
THE
AMERICAN
T **THEOSOPHIST**



Official Organ of THE THEOSOPHICAL SOCIETY *in America*

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IN THIS ISSUE

There is No Place Like Adyar

GEORGE S. ARUNDALE

We Can Make Dreams Come True!

E. NORMAN PEARSON

Program Suggestions

JAMES S. PERKINS

Nominating Ballot

FEBRUARY * 1945



Under the Auspices of THE THEOSOPHICAL SOCIETY ADYAR

BEAUTY *is the medium through which the Divine expresses Himself in all the small things even of everyday life. You find in Greece beauty was almost a goal—a goal of expression in beautiful forms, in lovely statues. Orpheus, the great and wise Teacher, was able to make gentle the fiercest of animals through the harmony of his music. And in Egypt, where beauty was not definitely an end, a goal, the Egyptians expressed themselves in beautiful terms, in beautiful colors, beautiful jewels, beautiful ideas and beautiful temples. Excavators today are finding these marvellous and magnificent things*

SO YOU FIND BEAUTY *in other great nations, and especially to my knowledge in India. But in India there is this great difference: that the beauty which was expressed in ancient India, of which the keynote was spirituality, is fortunately available even today. It is not buried underground for excavators to find but is everywhere for those who have eyes to see and ears to hear.*

—**RUKMINI DEVI**

THE AMERICAN THEOSOPHIST

OFFICIAL ORGAN OF
THE THEOSOPHICAL SOCIETY IN AMERICA

Vol. XXXIII

FEBRUARY, 1945

No. 2

There is No Place Like Adyar

GEORGE S. ARUNDALE

THERE is no place on earth like Adyar, for although it is a great Center and therefore requires constant watchfulness lest there be a descent from the standard generally required from all who have the privilege to reside within its circumference, nevertheless there is a wonderful exhilaration and inspiration about its atmosphere together with a Peace and a Power the lack of which is sorely felt as any of us has to move awhile in the outer world.

To be ordinarily resident at Adyar is a blessing impossible to over-estimate. It is next to being an inmate in a house of one of the Masters. We look upon such a proximity as entirely beyond our reach, as indeed it is. It is by no means certain that we should be able to stand the strain involved. I certainly doubt if I could. It is almost equally unbelievable that we should be resident at Adyar which our beloved President-Mother was ever calling the Masters' Home. This is what Adyar is—nothing less; and you and I who live here are in very truth living in the Masters' Home. What more could we desire? What more could we hope for at any time?

But so to reside means hard work, or even if there be physical residence there will be no real residence. We must constantly be seeking to prove our worthiness in all the little details of our everyday lives as well as in the service we should try to give to the Masters' work as a thankoffering for the inestimable privilege which They give us of being Their guests in Their home.

The very young residents, the little children, only need to show their thankoffering in growing finely and happily. But after the tenth year a young resident should be waking up, even if only to a very small extent, to the

nature of his surroundings and feel a great happiness not only in enjoying himself but also in being very nice to all, and as helpful as he can be where his helpfulness would be valuable. Adyar is not having its due effect upon its younger residents unless it can be said of them that they are very charming, have delightful manners, and are very kind to all; especially, of course, to their still younger fellow-residents the animals: for be it remembered that the residents of Adyar are not only the human beings, but also the sub-human beings, including the trees and the flowers and the very earth itself.

But if we ask all this from our young human brothers here we must be very sure that we are helping them to be charming and kind and happy. If this is to be expected from them still more is it to be expected from us who are older. Are we charming? Are we kind? Are we happy? It may not be easy for us at all times to answer these questions in the affirmative and with emphasis. We cannot always succeed. But we can always try. And we must be constantly trying to justify the Masters' selection of us for residence in Their Home by helping Them as much as we can in Their tremendous work.

I do not think any of us could possibly plead ignorance as to the nature of Their work, nor that there is nothing we can do. Their work is so varied and its nature has so often been explained to us in such detail that we are not looking very carefully if we cannot find any place for our capacities however humble these must necessarily be at our stage of evolution.

We can always begin by doing our best to maintain Adyar itself in good physical condition. We must not think that this is the business of one or another of Adyar's departments

THE AMERICAN THEOSOPHIST

and that it is no concern of ours. If there is anything wrong about Adyar even physically it is the concern of us all and of each one of us. We are collectively and individually responsible for Adyar, and we must never forget this.

If we can put right that which is obviously wrong, let us do so. If we cannot, then we should draw the attention of the head of the department concerned. Adyar must be looked upon as a family property of which residents at Adyar are the managers on behalf of the whole family—the members of The Theosophical Society throughout the world.

Carefully watching over the physical condition of Adyar, we must see to it that our desires and hopes and aspirations are as fine as we can make them. Of course, we cannot achieve perfection, but we can always do the best we can. And our feelings and emotions must always, without exception, be kindly. I say "without exception," and I have just said that we can only do the best we can. Do I reconcile the two apparently contradictory statements? I certainly do, for the former is the ideal towards which we must ever be striving, and towards which we must ever be looking, while the latter is that with which from one point of view we must be contented, but which from another point of view must make us dissatisfied.

We must feed Adyar with the finest feelings and emotions of which we are capable.

Then we must think the best thoughts of which we are capable. They must be unselfish thoughts and as noble as we can make them. Again, no perfection is attainable, but we go on trying to do our best. We must study. We must try to become very understanding with regard to the principles and details of the science of Theosophy. We must try to have an understanding as well as a working knowledge of the great Plan which Theosophy unfolds to us. We must spread far and wide the great truths of Theosophy as we are able to grasp them.

And we must become venturesome in an endeavour to see some way through the darkness of our ignorance into the light of the wisdom that shall some day be ours. All this we must do especially as residents at Adyar. Of course, every Theosophist everywhere should, I think, be at work doing this. But Theosophists at Adyar live in the intensity of a special atmosphere. Their feelings, their emotions, their thoughts, their actions, become intensified by this atmosphere which is the atmosphere of a great Center created by the Elder Brethren.

We can grow more quickly at Adyar than anywhere else this side of the Himalayas. And we can retard our growth more quickly here. Either we move forward or we mark time or quite possibly go off the rails altogether for a period of time. To mark time is less likely than to become derailed. It is for this reason that we have to be most careful as to the nature of the fuel with which we feed Adyar. Flames there will be in any case, but they may consume us!

It is an immense privilege to reside at Adyar, but there is no gainsaying that it is a great risk, and I would say in the words of the Christian Bible—"let him that thinketh he standeth take heed lest he fall."

We must be happy at Adyar. We must be brotherly at Adyar. We must be generous at Adyar. We must be understanding at Adyar. We must be busy at Adyar. We must see Adyar as a great Well. From that Well we must draw its waters and seek to irrigate all dry places in the world. Adyar is not for our personal satisfaction, for our convenience. Adyar is our opportunity to help the whole world and any particular parts of the world in which we happen to be specially interested. We are trustees for Adyar. We must hand on to our successors an Adyar the better for our residence and not the worse.

And we must always remember that Adyar is the heart of the Theosophical movement throughout the world as it is also the heart of The Theosophical Society.

Every lodge should try to build around it an atmosphere like that in Adyar. . . . It is open to every earnest member to build up a little Adyar in himself. . . . In order to be in touch with the telephonic connections in the city, you recognize the necessity of having a telephone in your own house. Something of the kind has to be done by every individual member if he is to keep in touch in the inner worlds with that great spiritual center—Adyar.

—PROF. R. K. KULKARNI

Reflecting the Convention

In An Olcott Program

I FEEL that our Center at Olcott approaches the Christmas Season with a greater sense of dedication, a more thrilling realization of our unity as a channel for the work of the Masters, than ever before. We have now the opportunity of offering this beautiful vehicle for use in channeling the forces which our fellow Theosophists assembled in Benares, in International Convention, are preparing to pour out upon the world."

So began the brief address of Mr. James S. Perkins, as part of the dramatic program presented at Headquarters on the afternoon of Sunday, December 24, nine members of the "Olcott family" participating.

"Our work this evening," Mr. Perkins continued, "should prove most inspiring as we seek to reflect the purposes of the Convention. Dr. Arundale has in recent months clearly indicated, I think, the nature of our effort if we would answer the world's need. The human cry welling forth from this planet today and heard surely upon life's farthest star is for peace among men and nations.

"Nations are the great vehicles which men and gods have created to facilitate the evolution of masses of human and other creatures. Therefore nations are shining jewels in the plan of evolution. For each a great archetypal dream has been created; for each a star of destiny mounts the heavens and when a nation's actions point truly to its star of destiny, greatness shines forth, men's hearts are lifted and the gods herald its kingliness of spirit.

"We know that individuals compose a nation and that a nation cannot be greater than the greatness in the hearts of its citizens. But we must never forget that there is this archetypal dream of God, this doorway of peace, this reservoir of available power and glory on High which may be called upon wherever individuals can be stirred to make the effort. Each nation is a brotherhood of many individual citizens, the value of such a brotherhood being that the strength of the strong citizen is available for the support of the weak citizen. Nations, then, must exist. They are stepping stones to great

commonwealths and will lead some day to world unity and to greater unities beyond that.

"We live in a time when nations are periled and men's vision falters; a time to call forth the Archetypal Dream of God; to invoke the aid of invisible powers; to help stir men to greatness.

"Dr. Arundale has indicated that a World University and a World Religion are major themes for the Convention's consideration, but these very developments would become in reality vehicles with which to call forth the greatness of spirit in nations and citizens. In his own words: 'The spirit of greatness can redeem the world.' . . . 'There is a universal Rainbow-Greatness to which every land contributes a shade of color.'

"Tonight we shall strive to accomplish a specific piece of work along this line. We have designed a setting and a program to aid our efforts. Dr. Arundale's suggestion of a Rainbow of Greatness is the keynote. We shall make use of color, of thought, of meditation. The setting includes a lighted globe which symbolizes the world family of nations illumined. The background of rainbow colors radiating from the center of the Theosophical seal represents with each ray the archetypal greatness of a nation in terms of color. The Theosophical seal symbolizes the higher forces radiating through the channel of the Society with its national Sections and citizen members in the various nations.

"We wish to strike a keynote for each of at least seven nations by means of readings selected for this purpose. A moment of silence will follow each reading and in that silence let each one of us visualize the color which we feel represents the nation as radiating forth from Benares to that nation and to the world. Let us make this an effort of will with the intent to call forth that archetypal greatness which we believe to be the note of destiny for the nation. Thus we will provide a channel for the major forces of the International Convention to shine outward to the world. In this manner we will take our vital part in the Convention of the Theosophical Society in Benares."

THE AMERICAN
THEOSOPHIST

Published monthly by
 THE THEOSOPHICAL SOCIETY
 IN AMERICA

National President.....SIDNEY A. COOK
 National Secretary.....ANN WERTH
 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.

Thou hast made me endless, such is thy pleasure. This frail vessel thou emptiest again and again, and fillest it ever with fresh life.

This little flute of a reed thou hast carried over hills and dales and hast breathed through it melodies eternally new.

At the immortal touch of thy hands, my little heart loses its limits in joy and gives birth to utterance ineffable.

Thy infinite gifts come to me only on these very small hands of mine. Ages pass, and still thou pourest, and still there is room to fill.

—RABINDRANATH TAGORE, *Gitanjali*

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About Allies

At no other time in human history have so many people of the world been engaged in a common task. We may safely estimate that thirty to forty million are in the fighting services of the principal United Nations—the

United States, the British Commonwealth, Russia and China. Never at any time have so many people been represented in a common ideal. So titanic is the struggle, of such tremendous import the possibilities, that we might well try to understand the true basis of a relationship in which so many are forged together.

If we look at the derivation of the word "ally," we trace it back to a Latin verb meaning to bind together; there is the suggestion of adhesion. In its common usage and as the dictionary indicates, the noun signifies a friendly association, a relationship of *helpfulness*. Yet we find in the public press, in the midst of history's greatest war and greatest alliance in common task and ideal, that every conceivable opportunity is taken to bring allies into disrepute in public opinion, to misjudge and even to misrepresent them.

Behind this attitude there usually rests the point of view that this is not *our* war—that we are but giving help to others in *their* war and that therefore we have the right to demand that they conform to our own views and proposals. So long as the view is entertained that we are merely mixing in someone else's war there can be little understanding, but the premises are unsound.

In these days when oceans can be spanned in a few hours, when rocket bombs capable of being fired in showers from thousands of miles are in prospect, there can be no great war that does not concern every great nation. Not only do common ideals promote a common interest but a common hope of conservation of cities and resources. A common desire for safety presents a similar plea. This war *is* our war. A war that would inevitably become our war is our war from the beginning. If Britain had succumbed instead of fighting for two years alone, we would the more easily have seen that it was then and always has been our war. Britain's defeat and a compromise peace with Russia would have placed all the manufacturing and ship-building resources of Germany, England, France and most of Europe in the hands of our present enemy. Oh, it would then have been *our* war on both oceans, both coasts, on the northern and southern continents, with every fiber of muscle and resource pledged and used for survival. We have been spared that; others have had to experience it. Yes, it would have been very much our war—ours alone and unallied. And it *is* our war and we are one ally contributing more in some ways,

less in others, to the common cause but never more than our share.

The Lend-Lease Act itself authorizes delivery of supplies to other nations only for "the defense of the United States" and we may quite reasonably understand that to furnish guns and supplies to those who fight with us on their soil, not on ours; to feed the starving liberated nations that they may have no cause to seek new governments in civil war; to rebuild their transportation systems that the food may be distributed and trade revived within their borders; is for the winning of our war—the insurance of our defense.

We decry "spheres of influence" as if we have not been concerned with maintaining such a sphere for ourselves through the Monroe Doctrine, a principle acknowledged and protected for us in our weaker years by the sea-power of another nation. Every nation seeks to arrange friendly relationships with neighboring nations and every small nation needs and desires to be a part of a sphere of influence with a larger nation through which it accomplishes export distribution of its products and a needed degree of economic security. So long as such spheres are not brought into existence through military or other undue pressure, participation in them represents the natural relationship of smaller nations with larger nations for their mutual interest and protection.

And have our allies contributed so little? The first great military aircraft plants in our country were constructed with the funds of allies—not our own. In many ways we were provided with opportunity to prepare for our war while others fought and suffered. Our cities have not been bombed; our country is not devastated; year upon year of restricted diet has not been our lot; we have more food even under rationing than in 1929. Only our fighting forces (less than 10% of us) have felt this war. Blood and tears have been the lot of a few of us but of millions of some who fight by our side.

Allies are not for baiting at every turn, to abuse and misrepresent at every slightest pretext or opportunity! Allies are friends in a common cause—a cause so great, a purpose and an end so much to be desired that we might well save our uninformed criticisms and the expression of our narrow points of view while we seek really to know and to understand. There are values in our fighting comradeships. Allies, friends bound together in mutual helpfulness, need to prepare and to control their

minds to recognize truth when it is against their point of view as well as when it supports or confirms. Friends and co-workers are not required to have exactly similar viewpoints. It is not demanded of them that they shall set aside all experience and all of the lessons of history in deference to the point of view of merely one of them. They are not required to think alike but only to think to the same end. They are not required to do the same things but only to do them in furtherance of the same ideals. They are not required to contribute the same amount or in the same way but only each to the utmost of his capacity. If they are allies in fact, they are called upon for confidence and respect and appreciation fully expressed by each of every other. Selfishness, distrust, discourtesy are for those who plot crime—not for those who bind themselves together to serve the greatest end of man: Peace, goodwill, freedom and brotherhood.

SIDNEY A. COOK

Form of Bequest

Those desiring that the Society shall benefit under the terms of their Will, will find the following clause suitable to express their wishes:

"I give, devise, and bequeath to The Theosophical Society in America, a corporation with its principal place of business in the City of Wheaton, State of Illinois, the sum of..... dollars (\$.....) (or the following described property):

.....

.....

.....

....."

The above is not a form of Will, but a clause to be included in such a document.

Cash contributions made within the taxable year to The Theosophical Society in America not exceeding (including other deductible "contributions") 15% of the taxpayer's net income are allowable as deductions in computing net income under the Federal Revenue Acts and Regulations.

Endowments may be made to the Society with the provision that an annuity be paid to the patron for life.

NOTE THE IMPORTANT TAX FEATURE

The Election of National President and Vice-President

Notes About Voting

Notice of the election and nominations was published in accordance with the By-Laws in our December number, to which all are referred for full particulars of the method and of the rules relating thereto. The following are points to be especially noted:

1. This is a nominating ballot, but if 60% of the votes cast are for one candidate the balloting becomes elective and no additional balloting takes place. If, therefore, you have a conviction as to who should fill the offices of National President and Vice-President, express that conviction in this first ballot. There might not be a second ballot.

2. Follow the rules exactly as to voting (write one name for each office) and as to mailing your ballot.

3. Exercise your democratic right and responsibility to vote. No matter whom you favor, express your judgment by voting.

4. Ballots must reach the National Secretary's office before 10 p.m. of March 10.

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

6. Make your opinion count by voting Now.

Mailing Directions

1. Place your marked ballot in a plain envelope.
2. Seal it and mark on the outside the one word — "Ballot."
3. Enclose the sealed "Ballot" envelope in another envelope for mailing.
4. IMPORTANT — Place your own name and address and name of your lodge (or "National Member") in the corner or on the back of the mailing envelope.
5. Address and mail to The Theosophical Society, Wheaton, Illinois.

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

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

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

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

Thus the secrecy of the ballot is preserved.

Here Is Your Ballot

Mail at once to

The Theosophical Society, Wheaton, Ill.

OFFICIAL NOMINATING BALLOT

for

**National President and
National Vice-President**

of

THE THEOSOPHICAL SOCIETY IN
AMERICA

I Nominate

For National President:—

.....

I Nominate

For National Vice-President:—

.....

(Do not sign your name to the ballot!
See Mailing Directions.)

Ballot Blanks Available

A ballot blank has been sent to each member and a supply of blanks to each lodge secretary so that those who share the magazine with others and members who prefer not to cut the magazine through use of the ballot on this page, may readily obtain another. National members should send a postal card request to Headquarters for extra blanks. Let nothing deter any member from voting.

The Olcott Foundation

ADELINE CHASE, *Committee Member*

THEOSOPHISTS know that:

I. Eleven entries of creative expression were received by The Olcott Foundation in 1944. How important are the opportunities offered by the Olcott Foundation to the members of The Theosophical Society in America? How important are these opportunities to you who are reading this article? Do tell us in a letter to Olcott.

Mr. Jinarajadasa speaks with conviction: "I want Theosophists to realize that our progress in Theosophy, our further unfoldment in the spiritual life, depends upon the recognition of this fact: that we must learn to create in some fashion."

There are many ways in which we can learn to create. As Theosophists we learn to understand the Divine Wisdom not merely by studying it, nor only through service, but also by trying to help create anew with the Logos our constantly changing universe. This process presents the pattern for us.

We must be constantly re-creating ourselves in the direction of an ideal human being. This ideal human being is filled with energy and has a constant desire to embody beautifully in a form of his choice, as well as in his daily living, the understanding of those forms which are revealed to him during his periods of greatest awareness.

II. Art deals with the service to the special aspirations of humanity. Creating is not an excrescent art activity but a human necessity. We are reminded of this fact by an illness which we learn was induced by the lack of creative activity in our lives. We need constantly to create anew (spiritualize) our own lives, our own acts. Theosophists must frankly go into that creative work which spiritualizes their religion, science and art, and their crafts, as well as their other activities in life. Spiritualization is a tendency to Unity. Is not the essence of our war effort planned as an achievement toward Unity on the planet earth?

We begin to create in the ways easiest for us. Some model first in clay or wax; others

put together jewelry in newly created forms. Some arrange their homes so that all who enter them feel the beauty and comfort there expressed, and the presence of the Spirit of Peace. Some live their daily lives beautifully. Let us remember when our production as artists is small that the great artists were good craftsmen all their lives. Renoir continued to model in clay and wax until he died. So must we constantly create, even a little each day.

III. As we watch the destruction of outworn forms about us we realize the necessity for the creation of new forms. We must create in order to release energy sufficient to construct these new forms of different planes, which will establish a civilization of self-directing individuals on our earth.

We are urged by President Arundale to be receptive to the great influences from within which are trying to awaken the everyday Theosophist to that service which he now can render. We must drive forward and widen our horizons to include excursions into Greatness through the creative expression of our innermost perceptions, guided by our minds and hearts. Greatness is far more universal than appears when we keep much of it hidden. Greatness is universal as much as is Life.

Theosophists must be driving powers, the spearheads which are now wanted more than anything else in the world. We are now rebuilding our large universe of the earth; each one of us is no doubt rebuilding his own smaller universe within himself. As creative messengers we must bring Beauty into the world in a simple manner which is also powerful.

—♦—
This article continues the theme set in The Olcott Foundation article published in THE AMERICAN THEOSOPHIST in April, 1944. Will you not read it again?

Will you also have ready to send to The Olcott Foundation your public lectures, short stories, poems, musical compositions, one act plays, symbolic and mystical paintings, and your radio scripts.

Do NEW MEMBERS have a chance
in your Lodge?

We Can Make Dreams Come True!

E. NORMAN PEARSON

AT this critical period in world history, there is no knowledge which can be so effective in guiding men to choose the right, amid the many and varied problems which must be faced, as a knowledge of Theosophy. Theosophy offers an explanation of the very laws upon which the universe is founded. It makes clear the purpose of life. It points out to each individual the goal which lies before him.

Theosophy—and only Theosophy—can do these things!

Theosophy is the most enlightening, the most inspiring and the most practical study there is, and the world needs Theosophy more than it needs anything else. Therefore it is my considered opinion that there is no other movement so fraught with tremendous consequences as this one in which we have the good fortune to be laboring together.

Can there be one member who, in some measure, does not share these views? Can there be one who does not dream of a day when Theosophy shall be known throughout this fair land and The Theosophical Society shall be honored and respected for the greatness of its works.

We can make dreams come true! But only when our actions are commensurate with the dreaming. Therefore, of *value equal to the dreams which hold before us the hopes of greater things to come, is the practical planning of programs and the efficient and effective organization of workers*, so that the Society shall become strong with the power of vision and of ordered service.

The fundamental purpose of The Theosophical Society is to give to the world the Ancient Wisdom, now called "Theosophy." This basic fact must never be lost sight of. Yet, while Theosophy points to the Path and the attainment of higher states of consciousness and knowledge, it can also be applied to every walk of human life and to every problem that mankind must face from day to day.

So I see three major objectives which the Society should ever keep before it, each of which is vital to the success of its work:

(1). TO CARRY OUT THE THREE "OBJECTS" of the Society, and so to become a true nucleus

of Universal Brotherhood and a repository of the "Ancient Wisdom."

(2). TO KEEP ALIVE TO THE TRENDS OF THOUGHT AND THE NEEDS OF THE TIMES so that the Society's activities shall be kept continually and progressively modernized, and shall be applied through channels which will be of the most practical benefit to the ever changing needs of the world.

(3). TO DEVELOP THE MECHANISM OF ITS ORGANIZATION so that it shall at all times provide adequately for the needs of its members and that it may become an increasingly effective band of students and workers.

Within the larger body, while one may hold office here and others there, the bed rock upon which the Society's activities rest is *the member*. The many individual units of which the Society is composed must be living, active, vital units, or the Society itself cannot be living, active and vital. Our organization must be such that there is opportunity of work for all who wish to work and the channels of free expression must be part of our organic structure. There must be among us a mutual understanding, the encouragement of original thinking and always the spirit of research and adventure.

If called upon, I shall inaugurate certain specific plans and programs and make certain suggestions for consideration by the National Board of Directors and the members of the Section, which I believe will put many of the needed principles into action. A few of these are:

NATIONAL ADVISORY COUNCIL. To provide the President with a means of keeping in close touch with the needs and the thoughts of the Section at all times, I suggest the formation of a National Advisory Council, to be composed of the Federation Presidents with certain additional members. The Council would use existing Federation facilities to encourage free expression and exchange of ideas, and the development of new plans, sending reports and recommendations to the National President. While the functions of this Council would be advisory, it should be so constituted that, if at any time it should become necessary, it could bring any matter forward before the membership for consideration, discussion and action, either through the official magazine or at a national convention.

THE AMERICAN THEOSOPHIST

EDUCATION. When people really *know* Theosophy, they will really *live* Theosophy, for they will understand the inner laws of life and will be guided by their own inner light. Therefore I would suggest the initiation of an ambitious program of Theosophical education at national headquarters, spreading out therefrom into the whole Section. These educational programs should begin with the simple outlines of Theosophy and continue through the intermediate presentations to the advanced. The courses should present a modernized and rationalized concept of Theosophy. Theoretical studies should lead to courses on practical ways to serve—and serve successfully. These should cover: (a) Work *within* the Society, and (b) Work *outside* the Society. We must keep both of these avenues of service clearly in mind and realize that, while some may choose to remain within the Society strengthening its structure, teaching others and giving their time as class leaders, lecturers, presidents, secretaries, etc., others feel more strongly the immediate call for labor in outer movements, taking the strength and enlightenment of Theosophy to them. Some do both. But all three are necessary and must be recognized and organized as an integral part of the Society's workings.

NEW MEMBER CLASSES. *The greatest need of every new member is to gain a thorough grounding in the simple, plain, fundamental facts of Theosophy, and some understanding of the world-wide scope and high purpose of the Theosophical movement.* Therefore I suggest an immediate and careful study into the possibilities of offering to every new member, *without charge*, a brief but thorough introductory course of study (say three days) at Olcott. I feel sure that such a venture would have far reaching effects and would keep many within our ranks who otherwise might fall away for lack of a real understanding of the greatness of our work. I believe, also, that it would lay a solid foundation for the development of many a good and faithful worker.

LODGE STUDY COURSES. As all these courses are offered at Olcott, the development of Lodge study courses and courses which Lodges can use for public classes should continue, with every possible help and encouragement given to Lodges to plan their ordered use.

RESEARCH. There should also be definite plans for group and individual research, of a far reaching nature, for the older students qualified to do this work. There is here a tremendous field for good work. It should re-

ceive immediate encouragement and definite development in every possible way.

OLCOTT. As Olcott grows into an increasingly dynamic center of Theosophical activities of all kinds, with a constantly expanding curriculum of educational work, its facilities must gradually be improved and enlarged. I should propose a careful study, by those within the Society best qualified to undertake it, to prepare a long-term plan for progressive expansion.

MAGAZINES. I believe we should have a small, attractive monthly magazine published definitely for sale to the public, in addition to THE AMERICAN THEOSOPHIST which should be for members only and should be the vehicle for exchange of thought within the Society, for the publication of articles intended primarily for members, and for educational work—Lodge "aids," suggestions for study, dissemination of new ideas, reports of Lodge activities, etc.

BOOKS. The development of the Society's literature is an important part of its activities and should be actively pursued at all times. I would like to see "a book store in every Lodge"! As more research work is carried out, and as class work develops, it will be necessary to publish "text books" and other publications to be used by the Lodges. Publication of the "Successful Service" booklets, already begun, would be continued.

LECTURERS. We must have more national lecturers in the field and take actual steps to develop more class leaders and lecturers in the Lodges. In this work Federations can play an invaluable part by organizing the exchange of lecturers within their territories. One or two Federations have done outstanding work along this line. Their experience and accomplishments will be of great value in developing a dynamic and Section-wide program.

MANY OTHER POSSIBILITIES lie before us, too numerous to mention in a brief statement of this nature. Better and more frequent lecture programs will call for more effective publicity. There are many plans which could be put into effect providing unusual publicity material for many Lodges through co-operative printing.

It should be borne in mind that, while Olcott is the center of the Section's activities, every encouragement and help must be given to all worthwhile effort in other localities. The more life there is in the Section, the more facilities there are for the strengthening and spreading of Theosophy (and the more varied the methods of approach) the stronger will be the movement itself. When other centers develop, be-

tween such centers and Olcott—the Section center—there must always exist the closest working and the most complete understanding.

I regard it as most important that the Society's work shall develop along the lines of all its three "Objects," for by so doing it will gain stability and strength. The aspirant who is following the path of the Devotee is neither less nor greater than he who treads the path of Knowledge. By whatever path we may approach the Master—so long as we really approach—by that path will He welcome us.

To grow healthily we must have freedom for all—freedom of thought; freedom of expression, freedom to initiate and develop, so long

as these things are consistent with the Society's purpose. But let it always be remembered, we are not truly free unless we grant to others the same freedoms that we ourselves demand, for that inner freedom is the greatest of them all.

For years our work has been great. I am convinced that it now can become greater. The financial condition of the Society is excellent and the decline in membership, which took place over so many years, has definitely been reversed. Surely we are ready to take up the challenge of the newer days which now are upon us.

We can do it by dreaming and planning and working—together!

The Theosophical Order of Service

Thirty-Seventh Anniversary—February 1908-1945

ESTHER C. RENSHAW—*Chief Brother*

WE pay homage to that highly efficient exponent of the Law of Love and Sacrifice, Dr. Annie Besant, who founded the Theosophical Order of Service. She served as its International President for twenty-five years and was succeeded by Dr. Arundale in 1933. He has said, "You can only know Theosophy as you actively help those around you. I am a fanatic about the Order and feel its importance to my very depths!"

There have been four International Directors; Arthur Burgess, Robert H. Spurrier, D. Jeffrey Williams of England, and Max Wardall of America. Mr. Wardall headed the American Section T.O.S. after he reorganized the entire Order under Dr. Besant's direction in 1927. Just prior to his death he appointed Robert R. Logan who served as our Chief Brother from 1934 to 1939. George N. Ragan succeeded him—1939-1942, and his two deputies carried on after he was recalled to the army. Mrs. Edith Lee Ruggles and I worked to revivify the Order, trying to emulate the excellent services rendered by our eminent predecessors. I have served since Fall 1942, aiming ever to strengthen the organization, to establish closer links with the Society, and to secure greater financial

stability. Publication of *Service*, the international T.O.S. journal, ceased in 1935 due to lack of funds.

We can become self-supporting through a program of all-membership participation in generous donations and contributions of time and services. The Order belongs to no one individual and should be dependant upon no personal fortunes. We are growing steadily more stable in many ways.

Looking ahead we find much good work yet to be done. There are, generally, two main lines of work for achieving our purpose; (1) For members of the T.O.S. to go out into the world as constructive, unselfish workers and join in the work that is being done by other groups which we know to be working towards the realization of Universal Brotherhood; (2) For members to initiate relief work among themselves and to conduct educational campaigns through various departments, either individually or in groups.

There is specific need for: (1) Closest cooperation and sympathetic understanding between the T.S. and T.O.S. members and officers in these "divide and conquer" times; (2) Meeting together for conference and social in-

tercourse in local groups, and during federation and national conventions; (3) Information to be given new members at their induction in the lodge, in which they are told of the possibilities of working with the members along definite lines of endeavor; (4) Contributions from and participation in T.O.S. work by every member and all lodges.

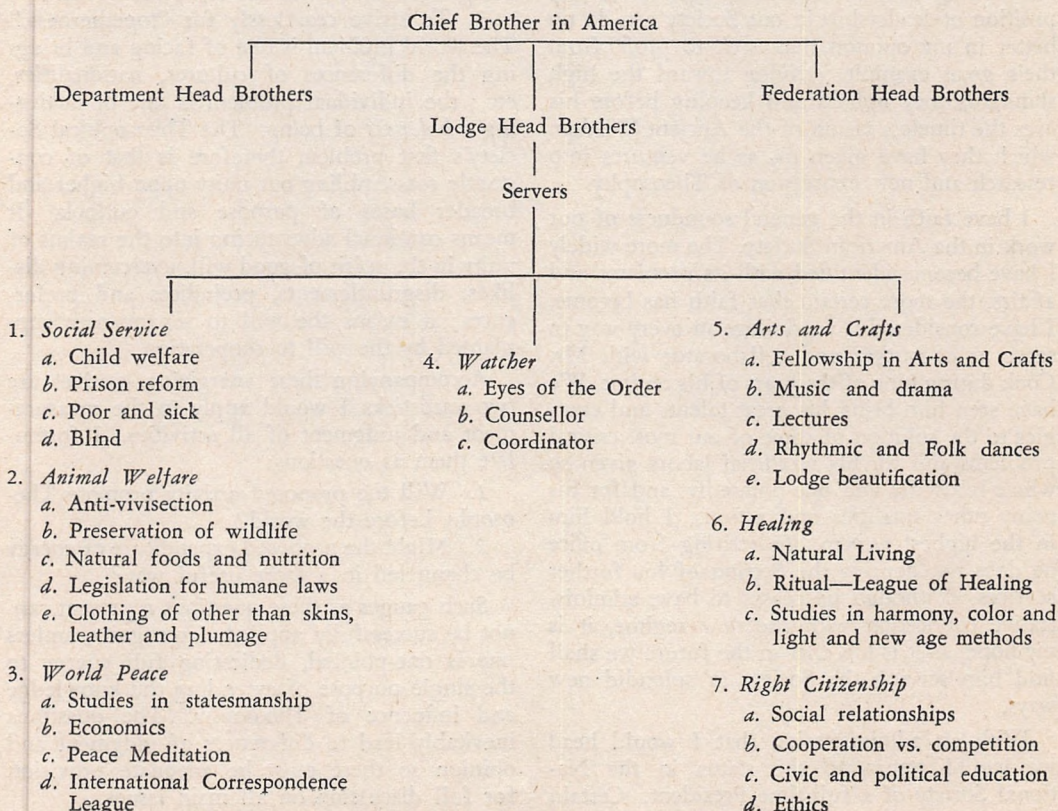
There are today many worthwhile organizations doing excellent relief and educational work in every department of our endeavor. Too, much work we ourselves can initiate through our Theosophical knowledge. One effort in which all lodges may well join is the work for greater understanding among races and nations. It is imperative that we diligently try to dispense all barriers to national and international harmony.

An excellent treatise and many practical suggestions has been presented in *South Today*,

which has to do with the Negro, yet is applicable to all such underprivileged groups of whatever race or color. These suggestions, in the form of two booklets, are being sent to T.O.S. members and lodge presidents, with the sincere hope that they will be carefully read. A suggestion: add to the term "Negro" the phrase "and all unjustly underprivileged groups." This is specific work for a League for Humanity. We who know that all such insane prejudice, intolerance and unbrotherliness *must go* can help in finding our spiritual bearings now and steer our course rightly and wisely during the turbulent years immediately ahead. Yes! Theosophists are idealists, but they know what to do about their ideals. Theosophically our destiny is unfolding, for the world is reaping its bitter fruit. Human brotherhood must become a realization for it is the next step in The Plan.



THE THEOSOPHICAL ORDER OF SERVICE



Program Suggestions

JAMES S. PERKINS

IT is fitting that a candidate for the office of National President of The Theosophical Society in America make some statement as to his general policies and aims. In pursuance of this duty I offer the following for your consideration:

Regarding certain fundamentals I wish to leave no doubt in the minds of the membership. Among these primarily is my ceaseless gratitude for Theosophy as it has come to us from our leaders past and present. I can imagine no greater service to this torn and divided world than to be forever occupied with the task of spreading the knowledge of Theosophy as effectively as possible. The vehicle through which we do this is The Theosophical Society. Its objects have my complete allegiance. My appreciation is continually felt for those great brethren whose labors and devotion have so successfully established the Society in the world and under whose leadership we have been and are so singularly blessed. An aspirant to any position of leadership in our Society can do no better in my opinion than seek to profit from their great example, striving toward the high standards they upheld and keeping before his eyes the timeless vision of the Ancient Wisdom which they have given us, as he ventures into research and new expression of Theosophy.

I have faith in the general soundness of our work in the American Society. The more widely I have become identified with its problems and affairs, the more certain that faith has become. I have considered it a privilege in every way to serve as co-worker and collaborator with Mr. Cook during nine of the years of his regime. We have seen him bring his great talents and energies to the solution of some of our most critical problems and for his sacrificial labors given so whole-heartedly and one-pointedly, and for his many other qualities and actions, I hold him in the highest esteem. In retiring from office he does not deprive the Section of his further services. Although he ceases to have administrative connection with the new regime, it is my hope, as it is his, that in the future we shall find him serving the Society in splendid new ways.

With an administration that I would head we would return to the status in the National Society of a full-time President. Certain

advantages mark this situation which I believe are of great value. I have in mind, for example, more frequent direct contact between the National President and the members. A smoother, more satisfactory cooperation between center and lodges can thus be facilitated.

Three impelling motives would energize my activities in office:

1. To place emphasis wherever opportunity affords upon Beauty and simplicity and upon the joyous aspect of our work whether it be in the operation of our center at Olcott, in the work among lodges and members, or before the public. The Science of Brotherhood, by which Theosophy has been known, must become known also as the *Art* of Brotherhood.

2. To conceive of our study and public presentation of Theosophy as fundamentally an educative problem, to be approached as such. Continuous research and improvement are necessary. This point of view I expect to develop more fully with the course of events.

3. To strive ceaselessly for "togetherness." The world problem is one of facing and bridging the differences of cultures, nationalities, etc.; the individual problem is one of achieving *wholeness* of being. The Theosophical Society's first problem therefore is that of constantly reassembling our unity upon higher and broader bases of purpose and outlook. It means continual adventuring into the realms of unity in the spirit of good will, overcoming dislikes, disgruntlements, prejudices and preferences; it means the will to separateness supplanted by the will to cooperation.

Accompanying these energizing motives are two yardsticks I would apply to the measurement and judgment of all activities. I formulate them as questions:

1. Will the proposed activity promote Theosophy before the world?

2. Might the proposed expenditure of energy be channeled in a more useful way?

Such gauges as these questions represent cannot be successfully applied, I recognize, unless one is one-pointed, dedicating full energy to the single purpose of extending the knowledge and influence of Theosophy. The questions inevitably lead to differences of judgment and opinion so there must be adequate provision for full discussion on all main issues.

I would seek to bring all available energies among our members into the pattern of activity and into the construction of programs. As some may have recognized, I place great importance upon uniting our differences by means of workable programs mutually arrived at. So much is this true that realization of plans which I believe to be vital I am apt at the moment to subordinate to the achievement of unified action even upon some seemingly less effective plan.

This is my principal reason for not wanting at this time to offer too crystalized a program as some sort of platform for election purposes. I believe that in view of the war situation and the continued limitations of our work for the next year or two, it is wiser to think in general terms; to find agreement regarding the directions in which we are going; to lay foundations for later achievement. When the right moment arrives, we can act upon these plans.

I want to see a greater provision of material and services brought to the aid of the lodges. This means re-exploration of our field activity with the object of meeting the problem more effectively; the provision of more extensive personnel and better field equipment; new books, texts, charts and so on; improved methods of presenting Theosophy. I want to encourage and bring recognition to new methods and promising techniques wherever they develop throughout the Section. I wish to see mutual encouragement and exchange of ideas, accomplishments, etc. The magazine is one of the main vehicles for this purpose.

I want to see THE AMERICAN THEOSOPHIST enlivened with more accounts and records of what is going on throughout the Section. I want it to pulse with the lifebeat of the Section, even if literary standards must be sacrificed to some extent—which they need not be—in order to achieve dynamic interest. I want to see our organ received with eagerness, read and discussed in *every* lodge. It is our channel of unity and therefore thrice important. Priority recognition will be given to ideas and records of experiments that prove successful in forwarding the work in any locality. I want to see use made of more illustrations—when space permits and when we return to pre-war standards of printing and production.

It is my intent to see some beginning made in the production of another type of magazine suitable for public distribution; this will provide outlet for those creative writings worthy of public attention which members may contribute. Such a development, I believe, must

come in stages rather than be brought to full birth with one stroke. It is possible to begin now with a monthly leaflet, written interestingly and presenting comment on current topics, to be distributed by lodges in their mailing lists. This suggestion by Mr. Adolphe Michel of Atlanta appears to me as a hopeful beginning for later development into a public magazine. It asks lodges to undertake the responsibility for efficiently circulating the leaflet by mailing it free to their lists of names. It would mean enlivening mailing lists, lodges becoming efficient in an important service; the provision of a basic circulation for the leaflet; the assembling of dependable writing personnel and contributors through actual month to month production. Later the leaflet will grow into a pamphlet style magazine for which sufficient interest will have been aroused to justify a small price. By stages it may thus be advanced to a full magazine status with certain guaranteed circulation and in a position to guarantee our placing it upon news-stands. From small beginnings we can advance such an experiment to full achievement—provided we get behind it. If however it is not supported in its early stages, it is better to know and to recognize that fact in the beginning than after plunging into a full magazine experiment bringing only headaches to everyone concerned.

Regarding an educational program, I have expressed my general view in the October 1944 AMERICAN THEOSOPHIST. These views I reiterate briefly as the need to bring young college people into contact with Theosophy, best begun, I believe, in summer camp programs whose object would be to offer short courses in the integration of modern knowledge with the principles of Theosophy and the Ancient Wisdom, and in providing suggestive material for the students to pursue their knowledge after completing the period of the course. Beginning thus successfully we could open later more extended activities along this line, leading perhaps to the nucleus in this country of Dr. Arundale's earnestly expressed hope that the time is here for the World University to come down out of theoretical realms into actual being. We must provide some means for bringing into being the texts and material of such a project.

Splendidly hopeful as the thought of this project is, it is only a *part* of our work. I do not expect to see the whole of our energies devoted to it. It is the part of wisdom to encourage enthusiastic vision tempered by patience and sustained effort to reach true attainment.

Meanwhile none of our equally important activities along other fronts must be neglected or be caused to suffer for some more thrilling prospect opened in a new field. I believe that the strength of our Society rests ultimately upon the local leadership of those members who bring to it a cooperative will, a high vision, an initiative, together with persistent sacrificial effort that asks no other reward than a continually renewed opportunity to serve mankind and the world. To encourage such leadership and bring every aid to it I recognize as the heart of our work, before which all else must become of secondary importance.

I am for an educational program that includes the founding of a children's school at Olcott. I am not at present fully convinced that the time has arrived for the actual beginning of the school. Yet it cannot be far ahead of us, and pressure may develop among the members to force the issue, if the time *has* indeed arrived for its founding.

I want to encourage the educational approach to our lodge work. By that I mean in particular the instruction of new members and the presenting of Theosophy to the public in classes. We need systematic detailed courses of instruction that lead from an introduction to a full grasp of the Theosophical point of view. It is only normal for many who enter our ranks to feel that they are already quite advanced students—and doubtless some are; however, we must not permit this to turn us aside from presenting, especially to the new member, a carefully planned and orderly approach to a clear grasp of the Theosophical knowledge. We can distinguish between the acquiring of knowledge (such as the study of the Law of Reincarnation) and the pursuit of Truth, which is the *realization* of immortality from the study of reincarnation. A great deal of confusion has developed in recent history within The Theosophical Society over the difference between *acquiring knowledge* and the unique *realization* of Truth on the part of the individual. It is the work of The Theosophical Society to spread teachings regarding a body of knowledge with which the individual member is free to experiment and realize as Truth in his own unique way; discovering his own Theosophy that he may practise Brotherhood.

We need renewed clarification as to the elements of knowledge to be taught. I am for a program of teaching Theosophy as an integrated structure of knowledge, the elements of which are: The Oneness of Life and the Plan of Evolution, with all of its ramifications: the

planes, bodies of man, Reincarnation, Karma, the Path and the Masters. I hold that there are myriads of yet undiscovered ways of bringing fresh light and interest to these subjects, and that the constant freshening of our approach should absorb the mass of our energies. We need closer attention given to terminology and the definition of our medium.

I want to see more extended development and use made of National Headquarters as a training center. We must develop training courses for lodge workers, speakers, writers, and so on. Our National Headquarters at present represents in my mind the barest nucleus of what it must become in the not distant future. I repeat a paragraph from my article, "Outlook," in the October magazine.

Olcott must some day become a great educational and cultural center. There can be no other purpose so worthily descriptive of its dharma. By means of the arts, through the appeal of Beauty, are the masses of men truly educated. When children and young people are cultivated in a way of life, through right use of the vehicles, which frees the soul to noble outlook and joyous action, great achievement is wrought. Here at Olcott the educational scheme must take root and grow. Here a higher school system must in time develop. Here some day advanced scientific research must proceed. Here must be born a cultural activity which includes the arts of music and drama, of painting and sculpture, of dance and choral harmony, of ritual and ceremony, all of these integrated as part of the closer communion between human and Deva kingdoms, which sum up the flowering of our cultural gift to the world's life. Here must exist symbols of all the world's great religions, the lovely Buddhist shrine, the tiny Hindu temple, the Christian chapel—all the outward and visible signs of our exalted ideal of a Fellowship of Faiths—a Brotherhood of Man. Here must it be possible for those of our elder workers who so desire to be gathered about the activities, contemplating in their sunset years the majesty and growing power of an ideal they have helped to incarnate.

To Olcott may we bring visitors who would be healed and made whole by the joyous vision of Beauty that is Theosophy brought down into action and symbol.

These are the hopes which are my guiding inspiration, toward which we can aim together in the event that I become your National President in the next administration of The Theosophical Society in America.

"Biblical Symbols of the Eternal Quest"

L. FURZE-MORRISH

THE literalizing of religious symbols is the particular work of those imperial races which moved westward from Ancient Egypt. Organized mass-religion, as in the West, naturally tends to literalism. In the East, religion is frankly psychological in its essentials. Eastern religion being much more individual in its nature, the oriental finds the psychological business of self-analysis a good deal easier than the westerner, whose scholastic system teaches him at an early age that self-analysis is a morbid condition, likely to hinder him in his job of amassing valuable tokens. In a religion like Hinduism there has always been an underlying sense of a common purpose in all forms of life and therefore a lack of that mania for evangelism which makes many westerners so intolerable to the educated oriental. Europe lost its own sense of a common purpose soon after Christianity ceased to be a mystic religion and became the fashionable militant creed of the Greco-Roman empire—when "in hoc signo vinces" instead of being an urge for man to conquer his own limitations became a war-cry for empire-builders. One of the main objectives of the western world for the next century or two, as soon as it has finished inventing new scientific marvels, will probably be to get back into line with ancient philosophy and its symbols of eternal verity—this time with the aid of those scientific methods which its materialism has enabled it to develop.

The war between Literalism and Symbolism in western religion started before The Theosophical Society began its campaign of reviving the Ancient Wisdom. Richard Carlile, about 1825, felt impelled to write on the subject of the symbolic interpretation of religion and deploring the literalist view. For this he was incarcerated in Dorchester Gaol, a period of enforced retirement which he used to devise further arguments against literalism. In his *Manual of Freemasonry* he says: "My historical researches have taught me that that which has been called Solomon's Temple never existed on earth: that a nation of people called Israelites never existed upon earth; and that the supposed history of the Israelites and their temple is nothing more than an allegory relating to the mystery of physics generally and the moral culture of the human mind. . . . We

are prepared with historical disproofs of the existence of such a people as Israelites or Jews as a nation. They were a religious or philosophical sect, who had been made adepts in the higher pagan mysteries; a sect among nations but not a nation among sects." Without necessarily identifying oneself with his point of view, that is a delightful way of summing up the position—"a sect among nations but not a nation among sects." It is diametrically opposite to all our western conceptions, although one can see certain points of reconciliation.

Carlile mentions that the words "Hebrew," "Israelite," and "Jew" have a meaning connected with stages in enlightenment. "Hebrew" he defines as "the initiated candidate who had passed through all the degrees of the mystery"; "Israelite" as "the God-seer, purified from all guile"; and "Jew" as "the God himself, or the mysterious perfection and deification of the human character." Considering this, one can imagine with what righteous indignation the worthy magistrates of 1825 consigned him to Dorchester.

On this principle the *Old Testament* presents itself as a symbolism of soul-growth, not that the historical story is necessarily untrue. The various stages of growth are related in the growth of the "Chosen People," meaning the Brotherhood of Those who have eternally elected to follow the Light. Four distinct stages are seen in the biblical narrative of this "Chosen People";

1. The "Calling of Abram";
2. The "Covenant with Jacob";
3. The Exodus from Egypt into

the Promised Land, the same idea being repeated in the Captivity in Babylon;

4. The Return from Captivity.

The three distinct names of "Hebrew," "Israelite," and "Jew" mark these stages. Abram was a "Hebrew," Jacob was an "Israelite," and the name "Jew" dates from the Babylonian Captivity. Let us consider these stages.

The first stage is seen in the "Calling of Abram." This seems to suggest the point in an individual's life where "conversion" takes place. It is here that the name has the sacred letter 'h' added to it, and Abram becomes "Abr-h-am."

Next there is the selection of a descendant of "Abraham," called "Jacob," he who "supplants" "Esau," or the brute in man. In his subsequent trials Jacob "wrestles with an angel" and is called "Israel," or the "God-Ruling." This evidently suggests one of the early Initiations, when the neophyte has "entered the Stream."

The "Israelites" in subsequent struggles establish themselves against the "Canaanites," or the surrounding passions of the selfish nature. They enter the Promised Land, meaning Spiritual Realization. The same story is evidently repeated for another generation in the account of the Captivity in "Babylon," "Babel," or "Confusion." Those who come out of Captivity are called "Jews," or Perfected Men. Historically the word "Jew" dates only from the Babylonian Captivity about 500 BC and it is possible that the whole structure of Jewry as a nation is due to a nationalization of the Isrealite mystic tradition. In that case it would be the cause of a lot of our frenzied materialism today.

The following symbolic names in the Old and New Testaments may be interesting:

ADAM—"Red," or active expression of life:

- (a) the Creative Activity of the Macrocosm;
- (b) the mento-emotional part of the microcosm. "For as in Adam all die, even so in Christ shall all be made alive."

BABEL, BABYLON—"Confusion," the sort which comes from taking symbols too literally! It means the chaotic, struggling appetite-mind.

BAPTISM—From Greek "Baptizo," to "dip." It is the Spirit "dipping" into matter. In the *New Testament* it would mean the reverse process of liberation, by purification of water and fire.

BETHEL—House of God; i.e. the physical personality; e.g. "Know ye not that your bodies are temples of the Holy Ghost?"

BETHLEHEM—House of Bread, i.e. the food-built, physical body.

TUBAL-CAIN—The "first artificer in metals"—the mechanistic, worldly mind and outlook.

CANAAN—"Land of Merchandise"—the greeds and excitements which oppose "Israel," the Aspiration.

DANIEL—"Divine Judgment"—Discrimination between the Real and the Unreal.

DAVID—"Beloved"—the "Love" which first impels Spirit to become matter and the love which brings matter back to Spirit. David is "King in Israel"—it is Unity which rules in Perfected Men.

DELLAH—Wastage of the creative forces in lust.

SAMSON—The vast strength of Spirit scattered in producing matter.

EDEN—Innocence, the negative condition prior to racial development of Mind. The ages before the "Twilight of the Gods." Alternatively, the condition before Discrimination is awakened.

EGYPT—Land of Bondage—the condition of illusion. "Joseph" meaning "Expansion," was symbolic "Ruler of Egypt" at one stage, meaning that Egypt was once the actual place where the true wisdom-religion was found, but "there arose a king which knew not Joseph"—a time came when Egypt ceased to be the centre of the mystic religion.

EMMANUEL—"God-within-us."

ENDOR—"Fountain of Generation," The "Witch of Endor" suggests negative psychism through the solar plexus.

EZRA—the principle of "reform" which leads out of "captivity" under sense-illusions.

GOLIATH—the giant of self-deception destroyed by "David," the love which sets "Israel" free.

JERICO—the Moon; the lunar, or instinctual mind.

JERUSALEM—City of Peace—the soul-centre within—also the condition of an awakened humanity.

JOSHUA, JESUS—the saving grace within, which bears the seed of divinity.

JORDAN—River of Judgment—an Initiation.

MOSES, MESSIAH—literally "drawn-out-of-the-water." It means the principle which draws consciousness out of sense-illusions and the watery emotions. Moses is the leader who brings the Chosen People out of bondage.

SOLOMON—"Wisdom," by which the "Temple of Humanity" is perfected.

There is little reason to doubt that, whatever truth there may be in the religious myths of all races, the symbolic way of explaining religions is the universal one. Our own western religion is not the only system which has popularized and literalized the eternal symbols. Those who understand the symbols in every age are in a minority. In the West they are nearly always persecuted and suppressed by mass of combined ignorance, prejudice and vested interest which constitute so-called "public opinion," but as surely as new ideas of one era comprise the public opinion of the next, so the "cranks" of today are the "public" of to-

morrow. As Ruskin truly says, "A little group of wise hearts is better than a wilderness of fools." That Reality is not found in Literalism is shown by Christ, Who said, "My kingdom is not of this world," and "The kingdom of heaven is within you"—by St. Paul, who wrote that "God is Spirit, and they that worship Him must worship in Spirit and in truth"—by the

so-called pagan philosopher, Omar Khayyam, whose mysticism stands out in the couplets:

Alike for those who for today prepare,
 And those that after a Tomorrow stare,
 A muezzin from the Tower of Darkness cries,
 "Fools! your reward is neither Here nor
 There!"

Correspondence

A Home for the Aged

DEAR MR. COOK:

At the last meeting of the Northeast Federation, the question was raised about a home for retired and aged workers of The Theosophical Society, many of whom are forced to live in charity, with relatives and friends who do not sympathize with their ideas. Is it not possible for an organization such as ours to have a place where older members of the Society can live at peace and be happy?

One suggestion was made that all members could contribute a small sum each month (say fifty cents) towards this scheme until such a time as they would like to enter such a home (say at the age of 65).

This of course can be worked out only on a national scale and even at that will supply only a part of the actual money needed. However, it is understood that any home, in any organization, is maintained mainly through donations.

We could have a drive twice yearly for that purpose; then the home would be a place for people to will money to or to bring an amount on entering, perhaps. Let's have ideas on this; let us work for those who have made our work possible to us. Let us not measure comfort in dollars and cents but have faith in one another and take care of our duties.

Perhaps a committee could be formed for this purpose?

With best wishes,

Yours in Service,

MARGARET ANDRINGA

To Lodge Presidents and Members

DEAR FELLOW MEMBERS:

You will remember that some time ago we began to refurnish the kitchen of our National Headquarters Building. At that time, with the funds you gave for the project, Mr. Cook, our National President, bought a very efficient stove and a monel metal sink, both of which add much to the attractiveness of the kitchen as well as to its usefulness, and they are thoroughly enjoyed by staff members and guests.

Recently I spent my vacation at Headquarters and noted several items which are badly needed, and I feel that if by our united efforts we members could make the kitchen as attractive as we have, we can also complete the kitchen with a modern electric refrigerator. The carpeting throughout the building, laid when the building was first occupied seventeen years ago, is worn and much of it needs repairing. Some of the chairs, also a part of the original furnishings, have been reupholstered, but many more need to be done.

You were wonderfully helpful with the first kitchen project and I wonder if you and all members of the Society will now make it possible to supply the present needs in the kitchen and throughout the building. It seems to me that it is a nice thing and a right thing for a collective project. If each member will contribute at least \$3, the success of the Building Refurnishing Project will be assured.

Please send your contributions to the Treasurer, The Theosophical Society, P.O. Box 419, Wheaton, Illinois.

Sincerely,

ADELAIDE WADSWORTH

Mr. Spencer Earns His Wings

JACQUIN ZENTNER

(Every now and then our members request dramatic material based on Theosophical tenets. The following play, staged in Cleveland, 1942, won these words of approval: "Last night we produced the play, MR. SPENCER EARNS HIS WINGS. Our audience was most enthusiastic and asked us to send the script to Headquarters.")

ACT I

Time: The Present.

Scene: An ordinary living room. . . . As we drop in upon the Spencer family, they are about to drink their after-dinner coffee. (Mr. Spencer is a business man of about forty-five; his wife, Mary, an amiable woman—but alas! a Theosophist. Johnny, their son, is a precocious eleven. Hilda is the maid.)

HILDA (arranges tea table): Just tom-foolishness, that's what it is! (Snorts.) Coffee in the front room!

JIM SPENCER (from behind evening paper; ironic): That's *swanky*, Hilda.

MARY SPENCER (unruffled): You two make me tired. Why, every one takes after-dinner coffee in the drawing room.

HILDA: *Drawing room!* (Serves coffee.)

JIM: Drawing room! (Shudders.) Mary, you've been seeing too many Noel Coward plays. Why don't we drink our coffee at the dinner table like civilized people?

JOHNNY (looks up from his model airplane): Is a drawing room a place where people draw?

MARY: No, dear. It's a . . . a . . . well, a living room.

JOHNNY: Then why do you call it a drawing room? That's silly!

MARY: All right. All right. From now on it's a living room.

JOHNNY (to Hilda, in a very grown-up manner): Where is *my* coffee, my good woman?

HILDA: Your *milk* is in the kitchen.

JOHNNY (disgusted): Milk is for children.

HILDA: That's right! (Shoos him out in a most undignified manner.) Now scat! (turns to Mrs. Spencer): Will *he* want any dinner? (Rolls her eyes heavenward.)

MARY (makes a worried signal, to Hilda): No, Hilda.

JIM (lowers paper): *He?* Who one earth is *he?* Why are you two making boy-scout signals?

HILDA: It's that Mr. Kerr who lectures for Mrs. Spencer's Theo . . . Theosoph . . . for her *Society*. . . . He's upstairs.

JIM (throws down paper): By heaven! That's the last straw! . . . So *that's* why I couldn't find my flannel robe this evening! (Exit Hilda, hurriedly.) . . . I suppose *he's* wearing it.

MARY: Now calm yourself, Jim. I HAD to offer to put him up. He was going to stay with the Davis's but Lucy just came down with the mumps.

JIM: The ideal spot for him then!

MARY (aghast): Jim! He'll hear you! . . .

JIM: Well . . . I just can't *swallow* that twaddle. (Enter Johnny, munching a cookie.)

MARY: But you *do* believe in reincarnation.

JIM: Of course. Only a dodo . . .

MARY (interrupting): There you are then. You're a Theosophist and . . .

JIM: Now *wait* a minute, Mary! . . . There's more to this Theosophy than just reincarnation. Right?

MARY: Right. There are the Masters and the . . .

JIM (interrupting): I can't accept them. Sound like a scene from *Lost Horizon*.

JOHNNY (impassive): The Masters live in Tibet . . . and are very wise guys.

MARY: Men, Johnny! . . . not *guys*.

JOHNNY (unperturbed): When the Masters want to go some place, they just wish very hard (shrugs his shoulders) and there they are.

JIM: Son, you've been reading too much super-man.

JOHNNY: Dad! . . . Super-man is *kid* stuff. The Masters really live.

JIM (shakes his head): He believes it!

JOHNNY (urgently): Don't you?

JIM: No, Johnny, I don't.

JOHNNY (shrugs): Maybe you have a closed mind.

JIM: Mary! This is too much.

MARY (amused): Perhaps he's right, dear!

JIM: Good Lord! Is there no peace for me? . . . I think I'll pack my duds and ship off to some island.

JOHNNY (calmly): You can't.

MARY: You'll have to wait till the war's over, dear. Islands are not too healthy right now.

THE AMERICAN THEOSOPHIST

JIM (picks up paper): No place will be healthy till the Axis is wiped out.

JOHNNY: Don't worry, Dad. They won't win. Mr. Kerr says it . . . it . . . it isn't in the scheme of things.

JIM: Ye gods, Mary! What tommyrot is this Kerr handing out! We'll have to fight like the devil to win this war.

DAVID KERR (appears center doorway—in Mr. Spencer's flannel robe!): Quite right, Mr. Spencer.

MARY (uneasy): Jim, David Kerr. Mr. Kerr, my husband.

(The men shake hands and nod recognition.)

JOHNNY: My father is worried about the war.

DAVID: And well he may be. This is everybody's war; we've all got to pitch in.

JIM: Gad! if I were your age I'd be in uniform. . . . I'd give anything to be in there helping to win.

JOHNNY: You can help. At night when you go to bed you can work on the astral plane.

JIM: Ye GODS, Mary! Put—him—to—bed!

JOHNNY: But it's true. . . . Mr. Kerr says. . . .

JIM (roars): Hilda!

JOHNNY: I *know* it's true. Last night I was helping some poor people to escape. (Enter Hilda) And after they were safe and I said goodbye, they said: "Gott segnet euch." What does that mean, Dad? It sounds funny but (Hilda collars Johnny) that's what they said!

HILDA: Come on,—Lochinvar. (She ushers Johnny out.)

JOHNNY (offstage): They did. . . . They did.

MARY (quietly): What does it mean?

DAVID: It means "God bless you."

JIM (after moment's silence): Johnnie's been going to too many movies.

DAVID: That's one explanation.

JIM (surveys David thoughtfully): Mr. Kerr, you look like an intelligent man. Tell me, do you actually *believe* that twaddle about . . . "helping on the Astral plane"?

DAVID: I *know* that some of us serve at night.

JIM: A sort of Robin Hood and his merry band, eh?

DAVID (smiles): Yes, I suppose you could put it that way. . . .

JOHNNY (calls from offstage, above): Mr. Kerr!

DAVID: Yes, Johnny.

JOHNNY: If the Masters have any dangerous missions . . . I'm the man for the job.

DAVID (laughs): Oh, I'm sure your name is quite high on Their list.

HILDA (enters): Mrs. Spencer, it's 7:30!

DAVID: And the lecture's at eight.

MARY: Jim, why don't you come along?

JIM: Tuesday night, you know.

MARY: Oh you and your inevitable news broadcasts!

JIM: Mary . . . I may not be young enough for a uniform . . . but I can at least know what's happening in the world.

MARY: As you will, darling. (Exeunt Mary and David.)

HILDA (looking after them): Such a nice young man. What a pity he wastes his time giving talks. . . . What was he lecturin' on tonight?

JIM (snorts): The Astral Plane!

HILDA: What's that? A new kind of bomber?

JIM (chuckles): No, Hilda. The Astral Plane is . . . where you go when you're asleep.

HILDA: ME?

JIM (shrugs): That's what David Kerr says.

HILDA: He'd look mighty nice in a uniform.

JIM (derisively): Uniform! He wouldn't know how to get into one. (Yawns.) He thinks his pajamas are a uniform. (Snaps on radio.)

HILDA: My goodness!

JIM: He thinks he does his soldiering at night . . . when he's asleep!

HILDA (shakes her head): Mrs. Spencer picks up with the *queerest* folks.

(Jim yawns, picks up paper, stretches, closes eyes and relaxes.)

RADIO VOICE: Good evening, Americans; this is your news correspondent with up to the minute flashes from all over the world.

HILDA: Mr. Spencer . . . (He is asleep) . . . Fine lot of news he'll hear. (She tiptoes out. Jim Spencer sleeps.)

CURTAIN

(To be concluded)

It is a struggle for maintaining in the world that form and substance of government whose leading object is to elevate the condition of men—to lift artificial weights from all shoulders; to clear the paths of laudable pursuits for all; to afford all an unfettered start.

—ABRAHAM LINCOLN

The Great Object

C. W. LEADBEATER

THE great object of The Theosophical Society is not so much to provide the mental development as to raise those who are ready into responsiveness to buddhic influences, to reawaken the sensitiveness of its people on a higher turn of the spiral, and prepare them for the new race. It does not deprecate mental development—far from it—but it prepares for the next stage, when intuitional love will produce harmony and brotherhood, and will employ the developed intellect to build a new civilization, based on those ideals.

Sometimes, however, this stimulation of life produces friction, due to a loss of the sense of proportion. Some great idea arises in the mind of a member; the intrush of force intensifies it—and that is very good if he is a well-balanced man, and can pursue his own ideas without depreciating those of other people. But where there is unbalance and narrowness, differences of opinion may be made stronger. We have our special lines of work in Theosophy. Some take up one form of activity and some another, but danger arises when a man begins to think that his line is the one which the whole Society ought to take up and emphasize. When other people try to follow out their ideas, he tends to think that they are not doing the best for the Society, because they do not come and help him. It is not unnatural that enthusiasm should sometimes cause friction in such cases, when brotherly love and

real tolerance fall a little behind.

Our great President has occasionally explained how she has often worked with others at a "second or third best idea" of theirs. She knew what was best, but would quietly yield for the sake of harmony, and that people might have the experience of carrying out their ideas. If a person comes to her with some plan of which he is very full, though it is often not the best thing, she does not discourage him but says, "Go ahead, try it, and prosper." The man tries it, and perhaps after a year or two he finds that it was not the best, and he modifies it; but sometimes good results have been brought about in this way.

It is nearly always wise to let people try their ideas, but always sad when they urge them too strongly upon others. Experience tells us ever more and more that the most important thing in the Society is harmony among the workers. Indeed, it may be said that harmony among the workers is more important than success in any piece of work. So, let each man follow the best inspiration that comes to him, but let him have the fullest possible sympathy for others also in their individual ideas. If without peril to the spirit of harmony which makes the Society a perfect channel for higher forces, an open door to the Great Ones, we can engage in vigorous activity, it is well indeed, but not otherwise.

—*Talks on the Path of Occultism*

Theosophy in the Field

ANN ARBOR LODGE has started a class for young Theosophists.

The public work for November was opened with "Your Share in the Future," a lecture by Miss Joy Mills. Two talks by Miss Elma Lundahl were entitled "We Are Greater Than We Think" and "The Case for Immortality." Other talks were: "Life After Death" by Mr. S. H. Wylie and "Is It A Miracle?" by Dr. B. Jimenez.

AURORA LODGE observed Founders' Day with a good program, noting the work of

various Theosophical centers such as Adyar, Olcott, Krotona and St. Michael's.

BUFFALO LODGE maintains an active schedule. Miss Mildred Evans conducts a unique Spiritual Unfoldment Course. Two weekly classes are held: "Mystic Christianity" led by Mrs. Virginia Borschell, and "Ancient Wisdom" by Mrs. Mary Rahuba. The Healing Group, too, meets weekly.

During October, two public lectures were offered by Dr. Alvin Kuhn. December's Christmas party, at which funds were raised to aid our European brothers, was a decided success.

COLUMBUS LODGE listed on its January bulletin four Sunday afternoon public lectures; two meetings of the Astrological Study Group; five regular Lodge meetings, four of which were open to the public.

COVINGTON LODGE on January 1 initiated two new members, Cptn. Conrad Brote and Mr. Seth L. Baldwin. There was also a splendid talk on "Jesus and the Christ," the speaker, Mr. Claude Corey.

DETROIT LODGE in November welcomed Mr. Fritz Kunz, who gave two outstanding lectures. Also, in a talk to members, Mr. Kunz outlined the work which he is doing in an attempt to introduce Theosophy into the colleges.

Detroit's Young Theosophists are active under the direction of Miss Pamela Todd.

FELLOWSHIP LODGE (Chicago) sends out monthly card programs, well printed. On the last Thursday in November, Mr. Donald Greenwood of Headquarters Staff spoke on "The Hidden Universe." Mr. A. Herbert Peron at this meeting commented on Dr. Arundale's article "Virile Occultism."

FLORIDA LODGE (Miami) plans a Sunday series of public tea-discussions. Among December events was the first-anniversary celebration of the founding of the lodge. At a program for members Mrs. William Pitkin spoke on the subject of Mr. Krishnamurti's 1944 Talks in the Oak Grove at Ojai.

GLENDALE LODGE spent two November hours on the subject of "Thought Power," a third on "Hinduism" and a fourth on "The Occult Meaning of the Sacraments."

MERIDIAN LODGE is grateful to Mr. Alan Hooker, whose November lecture and talks to members were particularly welcome.

Dr. Besant's classic *The Ancient Wisdom* is being studied by the Lodge.

MIAMI LODGE in "The Lodge Worker"—its mimeographed page of December announcements—gives congratulations to Mrs. Pauline Downing and Miss Leonora Camner for their work in teaching Theosophy and astrology.

MINNEAPOLIS LODGE in November presented Dr. José B. Acuña, and (in symposium) Mr. Laurits Rusten, Miss Evelyn Neuman and Mr. Victor Neuman. Events for December included "Aspects of Christ," "Understanding: the Way to Happiness," and "Education in the Light of Theosophy," these presented, respectively, by Mr. Albert Bren, Mr. Victor Neuman, and Mrs. Florence Sperzel; also a delightful Fireside Hour and Christmas Party.

OAKLAND LODGE closed the year of '45 with a successful Bazaar and dinner which netted the Lodge \$266. An enjoyable Christmas Party featured music, a one act play, and a talk "The Spirit of Christmas" given by Mrs. Douglas Wild.

PASADENA LODGE has presented recently a series of five lectures by the Rt. Rev. Charles Hampton of Los Angeles.

PITTSBURGH LODGE. Subjects for November took in "Reincarnation," "Astrology," "Applied Theosophy as related to History" and a "Inter-racial Harmony." In this latter program were played a set of records originally produced by radio station KDKA and loaned under the custodianship of Dr. Ray Valensky.

On November 30 the Club was addressed by Mr. Wilfred H. Sigerson, whose excellent talk was summarized in the January issue of THE AMERICAN THEOSOPHIST, (page 19).

PORT HURON LODGE in its first meeting of the new year held an election of officers and also studied "The Constitution of Man"; material was quoted from the books of Dr. Besant and Bishop Leadbeater.

ST. PAUL LODGE through November and December held a series of Open Forums on the "Teachings of Karma," six members leading as many meetings. A December lecture, "On Human Bondage and Freedom" was presented by Dr. José B. Acuña.

WASHINGTON LODGE enjoyed an October visit from Mr. James S. Perkins, who gave three lectures. "India, the Key to World Security" was the title of a lecture given in November by Mr. Fritz Kunz. The Founders' Day program on November 15 was enhanced by a surprise visit from Major Pieter Roest, who gave a delightful extemporaneous talk. Thanksgiving, Christmas and New Year's were celebrated by social events, and on December 27 several new members were initiated into the Lodge.

The Southern California Federation held its meeting at the fine new home of Los Angeles Lodge, on December 3, the general topic being "Applied Theosophy." Eight lodges were represented. Mrs. Edna Dunrobin presided. After music and roll call, Mr. David Berg gave the opening address; then Mr. Herbert Harrison spoke on "The Approach to Theosophy thru Friendliness." Presenting *The Secret Doctrine* to Lodge and Public were subjects handled by Mr. Ray Goudey and Mr. William Ross. Using charts and psychology data, Mrs. Lois Holmes and Mrs. Mildred Southall discussed "Visualized Theosophy."

Theosophical News and Notes

Adyar Day, February 17

At the moment world events in almost every field of human endeavor seem to be rapidly approaching a profoundly critical state. It would seem that nothing but a complete change of heart and mind could save the human race from the experience of a long night of time, and indeed the consequences of the errors of the past may find a ready field in which to come to fruition unless the Truth of the Ancient Wisdom is given to humanity all over again in a form which they can understand. Such is the mission of The Theosophical Society, and it is to The International Headquarters at Adyar, India, that the Society as a whole must look for inspiration. In turn that great center of spiritual radiance must needs look to the world membership for its support and at this hour America has a wonderful opportunity to aid in bridging the dark hours of the night and bringing the wisdom of Theosophy safely through to a brighter day. On Adyar Day the opportunity is afforded every member to support Adyar direct or to do so through his lodge, and it is the vision and self-sacrifice of the Membership of today which shall determine just what guidance shall be accorded to a new race as yet unborn.

—T. P.

Among the Magazines

The Bombay Theosophical Bulletin, October 1944, contained two paragraphs on "Women and Freemasonry":

"In almost all departments, even in preserves up to now of men, we find women playing an important role. To many it is news that women are admitted to Freemasonry, not to a spurious order but to a genuine Masonic Order—The Order of Universal Co-Freemasonry started by Masons of the highest rank of Scotch and English Freemasonry, the male members of which are admitted to the Lodges under the Grand Orient of France.

"In the pamphlet 'Women and Freemasonry' . . . Mr. C. Jinarajadasa speaks of the role and work of women. He writes: 'On woman's greater influence in the right direction will undoubtedly depend whether we have a permanent peace or lay the foundation for a Third World War. . . . I sum up my thought as to what that role should be by saying that while man is the Deed, the woman is the Idea. The more,

therefore, woman enters into every department of life on an equality with man, the truer and nobler will be the action of man. It is to this great future of the world that Co-Freemasonry has already shown the way.'"

Not "New" Exclusively

In the last line of the first column of page 7 of our January issue Mr. Cook was made to say that the Headquarters staff looked upon themselves as the servants of the *new* members. Of course the statement is strictly true but the word "new" was inadvertently added. The staff members wish to be known as the servants of *all* the members.

Jubilee Anniversary Honors

Although we have no data as to any member who joined the Society in America in 1895, we add to those names listed in 1944 the name of Mr. J. Harry Carnes, who completed fifty years of membership on September 21, 1944.

Mr. Carnes was sponsored for membership by Mr. Alexander Fullerton and received a diploma which bears the signature of Mr. William Q. Judge, then General Secretary of the American Section. At the time of the Secession, Mr. Carnes did not secede but joined the new lodge formed in New York City.

All honor to this good and faithful member!

Theosophical Anniversary Calendar

| | |
|--------------------|---------------------------|
| February 17 (1847) | Birth of C. W. Leadbeater |
| (Adyar Day) (1907) | Death of Colonel Olcott |
| February 18-25 | Brotherhood Week |
| May 8 | White Lotus Day |
| May 19 | Good Will Day |
| May — | Wesak |
| July — | Asala |
| August 2 | Col. Olcott's Birthday |
| August 12 | H. P. B.'s Birthday |
| September 4 | Birthday of Shri Krishna |
| October 1 | Dr. Besant's Birthday |
| October 4 | World Day for Animals |
| November 17 | Founders' Day |
| December 1 | Dr. Arundale's Birthday |
| December 19 | Day of Compassion |
| December 25 | Christmas |

Derivations and Meanings

ETHERIC DOUBLE: often termed the *Linga Sharira*, subtle or vital physical body, matrix of the gross physical body. From *Linga*, symbol of the divine generative power, and *Sharira*, that which easily moulders or is dissolved; that is, the body.

Known to biologists as the *field of individuation*, an electro-magnetic field with no gradients. In psychology, particularly para-psychology, it has been referred to as the field of *paranormal cognition*.

"Man's physical body has two main divisions: the *dense body* . . . and the *etheric double* . . . interpenetrating the dense body . . . (It) has also the duty of acting as a medium through which the life currents poured out from the sun can be adapted to the uses of the denser particles."—*The Ancient Wisdom*, pp. 53-54.

J. M.

Mr. Wix Appointed Jurist

A column from the *Los Angeles Times*, January 10, tells of the recent appointment of Mr. Eugene J. Wix, attorney, to the post of justice of the Glendale Township Court. Mr. Wix is a much valued member of Glendale Lodge.

Itineraries

JOY MILLS

| | | |
|-------------|----------|-------|
| St. Louis | February | 9-11 |
| Kansas City | " | 13-14 |

Southern California Federation

| | | |
|---------------|----------|---------|
| Los Angeles | February | 18 |
| Pasadena | " | 19 |
| Glendale | " | 20 |
| Long Beach | " | 21 |
| Pasadena | " | 23 |
| Hollywood | " | 25-27 |
| Los Angeles | " | 28 |
| Ojai | March | 1-4 |
| Santa Barbara | " | 5 and 6 |

Northern California Federation—March 8-20

JAMES S. PERKINS

| | | |
|-------|----------|-----|
| Tulsa | February | 2-5 |
|-------|----------|-----|

Texas Federation

| | | |
|-------------|----------|----------|
| Dallas | February | 7 and 8 |
| Austin | " | 9 and 10 |
| San Antonio | " | 11-14 |
| Houston | " | 16-18 |
| Olcott | " | 20 |
| New Orleans | March | 2-4 |
| Covington | " | 5-7 |
| Meridian | " | 9-12 |

T.O.S. Financial Report

July 1, 1943 to December 31, 1944

Receipts

| | |
|-------------------------------------|----------|
| Balance July 1, 1943 | \$ 40.98 |
| The Theosophical Society in America | 450.00 |
| General Contributions | 483.35 |
| | <hr/> |
| | \$974.33 |

Disbursements

Departments

| | |
|-------------------|----------|
| Animal Welfare | \$220.50 |
| Peace | 56.61 |
| Right Citizenship | 31.30 |
| Social Service | 38.00 |
| Healing | 35.00 |
| Arts and Crafts | 13.11 |

Contributions

| | |
|------------------------------|--------|
| International Correspondence | |
| League | 25.11 |
| Animal Welfare Fed. Work | 179.86 |
| Subscriptions and Dues | 52.93 |

General Expense

| | |
|----------------------------|--------|
| Printing | 130.01 |
| Office Supplies and Travel | 24.06 |
| Postage and Express | 65.30 |
| Miscellaneous | 12.87 |

884.66

| | |
|---------------------------|-------|
| Balance December 31, 1944 | 89.67 |
|---------------------------|-------|

\$974.33

Round Table Robes are Needed

Former members of the Order of the Round Table will perform valuable service by sending their robes to the Chief Knight, Mrs. Elise R. Staggs, Krotona, Ojai, California, for use of new members of the Order who, because of the cotton shortage, are unable to secure the necessary material for new robes.

A Rehabilitation Idea

A member who has just celebrated the twentieth anniversary of her membership has sent a \$10 contribution to the Rehabilitation Fund as an expression of thankfulness for the "great privilege of membership." What an excellent idea for every member—to take this year of 1945, count the years of membership and contribute that number of dollars or dimes or nickels, according to his ability, as a thanks offering "for the privilege of membership" and for the benefit of a project so intensely brotherly in its nature—that of rehabilitating members and their Theosophical work where the destruction of war has intervened.

New Members for December, 1944

During December, applications for Membership were received from the following Lodges: Akbar (Chicago), Akron, Besant (Boston), Besant (Cleveland), Birmingham, Columbus, Freedom (Los Angeles), Georgia (Atlanta), Hartford, Indianapolis, Meridian, Minneapolis, Pittsburgh, Portland, Springfield, St. Paul, Upper Darby, and Wheaton.

Applications for National Membership were received from Chicago, Los Angeles, and Clear Lake, Iowa.

Bertram Keightley

Through an English Theosophical paper we learn of the death of Mr. Bertram Keightley, a member of The Theosophical Society from its very early days and a close associate of Madame Blavatsky in the publication of *The Secret Doctrine*. He once visited America as H.P.B.'s special messenger, and he helped to found the Indian Section, of which he was the first General Secretary. Himself finely educated and a Barrister at Law, he helped Dr. Besant found the Central Hindu College 46 years ago. He died peacefully in Cawnpore at the age of 84.

National Library Accessions

| | |
|---|---------------------------------|
| <i>Be Ye Perfect</i> | Geoffrey Hodson |
| <i>The Bible's Own Account of Itself</i> | Edward Maitland |
| <i>The Credo of Christendom</i> | Anna Kingsford |
| <i>The Hidden Life in Freemasonry</i> | C. W. Leadbeater |
| <i>Introducing the Child</i> | Maria Montessori |
| <i>The First House of Children</i> | Maria Montessori |
| <i>The Life of Anna Kingsford (2 vols.)</i> | Edward Maitland |
| <i>The Masonic Initiation</i> | W. L. Wilmshurst |
| <i>Some Mystical Adventures</i> | G. R. S. Mead |
| <i>Star Orbits and Habits</i> | L. G. Plummer and C. J. Ryan |
| <i>Technique for Living</i> | J. H. Smith and Natacha Rambova |
| <i>Theosophy and Psychology</i> | Joy Mills |

Rehabilitation in Europe

Funds for this purpose of brotherhood are coming in to us. There will be full need for them but there is encouraging news from Europe. In Paris the Headquarters of the Society stands uninjured after occupation by the Gestapo but it is not yet available for the Society's use. There is hope of recovering the important records. The General Secretary's (Prof. Marcault) address is known although he has not been directly heard from.

In Belgium the General Secretary, Miss Serge Brisy, has been contacted. She is reasonably well and has retained touch with many members.

In Sweden the usual Summer School was held in July and August and the General Secretary, Mr. van Lilienfeld, may presently go to Paris to assist in the work of repatriation and reconstruction under the Swedish Government.

The General Secretary of the European Federation recently returned to his native town in Holland after four years absence and found his family reasonably well, but there are severe privations and hardships still to be endured in that country. He was visiting as an Active Army Officer.

And so we have evidence that the band of servers are presently coming together again. It is for their resuscitation and their rebuilding of our work that our funds are needed.

To-Those-Who-Mourn Club

Shipment of booklets from December 16 to January 15, 1945—

| | |
|----------------------------------|-----|
| Illinois | 710 |
| Michigan | 200 |
| New Jersey | 400 |
| Pennsylvania | 700 |
| 4 states less than 100 each..... | 110 |

Total 2,120

1944 (Corresponding period) .. 2,517

Spirit is omnipotent. I therefore never let the sun go down without my having made a special effort to help someone, somewhere, somehow.

—Master Key aphorism

Statistics

December 16 to January 15, 1945

European Rehabilitation Fund

| | | |
|---------------------------|-----------------|------------|
| Balance July 1, 1944..... | \$1,707.00 | |
| Previously reported | 2,138.03 | |
| | <u>3,845.03</u> | |
| To January 15 | 558.15 | \$4,403.18 |

American Theosophical Fund

| | | |
|---------------------------|----------|----------|
| Previously reported | \$ 23.60 | |
| To January 15 | 2,811.15 | 3,042.75 |

School of Tomorrow Fund

| | | |
|----------------------------|-----------------|----------|
| Balance July 1, 1944 | \$1,823.00 | |
| Previously reported | 575.00 | |
| | <u>2,398.00</u> | |
| To January 15 | 328.38 | 2,726.38 |

Olcott Equipment Fund

| | | |
|---------------------|--|-------|
| To January 15 | | 54.70 |
|---------------------|--|-------|

Deaths

- Mrs. Edna H. Clayberger, Upper Darby Lodge, November 25, 1944.
- Mrs. Belle Teig, Besant Lodge-Seattle, December 12, 1944.
- Mrs. Daisy Cummins, Columbus Lodge, December 19, 1944.
- Mrs. Ethel A. Scott, National member, December 31, 1944.

ADYAR DAY

FEBRUARY 17

✦ ✦ Even as the shadows grow longer and it seems as though the night were close at hand the bright light of Adyar which burns with ever brilliant radiance stands forth as a flashing beacon to those who would persevere until the dawn ushers in a happier day.

✦ ✦ Just as the sorry situation in which the world now finds itself has come about as the result of centuries of mistaken ideals, so shall the new age take form slowly as mankind turns more and more of its million faces resolutely toward the light.

✦ ✦ Difficult though that new age may seem in the becoming, those things which try the soul to its very sinews shall prove to be but the karma of the days long since forgotten, and, like the dark of the Stygian Egyptian night they shall vanish with the coming of the first streamers of the day.

✦ ✦ They who hold the pearl of great price within their keeping will not suffer it to be lost during the dark hours of the watch, but will resolutely determine to pass on the flaming jewel of Theosophy to those who shall make it the religion of a more enlightened race. Such is our obligation to Adyar.

✦ ✦ ADYAR COMMITTEE
Thomas W. Pond, Chairman

ADYAR DAY SPECIAL

- ■ To impress upon our membership the importance of February, 17th we make the following exceptional offer:

A SHORT HISTORY OF THE THEOSOPHICAL SOCIETY—
Josephine Ransom. List \$3.00 Special for \$2.00

A record of The Theosophical Society from 1875 to 1937 giving the essential history of a great world movement.

OLD DIARY LEAVES—Volume I—Henry Steel .50 +2.00
Detailed, fascinating account of the early d...
history. " \$4.00

N.B. First twenty orders for BOTH books, shipped at one time and to one individual, will be accompanied by a FREE copy, IF REQUESTED, of Ernest Wood's AN ENGLISHMAN DEFENDS MOTHER INDIA (original value, \$2.00); a fully illustrated account of life in India.

(This offer positively limited to the month of February 1945)

NEW PUBLICATIONS

THE SCIENCE OF SEERSHIP—Geoffrey Hodson (1944 edition) Cloth \$2.50
Many will rejoice at the availability of this treatise of the study of clairvoyance.

THE MASTER KEY TO HAPPINESS—Joseph Pang Way Paper .50
Foreward by C. Jinarajadasa introducing the author as "a Chinese gentleman born in Australia of Chinese parents" who "held his radio audience week by week for over a year." This series of talks is a second edition but the first to reach this country.

THIS MAN FROM LEBANON—Barbara Young (Illustrated) Cloth 2.50
Lovers of "The Prophet," "The Madman" and "Jesus, Son of Man" will welcome this biography of Kahlil Gibran, poet, philosopher and artist, from the pen of one who knew him well.

THE THEOSOPHICAL PRESS

WHEATON, ILLINOIS