



THE AMERICAN THEOSOPHIST

Official Organ of THE THEOSOPHICAL SOCIETY *in America*

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JULY ★ 1945

Under the Auspices of THE THEOSOPHICAL SOCIETY ADYAR



FOREVER FREE

It is man's nature to be free:
Free as the light of stars and suns,
Free as the stream that leaps and runs,
Free as the bird, the beast, the tree.

It is man's nature to be true:
True to himself, has race, his age,
True to the past, his heritage,
True to the task he has to do.

It is man's nature to be great:
Great as the mountains crowned with snow,
Great as the seas that sweep and flow,
Great as the ages which await.

But round his mind and round his heart,
He has a chain of sorrow wound,
By which his soul is cramped and bound
And set from happiness apart.

That chain he fashions life on life,
By every uncreative deed,
By every narrow thought and creed,
By pride of separative strife.

His world which should have been unfurled
Only in love serene and clear,
Is made a world of hate and fear,
A cruel, cold and bitter world.

Yet even pain must cease to bind,
Its cause at last lie unconcealed,
And life itself must stand revealed
As form on form is left behind.

For it has been decreed by fate
That Man shall in his spirit be
Forever and forever free,
Forever true, forever great.

—R. R. L.



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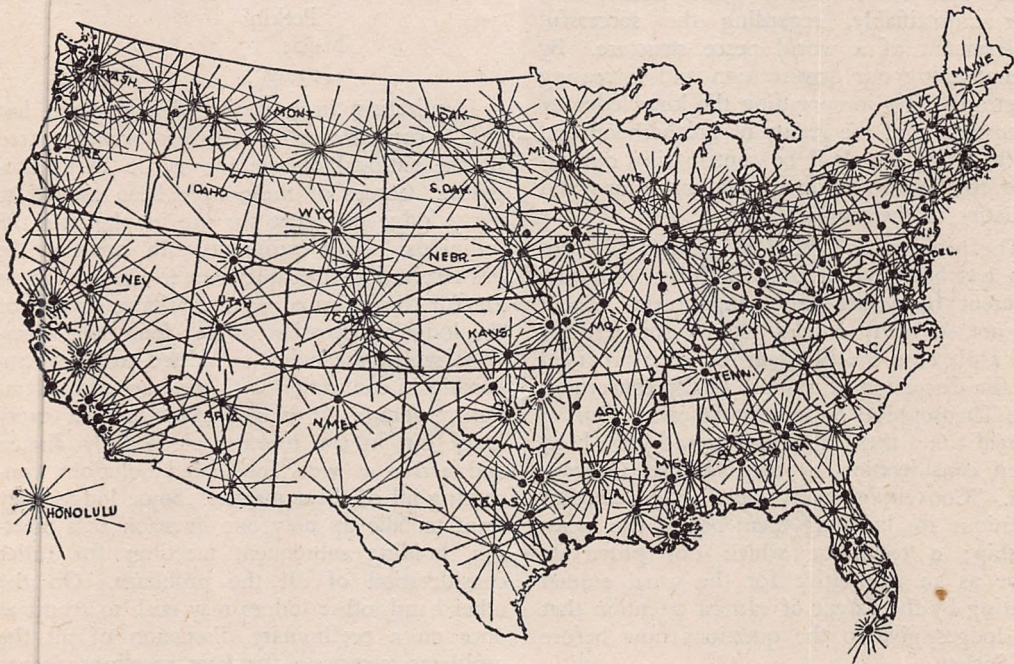
Vol. XXXIII

JULY, 1945

No. 7

We Meet Again

JAMES S. PERKINS



A Theosophical lecturer from abroad once remarked, on visiting our national Headquarters, that the quality which she found most noticeable while here was the sense of contact with the whole country, truly a sense of being at the center.

Last year on Sunday, July 2nd, with the opening of the "Convention Everywhere" program at Olcott, this quality seemed vividly true for all those present. The sparkling map that decorates this article symbolizes the many avenues of Light opened as we participated in that program. Waves of Theosophical influence

and thought forms, sent forth simultaneously by many groups, intermingled across the nation, releasing their power, love, and beauty. The effect of unification was heightened at Headquarters as messages of greeting poured in from many parts of the country and were read to the assembled members at various times throughout the program.

Through its center an organization maintains an awareness of itself as an entity and develops its power of united action. When, as is true here at Olcott, all of the workers are wholly dedicated to serve the well-being of the en-

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tire organization, a greater flow of life cannot but be felt and appreciated throughout all of the isolated parts. The unification of spirit is intensified when we cooperate in a national program. Messages of greeting to Headquarters at such a time act as flashing expressions of encouragement communicated through the center to the whole Society. This year as we meet again in "Convention Everywhere" I hope that the flood of such greetings denoting united and cooperative participation in the exercises will equal the number of Lodges in our Section. May there be no failure of response to the idea of "Convention Everywhere" from any city in which a Theosophical group meets.

The summer of 1945 finds the war continuing in the Pacific and added to its burden are those apprehensions encouraged by some, however unjustifiably, regarding the successful achievement of a world peace structure. By strengthening our organization and increasing its effectiveness in spreading the knowledge of Theosophy and the reality of brotherhood and of the Plan, we shall be contributing our utmost to the alleviation of the confusions and anxieties of the world.

The program for the 59th Annual Convention has been conceived in a form somewhat different from last year's experiment. There are not so many articles offered for reading, and a place on the program has been provided for the discussion of matters vitally concerning The Theosophical Society in America. During normal times these questions would have been given consideration by the National Convention. "Convention Everywhere" offers another technique for bringing them before the membership; a technique which can prove its value as an alternative for the usual annual meeting by the extent of earnest attention that the lodges give to the questions now before the Society.

The Convention date is set, and the program for the Olcott meetings is arranged as follows: Sunday, July 22, 1945

9:30 A.M. OPENING OF CONVENTION—Chairman, Sidney A. Cook

Meditation

Welcome

Greetings

Presentation of James S. Perkins,
National President

Addresses:

Principles of Progress—Sidney
A. Cook

Pattern of Life—E. Norman
Pearson

Centers—Marie Poutz

2:00 P.M. Address:

Taking Counsel Together —
James S. Perkins, National
President

Discussion of Administration
Program Questions

8:00 P.M. CLOSING OF CONVENTION—Chairman, James S. Perkins

Music

Dramatic Reading: "*The Glory
of Kwannon*"—Bertha Wil-
liams

Address:

Invisible Bridge—James S.
Perkins

Music

Closing

Duplicating in part the plan pursued last year, a complete set of talks has been prepared by the national officers for use in lodge programs. Copies of these have been mailed to every lodge president for use in planning the individual lodge programs. In addition he has received a set of questionnaire forms. These are for convenience in summarizing reports of the lodge's discussion of the four main questions which are being submitted to the membership in connection with the new administration program. It is not expected that every lodge can in one meeting alone fully discuss and arrive at well considered solutions concerning all of these matters. Some lodges may want to take up only one question at a meeting, holding subsequent meetings for fuller consideration of all the problems. On the other hand, other lodges may wish to report at once on a preliminary discussion of all the problems, reserving for later meetings deeper study and additional reports.

It should be understood that the forms with their subsidiary questions are offered merely as suggestions for a possible trend of thought. They also indicate the kind of information Headquarters believes will be helpful to the new administration for program purposes. The completed forms returned to Olcott at the early convenience of the lodges will be studied and used as guidance in arriving at a sound basis for planning our future course of action. There is an opportunity for every member to assume his share of responsibility in the direction of the work. Those who have been elected to of-

fice are charged with the task of leadership. They are guided not only by a knowledge of the affairs of the Society and their judgment regarding those affairs but also by their inspiration and their intuition. These elements, however, are not in themselves sufficient for establishing true direction. There is another factor of equal importance—the general will of the membership. We cannot expect to arrive at a practicable interpretation of that factor easily, nor wholly satisfactorily. Nevertheless, the experiment of trying to determine it is eminently worth while.

Leadership resides in part in the members' collective will, and that will when expressed and adjusted harmoniously to the outlook of the elected administration contributes enormously to unified strength and to the smooth functioning of the organization. The "Convention Everywhere" program this year offers a means of expression of the general will of the membership. It is with a sense of realistic action as well as with high hope that we set out upon this venture of planning our work by *taking counsel together*.

Let us have faith that right makes might; and in that faith let us to the end dare to do our duty as we understand it.

—ABRAHAM LINCOLN

Rehabilitation News

MRS. ADELAIDE GARDNER, Assistant General Secretary of The Theosophical Society in Europe, writes the following:

"France has now held a Convention and elected a new General Secretary, a great friend of M. Marcault's and an old member of the Society, M. Benzimbra. He was formerly a French official of some rank and a great friend of the Blech family who did so much for the Section. The new work goes ahead. One thousand members have rejoined, and two hundred new members have come in, already. Great praise is given to M. Marcault for his uncompromising stand during all the horrors of the Vichy régime. He won much admiration from his fellow sufferers, which is attracting them to the Society now.

"Finland is in contact with the Federation again. Work has gone on all during the war. The Finnish Section with their usual generosity and fair dealing have put aside in a special fund the dues for Adyar and the Federation, which will be paid when circumstances permit. Many books have been published in Finnish, and new methods are being used for meetings, discussions, etc. A much younger group are taking office, even on the National Council of the Section.

"The Swedish General Secretary is working with the International Red Cross and the Y. M. C. A. in Paris. He stopped in London on his way and gave a fine report of work in

both Sweden and Finland. He will be in Paris for some time.

"Mrs. Gertrude Kern, a member of the Executive Committee of the European Federation and living in Switzerland, has been authorized to collect and dispense emergency relief in Switzerland, since it is so difficult to send money from one country to another at present. She is an old and trusted worker. Mr. Cook will remember her well. The Hungarian General Secretary, Florence Selever, also known to Mr. Cook, has found refuge with her."

Mr. Armas Rankka, whom Mr. Cook has known for many years, is the General Secretary of the Society in Finland. Our Headquarters has been the only channel between Finland and Adyar during the war years. Mr. Rankka writes directly to us as follows:

"On this day of rejoicing when peace has been finally concluded in Europe, I wish to express to you on the part of all members of the Finnish Theosophical Society our feelings of relief and gratitude. We congratulate you on victory and hope that good will and justice will be the leading principles in international affairs. I am very glad that relations with the great world have been reestablished. We have been very sorry to live as isolated as we have had to. Fortunately we have been able to go on with our work and keep up our relations with Sweden throughout the war."

THE AMERICAN THEOSOPHIST

Published monthly by

THE THEOSOPHICAL SOCIETY
IN AMERICA

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

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

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

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

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

Out of rotten bricks no great building can be built, and out of poor material no mighty nation may be shaped. The destinies of nations lie in the homes of which the nations are composed. . . . While we have slums and miserable places we are making habitations for little evolved souls, whom we draw into the nation. Under the ground the root grows out of which the flower and the fruit will come, and poor the gardening science which places a rotten root in the ground and expects from it a perfect flower and a splendid fruit.

—ANNIE BESANT

Only the Heights

This will be the last of more than two hundred editorials which this editor has written for this column. Most of them have been presented without specific identification but when touching occasionally upon the political or economic life of our nation or the world or upon a controversial question within the Society, the writer's initials have been appended.

In this final editorial it is proposed to set forth certain principles that in the judgment of this writer underlie the purpose of The Theosophical Society.

The affairs of the world are carried on by compromise. Men of good faith often fail to agree on what is best in the circumstances and compromise is essential for their working together. Give and take, acceptance of less than is desired, giving in on one point in order to win another are frequently necessary. These are the ways in which men of differing opinion join in a common line of action toward ends desired by all. Compromise has an essential place in human cooperation.

But while men may compromise as to courses of action to carry into effect some great principle, the principle itself must never be compromised. The lesser good must give way to the greater good but always it is *good* that must be served. Principles must be upheld and there must be those who concern themselves with *principles* and with principles alone, above all efforts and compromises for their application.

What has been called the neutrality of the Society is not really neutrality. It is a refusal, on the part of the Society as such, to descend to the level of compromise. Great ideals and great principles based upon esoteric knowledge were given to the Society. It is in a position of trusteeship with the responsibility of upholding the integrity of these principles and ideals, never permitting them to be lessened or degraded. That is one reason why pseudo-occultism finds no haven within Theosophical ranks no matter how much its members may sometimes be enticed by it outside. It is the reason that the Society as such does not participate in or ally itself with the many good and worthy movements established for the betterment of the human race. These movements, however worthy, involve compromise. Great principles must be stepped down to men's acceptance and cooperative practice. Conflict in men's minds as to how principles shall be applied compel the compromise.

A line of action dictated by something less than the highest concept of an ideal may fittingly be adopted as a step in the right direction, toward a goal in accord with the ideal itself. In this complex world of differing opinion, men striving to advance the good of other men may properly disagree regarding methods of approach to a desired end and each still maintain his integrity, his sense of adherence to principle. Yet, the application is something

less than the principle itself. It is essentially stepped down in accordance with men's conflicting judgments as to how it should be applied in the particular set of circumstances to be dealt with. It is in these conditions of stepping down that the principle itself must be held high and uncompromised. It is this that the Society must never cease to do, though its members as individual human beings have the responsibility with all others, and even more than others, to go into the world of application and make those principles felt in cooperative enterprise for human good. But the Society itself stands apart from these "degradations" of principle, untrammelled by the necessity for compromise through which the principles at this stage must be applied. We do not set ourselves apart from the world. Our members are encouraged through their knowledge of great principles to work in the world of application by compromise, though the Society does not do so. Similarly must they work together within the Society.

But there are stages of progress beyond the present; standards of action unattainable now. It is these standards of the future that the Society must constantly set forth and uphold as guides for present action. Today principles may be imperfectly applied. Today men must work with the imperfection. But also today the principle in perfect application, ideal and uncompromised, must be held high for men to see. Archetypal as is the principle itself, it must be ever present as a guide even to its stepping down in action.

Universal brotherhood is such an archetypal ideal. Defective in application, it is perfect in principle. Men try to practice it and organize systems to make it effective. That is men's work. The Society's to proclaim and uphold uncompromisingly the principle as such, that men of vision may continue to try its application despite the failure that comes of compromise.

It is not only in connection with such broad and universal concepts as Brotherhood that the ideal must be upheld. The need exists throughout the realms of human nature. There are, for example, great ideals on the subject of sex which are often set aside as beyond present human attainment. Science and psychology, intervene for compromises in human behavior. Controversy will always rage around the various proponents of compromise. But the ideal to be attained, though attainment yet be distant, must have its proponents, albeit men who recognize the ideal may often fail to reach it. Yet the ideal itself must be upheld. This again is the province of The Theosophical Society as such regardless of the fact that its members as individuals feel themselves compelled, at the present stage, to fall in line with the proponents of compromise.

Let men experiment with the lesser. The Society must always present to their vision the greater, seeing which they may aspire more greatly, until after many days the archetypal ideal and principle become the standard of human practice.



"The Golden Rule must be applied in our relations with the animal world, just as it must be applied in our relations with our fellow-man, and no one can be a Christian man or woman until this finds embodiment in his or her life.

"It is an established fact that the training of the intellect alone is not sufficient. Nothing in this world can be truer than that the training of the head, without the training of the heart, simply increases one's powers for evil. . . . Were I an educator, I would endeavor to make my influence along the lines of humane heart-training my chief service to my pupils. . . . I would give them something that would place them at once in the ranks of the noblest of the race."

—RALPH WALDO TRINE

The Seeing I

CLAUDE BRAGDON

A LITTLE book was lately sent me from England by its author, Alfred Dodd, entitled *Shakespeare's Sonnet-Diary*, or *The Personal Poems of Francis Bacon*. It was first published in March, 1931, and a year ago last Easter (1944) it was in its ninth edition. The *London Times* Literary Supplement characterized its contents as follows:

The author believes that the Shakespeare Plays and Poems were written by Francis Bacon. He examines the Sonnets, finding a new reading in the Dedication that they must be rearranged to reveal their message, which is an account of Bacon's thoughts in the light of the interpretation of his life that he was Queen Elizabeth's son by Robert Dudley.

Like most Theosophists I know who have investigated the subject, I am a believer in the Baconian Theory. It is part of the Theosophical teaching that Francis Bacon, Lord St. Alban, was a great Initiate, and it is known that he held the title of "Worshipful Grand Master Mason of England, and Grand Magister of the Rosicross." In these capacities he was the reorganizer and head, in England and Europe, of the Rosicrucian Fraternity and the Masonic Brotherhood, through which he strove to establish the principles of Divine Wisdom in an era of religious bitterness and ignorance.

It is the theory of Baconians that one of the means of accomplishing this end was through the agency of the theatre of that day, but the participation of Bacon and his collaborators in the theatre had to be done anonymously in order to avoid discovery and persecution by the established Church and State. To this end they used the actor-manager of the Globe Theatre as their "mask" by getting him to assume the authorship of the plays. This device, transparent though it was in many ways, became a secret so well guarded that it has imposed itself upon the world up to the present day.

Approached from almost any angle the claims for authorship by Shakspere of Stratford are difficult to substantiate. The only handwriting extant by him are six signatures to law deeds which are so crude and illegible as to force the conviction that they were made by an illiterate person. There is not a single

word in manuscript of the *Plays* or *Poems* to connect him, by direct evidence, with these works. There is not even a letter, a phrase, a word, that has ever been known to exist in his handwriting—nothing on record that he could do any more than painfully scrawl his own name.

No direct evidence exists that this man ever wrote a line or that he was regarded as a writer. On the other hand contemporary writers like Greene and Nash wrote bitterly about him, not as a writer, but as a broker of plays, as a mask for someone else—from which he derived his wealth to the confusion of honest writers who, with their pens, cannot make a living. He died unnoticed by a single literary man except Ben Jonson, who republished a poem of his own in which he called Shakespeare "Poor Poet-Ape who would be thought our Chief."

All this and more is told by Mr. Dodd in his book, which though primarily devoted to the clearing up of the mystery which has always surrounded the Sonnets, contains a summary of things known and conjectured concerning the Plays' true authorship. This is a highly controversial subject upon which I do not propose to enter other than to report my instant reaction to one piece of evidence which happens to be pictorial.

Music says nothing to me—or very little. The meaning of poetry I can usually make out: "And although I catch your meaning, 'tis with such a heavy mind." With the graphic arts, however, it is quite another matter; an architect and draughtsman all my life, for pictorial representation I have a positively prehensile eye. It says in the *Upanishads* that the mind must be present with the ear before it can hear; that the mind must be present with the eye before it can see. It is not the eye which perceives, but the *mind behind*. Like a blind man led by a dog, though one may have the power of vision, he must be informed and guided by this "Seeing I."

Though it is true that a preconceived idea may becloud the mind, there are times when it may cast a light. Confronted again with a small reproduction of the 1623 Folio portrait of Shakespeare, and influenced, I admit, by my knowledge of the Baconian Theory, my *Seeing*

I began to sniff about and seemed to detect a "phoney" in that famous representation, as others had done before me, and for the following reasons:

It is the face of a *mask*, and lest this be not apprehended by the beholder, there is a clearly discernable double line at the jaw, inexplicable for any other reason. The length of the face is out of all proportion to the width of the shoulders; the body is a "tailor's dummy," on which a mask is seen to rest, out of alignment. The engraving shows an impossible coat, for the shoulder-breasts do not correspond, one being a left front breast, and the other a left front-back. They are mute indications of two left arms and hands—that the Author writes "left-handedly."

And should one ask who is this Mr. Front-Back, hid behind a mask poised on a body which is no body, the name itself is an anagram which contains the answer: FR-BAC—Francis Bacon. The dedicatory verse, supposed to have been written by Ben Jonson (who was in the secret) refers to the engraving as a "picture," a "print," a "figure," but not as a personality. My *Seeing I* appeared to detect something highly equivocal in the verses, which are an appeal to the reader not to look for the author in the *picture*, but in the *book*:

This Figure that thou here seest put, was CUT for gentle Shakespeare (as a mask for the true Author), the engraver having a strife with Nature to do-out the life, he hath HID his face. ("Hit"="hid" in old English).

Such is Mr. Dodd's interpretation; one to which my *Seeing I* cannot but agree. But would I have taken this position lacking the necessary clew? Probably not; and yet the text itself supplies one in its teasing ambiguity. The English text underneath the Stratford bust of Shakespeare is similarly provocative, sounding a note of challenge: "Stay . . . Read if thou canst . . . Whose Name doth deck the Tomb . . . ?"

That name, according to the late Sir Edward Clarke, is none other than that of Francis Bacon concealed, according to him, in one of the most wonderful numerical cryptograms ever composed. In a signed Counsel's opinion he states:

I had now examined every part of the Epitaph and the results obtained had proved beyond the possibility of doubt that the whole of the matter engraved had been prepared with the object of placing upon the monument to William Shakespeare the statement that the Works attributed to him were not

really his, but the true author was Francis Bacon.

Mr. Dodd calls attention to the fact that the present-day bust at Stratford underneath which this inscription appears was erected in 1748, the "curious original monument and bust, through length of years and other accidents having become much impaired and decayed" according to a contemporary chronicle, and it was "repaired and beautified." The effigy which stands in place of that "curious original" is in general outline the same, but a cushion takes the place of "the bag" and a large quill pen has been placed in his hand. The whole bears small resemblance to the original Shaksper bust in the Stratford church in 1623 as shown in an engraving published



in 1656. Though no one appears to know who erected the present bust and composed the inscription, it is supposed to be the work of the Rosicross-Masons, according to Mr. Dodd.

It is proverbial that in cases of this kind one is apt to find the thing one is looking for—or think one has—but it should be remembered that these instances brought to the reader's attention are only two out of a multitude of converging lines starting in widely separated places and all pointing in the same direction. Considered independently of one another some of them are open to doubt, but taken together they are certainly deserving of the attention of any open-minded examiner who will employ *The Seeing I* to guide him to the solution of this mystery.

The Great Philosophers as Witnesses to Theosophy

L. FURZE-MORRISH

IT has been said—perhaps rather sweepingly—that nothing even superficially original has been added to Philosophy since Plotinus, which would mean about the third century A. D.; also that the history of modern philosophy is a pathetic account of philosophical systems that become discredited almost as soon as they are published. Whether these statements are true or not true, one can recognise in all the philosophies since Bacon and Descartes mere attempts to emphasize one or another of the varied aspects of that Ancient Wisdom we call Theosophy. There was a school called the Eclectics which started officially about two hundred years B. C., against whom the amazing accusation has been made that they were incapable of formulating any definite system of their own and selected those portions of different systems which appealed to them. What a revelation this gives of the working of the separative materialist mind! As if truth could really be contained in any watertight compartment. As if one angle of viewing truth could be wholly right and others wrong. These Eclectics were almost certainly a small group of Theosophists who knew, and tried to tell their contemporaries, that all separate schools are really variations of the one Theosophic scheme, justified only in so far as they all contain some common vestige of truth. No doubt some of us who are now members of the T. S. were among that group of Eclectics!

Theosophy is a river of truth from which from time to time have branched rivulets of varying size and importance, to irrigate some area and disappear in the process. The general misconception among modern academic thinkers is that these rivulets are tributaries and that the river of Theosophy has come into existence from their collective contributions. Actually it is the other way around. Theosophy as a river rises in its own right high up in the mountains of antiquity and flows down to the ocean of futurity, sparing portion of its waters every now and then to refresh some dry patch of land, such as the desert of the 20th century.

Let us briefly summarize the main systems of philosophy since the Aryan intellect began to be systematically developed and see how each is a minor echo of the One Truth.

There are two main divisions of Philosophy; Physics and Metaphysics—although the former

has become scientifically systematized on a more or less mechanical basis, at least as far as its practical application is concerned. We can therefore omit Physics or Natural Philosophy from this consideration. Metaphysics is divided into two categories; Ontology, the study of reality; and Epistemology, an enquiry into the nature of awareness, knowledge and understanding. Associated with Metaphysics are Ethics, the philosophy of moral conduct; Logic, the laws of thought; and Psychology, the science of mental processes and reactions. All of these, including Physics, are contained in Theosophy, which coordinates and synthesizes all sciences, arts and philosophies.

Systematic intellectual philosophy started with the Greeks. Though Egypt was a centre of cultural wisdom, the general trend of thought was animistic, personifying natural forces. Thales of the Ionian school about 600 B. C. formulated the idea of change. He postulated a universe based on some universal substance, which he claimed to be of the nature of water. Anaximander introduced cyclic changes of the "pairs of opposites," deriving them from a Primary Substance which was neither earth, water, air nor fire, but the origin of all four. This was the first materialistic school and we can see in it an attempt to express a well-known Theosophical truth.

Pythagoras the great mathematician and Initiate later removed the origin of life from Matter and placed it in the realm of Form. This is a distinction which modern Theosophists are sometimes inclined to overlook. Form is not necessarily Matter, at least physical matter. Life is one aspect, Form a second and Matter a third. Form means coherent arrangement. It is the basis of thought and is fundamentally mathematical. The link between Pythagoras and Theosophy will no doubt be recognized.

Heraclitus of Ephesus shortly afterwards swung back to the materialist school, but only in so far as Matter is needed to embody Form and provide a medium of change. Life must take Form to express itself; Form needs a material medium in which to manifest and demonstrate its ratios. Heraclitus, unable to avoid the need for some universal substance, claimed that substance to be Fire. This is hardly what we would call materialism today, but it was dis-

tinct from the pure immaterial mathematics of Pythagoras. Strange to say, modern science, having discarded materialism since it discovered the atom to consist of mathematical quanta of energy, is rapidly returning to the Pythagorean basis of life, Ratio.

The Eleatics, 570-420 B.C., maintained a basic unity of life, uncreated, unchangeable and unmanifest. They began by claiming that this unity was finite but later agreed that it must be infinite. This is Theosophy. As if to give voice to another aspect, that of Life in Manifestation, the pluralists Anaxagoras, Empedocles, Leucippus and Democritus, argued that life was not a unity but an organization of innumerable seed-atoms, from which everything objective emerged. (We who study Theosophy with our intuitions know that both the unitarians and the pluralists were right! The One involves the Many, from which evolves an expansion of the One.)

After them came the Sophists, who argued that ultimate truth was incomprehensible by human minds and employed philosophical thought simply as mental exercise. This school became debased into what we term "sophistry," mere argument for argument's sake. Though the Sophists may have been negligible as metaphysicians, they served the grand purpose of providing Socrates for his dialectic methods. Socrates for the first time combined Ethics, Logic and Metaphysics. He emphasized that aspect of Theosophy which underlies Yoga. He taught that ultimate knowledge, though incomprehensible to the objective, opinionative mind (*doxa*), is possible by introspection, but only through purification and the development of "virtue." Lack of virtue is responsible for the distorted knowledge of *doxa*, "opinion" and "belief." Plato, his even wiser pupil, carried on Socrates' methods. Socrates' greatness seems to be confirmed by the fact that the authorities deemed it necessary to murder him to prevent him from upsetting traditional customs based on the relics of animistic thought.

Plato, whose genius has hardly yet been equaled, was a true Theosophist. He combined the theory of virtue-knowledge with the notion of a world of "Ideas," unchanging "Forms" or archetypes. The objective world was a field in which the "Perfect Ideas" were reflected imperfectly. It was the duty of man to try, by virtue, to embody the Perfect Idea. This is true to the Ancient Wisdom and shows Plato to have been an Initiate of a high order.

Plato identified the Good, the True and the Beautiful.

Aristotle followed Plato. Apparently he could not reach the same heights as his master, because he evidently misunderstood Plato's conception of eternal, changeless Ideas. He called this a "static" condition and demanded an evolutionary world. His enquiries into biology, physics and politics, however, have made him the parent of subsequent objective, and later scientific thought.

After Aristotle came various minor schools of materialists and hedonists who claimed happiness as the greatest good. Spiritually this may work out, and Mr. Krishnamurti is possibly preaching some such philosophy; but unfortunately it soon degenerated into debauchery and became the basis of the ethical philosophies of the Roman Empire, that strange mixture of solemn virtue and incredible vice. As a reaction came a revival of Plato in Neoplatonism, derived from Philo's religious contemplations from about A.D. 20-50. Philo's concepts, tinged with the Hebrew idea of a Deity separate from the world of objects, regarded God as infinite and unknowable. It was only possible to know that God is, not what His nature may be. We would term Philo's God the "Absolute." According to Philo, God was infinite and without any direct contact with Matter. That part of Him which made the creation of Matter possible, he called "Logos." Between Logos and Matter came orders of Angels as mediators. Ethics became a road for man to seek God. Here we see the universal Theosophic basis of all religion. Plotinus, A.D. 200, developed this idea of a First Cause which produced a Universal Oversoul, which produced soul-units, which in turn produced other soul-units in successive stages, each stage becoming more imprisoned in matter, the last stage being Matter itself. This is akin to Gnosticism. Man, a soul, had to strive upward out of matter, which was "evil." Plotinus exercised a great influence on mystical Christianity.

The chief of the Christian philosophers, a rare species, was St. Augustine, who followed the Gnostics. He combined various ideas with current ecclesiasticism. He used Plato's distinction between the realms of reality and objects. He also took the main concept of the sophist school, that knowledge of the Real is impossible, and developed the idea of doubt. To doubt truth implies its existence. He was also responsible for the statement, subsequently

hushed up, that the Christian religion had existed from time immemorial, and had never not existed, but since Christ's coming, men began to term the eternal religion "Christian."

Between St. Augustine and Bacon lie about twelve centuries in which intellect became subordinate to devotion, and it was not until after the Reformation that modern philosophy begins. Sir Francis Bacon, 1560, reopened the way to philosophical thinking by restoring some of the ancient method. Descartes about the same time revived the idea of Doubt. To doubt is to think and to think means that the thinker at least exists, even if nothing else does. "*Cogito, ergo sum*—I am thinking, therefore I exist," said Descartes. Bishop Berkeley elaborated this idea a hundred years later in the saying, "*Esse est percipi*—perception constitutes existence."

From this date onwards we find a series of alternating idealists and materialists, with the latter predominating during the nineteenth century, probably owing to early scientific discoveries. Kant, the great transcendental idealist, with his distinction between "pure reason" and "practical reason," reintroduced the idea of a real world behind the phenomena of the objective world. All the modern philosophers seem to express one or another phase of the one ageless Theosophy—phases originated by the ancients. Leibnitz posited the spiritual atoms of the Eleatics and called these atoms "Monads," which exist in a state of "pre-established harmony." Spinoza stressed a kind

of pantheism. Locke began with a clean slate—the blank mind—on which experience writes. What is this but the original "Causal body" of Theosophy, put "down" by the Monad to gain experience in the worlds of Matter? Hegel saw Reality in Reason, Schopenhauer in the Will-to-live, Nietzsche as the Power Complex. Nietzsche's "superman," debased by the Dark Adepts of Germany into the super-brute, was originally the same as the "Perfect Man" of Christian mysticism. Spencer stressed mechanistic evolution, while Bergson has formulated Creative Evolution; the goal of Theosophy.

Behind all these concepts we find the One, immortal, absolute truth, which ever unfolds, within the world of objective existence, that Absolute from which comes the Logos, from Whom come all separate units, themselves the means by which the Logos unfolds His own Perfection, the latent Perfection of the Absolute objectified. He who sees the Logos sees the Perfection of the Absolute unfolded to the extent of the Logos. As Christ said, "He who hath seen Me hath seen the Father." It is evidently the function of Theosophy to inspire all the various philosophies of life and gradually enter into all ways of thinking, feeling and acting.

"The kingdom of heaven is likened unto leaven, which a woman took and hid in three measures of meal until the whole was leavened." What are these "measures" but Thought, Feeling and Action?



No one can give a promise that secure peace will really prevail. It is much harder to make the peace secure than it is to wage successful war . . . No one nation, no two nations can do this. For war is an international affair; in a world of many nations, its prevention requires international collaboration.

In the new world of the airplane, all nations are the near neighbors of all others. In such a world any one strong industrial country has power to plunge the world into war with devastating suddenness and violence. To keep the peace secure will require the resolute and continuous collaboration of all law-abiding nations.

—CORDELL HULL

Election Announcement

THE following is the report of the tellers appointed to count the ballots for the election of five Directors of The Theosophical Society in America, which election closed at 10 P.M., June 10, 1945.

CENTRAL DISTRICT:

Ann Kerr	181	
Sallie Weis	137	
Edwin N. Lord	102	420

Invalid Ballots 7

NORTHEAST DISTRICT:

John A. Sellon	195	
Fritz Loenholdt	89	284

Invalid Ballots 3

NORTHWEST DISTRICT:

Etha Snodgrass	173	
Fred Werth	117	290

Invalid Ballots 11

SOUTHEAST DISTRICT:

L. W. Rogers	199	
Adolphe Michel	149	348

Invalid Ballots 3

SOUTHWEST DISTRICT:

Eugene J. Wix	242	
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Invalid Ballots 15

1,584

Invalid Ballots as Above 39

Void Ballots 13

1,636

GRACE M. REED, *Chairman*

EDITH LEE RUGGLES

A. HERBERT PERON, *Tellers*

We hereby certify that the above report is correct.

SIDNEY A. COOK, *National President*

ANN KERR, *National Secretary*

The Misses Kerr and Snodgrass and Msrs. Sellon and Rogers are hereby declared elected as Directors of The Theosophical Society in America, to serve for the ensuing three years or until their successors shall have been elected.

There is still a vacancy in the Board due to the death of Mr. Eugene J. Wix who was nominated and elected by the Southwest District.

That vacancy will be filled by the Board at its first meeting.

Congratulations are due to those who have been elected as the recipients of so great an expression of confidence in their respective Districts. Two of these are re-elected to the Board and two are newly elected members. They will take office at the meeting of the Board of Directors which will take place on July 14.

Those whose candidacy was unsuccessful should also be remembered for the sincere effort they have made and for their willingness to assume the responsibility. There are bound to be both the successful and the unsuccessful in an election and all who offer themselves for service to the Society are to be appreciated for the offering. The service of all is needed. Not all can be in office but there is room and need for all to work in cooperation and unity through the brotherhood of membership that actuates all.

We have had some further experiences with the regional electoral system and its weaknesses and demerits as well as its advantages clearly stand forth. Of these and some other related matters I should like to write at some future time when I shall stand in the capacity of a private member.

Three years ago I pleaded for vision regarding the purpose of the whole Theosophical Society, stating that "The National President and each Board member has to view all questions not from the point of view of a lodge or a District alone, or even of a National Society. There are relationships of each to all the others which have to be maintained fit and appropriate to a world-wide work. Members are members not only of local lodges, voters in Electoral Districts; they are members of The Theosophical Society, of which their lodges and Districts—even their National Society—are but fragments." The National Board of Directors can function unitedly and successfully only if the members have a vision of the greatness and wholeness of the work, making plans, policies and decisions accordingly. "Within the broader concepts, if they are sound, all local needs can be cared for . . . The decisions of a National governing body with International as well as local relationships must be broad and generous-visioned for such is the nature of the work."

Three of those who have heretofore functioned as members of the national governing body will no longer have seats thereon. They are Mr. Cook who retires from the office as National President, Mr. Michel who has filled a vacancy for a few months following the death of Mr. Kyle, and Miss Marie Poutz. On behalf of Mr. Michel I can state that in his brief service on the Board he has been a helpful member. But of Miss Poutz there are no words adequately to express the soundness of her judgment, the strength and steadiness of her influence, the wisdom that has come to her through long experience with many members

and many problems and an intimate acquaintance with the Society's past.

Officially I take leave of my colleagues of the Board of Directors with some of whom I have worked for many years. For all of their comradeship, help and support in an arduous and responsible work I extend to them a deeply felt appreciation. Fortunately comradeship transcends official association.

To the newly elected Board, who will serve with the new National Officers, I extend hearty personal congratulations. They have been greatly honored but with great responsibility.

—SIDNEY A. COOK

Theosophical Questions Answered

L. W. ROGERS

Question: "For a beginner in meditation, what is the best way to start?"

Answer: Getting control of the mind is the first necessity, for some degree of concentration is essential to success. At first a physical object helps greatly. Your watch will serve. You must be alone and in a quiet place. Comfortably seated, with the watch before you, think only about it. You may think of the material of which it is made, of the different metals it contains, of the accuracy of its manufacture, of the art expressed by its beauty, of its usefulness in measuring time, of the role it plays in modern life, and so on, but every thought must be about the watch. The mind will inevitably wander to things other than the watch but the instant you become aware that it has left the watch, bring it back to it. At first five minutes is long enough for such concentration and only when you can control the mind without a break for that period should it be extended. When you feel that you have established a moderate degree of control, begin meditation with a word—some virtue that you desire to build into the character or any which you already have but wish to strengthen; such as patience, cheerfulness, accuracy or courage. It is important to have a fixed time for daily meditation. Early morning is the best hour and the same word should be the subject for a couple of months.

Question: "Man was created in the image of God—how can this agree with the theory of evolution?"

Answer: Webster says that to evolve is "to develop from one state or stage of being into another." The Century dictionary defines the word evolve as "to unfold; to come forth gradually into being." To the evolutionist there was no beginning. The universe has always existed and has the inherent characteristic of moving, or evolving, toward greater and greater perfection. The opposing view, known as "Creationism," Webster defines as "the doctrine of the separate creation of human souls" while Century dictionary says it is "the doctrine that God immediately creates out of nothing a new human soul for each individual born." Evolution does not exclude the idea of creation, but creation from eternally existing matter and consciousness, as one's imagination can create a rule of conduct from one's experiences. If we start with the hypothesis of an eternally existing Consciousness (God) and regard man as evolving from that Consciousness, then he, (man) must necessarily be in the image of that Consciousness for he is a literal part of It—since there was originally nothing else in the universe. The likeness, of course, is in the latent spiritual powers of the human being. The Theosophist regards Genesis as an allegory, not as history, and would say that evolution is God's method of creation.

Our Leadership in the Post-War World

J. KRUISHEER

WHAT have Theosophy and The Theosophical Society to offer to Humanity in order justly and rightly to be entitled to some leadership in the coming period of post-war reconstruction? The answer to this query will to a great extent also decide what our task will be.

Of all the great teachings of the Ancient Wisdom, the Law of Karma and its "workings" seems of paramount importance in any attempt of practical application of Theosophy. Whatever is can but be the effect of former activity of the individual concerned. Applied to our present civilization as a whole, this shows that the precariousness of our social system of today in a world of antagonism, competition and selfish isolationism is but a symptom of the deep dislocation of human ethics and morals. Since the mediaeval Renaissance, together with an enormous growth of scientific intellect, the value of the individual quite rightly has been emphasized, his rights and independence, so much so that inevitably a technological, mechanistic, materialistic world of calculating opportunism has been created.

The culmination-point of this extreme individualism now seems to be reached, and in preparation for the coming race and its civilization it now becomes urgently necessary that, next to and based upon this foundation of strong individuals, a New Renaissance should be built to awaken a new faculty of human life and consciousness—the Buddhist principle. Its full development will be the special task of the Sixth Root Race, but it must already be prepared in the corresponding sixth sub-race of the Fifth Root Race.

We are told that Theosophy as we have it now and The Theosophical Society have been given to the world in order to take a certain place in that Great Work, as especially expressed in the First Object of the Society, though the two other Objects by no means can be of less importance for the same Work.

Since 1875 and earlier, by means of Theosophy and of the Society—and doubtless along many other lines also—the Founders have been trying to introduce that great transcendental Ideal of Perfection, the Universal Brotherhood of all mankind, to a most individualistic, competitive race, to a civilization which without

it was doomed rapidly to bring forth its own destruction. It therefore, at this junction of the roads, seems right to ask ourselves, fellows of The Theosophical Society, whether, in any measure that may be called satisfactory, we have fulfilled our due part of that task?

Generally speaking, at the present stage of world-affairs humanity is asking and longing for more Brotherhood, chiefly as the result and effect of its momentary sufferings. Would this not indicate that soon after the cessation of hostilities that lesson will be forgotten as it happened after the last war? And although perhaps it might be rightly assumed that this general recognition of the need for more Brotherhood as the only solution for our present troubles and dangers is at least partly due to our labours, we may, we surely must, ask ourselves whether the Society as a whole or we as its members have really done all and everything that reasonably could have been done?

Let us hope that in Their judgment the Great Founders may find not too much reason for dissatisfaction with our contribution towards whatever change in world-opinion has been won in the direction of Universal Brotherhood, but surely there is not too much credit on our side. Generally speaking our own lives have not shown the alertness, the enthusiasm, the courage necessary for Leadership in such a tremendously important enterprise. Humbly we should confess how we have failed while we may believe that the burden was too heavy for our poor shoulders. Does not our pre-war history, particularly that from 1925 onward, show the weakness of our attempts?

Therefore, recognizing our failure of the past, taking to heart the lessons we can draw from it, let us then go ahead towards the coming future with a new and virile resolution to do better now. Surely we may hope that, as a consequence of the terrible experiences of the present moment, we may find new opportunities to be used, new ways to be used, more favourable circumstances. Let us start to build anew, based once more on the same foundations of Universality and Brotherhood.

Our first most obvious task is the rebuilding of the Society in order to be able in the most efficient way to fulfil that other equally obvious task—the promotion of Theosophy in a world

of distress and despair. Having lost all sure foundations for its ethical code of morals, the world badly needs the security Theosophy brings, because by it morality proves to be based on natural Law and not on man-made more or less useful codes. To bring Theosophy we must study and study our Wisdom-Religion until at least to some extent we understand it ourselves. Without ourselves assimilating sufficient of its Wisdom, we certainly never shall be of much use as guides, we obviously cannot procure the leadership we are asked to give.

If we hope once to be able to give some lead in post-war reconstruction, there has to come first a tremendous change of attitude of our members. The prevailing sentiment is: "What can we do, ordinary people as we are, and so few in numbers?" Leadership does not depend on numbers. On the contrary, self-confidence is the first requisite for leadership. With our sublime Wisdom-teaching we should be more confident in its truth, be more sure of ourselves, of our own strength. And if we cannot be so sure of our own capacities, surely we have confidence in Those who guide our Movement. Yet on the other hand, They also need us to do our part to the very utmost of our strength, enthusiasm and capacities. Effort, Work, is the Law!

Leadership needs courage above all, the courage to stand for one's principles and ideals, courage to be loyal and faithful to the Cause, to Theosophy, to The Theosophical Society, to its leaders. In the proclamation of our principles, of our aims, of what we have been taught, we have not been courageous enough. In the name of neutrality which became more important than the principle of Brotherhood itself, we have neglected the opportunities offered to us in the pre-war situation of anti-brotherly behaviour everywhere.

Leadership has no room for neutrality: "to be neutral is to be a traitor." And wherever our First Object is concerned neither individual members nor The Theosophical Society as a whole can or may be neutral. In order to appease and to please the multitude, we did not dare boldly to stand for Brotherhood, and there is ample room for severe doubt whether even now that lesson has been brought home to us. We have been poor leaders in the past and have to bear the Karma of inaction in a case of mercy, of neglecting our Dharma. Did we even try while it was still time, to warn in the face of this terrible ghastly onslaught of Darkness, leave alone an attempt to check its coming over

the world? How many—or rather how few—had the vision to see it come? Nobody dared to protest, because of neutrality. Theosophists individually and the Society as a whole remained tacit spectators in their hopeless and helpless attempts for neutrality.

We cannot and may not separate the Society from its members; they constitute the Society. As they are, so is the Society. We cannot allot a different task or opinion to each separately. As the First Object runs now, neither the Society nor its members, where Brotherhood is concerned, honestly can remain neutral without being untrue to our Cause. How can we have a capacity for leadership if we dare not stand openly for the greatest of our principles we proclaim to adhere to? How can we expect others to accept such a hesitating lead? To lead the world we must first be able to lead and revise the Society's work in its Sections and Lodges, we need everywhere to correct our apathy, our weaknesses for which "neutrality" is the appropriate name.

Neutrality is a vacuum, a negative. We have to be positive, and once the membership grows in status of character the Society will grow accordingly.

Now, besides Universality and Brotherhood, are there other principles, other signposts to guide us in that leadership? What else can we use as landmarks? Surely, the faculties the new Race has to develop: Intuition, Wisdom, Love-Buddhi including all the Transcendental Ideals of Perfection, the absolutes of the spirit Divine. Our service-work for Humanity is to being and to further everywhere and in all the departments of life the Ideals of Happiness, Harmony, Beauty, Truth, Peace, Justice, Freedom, Purity, etc. All these for their manifestation depend on the faculties of love, sympathy, cooperation, altruism—and should become the guiding factors in industry, trade economics, social organization, politics, in the arts, in education, in religion.

Union being the ultimate goal of evolution, it is obvious that everything that tends to separate, to divide, is adverse to our work, as also is every negative or opposite of each of the Transcendental Ideals. Therefore the first test for our work should be this chief Landmark of Universality, of Brotherhood, of Unity. In our service-work of leadership we should always keep all these Ideals before our mind's eyes, and thus our efforts will lead us to ever greater inspiration and enthusiasm to promote Universality, world-co-operation: a world-organiza-

tion and a world-government, a world-university, a world-religion; service everywhere must take the place of profit-making, the methods of competition be replaced by those of co-operation, new methods for social security and more freedom for all to be encouraged.

Yet at the same time we should be prepared to meet much opposition; pioneers and leaders cannot escape it. Opposition must be expected not only because human nature tends to cling to the old, to habits, but also because of strongly rooted vested interests. It may be expected that by all means it will be tried as yet to prevent—and if need be at least to retard as far as possible—the coming so urgently needed change in world-affairs. The task of leadership, of generalship, in such a case is to be constantly on the alert, to warn as soon and wherever such an attempt to hinder the advancement of the application of Brotherhood is being launched. And here we have not chiefly to deal with capitalism as so many now seem to believe. There are greater dangers of vested interests. All conservatism tends to preserve the old even when outworn and of no longer use.

What about politics? In our minds Democracy is inseparably associated with party-politics and the counting of votes. But all party-systems are out of date; they are based on the clash of interests which should cease to be. What reason do we have tacitly to accept that a majority is always right, will be the wisest? Why should a majority have the right to suppress a minority? Is the counting of heads a guarantee for wisdom even if the heads are empty? Is government by the greatest number really the very best? Is there no place for hierarchy; where do wisdom, experience, integrity, morality come into account? They have no or but very little chance in our present methods. We need some kind of a government in which Democracy allows a place—and an important one—to people of capacity, to the best, a government in which free from party-restrictions, the best are allowed to serve in right government.

Could not we try such a government in the management of The Theosophical Society, combine Hierarchy with Democracy in the Society as a whole, in the Sections, in the Lodges? This is what my Theosophy tells me. Obviously we should quite freely follow the wise leadership of the Masters of the Wisdom and of Their representatives much more than we till now have been prepared to do. This alone in due time can allow these Leaders and leaders to announce more freely what they deem useful.

If as it has happened in the past, such indications are given but not followed up by us, surely it will remain difficult for Them or perhaps impossible to give new ones. And let us not forget that it is not a matter of rules and regulations, of words, but one of general attitude and life, a change of heart and mind.

Our task is not so much to participate in the reorganization of the present system—the world's experts and specialists are much better equipped to do that—but to provide the inspiration of great Ideals, not to work out schemes and details for their application in the world, though it is necessary indeed that we ourselves at least try to live the Ideals. Then Leaders could inspire us in turn.

The example I have in mind might illustrate what I mean. Among the number of great Ideals Dr. Besant placed before us we find three indicating the need for a world-government, a world-university, a world-religion. This vision, as many others, proved too great for most of us, and I well remember how a great number of our members declared such a proclamation premature, even ridiculed and opposed it. And now but few years later we see that the first—world-organization and government—is slowly developing out of present circumstances, that the second—a world-university—is advocated by Bertrand Russell and supported by some of the greatest scientists; and the need for the third—a world-religion, that is, Theosophy—need not be stressed. What could not have been achieved if the whole Society and all its members in that time had followed that sublime leadership?

Leadership is unthinkable without great Ideals, far ahead of the common ways of ordinary thought, without vision. Are we ready for such leadership? We must become greater, more enthusiastic Idealists. Our idealism and our optimism should distinguish us from the crowd and give us the courage needed to be different, to proclaim—and proclaim loudly and convincingly—our Message as true pioneers and leaders should do, guided by the brotherly Love and Wisdom, by the Ideals Theosophy teaches.

Therefore, if really we do hope to be leaders, to spread the happy Message of Theosophy and so to contribute our share to the reconstruction of the post-war world-organization, we must begin to be pioneers in that great but most difficult art of changing, of improving ourselves, our characters. Every improvement of character as a result of our own definitely directed efforts will bring us more confidence in Theosophy, more knowledge of its

Truths, more love, more wisdom, more courage, growth of volition. And this will arouse and kindle in us all the other great Ideals of Absolute Perfection: Happiness, Beauty, Harmony, Justice, Peace, Truth, Freedom, Oneness, Immortality.

Definitely trying to live up to these Ideals, we shall become examples of the Ideal of Right Living which indeed may ultimately entitle us to leadership in Idealism and Brotherhood, the only way for would-be pioneers and leaders.

—*The Theosophist*, January 1945.

The Wings of A Bird

JOY MILLS

AS we think of our National Headquarters, it is generally with reference to the business offices. We are aware of the National President, the National Secretary, the Membership Department, the Theosophical Press, the Department of Information, the National Library, etc. We have all of us had some communication, some link, with one or another of these official departments.

Architecturally, the offices of The Theosophical Society in America constitute one wing of the National Headquarters Building. We who live and work here are well aware that the office routine is but one part of "living at Olcott." There is another wing to the building; another aspect of our life here, equally important. Structurally, the building would be incomplete without the two "wings"; so, too, living itself would be almost impossible without those two aspects which unite us: the work and the ideal.

The work is the outer, the visible, the tangible purpose and reality behind Olcott. There is an inner, an intangible reality also, so difficult to communicate in words, yet present and necessary if the work is to go on. It is the "ideal" that has brought each one of us into The Theosophical Society; it is that indefinable "something" which holds us steady, guides our work, gives us anchorage. We should sometimes "bog down" in the mud of monotonous routine, were the ideal lacking; we should too often lose ourselves in airy nothings, fling ourselves, perhaps, into abstract subtleties divorced from action, did not the work bind us together in that aspect of the Theosophical life which is given to service.

These are the two wings of Olcott; but they are not peculiar to the National Headquarters alone. They are the two wings of *every lodge*, and when both are present, both cooperating in the "flight," the lodge is a successful center of Theosophy. We have often referred to these two aspects as the "form" and the "life," placing one above the other. We have built a two-story house, attempting to live first on one floor, then on the second. Sometimes we have divided ourselves into those who live downstairs, and those who live upstairs; occasionally the two families quarrel.

Let us rather conceive of these two aspects as the wings of a single home. Or let us take the beautiful simile of the bird, which must always have two wings for the perfect and majestic flight. For no bird can fly with one wing alone; nor is the emphasis placed first on one wing and then on the other. Watch the beautiful and graceful soaring of a single bird: perfect coordination of wing movement, balance and poise. Impair one wing, the bird is crippled.

Perhaps there are those who will say: *it is beautiful, yes, but not practical. Equal emphasis may mean that soon the ideal will run away with us.* Yet no bird stays forever in the heavens. Not only may he rise on high to view the total scene; not only may he fly in grace and beauty; he must also return to earth to engage in the more humble occupation of digging for worms. But, and this also is important, he does not remain "grubbing"; his work is balanced between flight and practicality.

These are the two wings that lend meaning and purpose to our Lodge activity: efficient, orderly work and the inner reality of *living* Theosophy. Let us use both to fly greatly!

From the National President's Correspondence

Regarding Authority

DEAR _____:

We must continue to exchange our thoughts if we are to make progress toward understanding.

In your letter you refer to your own widened viewpoint . . . but do you not feel that the recognition by any of us of a widened viewpoint in ourselves may make us feel that all the rest of the world is relatively narrow and that it must be changed and that we must get to work on it? Isn't this rather indicated in the next line in your letter in which you refer to the "need for changed attitudes"? Does it follow that because we have ourselves a widened viewpoint, a changed attitude is needed by others? What assurance have we that we are leading and not following? It is quite possible, is it not, that we may be wrong in assuming that when we have come into the light others are necessarily in the darkness?

Your third paragraph opens with an authoritative statement reading: "One of our attitudes which needs attention is our dependence upon authority." That is an illustration of what I have just written. Are we quite correct in assuming that others are dependent upon authority? Is that not perhaps merely a reflection of an attitude from which we think we have ourselves emerged?

I do not agree that the members of the Society are so dependent upon authority, and I am quite sure that no attempt to exercise authority over them has been made. If there are some who look upon others as authorities they certainly do so by choice and they may be right or they may be wrong. Who is the authority who will pronounce that someone else is not an authority? There *are* authorities, you know. It is for each individual to decide who are to be recognized as such and who not. I doubt, however, what your letter suggests: that authorities are to be recognized at "one period of our growth" and not at others. Surely it is never a question of *when* authorities shall be recognized but rather *who* shall recognize them. Each must decide for himself whether there ever have been, are now, or shall be any so to be recognized.

You say, "Too many of us feel that the President of the Society is the representative of the Masters." Who says, "too many?" That seems like another authoritative statement. And may it not be true that there are not too many but too few? Is that not a subject upon which to have an open mind and to permit each to choose for himself? The President of The Theosophical Society has never required of me that I recognize him "as the representative of the Masters" or that "his editorial voice is Their voice" or that "his statements should not be questioned," and I doubt that he has required it of anyone else. But who is to say that he is or is not such a representative? Who is judging as to whether or not I shall so consider him? And if I do so consider him as Their representative, by whom am I being numbered among the "too many"?

In my judgment, you are so very far from the truth when you indirectly state that the Society is a Society of leaners. The Society is a fair cross-section of the serious-minded thoughtful people of the world—some of whom lean, some lead; some think, some are thoughtless; some are certain, some uncertain; some need help, some can give it.

The executive here has never been afraid to trust decisions of importance to the members on any question about which they have been fully and accurately informed. I have great respect for informed mass opinion, but the judgment of the many when misinformed or uninformed is no more dependable than that of one. Ignorance however greatly multiplied is still ignorance.

Your final two sentences intrigued me: "Those with the most to give are called upon to give the most." A truism, but what are the "proper places" in which this shall be recognized? Do we not again come back to the necessity for each individual to judge who has the most to give and permit it to be given in whatever "place" it may be found? Is the National Presidency to be a place where the giving is to be held down to the little, for fear that a greater giving shall be considered authoritative?

Yours cordially,

SIDNEY A. COOK
National President

The Poet's Page

Hauntings

*The moon shines bright with an eerie light
As it glimmers across the snow.
And my heart is sick with loneliness
For lands that I do not know:*

The long black shadows on the earth
Old memories bring back to me;
Hints of a long forgotten mirth,
Shadows of sails upon the sea;
Shadows of pyramids on the sands,
Color and scent of a gay bazaar,
Memories of camels and caravans
Bringing their treasures from afar.

The clock strikes twelve in the belfry tower
And there is no resting here—
For I hear the sound of temple bells;
Their call is loud and clear.
The incense floats in a long white stream
While chanting reaches its starry dome,
And the temple bells are not a dream
For they seem to call me home.

*Oh, the far past comes to haunt me
With longings strange and wild!
And I love the lands that I do not know
As a mother loves her child.*

—ANNA D. MASON

Rhythm of Prayer

Gracious Spirit, Thou art power.
Naught can stand against Thy will.
I'll not fear though ill-clouds lower.
Back of Thee the Sun shines still.

All are fearful; care and worry
Fill the thoughts and hearts of men.
Help us think upon Thy Glory.
In Thy strength we'll surely win.

Pride of self and greed of gain
Brought this sorrow o'er the land.
Help us ease our brothers' pain;
Help us in Thy strength to stand.

Well we know that right must conquer;
For our needs is vast supply.
Help us then to never falter
But to Thee in faith apply.

—DELLA LONDON

For Our Sons in Battle

Today our sons are waging battle;
Today our sons are under fire.

Yesterday they knew security
Within the four walls of our home.
Yesterday they knew the healing
Of the bruised finger by our kiss.
Yesterday we taught them kindness.
Yesterday we taught them love.

Today our sons are waging battle;
Today our sons are under fire.

O God, lift the veil for but an instant
That they may see the Ages past!
Lift the veil for but an instant
That they may glimpse the Ages yet to come.
Lift the veil, O God,
That they may see *themselves*
In Thy great plan of Evolution—
And seeing,
Understand.

—SARAH FOUSER

The Citadel: Virginia Autumn

Would you know one citadel of Peace?
Look to these hills.

Rooted in confusion,
They lift their quiet brows, exempt.
Here winds blow free,
Benign upon the ear still fevered with the fret
of word.

Hills do not calculate their balm;
Spendthrift, they shower
The silent breast.

World tumults cease;
The press of threshold fades;
The scattered years are dust upon a burnished
wing;
Only the amber passage of a leaf
The heart attends.

Stillness to stillness.
Here wonder breathes,
And Love! . . .
Here shines the face
Of Certitude.

—BEATRICE WILKINSON DAWES

Buried Treasure

From Early Theosophical Magazines

The Full Moon Day of Asalha (July)

There are several historical events which have taken place on Asalha full moon day and which are still celebrated at the present time . . .

(a) *Queen Maya's Dream of the White Elephant (The Announcement of the birth of the coming Buddha)*

It is said in olden scriptures that the birth of a Buddha is always announced by a white elephant, because as the white elephant is the king of all elephants, a Buddha is the King of all mankind. And so, in His last birth on earth, the Bodhisattva had to announce Himself as a white elephant.

But where was the Bodhisattva at this time? He rested in the Tusita Heaven after His previous birth as Prince Vessantara. When the time was ripe that a Buddha was to be born on earth, the Bodhisattva looked down on to the earth to make the five observations. He observed that the time was right, that the continent in which he was to be born was Jambudwipa (India), and in India the middle of it was Kapilavastu, where King Sudhodana, the righteous King, ruled over the Sakya people, and where Maha-Maya, the purest of all women, was enthroned at his side . . . So the Bodhisattva consented to be born on earth as the son of King Sudhodana and Queen Maha-Maya, at Kapilavastu, in Jambudwipa.

There was a six-days' midsummer festival at Kapilavastu, and all the people were enjoying the feast. Queen Maya took part in this festival of flowers and songs, and when the seventh day came, the full moon day of Asalha, she devoted this full moon day to charity and to religious devotion. At night, lying on her royal couch, in her own chamber of state she fell asleep and had a wonderful dream. This was her dream.

Queen Maha-Maya rested peacefully in her chamber, surrounded by her faithful women and guarded by royal soldiers outside the palace. Soft radiance shone like a halo over the roof of the Queen's chamber, and she herself seemed to be wrapped in holy light. The full moon of Asalha shone brightly. Then the roof of her chamber seemed to open. Heavenly glory filled the room, and the four Deva-Rajahs appeared, took Queen Maha-Maya with her couch

and carried her to the Anotata Lake in the Himalaya country. They left the couch near the lake, and the Devis of the four Deva-Rajahs came from the four quarters of the earth and bathed her with the holy water of the Anotata Lake, to remove all human stain. They clothed her with divine garments and anointed her with divine oil.

Then the Deva-Rajahs returned and took her to a Deva-Vimana (palace in Deva-land). Then Queen Maha-Maya saw the roof of the chamber where she rested lift, and standing on four white lotus flowers, bathed in white radiance, a snow-white elephant descended on the silvery rays of the moon. This radiant snow-white elephant walked thrice round the couch of the sleeping Maha-Maya, from left to right. Then, handing her a snow-white lotus flower, he seemed to fill herself, the room, and then the whole world with his radiance, while a far away voice whispered: "Hear, all ye who have ears to hear. Rise, ye who have fallen, for the Buddha has come to earth to preach to you again." Queen Maya awoke. Such happiness was hers that she felt the whole world must feel it also.

And how did the Sages and Wise Ones who were consulted by King Sudhodana about the wonderful dream interpret it? . . . They all exclaimed in ecstasy: "Hail! O Queen of Heaven. Thou shalt become the Mother of the Holy Buddha who ever comes to the earth as a white elephant."

Thus on the full moon day of Asalha the Buddha announced his coming down to earth in the shape of a white elephant. And on the full moon day of Wesak, ten months later, He was born as Prince Siddharta.

(b) *The Great Renunciation of the World by the Bodhisattva, who was then Prince Siddharta.*

This event has already been recorded in the account of the Wesak Poya Day (THE THEOSOPHIST, May 1919, p. 193)

(c) *The Lord Buddha's First Sermon after His Enlightenment.*

It is also said that on the full moon day of Asalha the Lord Buddha preached His first Sermon after His enlightenment under the Bodhi-Tree at Buddha Gaya.

The Lord Buddha, after meditating and fasting for forty-nine days, had accepted some milk-rice and honey from two merchants who saw Him, near the Bodhi-Tree. Their names were Tapussa and Bhallika. He blessed them and spoke words of wisdom to them, and they accepted His teaching and said: "We take Thee and Thy teaching as our Guides." They became His first two Lay-disciples.

Then came doubts to the Lord whether mankind would be able to understand the difficult Dharma. But after the appearance of a Deva to Him, He resolved to open wide the door to all who had ears to hear His teaching. To whom was He to preach the Dharma first? He turned His steps to the Deer-Park at Isipatana-Rama, where His former companions, the five ascetics, were still preaching their asceticism. At first they would not listen to the Lord Buddha. They would not even get up from their seats of kusa-grass. But when He stood before them in Holiness, they were so struck with His appearance that they forgot their intention not to greet Him. And when the Lord Buddha saw their willingness to listen, He began to explain to the five ascetics that they could not attain liberation by starving their bodies, for the mind cannot think when the body is starved and in pain.

He now preached to them His First Sermon, which, as the old books say, the Saints from Heaven, the Devas from their abode, and even the animals from the forest came to hear. All listened with rapt attention, and all understood it in their own languages. The Buddha taught in this First Sermon the "Four Noble Truths," and the "Noble Eightfold Path."

Thus in the Deer Park at Benares, on a full moon day of Asalha, the Buddha set the "Wheel of the Law" rolling, in which the "spokes are the rules of pure conduct; justice

is the uniformity of their length; wisdom is the tire; modesty and thoughtfulness are the hub, in which the immovable axis of Truth is fixed."

(d) *The Bikkhus' Wassapagama . . .*

Asalha month is the first Wassa month in India (the first rainy month). Even at the present day, on Asalha full moon day in the Buddhist countries, there is a ceremony celebrated which is called the Wassapagama or Wassa Elabima ceremony, in connection with the Monks taking residences for the rainy season . . .

The Bikkhus used to wander about teaching in the day time, and they did not have any fixed place where they could rest and sleep at night. They had to find places of retirement under trees, or in caves or valleys, or cemeteries, or in heaps of straw. That was all right in the dry weather but in the rainy season it was impossible. And the people spoke to the Bikkhus: "How is it that the Monks of the Sakya Muni wander about in all seasons in the hot and the cold and also in the rainy weather?" The Bikkhus could only answer that they had no homes. They asked the Lord Buddha about this, when he was residing in the Bamboo Grove at Rajagriha, and the Lord Buddha spoke thus: "There are two days, O Bikkhus, on which you can begin to take residences; an earlier and a later day. The earlier is the day after the full moon day of Asalha, and the later is one month after the full moon day of Asalha." (Savana—August) . . .

From that time the first Wassapagama or Wassa-Elabima ceremony was introduced on the full moon day of Asalha, and the following morning the Bikkhus took residence for the rainy season . . .

—MARIE MUSAEUS-HIGGINS,
The Theosophist, August 1919

It is a tale that is told, from which we may draw the knowledge and comprehension needed for the future. The disproportion between the quarrels of nations and the suffering which fighting out those quarrels involves; the poor and barren prizes which reward sublime endeavor on the battlefield; the fleeting triumphs of war; the long, slow rebuilding; the awful risks so hardily run; the doom missed by a hair's breadth, by the spin of a coin, by the accident of an accident—all this should make the prevention of another great war the main preoccupation of mankind.

—WINSTON CHURCHILL, 1929

Talks on Music

EVELYN BENHAM BULL

3. Music and Our Emotional Life

If we take a discord, we may resolve it into the harmonious sound towards which it is pressing. For all discords tend to peace if their inner pressure is recognized. If the discord in our lives is irritability or uncertainty, we should recognize this manifestation as the same pressure toward a solution, and find it.

But often in music the finding of the solution to the discords seems in the end to produce further turbulence and the composition goes on for some time to express this swift or turbulent movement, a yearning towards that which may be but not yet is. This is, in the larger forms, rightly called the development.

Even so may we discover that our irritability or our uncertainty or whatever our salient difficulty may be, is only the outer manifestation of some deep-rooted problem of character. To face this, we need vision to discover it, and the clarity of spiritual understanding to deal with it and, withal, courage to tackle it. So do we, too, develop.

In these larger forms, the original music returns. In musical technique, it is called recapitulating. But it is always understood that it should never be merely repeated. The musical material returns, varied and enriched. It is more alive, and because of its development, it is now more understandable. Furthermore, in the traditional style, it is all kept in the same key instead of wandering off.

Let our lives also not be a "repeat" but enhanced and also enriched, by the development from life's challenges. May the Theme of Life as it is played in us become more understandable as it returns! And may we pursue our course unflinching, keyed to the Divine Mystery, and knowing no other path than that wherein It leads!

4. Music and Our Minds

To my mind, the chief purpose of the lower mind is to produce order and clarity in our daily lives and in our relationships with other people, and to bring forth a sweet reasonableness in all that we do and are. We all know how unsatisfying music is that is full of deep feel-

ings and poignant chords, and yet is, somehow, incoherent. It lacks a dynamic quality of proceeding, of going somewhere, of having a purpose in being. So do many people overflow with the best intentions, the violent desire to help others, the most intense yearning for something, they are not quite sure what. Then of course there is music as there are people which has too much order and too little meaning, but that is another problem.

Now in music that is really music, there is procedure. The harmonies may be complex, the melodies may be profuse and sweeping, but if it be melody, one phrase leads to another and all forms a continuous whole, linked by expectancy and inevitability to all that may follow.

It is this consecutiveness in music that presents such a very real and definite appeal to our minds. We like to feel that this is our way of doing things. And, indeed, listening to music can clarify our thinking in this respect, if we truly listen. So there is a mental satisfaction in the consecutive approach to music as well as the aesthetic. Music, also, by its subtlety of wordlessness requires a development in us of the capacity for concentration. We need to keep our minds on it and by so doing, learn to concentrate in other ways. It is particularly helpful as an aid in learning the single-pointed concentration necessary in the process of meditation.

The underlying concept in a piece of music cannot be put in words, but it is, it must be, there, and as one attunes to that, there is a feeling of hunger satisfied, of a path being indicated. In our lives that is known as integration. In the peregrinations of our thoughts and lives in a daily pattern, there is the attunement to the abstract thought of the higher mind. There are ideas, there are ideals. As we come to understand ourselves and gain more truly the concept of an underlying purpose in our lives, we not only see more clearly but express more truly that purpose in our lives' details.

When all leads to one end, we have aliveness in all ways, according to the aliveness of that end. Some music leaps to our awareness like a winging bird; may we be like that.

Theosophy in the Field

ANN ARBOR LODGE has had a busy season, giving public lectures weekly. "The Full Moon Festival of May" was the title of a lecture presented by Dr. B. Jiminez. Other speakers from Ann Arbor's platform have included Mrs. Bernadine McConahy, Mrs. Gail Wylie, Mrs. Sallie Weis, Mr. Fritz Kunz, Mrs. Dora Van Gelder Kunz, Mr. Sam Wylie, and Miss Elma Lundahl.

AURORA LODGE: "The Evolutionary Rounds" was the subject of a lecture given by Mrs. Iris White on May 29, to lodge members and friends. The evening of June 5 was given over to reports and election of officers for the coming year. Although the Lodge has now discontinued its weekly meetings, informal get-togethers will be held during the summer on the first Tuesday of every month.

BESANT LODGE (Boston) announced four public meetings for June: "Selfishness or Sacrifice," Miss Marion Swift; "The Life of Madame Blavatsky," Mrs. Olga Ruban; "The Birth of an Idea," Mr. Horace S. Pope, and "The Freedom of the Absolute," by Miss Olive M. Sargent.

BESANT LODGE (Hollywood) announces among its June activities four Sunday tea-table talks, and a series of five free public lectures by Mrs. Bettsy Davis, her source subject being "Palmistry and Numerology in the Light of Reincarnation."

COVINGTON LODGE has recently entertained Mr. L. W. Rogers who spoke at a special members' meeting on the subject of "Theosophic Opportunities," and at a public meeting on "Theosophic Fundamentals."

DETROIT LODGE reports a highlight of the season in its May 26 meeting of members, students and friends, the entertainment being designed to raise funds for Rehabilitation of Lodges in Europe. In the neighborhood of \$400 was forthcoming.

The Lodge on June 3 presented Mr. E. Norman Pearson in a public lecture, "The Seven Rays—Their Influence, Celestial and Terrestrial." On the following Sunday, Rays 1, 2, and 3 were analyzed by Mrs. Donna Sherry, Mrs. Mabel Lovell and Mr. Stanley Goral, respectively. A second public symposium on June 17

took up the subject of Rays 5, 6, and 7. Mr. Walter Rupp, Mr. Edwin Lord and Mrs. Elsie Pearson leading the work. An Open Forum on the subject of the rays was conducted on Sunday, June 24.

FT. LAUDERDALE LODGE on the second and fourth meetings of each month conducts a study course for beginners, Miss Winifred Boye as teacher. Other lodge activities include the study of Dr. Besant's book, *Thought Power*.

The lodge has enjoyed a series of lectures by Mr. L. W. Rogers, and also reports interesting observances of Adyar and White Lotus Days.

OAKLAND LODGE offers service opportunities to all its members, with a variety of activities and interests. The following Sunday lectures were offered in June: "The World Mother as Symbol and Fact," presented by Mr. George Bartholomew; "Occultism of the Holy Scriptures" by Mrs. Jessie Lovejoy, and "The Art of Character Building" by Mrs. Della Larson.

In June came two important lectures by Dr. Alvin Boyd Kuhn: "The Great Sun Myth in Religion" and "The Horizon: Egypt's Mighty Symbol." Mr. Hugh F. Munro, Sr. gave two fine illustrated lectures, "The Theology of an Evolutionist" and "The Divine Mind in Nature." "The Nature of Existence," by Mr. Elwood Davis of Baltimore introduced the subject of man's visible and invisible bodies. The closing lecture, "Perfect Justice Rules the World," was handled by Mr. and Mrs. Fritz Loenholdt.

SAN FRANCISCO LODGE in a neat printed pamphlet has recorded among its June offerings four Sunday evening public lectures; and numerous study classes, including a series of five Health Classes, conducted by Dr. Mary A. Coffman, S.P., D.C., N.D.

ST. LOUIS BRANCH reports five May members' meetings. These were said to cover a White Lotus Day program, a Vaisakh Festival program, T. O. S. reports, Young Theosophists' Evening, and work based upon *A Study in Consciousness*.

WASHINGTON LODGE, in behalf of the Theosophical Book Association for the Blind, by a program on April 14 raised the sum of fifty dollars, amid the high enthusiasm of the participants.

Theosophical News and Notes

A Lodge Suggestion

The following is taken from the annual report of the chairman of a committee of one of our Lodges:

"_____ Lodge in order to continue to be a success must have the active cooperation of every member not only in thought but in doing something. In reality is this your lodge or my lodge? To have a happy home you not only think of it as a part of your daily duty to keep it looking presentable but you take pride in doing it. The same applies to your lodge. It is not yours until you make it yours by thinking of it each day, be it only for a few minutes, and by taking some little time to do some physical work in the lodge room. There are many small odds and ends that would require coming to lodge a little earlier or staying a few minutes after a meeting.

"The soul and life of any lodge rests entirely with *every* member not with just a few active ones.

"Just think of _____ Lodge for a few minutes each day; then follow through by working for it, in it and with it all the year through. Then how happy every one will be when next season ends."

A Note on Meditation

Sometimes in meditation a student feels the physical body become a huge unwieldy mass of matter. What does such a state of consciousness lead to if continued?

You are developing a little of that curious power referred to in some of the Hindu books when they say that the Yogi can become larger or smaller. You are putting the consciousness down into a very much smaller center, and so the physical body looks huge and unwieldy. You have not yet reached the stage of being conscious of the power you are using. You might try experiments, perhaps. Take a very simple one. Look at your own arm or hand, and ascertain whether or not you can see into it instead of perceiving only the surface. You will see all sorts of things going on inside. The circulation of the blood will perhaps impress you In this way you may bring the faculty into order. You are developing a certain kind of clairvoyance which is called "magnification." Do not let it alarm you.

—C. W. L.

Olcott Sunday—May

"You The Genius" was the subject of a public lecture presented at Olcott on May 27 by Mr. Carle A. Christensen. This inspiring address was enjoyed by a capacity audience, who lingered long afterward for tea and fellowship.

With this fine talk of Mr. Christensen's was concluded the present series of Olcott Sunday lectures.

Days to Remember

Asala (Full Moon at 9:25 P.M., CWT)
..... July 24
Col. Olcott's Birthday.....August 2
H. P. Blavatsky's Birthday...August 12

Mr. Bondy's Work

Mr. A. Theo Bondy, who did such a very beautiful job of engrossing the Three Objects of The Theosophical Society, and whose magnificent piece of illuminated work hangs in the entrance hall at Olcott, has written an article in *The Educator*, illustrated by a full page reproduction of this panel.

Within the technical description of his work, Mr. Bondy writes also of Theosophy. For example, "As Theosophy teaches both involution and evolution, I tried to incorporate the facts in the arrangement of the ornament as much as it was possible for me to do so with this style of ornamentation. The sweep of the stem extending from the large initial 'T' to the medallion in the lower portion of the border represents involution. To the right of this medallion the arrangement of the stem of the ornament is intended to represent the idea of evolution. That this arrangement represents those two facts would hardly be recognized by any who are not familiar with the occult teaching; but nevertheless that is what I have tried to portray."

The article also explains the meaning of the Theosophical Seal and refers to the "narrow gate and the straight way" illustrated in the medallion containing the Egyptian arch.

Our appreciation to Mr. Bondy in that he so interestingly adds to the usefulness of the great gift he has already made to the Society.

Convention Greetings

It would be heartening and unifying if lodges before the close of their season's work would pass resolutions of greetings to "Convention Everywhere" and send them in by mail, or better still, wire them in from their own local "Convention Everywhere" meetings.

Individual members can register as though they were in attendance by writing to Headquarters in advance and enclosing the \$2 registration fee (lesser sums gladly accepted). Such fees will go toward the cost of "Convention Everywhere" just as they normally contribute to the cost of a general Convention gathering.

While the war upsets Convention plans in some degree, it need not divert us from sound, well-tried custom that is still available to us.

Lodge Reports

Lodges whose season is closing are already sending to Headquarters copies of their officers' annual reports. This is a reminder to those who close later or whose fiscal year ends at a different time with reports coinciding.

Lodge Bulletins

A number of lodges distribute to their members a monthly bulletin or letter, mimeographed, dittoed or even printed. One that regularly comes to our attention is that of Besant Lodge of Hollywood—a newsy newsletter to the members reporting on important events just past and announcing new ones, and giving a boost to all the phases of lodge activity including the Rehabilitation Fund, the book display, the library, the magazines, etc. On the reverse side is the program of the coming month. Such a bulletin is within the capacity of every lodge; it would bring results.

National Library Accessions

<i>Karma</i>	Anderson, Jerome
<i>Modern Philosophies of Education</i>	Brubacher, John S.
<i>The Mirror of Gesture</i>	Coomaraswamy, A.
<i>Outlines of Indian Philosophies</i>	Iyengar, P. T.
<i>Five Years of Theosophy</i>	Blavatsky, H. P.
<i>The Unknown Guest</i>	Maeterlinck, M.
<i>The Magical Message of Ioannes</i>	Pryse, James
<i>The Great Law</i>	Williamson, W.

To T.O.S. Officers

The Chief Brother, Esther C. Renshaw, reminds the various officers and heads of departments that their annual reports should be prepared and mailed to her in July, as soon as possible after the close of the fiscal year (June 30).

New Members for May, 1945

During May, applications for Membership were received from the following Lodges: Besant (Boston), Besant (Hollywood), Columbus, Ft. Lauderdale, Freedom Group (Los Angeles), Georgia, Hamilton, Houston, Memphis, Miami, New Orleans, Oak Park, Omaha, Paterson, Portland (Oregon), St. Louis Branch, San Antonio, Arundale Group (Santa Barbara), Tampa, and Upper Darby.

Applications for National Membership were received from Indianapolis, Indiana; Rosemeade, California; Newburgh, New York; and East Lynn, Massachusetts.

To-Those-Who-Mourn Club

Shipment of booklets from May 16 to June 15, 1945—

California	300
Illinois	704
Michigan	300
New Jersey	400
Washington, D. C.	900
6 states less than 100 each.....	81

Total 2,685

1944 (Corresponding period)1,634

Help Nature and work with her; and Nature will regard thee as one of her creators and make obeisance.

—THE VOICE OF THE SILENCE

Statistics

May 16 to June 15, 1945

European Rehabilitation Fund

Previously reported	\$5,391.23	
To June 15	1,150.40	\$6,541.63

American Theosophical Fund

Previously reported	7,898.35	
To June 15	716.35	8,614.70

Olcott Equipment and Furnishing Fund

Previously reported	115.70	
To June 15	60.00	175.70

Theosophical Workers' Home

Previously reported	12.00	
To June 15	103.00	115.00

Marriages

Miss Blanca Febre, Spanish Lodge, (New York) to Mr. Mario Arias, April 22, 1945.
Mrs. Isabel Beldon, Lakeland Lodge, to Mr. John Albert Drexler, May 15, 1945.
Mrs. Evelyn Simmonds, Spokane Lodge, to Mr. E. W. Maine, June 1, 1945.

Deaths

Mrs. Lillian Sayre, Colorado Springs Lodge, May 13, 1945.
Miss Fannie A. Moore, Ojai Valley Lodge, May 17, 1945.
Miss Elizabeth Laing, Besant-Boston Lodge, May 24, 1945.
Mr. Henry J. Tatnell, New York Lodge, Recently.
Mrs. Clara B. Walters, San Francisco Lodge, May 19, 1945.
Fernando Patron, Sr., Brotherhood Lodge, May 30, 1945.
Mrs. Lucia Williston Rounds, Glendale Lodge, May 23, 1945.
Mrs. Aylia Newville, Port Huron Lodge, June 1, 1945.

WHEN BEING ADMITTED TO CITIZENSHIP IN
THE ANCIENT GREEK REPUBLIC OF ATHENS, THE ATHENIAN
YOUTH SOLEMNLY TOOK THE FOLLOWING

OATH

"WE WILL NEVER bring disgrace to this our State, by any act of dishonesty or cowardice; nor ever desert our suffering comrades in the ranks. We will fight for the ideals and sacred things of the State, both alone and with the many.

WE WILL OBEY and revere the State's laws, and do our best to incite a like respect and reverence in those above us who are prone to annul or set them at naught; we will strive unceasingly to quicken the public sense of civic duty.

THUS, IN ALL these ways, we will transmit this Republic, not less, but greater than it was transmitted to us."

REMAINDERS OF STOCK

Good literature for lodge or personal libraries.

Only a few copies of each title.

	List	Special
ANCIENT WISDOM AND OTHER ESSAYS—		
Morley Steynor	\$1.75 cloth	\$1.25
EVOLUTION OF CHARACTER—Sarah Corbett.....	.75 cloth	.50
THE FAITH THAT GIVES MEANING TO VICTORY—		
Dane Rudhyar	1.00 board	.75
THE NEW CIVILIZATION—Annie Besant.....	1.00 board	.50
THE REAL AND THE UNREAL—(Convention Lectures of 1922)	1.00 cloth	.50
RELIGION FOR BEGINNERS—F. W. Pigott.....	1.50 leather	1.00
RELIGION OF SOLIDARITY—Edward Bellamy.....	.25 paper	.15
SKETCHES OF GREAT TRUTHS—Wayfarer.....	1.00 cloth	.50
SOME HINTS ON HEALTH—F. E. Pearce.....	.25 paper	.15
STUDIES IN EVOLUTIONARY PSYCHOLOGY—		
Preston and Trew75 "	.50
THEOSOPHY AND THE THEOSOPHICAL SOCIETY—		
Annie Besant	1.00 cloth	.60
TO THOSE WHO SUFFER—Aimee Blech.....	.75 paper	.55
A WANDERING HARP—James H. Cousins.....	3.00 cloth	2.00
WHAT IS REASONABLE RELIGION?—C. H. MacIntosh.....	.75 leather	.50
YOGA AND WESTERN PSYCHOLOGY—		
Geraldine Coster	2.00 cloth	1.50

\$2⁵⁰

THE MASTERS AND THE PATH—C. W. Leadbeater

New, handsome, fifth edition now available.

\$2⁵⁰

A book that testifies to the existence of the Masters and Their work; defines the steps to be taken to reach Them—probation, acceptance—gives the rituals of the Great Initiations and acquaints us with the higher reaches of the Hierarchy; includes picture of the Festival of Wesak in color.



THE THEOSOPHICAL PRESS

WHEATON, ILLINOIS