of the "path of illumination" of Theosophy. Both are presented as the process wherein we achieve completion and fulfillment as human beings. Both trace historical correspondences in the religious philosophies of the East, in the esoteric teachings of the gnostics and the alchemists, in the disciplines of the great Christian monastic orders. Theosophy represents a synthesis of the basic principles of all great religions, *plus* the findings of modern clairvoyant research; Jung presents the ancient wisdom in terms of the psychology of the unconscious. The results are two systems which at their points of intersection differ principally in terminology.

"To undertake to develop personality is in fact an unpopular venture, an uncongenial deviation from the highway, an idiosyncrasy smacking of the recluse—or so it seems to those who stand outside," Jung asserts in *Integration of the Personality*. "No wonder, then, that from the beginning only the few have hit upon this adventure. . . . But . . . personalities are as a rule the legendary heroes of mankind, those who are wondered at, loved and worshipped, the true sons of God whose 'names do not perish in aeons.' *They are the true blossoms and fruits of the tree of humanity, the seeds that continue to engender.*" (Italics ours.) What is it, he goes on to ask, that causes a man to embark upon the dangerous experiment of becoming a person? "It is what is called vocation. . . . He must obey his own law Who has vocation hears the voice of the inner man; he is *called.*"

Compare with this the statement in *The Mahatma Letters to A. P. Sinnett*: "The adept is the rare efflorescence of a generation of inquirers, and to become one, he must obey an inward impulse of his soul irrespective of the prudential considerations of worldly science and sagacity." Jung's analysis of becoming a person is pure Theosophy!

Both Jung and Theosophy agree in making the process of self-discovery not an end in itself but a preparation of the individual for a wider, freer service of the unfolding destiny of life. Only as increasing numbers of individuals begin to break down *in themselves* the barriers which an over-differentiation of intellect has

piled up between the harsh blacks and whites of the over-intellectualized objective psyche and the infinitely flexible, infinitely chromatic and dynamic factors of the unconscious will it be possible for us to advance into a society which will be at once cooperative and free.

"Individuation" and "initiation" mean the freeing of the individual from the narrow limitations of the self-centering consciousness and the achievement of a new level of awareness in which man becomes identified with the constructive forces of life. Both are processes leading to wholeness to re-integration, to "the possibility of anchoring one's self in that which is eternal and indestructible . . . in the eternal stream in which birth and death are only stations along the way and the meaning of life no longer lies in the ego" (Jacobi, *op. cit.*, p. 142-3). Remember that here, the "ego" is the personality.

Jung implies, in his criticism, that Theosophy has attempted to transplant into Western thought a system of ideas and psychological disciplines which are the product of an alien psyche and hence, presumably, are fundamentally uncongenial to us. Acknowledging that these ideas reveal a psychic sub-structure which is universal and that the disciplines aim at the same goal, he nevertheless insists that for an Occidental to perform yoga exercises, for example, would be a fatal error. The West must develop its own yoga. With this no Theosophist can quarrel. The disastrous results which have often attended Western attempts at the literal practice of the *physiological* (Hatha) yogas are a matter of record. But to

generalize this warning to apply against all self-directed efforts at the unification of the lower and higher psychic principles is to nullify not only the teachings of Theosophy but also those of Jung himself. Acknowledging that the integration of the personality is a hazardous adventure, whether accomplished by a rationalization of objective life in conformity with the tuition of the archetypal symbols of the unconscious, or through the systematic repolarization of consciousness and conduct as taught by Theosophy, it is nevertheless a process which cannot be escaped.

It may well be that Jung's message has been deliberately divorced from that of Theosophy to insure the purity and cogency of its form and to enable it to influence, in some measure, the direction of modern psychological thought which has been wandering like a blind mouse in the sterile laboratories of the behaviorists. It may come to pass that, through Jung and his disciples, psychology will regain the right to its ancient name and once again be justly called the "science of the soul."



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Telescopic and microscopic are the two windows through which man looks out . . . Neither window should be obscured or ignored. Not the Indian Buddhist in ecstatic contemplation seeking to merge himself in God in disregard of his actual status as individual; not the self-seeker in the insanity of individualism concentrating his being in microscopic activities . . . neither of these is the ideal man. But rather he whose spirit dwells among the stars and in all time, but whose hands are as deft with the most menial as with the mightiest tasks through which this soul of solidarity can find expression; who turns his hands with equal readiness to the founding of empires and to the washing of beggars' feet, holding all tasks in equal honor, since with him the infinite motive overshadows the deed itself.

—*The Religion of Solidarity*, EDWARD BELLAMY

Concerning Research

SIDNEY A. COOK

A BRIEF clarifying statement on the subject of research may be useful, for some references which have from time to time been made to the several research proposals, may quite possibly have left confusion.

In September 1934 it was decided that the then current activities of The Theosophical World University could be better carried on under another form of organization, and The Theosophical Research Center was formed in London under the authorization of The Executive Committee of The Theosophical Society in England. Its function was to coordinate the work of the research groups which till then had been associated with the World University.

Each year an annual meeting is held but the chief activities are conducted in separate groups and sections and by individual members in their homes. The objects of the Research Center are:

1. To see that The Theosophical Society receives full benefit of every advance in science, medicine, art, education and other realms of knowledge.
2. To influence the world of thought by the application of Theosophical principles.

At the time of the last report (1944) five such groups were operating—science, medicine, symbology, education, and social problems—together numbering about 150 members resident in many countries.

Mr. Fritz Kunz early took an interest in the research development and in 1940 or thereabouts The Theosophical Research Association in America took form under his guidance and its by-laws were published in THE AMERICAN THEOSOPHIST of November 1941. We reproduce them here.

The Theosophical Research Association in America

By-Laws

1. NAME. The Association shall be known as the Theosophical Research Association in America, and shall be attached to The Theosophical Society in America, to which it shall annually make a brief report of its activities.

2. OBJECTS. I. To correlate Theosophical science and philosophy with the science and philosophy of the modern academic world in every suitable branch of learning.

II. To carry on objective research in every department of occult science, so far as may be found practicable.

III. To publish such findings as may be deemed suitable, and to help distribute the publications of its sister-society, the Theosophical Research Centre in London.

3. MEMBERSHIP Members of The Theosophical Society, Adyar, who are interested in furthering the above Objects shall be eligible to Membership in the Association.

Active Members shall be those engaging in research work and sharing the results of their research with fellow members.

Sustaining Members shall be those unable to participate in active work but desirous of contributing financially to the work of the Association.

Applications for Membership shall be made to the Secretary-Treasurer on a suitable form.

4. OFFICERS. The Officers shall consist of a President and a Secretary-Treasurer, to be elected annually from the Active Membership by a two-thirds majority of both Active and Sustaining Members.

5. ELECTIONS. The first Election will take place by mail, two months from the publication of these By-Laws, from nominations sent to the Secretary-Treasurer by those who have applied for Membership within that time.

Thereafter, Elections shall take place once a year at a Convention at some suitable time and place, or, in the absence of such a Convention, shall take place by mail, the candidates being selected from a list of nominees presented by the Nominating Committee. The Nominating Committee shall consist of seven active members appointed by the incumbent president. Nominations received from the Membership at large will also be placed on the Ballot.

6. DUES. Dues and contributions shall be on a voluntary basis. The Secretary-Treasurer shall submit a report once a year prior to the election of officers, showing receipts and disbursements. This report shall also be incorporated into the annual report made to The Theosophical Society in America.

FRITZ KUNZ,
President *pro tem.*

ALEXANDER HORNE,
Sec'y-Treas. *pro tem.*

So far as we know this organization is still in existence, although we have seen none of the reports provided for in No. 6 of its by-laws. It was founded as an affiliate of the original Theosophical Research Center first established in London and has been recognized as a part of that organization's world-wide activity. Its work is essentially that of students who do their research individually and in small groups.

Next came the proposal that was presented to the Board of Directors during the Convention of 1943 and which was the subject of some study and investigation and on which reports were made in this magazine. The desire of those who initiated this new movement was to extend research widely among the members in America, for they envisioned research not as the work of the individual student burning the midnight oil in his quest, but an organized large volume activity.

Study of the proposed project in several conferences did not result in any discovery, as its proponents desired, by which all members or many members of the Society could be con-

verted into researchers. Mr. Fritz Kunz has recently disclaimed any responsibility for the proposals that were under consideration to achieve this end and confirms the conclusion arrived at, that such an end was neither desirable nor even possible. Nor did there seem to be need for an additional research organization when one was already in existence, established three years earlier and officially attached to the Society in America and to the World Research Group.

Then came a third project, its research nature not altogether clear but apparently related to the second and under the same sponsorship. This third proposal is the subject of the present campaign to exact its adoption. Since its purpose and nature and its relationship to the second project have not been categorically presented, confusion naturally ensues. We understand, however, that the campaign constitutes an attempt to present the proposal to the members instead of "at the executive level" where it should receive consideration and examination in the light of a wider range of correlated factors.

A Step on the Path

BYRON CASSELBERRY

IF you begin to experiment—not just intellectually but with the kind of feeling (like falling in love!), which leads to action—you will find out that it is possible to re-educate the mind not to expect comforts and sensations; and you will then know directly for yourself the thrill and the free energy of non-dependence.

Dependence on sensations, friendships, and other psychological comforts, is largely a matter of habit. We have always depended on these things—in fact, the satisfaction which they offer has been regarded as a prize to be sought after, the zest and fruit of living. It is therefore but natural that the inner nature at first recoils from the thought of dispensing with it. Life suddenly seems bereft of meaning; living becomes a desert, a void, an utter emptiness that repels the soul. But if you plunge into the desert, if you face the void

and are not frightened off by the sense of desolation, you will make an exciting discovery: at the very heart of darkness, there is light. You are suddenly without fear, because the light is you.

If you have once passed through this experience, you will know what it is; but if you have it only at second hand and begin to weave theories, give lectures or write poetry about it without risking anything, without beginning to confront your own nature, you will never discover what it means to be really fearless. One has to have the kind of interest that brings one to take chances with one's personal security. Sentimentality and idle speculation only create more security and lead back into the weary treadmill of fear.

A great light awaits those who push beyond the familiar havens of personal living.

The Attraction of The Secret Doctrine -- V

JOSEPHINE RANSOM

FROM the very beginning of her public work, H. P. B. devoted much effort to the instruction of individuals who might understand more easily than others the significance of the small and the vast interlocking cosmic processes. For their benefit, as well as for the world at large, she pictured a design so comprehensive that it could be easily observed that God has a Plan which takes almost incredible ages to work out, backed by a divine patience to see it through.

The essential doctrine H. P. B. promulgated was that for all present practical purposes there are seven principles at work in man as in the cosmos—though these seven are not necessarily the full complement of possibilities. Additional powers are available upon the exercise of that mysterious, puzzling explorative faculty named "free-will."

There have been and are many speculations about the nature, the source, and the function of "free-will." In *The Secret Doctrine* we find H.P.B. explaining it in reference to "Magic"; that is, that human beings can arouse in themselves a resistless force or power which they can either apply to the selfless discovery of truth, or use to dominate, even enslave, those of less available will-power than themselves. The former beneficial use of power is called White Magic; the latter, Black Magic. The one brings added spiritual light to mankind; the other increases the darkness due to fear and ignorance.

H. P. B. takes much pains to advise us that "Occult Mysteries" concerned with the exercise of this free-will will be appreciated but by the few initiated; while occultists daring to reveal such mysteries will only too often be branded as impostors by the uninitiated many. She goes on to suggest what was the significance of the lives and utterances of great occultists. She knew the truth could only be preserved under the guise of a symbolism that would be scorned by the blindly orthodox in science and religion. She knew also that instruction in the deep mysteries of Nature could be had only from those who in their turn inherited such Wisdom of the Ages, which had been withdrawn from open use in the dread days of the preponderance of Black Magic in Atlantis, and ever since most carefully guarded by the

worthy. She says, "The mysteries were imparted to the elect of that Race when the average Atlantean had begun to fall too deeply into sin to be trusted with the secrets of Nature." Such elect, or Masters of the Wisdom, there were and are. H.P.B. further quotes Clemens Alexandrinus as saying: "And if there is instruction, you must seek for the master."

H.P.B. plainly declares that since those dangerous Atlantean days, Initiates have been taught to avoid the Left Hand Path and adhere in all charity and unselfishness to the Right Hand Path—as Jesus warned his followers to do. She goes on to indicate something of the real work of occultists and how they were forced for safety's sake to veil their teachings in allegory, symbolism and parable. Of true occultists she said: "The tree is known by its fruits, the nature of the Adept by his words and deeds." In this light she reviews the work and lives of some of the Great Ones of all times and places, who transmitted their knowledge to trained pupils and gave what instruction they might to the public in the guise of allegories. More often than not even this kind of instruction was unintelligible to the ignorant, who proceeded to persecute the teachers. So the ages passed and the Mysteries were more and more withdrawn into the secret places.

In Europe, France was the last home and refuge of the Mysteries in the two ancient centers of Alesia (Alise-Sainte-Reine, Cote d'Or) and Bibractis, not far away. Both cities were destroyed by the Roman legions about 50 B.C. In these sacked cities died "for Europe the secrets of the Initiations of the Great Mysteries, the Mysteries of Nature and her forgotten Occult truths." The East, particularly India, became the repository of this Eternal Wisdom, and from the East H. P. B. brought it back again to the West. The true Occult Hierarchy gave permission for her to be the bearer of the Wisdom to the modern world, and we know the penalty she suffered for her courage in doing so.

To "Know Thyself" was H. P. B.'s starting point in her teachings. This meant understanding of those seven human principles and their relations in all dimensions with the universe: "Absolute, Archetypal, Spiritual, Man-

asic, Psychic, Astral and Elemental." In her Oral Teachings (in the latter part of Volume 5, Adyar Edition), the patient student will find such profound knowledge as will awaken his own intellect and intuition to a comprehension of the inner laws of life. Here is

offered an occult formula of the universal design, and a complete set of correspondences in all planes, which, if fully known, can, under the direction of the trained will, yield the "last word" in occult power to co-work with Nature. (*Theosophical News and Notes*)

Do Not Laugh

CLARA CODD

NOW, by that title I do not mean to decry the healthy and energizing power of hearty laughter. Nothing in the world is better for us, for it shakes up the astral body and helps to keep it alive and active. Bishop Leadbeater could not bear "giggling." There is a vast difference between laughter and giggling. Behind hearty and clean laughter there is spontaneous joy in life. But behind giggling there is a narrow and silly self-conscious selfishness. No wonder, as he said, it weaves a web of brown selfish auric threads around us.

But when I say, "do not laugh," I mean do not laugh *at* anyone, unless it be yourself. (One of the saving graces of the English race is their ability to laugh at themselves.) Laugh at yourself by all means, and never take yourself too terribly seriously. Take life seriously, but not your little self.

How many times I have seen in life the poor, the stupid, the uncontrolled, or the ugly, laughed at! And I have seen how hurt they were. The great Adepts can laugh. Indeed They have a great sense of humour, some of Them, as one can glean from Their letters. But They never laugh *at* anyone. This world is so sad, it has so many sad and broken hearts in it, that it ill becomes any one of us to add to that burden by ever so little.

Do we notice that it is the unthinking, the inconsiderate—in one word, the "unevolved,"—who laugh at people.

Do not laugh. We do not know what lies behind the queer, the grotesque, the stupid, the homely. I remember when I was a little girl reading about the famous French clown who every night made so many hundreds of people laugh, and how he did that when his

little girl was dying and his own heart was broken. I am so sorry for the stupid, the clumsy, the simple-minded. I remember a big fat woman watching Walter Disney's "Snow-White" beside me in a cinema theatre. When Snow-White rode away at the end with the Prince, singing, she broke into stifled sobs. Now some people would have laughed at a big, fat homely woman sobbing about a picture. But others would have divined the hidden romance in her heart, perhaps a romance that was now years old but never forgotten.

I saw a photograph the other day of a little Russian boy who had a pet hen which the German officers wanted to kill for supper. The little boy clutched his hen to his heart with tears. And the brutes in whose power he was tore away his hen and killed him by stabbing him in the face. To them that was a gleeful thing to do. That shocks us, but think how many times we do something similar though not so terrible. We laugh at the poor, old man who looks a figure of fun, at the terrified animal whose antics amuse our small and silly souls. We laugh at the youth who cannot speak the "King's English"—as if it mattered to heaven or earth how he speaks as long as we can understand him; at the uncultured countryman who has not had the benefit—heaven save the mark!—of our education. Or at the simple person we have deceived or made a laughing stock of.

No, we must not hurt by laughter. So let us laugh gaily, as much as we like, but never *at* anyone. There is only one legitimate object of ridicule—ourselves. If we can do *that* kind of laughing with good humour and cheerfulness, we are a long way on the road to heaven.

The Theosophical Order of Service

Goodwill Day May 18

ESTHER C. RENSHAW

WE of the United States have just lost the physical presence of our truly great President, Franklin D. Roosevelt, and the world one of its finest champions of freedom and goodwill. We deeply mourn his passing, yet we know that all that he stood for is not lost to us. Just as in the Brotherhood of the Great White Lodge no office is left unfilled, so it is in our realm that another physical plane channel will be formed. The Inner Government of the World has not left mankind without guidance and they may well use the world-wide thoughts of sympathy and appreciation. However sad our hearts we remember that his ideals and nobility remain for us to emulate. It augurs well that President Truman's instruction to proceed with the United Nations Conference "as planned" was among his first official acts. Who among us can doubt that Mr. Roosevelt's influence will pervade the conference?

There is a definite service we can render our fellowmen and, I believe, the Masters of Wisdom, by helping to create the *WILL TO PEACE* for all nations through our concerted efforts. The plan for participation as originated in the Northern California Federation, is for all T.S. and T.O.S. members to focus their thoughts upon a common point at the same time and by a process of positive and constructive thinking, a *determination of the will*, to create desirable thought forms of great power and will to peace. To this end are given excerpts from Dr. Arundale's instruction to a group endeavoring to promote peace and goodwill in the world prior to the war. Note that it is a use of the *will* and not just thoughts and emotions. Join with us early in May, as we shall be active before the meetings convene on April 25th and continue as long as there are sessions. The time selected for directing the will to the conference are 8 A. M., 12 noon, or 6 P. M. Any one time which is convenient may be used. A definite point upon which to focus the mind is the gold dome of the City Hall as it dominates the civic center where the meetings will be held.

Dr. Arundale's Instruction:

INTERNATIONAL PEACE AND GOODWILL

"Those who are working with me to help to stimulate international peace and goodwill will kindly choose the most restful and undisturbed time during the day for the quietude which is needed.

"When the time comes, or rather five minutes or so beforehand, they are requested to seat themselves comfortably with the physical body as much relaxed as they can manage. They should then turn their thoughts and feelings away from their usual preoccupations, lifting themselves into that peace and goodwill which they so desire to send forth. They must be perfectly calm and without a ripple of thought or feeling—just poised in deep restfulness.

"Thus prepared they should begin to send out waves of strong, intense peace and goodwill—with all possible power and impersonality, simplicity and quiet enthusiasm, such waves should be sent out. It should be a determination of the *will* and therefore very quick and strong. In any case not more than five minutes should be taken.

"There must be no ingredient of judgment in the waves of goodwill and peace. There must be no question of putting a country "right" as we may consider "right" to be. We send out impersonal, selfless goodwill and peace; not thoughts of goodwill and peace nor feelings of goodwill and peace, but *will-flashes* of goodwill and peace. We send goodwill and peace of the purest possible description and leave it to work its own independent way—to be of use to all who are of goodwill and who desire peace, whether governments or peoples, organizations or individuals.

"As far as possible the hour of concentration should be the same each day, and it must be a matter of happiness and a sense of recreation.

"The concentration should be done individually, must be done individually and alone. But any others who may desire to participate in the concentration should be very welcome to do so in their own homes. Concentration must be done only once a day, but if an individual is a member of a group of workers for

FELLOWSHIP LODGE (Chicago) on April 5 held an "Adyar Hour" under the direction of Mrs. Iris White. Subjects of other members' meetings were "Study in Consciousness," conducted by Mr. J. C. Myers, and "Intuition of the Will," by Mrs. Mabel C. Lattan.

HERAKLES LODGE (Chicago) in joint session with Akbar and Fellowship Lodges, recently presented Mr. and Mrs. Fritz Kunz and Mrs. Sallie Weis in lectures to capacity audiences.

As part of the regular lodge program, members have just completed study of E. L. Gardner's *The Play of Consciousness*, under the leadership of the President, Mr. James Wycherley. The subject now under discussion is the work of Invisible Helpers.

JOLIET LODGE under the direction of Col. Myron S. Crissy has been studying *The Ancient Wisdom*, by Annie Besant. Col. Crissy also gave a March lecture on "Beginners' Questions and Answers."

MIAMI LODGE is carrying on three activities designed to educate enquirers about Theosophy. Each Wednesday Mrs. Pauline M. Downing conducts an informal Question and Answer hour. On Sunday mornings Mrs. Eva M. Harper teaches from *The Secret Doctrine*. Each Sunday evening a public lecture is offered, the

current series being given by Mr. Augustus Traath, whose recent subjects have included "Fasting, A Regenerative Force" and "Meditation and Self-Development."

The T. S. publicity pamphlets for our men in the service are being regularly distributed, each member making himself responsible for sending a set of pamphlets to each service man whose name and address appears in the *Miami Herald* on one particular day of the week.

MINNEAPOLIS LODGE, according to its advertising, has "the best occult library in the Northwest," with free loaning privileges. Its well planned activities for April have stressed the subject of Comparative Religion, speakers being Rev. Newton A. Dahl, Mrs. Florence Sperzel, and Mrs. Lillian Lowder.

OAKLAND LODGE members are joining with other members through the west coast area for the purpose of building over the city of San Francisco a thought form of peace, the work to be continued throughout the period of the Conference.

PATERSON LODGE on April 10 enjoyed a lecture on "Man The Square," presented by Mr. Claude Bragdon, frequent contributor to THE AMERICAN THEOSOPHIST (see Page 105, this issue, his article, "Music; Cosmic and Microcosmic").

Theosophical News and Notes

Good Company

Those who by vegetarian practice uphold their ideals before the world are in good company. An article in a recent issue of the *New York Times*, by no means favoring vegetarianism, mentioned the following list of notables who were vegetarians:

Buddha, Plato, Pythagoras, Aristotle, Socrates, Leonardo De Vinci, Plutarch, Hans Christian Andersen, Bronson Alcott, Nicola Tesla, Marconi, Edward Bellamy, Bernard Shaw, Gandhi, Voltaire, Browning, Shelley, Tennyson, Pope, St. Francis, Emerson, Spinoza, John Wesley, Swedenborg, Oliver Goldsmith, Sir Stafford Cripps, Molotoff. There have always been those who for con-

science's sake were true to the laws of life.

A. T. Late Deliveries

This magazine is often delivered late and complaints reach us. To a slight extent this is due to wartime difficulties in print shops but to a larger extent to mail congestion and the fact that first class mail naturally takes precedence.

Our contract with the printer requires that our magazine be in the hands of the Post Office on the first of the month. This schedule has been but slightly delayed despite the problems of manufacture. For example: February 3, March 2, April 3. We therefore ask our members to bear patiently with the delay.

In Memory of Her Radiance

In memory of HELIOS (Mrs. Henry Hotchener) the Headquarters Staff and guests at Olcott met on Tuesday, March 27, at 10 P.M., to join in a service of respect and love. A similar meeting was being conducted, simultaneously, at Adyar.

The program at Olcott consisted of two brief talks: one by Mr. Sidney A. Cook, National President; the other by Mrs. A. P. Warrington, guest from Krotona. Incidental music was furnished by Miss Bertha Williams, at the piano.

While the service was primarily in memory of HELIOS, the affectionate greetings of all who participated went out to Mr. Henry Hotchener, who has been such a wonderful helper in the work of The Theosophical Society.

Olcott Sunday—March

Speaking in the National Library at Olcott, on Sunday, March 25, at 4 P.M., Mr. James S. Perkins gave an outstanding lecture on "Evolutionary Factors in World Progress."

Mr. Perkins, as President-Elect of The Theosophical Society in America, was presented to his audience by Mr. E. Norman Pearson, who will assist him as Vice-President; Mr. Pearson having in turn been introduced by our present honored leader of fourteen years' standing, Mr. Sidney A. Cook.

Using but one of his original charts, Mr. Perkins handled his subject with artistic skill and power. A question and answer period after the lecture, called from the capacity audience an enthusiastic participation.

Suggestion

As noted in THE AMERICAN THEOSOPHIST for April, the celebration of Wesak falls this year on May 26. Those who wish to refresh their knowledge concerning this great Theosophical anniversary may wish to read in C. W. Leadbeater's *The Masters and the Path*, pages 301 to 315.

Other "days to remember" in May include May 8, White Lotus Day, and May 18, Good Will Day.

Publicity Leaflets

This fiscal year is not yet closed but already nearly 60,000 publicity leaflets have been distributed. Has your lodge done its share of placing the truths of Theosophy in strangers' hands?

Display Photographs Needed

Ann Arbor Lodge has sent to Headquarters an 8 x 10 photograph of its very attractive book display. The lodge is fortunate to have a window available and made it most enticing with a display of Theosophical books, an appropriate background, the framed "Objects," an invitation, and floral arrangement. "The entire effect was dignified and eye appealing and elicited many favorable comments."

Other lodges must be doing similar things and Headquarters would like to have good sized photographs of such displays whether in window fronts or on book stands or tables within the lodge room. An exhibit of such photographs at next Convention time would be an encouragement to other lodges and book sales agents. Send in the photographs of your own display.

Certainty

There is much in the lore of the American Indian to prove his certainty of the life beyond death. The papers recently carried the report of the death in action of Pvt. Clarence Spotted Wolf who, when he joined the army, left the following instructions with his friends back home in North Dakota:

"If you have a memorial service, I want the soldiers to go ahead with the American Flag; I want the cowboys to follow, all on horseback. I want one of the cowboys to lead one of the wildest of the T-Over-X horses with saddle and bridle. I will be riding that horse."

Library Accessions

<i>The Great Vision</i>	Annie Besant
<i>The Life Divine, 3 vols.</i>	Sri Aurobindo
<i>The Angelic Hosts</i>	Geoffrey Hodson
<i>Be Ye Perfect</i>	Geoffrey Hodson
<i>The Brotherhood of Angels and of Men</i>	Geoffrey Hodson
<i>Hinduism the World-Ideal</i>	Harendranath Maitra
<i>Healing and the Conquest of Pain</i>	Dr. Josiah Oldfield

Packages to India—Caution

A letter from one of our correspondents at Adyar contains the following paragraph:

"Will you please get word around in some manner that kind friends in America should not send gifts or items of any description to anyone in India who does not hold a license to receive such things? Mr. Jinarajadasa recently had to pay a small fine for receiving a small parcel which had been sent to him from America. I believe books do not come under the above category, however."

Rehabilitation Fund

The destruction, the homelessness, the famine and starvation in Europe, and yet to come there, are beyond any comprehension except by those who are in intimate touch with it. The problems to be solved in Europe are terrific if people are not to continue to die by the million when the war is over. So we who have responsibility have every reason to be appreciative of those who respond to the need.

One lodge has set itself a goal not too difficult to attain and, having attained it and sent in its contribution, has set itself a new goal and intends to repeat.

On page 103 appears a report on conditions among our European Societies, by Mrs. Adelaide Gardner, Assistant General Secretary of the European Federation; and a letter from Prof. Marcault, in Paris.

Lee H. Shattuck Dies

Lee H. Shattuck, at one time a member of the Society, died recently in Chicago. He had become an authority on the history of Illinois and Chicago, was director and secretary of the Chicago Historical Society and author of authoritative works on museum planning. He had been honored by a number of Societies and with the honorary degree of doctor of laws by Bucknell University. A widow, Elaine B. and a daughter, Shirley, survive him.

New Members for March, 1945

During March, applications for Membership were received from the following Lodges: Augusta, Besant (Hollywood), Buffalo, Colorado (Denver), Columbus, Dayton, Fellowship (Chicago), Georgia (Atlanta), Grand Rapids, Julius Slowacki (Chicago), Meridian, Milwaukee, New Orleans, New York, Oakland, Pacific (Toronto), Paterson, Portland (Oregon), San Antonio, San Buena Ventura, and St. Petersburg.

Applications for National Membership were received from Washington, D. C.; Roselle, New Jersey; Santa Ana, California; Reno, Nevada; and Lock Haven, Pennsylvania.

Leaflets for Soldiers

Still available:

- "Now That You are a Soldier"
- "You Can Take It"
- "Invisible Armament"
- "The Hidden Warrior"

Order your supply (free of charge) from

THE THEOSOPHICAL SOCIETY

Department M, Box 419

Wheaton, Illinois

Olcott Equipment and Furnishing Fund

In a recent issue Miss Adelaide Wadsworth presented the Olcott Equipment and Furnishing Fund for which some donations have been received. Not a large amount is desired, but some contribution from each member that all may feel that they have had a share in serving the physical needs of Olcott. There are many who have never contributed or perhaps had opportunity to contribute to the building of our Headquarters, now fully paid for. But opportunity remains to share in completing its equipment.

To-Those-Who-Mourn Club

Shipment of booklets from March 16 to April 15, 1945—

California	200
Georgia	200
Kansas	100
Michigan	130
New Jersey	400
Oregon	200
Pennsylvania	1300
Texas	100
Wisconsin	300
4 states less than 100 each.....	81

Total 3,011

1944 (Corresponding Period).....2,547

The basic truths of the inner life, service, cooperation and mutual tolerance, will become the bedrock of the future civilization; and towards that end I work and serve humanity.

—A MASTER OF THE WISDOM

Statistics

March 16 to April 15, 1945

European Rehabilitation Fund

Previously reported	\$4,921.13	
To April 15	248.00	\$5,169.13

American Theosophical Fund

Previously reported	4,643.90	
To April 15	3,085.80	7,729.70

School of Tomorrow Fund

Previously reported	2,726.38	
To April 15	45.29	2,771.67

Marriages

- Miss Viola A. Countreman, Hammond Study Center, to Michael J. Povevich, recently.
- Miss Florence S. Campbell to Mr. H. Donald Gorrell, December 26, 1944. Mr. Gorrell is a member of Florida Lodge.
- Mrs. Diane Rogers to Mr. Frederick H. Werth, Portland Lodge, April 8, 1945.
- Miss Maureen Elizabeth Beall to Mr. Walter Ellis Thiel, Georgia Lodge, recently.

Deaths

- Mrs. Lillian Ireland, Akbar Lodge, March 21, 1945.
- Mrs. Irene A. Richards, St. Petersburg Lodge, April, 1945.
- Miss Harriet Bradbury, Columbus Lodge, April 7, 1945.

Book Reviews

THE TEMPLE OF AMON RA, by Mary Gray; Margent Press; New York; \$2.75.

This is the story of the love and adventure of two Initiates, Meket-Ra and Meryet, born in Egypt during the last days preceding the 5000 year Cycle of Darkness—the beginning on earth of the Age of Iron. Many times before in other lives had love drawn these two together and now as servers of the Light in the Temple of Yun the task devolves upon them of self-preparation and the bringing to birth of the last of the Seers of Egypt before the closing of the inner life of the temples. The degrading forces that were already corrupting the practices in the temples were utilized selfishly by Khebet, arch enemy of the Hierophant of the temple of Yun. The tale reaches its climax with the effort of Khebet to kidnap the newly born son of Meket Ra and Meryet who must deliver the child safely into the hands of the Hierophant at every cost, for he is none other than the last incarnation of Thoth.

The story is used as a vehicle to introduce to the reader many of the teachings of the Ancient Wisdom. Students will find that some of the basic ideas of Theosophy have been neatly suggested with emphasis placed rightly upon exalted ideals. Use is made of the opportunity to picture love and parenthood at their noblest. The glory of Egypt rested upon the honor done her women—and the new Age of Light will return to bless the world only when women are once more exalted to the spiritual guardianship of the race.

Description of the temple ceremonies and Initiation rites are brief but successful in creating an atmosphere of Ancient Egyptian ritualism much of which was based on the concept that life on earth is but a preparation for life hereafter. Those who favor the use of fiction to introduce Theosophical ideas to seekers will find that this book with its 250 pages contains

many seeds for thought—and further inquiry.
—J. S. P.

THIS MAN FROM LEBANON, by Barbara Young; Alfred A. Knopf, \$2.50

Kahlil Gibran, already well known through his writings—*The Prophet, Jesus, The Son Of Man*, etc.—is here more fully and intimately revealed by Barbara Young. His disciple, friend, and secretary, Miss Young gives an authoritative account of his life and career. From her own knowledge and understanding of Gibran as well as her visit to his Lebanese homeland, she has re-created a vivid image of Gibran.

Though not a biography in the usual sense of the word, enough consecutive events are given so that one has a clear picture of Gibran's life, as well as an account of how each of his books came to be written. One sees the unusual and rich background upon which his even richer life is lived. As Miss Young shares each succeeding phase of his life with her reader, she reveals subtly and with power the message he was burdened to convey—the beliefs and ideas through which he sought to share the fire which burned in his heart.

Those familiar with *The Prophet*, already sensing the greatness of Gibran's spiritual stature, will find here vividly portrayed the life of one who lived in the midst of a metropolis but "was never wholly and entirely in this world."

To read *This Man From Lebanon* is to experience depths and heights within oneself, to be called from one's lesser to one's greater self, to adventure into new and wider avenues of thought.

Of such as Gibran, Barbara Young says, "When we write of these, we would that we might dip our quill in light, not ink."

—C. T.

NEW RATES (now effective) ON MAGAZINES:

THE THEOSOPHIST . . \$3.00 per year *THE THEOSOPHICAL WORKER* . . \$1.00 per year
Both journals together . . \$3.75 per year

On later advice from Adyar, subscribers will be notified of the extensions given subscriptions already paid at the old rate. The lower prices

bring the magazine within the reach of more people.

Reader, are YOU a subscriber?

New Publications

THE GREAT VISION : Annie Besant's Plan for the New World.

"In this little book Dr. Besant's great wisdom and power are distilled into their essence and are applied to the situation now obtaining in the world, a situation not so very different from, though more intense than, that which confronted the world in 1918 and onwards. And since this second World War is well within what may rightly be called the Besant Age, the pronouncements of its Messenger are vital to a world groping blindly through the obstructions of self-interest of all kinds to a stable peace, contentment and happiness for every individual everywhere."

—GEORGE S. ARUNDALE

Paper cover, \$1.25

ECONOMICS AND THEOSOPHY — C. Jinarajadasa.

Summaries of lectures published "to show that we Theosophists are interested not only in problems of Soul and the worlds beyond death, but also very much indeed in the problems of this world and in its reorganization to be a juster and happier world."

Pamphlet, 20c

TEMPLE OF AMON RA — Mary Gray *(Reviewed in this issue)*

Publisher's note: "This is the story of two Initiates, a man and a woman, upon whom devolved the task of bringing to birth the last Seer of Egypt before the closing of the inner life of the Temples and the beginning upon earth of the Age of Darkness."

Cloth, \$2.75

SPECIAL BARGAIN GROUP FOR MAY 1945

Brief Biographies of Leaders—Cloth Bound Copies

THE LIFE OF PYTHAGORAS by Iamblichus (abridged).....	\$.60
A SHORT BIOGRAPHY OF ANNIE BESANT by C. Jinarajadasa....	.50
A FRAGMENT OF AUTOBIOGRAPHY—George S. Arundale.....	1.00

\$2.10 for \$1.75

THE THEOSOPHICAL PRESS

WHEATON, ILLINOIS