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THE  
AMERICAN  
**THEOSOPHIST**

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*Official Organ of THE THEOSOPHICAL SOCIETY in America*

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SEPTEMBER ★ 1936

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*Under the Auspices of THE THEOSOPHICAL SOCIETY ADYAR*

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## To a Friend



I LOVE YOU not only for what you are, but for what I am when I am with you.

I love you not only for what you have made of yourself, but for what you are making me.

I love you for that part of me you bring out.

I love you for putting your hand into my heaped-up heart and passing over all the weak, foolish and frivolous things you can't help seeing there, and bringing out into the light all the beautiful radiant belongings which no one else has ever looked quite far enough to find.

I love you for ignoring the possibilities of the fool and weakling in me, and for laying firm hold to the possibilities of good in me.

I love you for closing your ears to the discords in me and adding to the music in me by worshipful listening.

I love you for helping me to make of the lumber of my life, not a tavern, but a temple, and of the words of my everyday life — not a reproach, but a song.

You have done more than any creed could have done to make me happy, more than any fate could have done to make me good.

You have done it without a touch, without a word, without a sign. You have done it just by being yourself. Perhaps that is what being a friend means, after all.

— ANONYMOUS



# THE AMERICAN THEOSOPHIST

OFFICIAL ORGAN OF

THE THEOSOPHICAL SOCIETY IN AMERICA

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## The Sense of Beauty

BY SHRIMATI RUKMINI DEVI

I DO NOT WANT to speak authoritatively, for, from one point of view, as Mr. Jinarajadasa says, there is no authority in art. Yet it is also true that in a way every artist expresses something which is authoritative, which has some positive message of its own.

I do feel that we have made a very good beginning in what the President has called the Fifth Interpretation of Theosophy. Of course it is not really new, but new in the sense of the arts being put forward as in themselves visible interpreters of the eternal wisdom. I am afraid that most people tend to feel somewhat lost and lonely in the world of art. Most people want to know what they ought to appreciate. And yet artists themselves are often in sharp disagreement as to what is and what is not artistic. The best thing to do is to hear all views and judgments, and to decide for oneself, using one's instinct and intuition. I must myself express my own opinions. Perhaps I must be dogmatic. Hear what I have to say, but come to your own conclusions.

Art is not a matter of hearing a song or seeing a dance, and of liking it and of judging it to be good or bad. The whole purpose of art is that we may make our own lives artistic, so that the spirit of art reigns in them. By no means must everybody necessarily become a creative artist in the ordinary sense of these words. It is not that everyone should dance or sing or act or carve, but that everyone should have in him a well-developed sense of refinement and of beauty.

I remember how Pavlova often used to dance for poor people, not that they might appreciate her technique or enter deeply into the spirit of her creative work, but that they might be happy, just happy at least for a little while. People sometimes used to ask her why she danced before poor people most of whom could not possibly appreciate her dancing. She always replied that she was not dancing for them to understand the technique of dancing, but just to give them an hour or two of happiness since there is so little

happiness in the world. Indeed is this true, and I feel sure that through art we can realize more happiness for the world. If we try to live beautifully we can help to make our surroundings beautiful. If we live ugly lives those around us will necessarily be ugly too. I very strongly feel that cruelty is one of the worst forms in which ugliness expresses itself. We must remove all ugliness, and the development of the spirit of art in all its various forms will be a powerful help.

My ideal in art is not merely something beautiful for the ear or for the eye or for any other of the five senses. It is far more than that. It is a matter of attitude and of daily living. Just as each one of us should be a real Theosophist, so should each one of us also be a real artist, in the various details of living. We have to remember naturally and unconsciously to react to what is truly beautiful and to be repelled by what is ugly. Then are we artists. We must respond eagerly to that which is beautiful, to true refinement. We must be fastidious. We must have a very keen sensibility. We must not be compromising as regards anything that is ugly or lacking in culture. We must never allow ourselves to get used to the ugly.

I remember myself that the first time I heard jazz music it repelled me so much that I became horrified. I felt uncomfortable as if some awful thing were taking place. Of course, both in Europe and America I constantly had to hear it and I felt myself gradually not minding it. We must not allow familiarity with ugliness to breed indifference to beautiful things. It was the same with meat. When I first traveled abroad I could think and dream of nothing but the horrible flesh I saw other people eating. It was almost as if I could see flesh floating in front of me and I visualized the whole process of the slaughter. It was with the greatest difficulty that I could eat on board ship. As it is, in a way I have to prevent my aversion from going too far. But the aversion should not cease. At first one becomes



obsessed by it, but after a time one must dominate it. For my own part I certainly refuse to get used to things that are ugly and which repel me.

I think that part of the work which we have before us is to arouse in people dissatisfaction with the ugly conditions which perhaps they take for granted and regard as inevitable. There are many people who are constantly dirty, but who are so used to it that probably they do not think they are dirty at all. Surely we must be tolerant of people who are dirty, but we must never permit ourselves to become dirty, and we must try to arouse the artistic spirit in people who are dirty so that they may cease to permit it to have any part in their lives. To those who are more advanced than ourselves we must be constantly leading inartistic lives. They are tolerant of us and patient with us. They are understanding. They are helpful. So must we be to those around us who are not so fortunately placed as ourselves.

I should like to make very clear that my idea of art does not end with its expression on the physical plane, with performances, with the mere doing of things. That is a very small part of real art, even though it certainly contributes greatly toward the developing of the artistic spirit. It is not, however, an end in itself. The true end of all art is that each one of us should be artistic, that each one of us should be able to appreciate beauty, to be able to work in harmony with all life, and that the life of each of us must become so refined, so artistic, that we shall irresistibly respond to every fine and noble thing.

We ought to be able to go to a dance recital and not only to perceive the great agility of body, the perfection of gesture, the beauty of poise, but also should there be aroused in the spectator something within himself responding to the spirit of art which the dancer has been endeavoring to show forth. The dancer has been seeking to mirror the very spiritual soul of art, and that soul in us should be stirred to truer expression.

I think that women throughout the world can contribute very much to the development of the arts, to the gaining of appreciation for the artistic spirit, to the stimulating of refinement. Unfortunately, many women who are active in work in the outer world tend to become somewhat hard, and even, I might say, unwomanly. Thus from one point of view they may be building, from another point of view they are destroying, they are destroying the most beautiful gift woman has to offer to the world — a revelation of the true spirit of art, of refinement, of culture, of beauty. Women must be womanly just as men should be manly. The world suffers when woman strips herself of her womanliness and tends to become masculine. Often her masculinity is worse than the man's.

A woman very strongly incarnates in herself the spirit of the home, and that spirit must never be lost however much she may be working in the outer world. One of the most beautiful and happiest of things is the life and the beauty and the tenderness of a little home. Most unfortunately in modern life and in modern education, while girls are taught to have all kinds of superficial accomplishments they are very often left ignorant not of the mechanical side of home life but of its soul. We often hear people saying that such-and-such an Indian woman is a splendid speaker, is taking part in politics, is a great worker in the cause of India. I sometimes wonder if some of these women are really helping India. May they not sometimes, in fact, though not in intention, be hindering our Motherland? Doubtless they are doing good, but if they fail to express the artistic aspect of life, the real soul of Mother India, are they not doing more harm than good?

So often in the Indian home the modern Indian girl is hardly part of it, as is the mother and still more the grandmother and the older woman relatives. I must say that it is much better to be old-fashioned than fashionable. It is much better to be orthodox than careless. There is much in orthodoxy and that which is old-fashioned: much which India and indeed every country in the world needs for true and for beautiful living. We must not lose the spirit of the woman in the home. Not that women should refrain from public work. Public work must be done, but can it not be done in the spirit of the home? I myself wander over the world engaging in public activities. I believe I am right so to do, but I should be just as happy in keeping a home beautiful as in public speaking or in dancing before audiences.

I very much believe that the truest inspiration of our lives comes from the ordinary everyday life. There is never a minute when we cannot do beautiful things. Take the Indian kitchen: how beautiful it can be, how inspiring it can be, and how beautiful we can be while we are cooking. I have rarely seen any place more beautiful than the old-fashioned Indian kitchen. Modern kitchens, with all their scientific advantages, have not the beauty of the simple old-fashioned kitchen. And now our beautiful old kitchen utensils, since they are being driven out of their rightful places, are finding homes in the drawing-rooms of western fashionable people. How beautiful Indian life used to be. I feel that our India will never be free and strong, able to take her rightful place among the nations of the world until something of her ancient beautiful and artistic simplicity is restored to the everyday lives of the people.

As for the International Academy of the Arts, we are not going to have a large number of rules

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# The World's Concert of Nations

BY CAPTAIN SIDNEY RANSOM

THE OLD PHRASE "the concert of Europe" might seem almost a derisive one today, but what is being increasingly realized is that the *ideal* implied by such a phrase is right. And further, we should be thinking in terms of a possible concert of all the peoples of the earth. In the analogy of a concert, an orchestra, we have the thought that though there are several different instruments, each with its distinctive function, there is but one composition being played. Each instrument has to offer its own efficiency, its own uniqueness, but beyond that giving of its own individual efficiency and excellence, it must be played as a part of the *whole symphony*. An individual efficiency and excellence must not obviously be allowed to upset the proper proportion of the whole. The analogy also suggests that there is a master-conductor who already knows the whole piece of music to perfection, and whose function is to harmonize all the several instruments into one pattern. The score has already been written, but its manifestation awaits time and experience.

With nations, each has its own contribution to offer; nay more, each is destined one day to make that offering as a part of the whole. In the national orchestras, too often we have individual instruments desiring to play and to be heard at all times, and few of such instruments have yet learned that their best contribution may sometimes be in a pause, a rest. In Europe, a number of small and large communities each claim the sovereign right to declare war on one another. That surely is an outworn, out-of-date right, even if we admit it ever were a right. We need to revalue such words as "rights," "freedom," and "independence." All members of the orchestra have rights, but not to play at their own sweet will; the only true rights are the rights to co-operate with the conductor.

Nationalism has, of course, its place, but nationalism and patriotism have often been exaggerated and over-emphasized to a degree that literally defeated their own ends. A school or other community usefully has its own loyalty, but it is a dis-service when such a loyalty is allowed to encroach on one's loyalty to the larger group, of which the smaller is but a part. Advocates of party issues must be ready to let them take second place to world issues. The leader we are looking for is one who is big, big in views, big in sympathies, and big in the power to unify. The obedience we offer to a real leader is a willing,

glad obedience — a very different kind of "obedience" from that which the slave is compelled to give his dictator.

No definition of what a nation is has ever been agreed upon. Religion, language, territory, ethnic types, forms of government — these may belong to a nation, but *yet are not the nation*. In earlier days, maybe, a nation could be accurately defined in terms of a religion, or even by a set of particular customs; but today a nation offers harborage to many religions and to many different types. Mankind is obviously far older than any race or nation. The many races come and go as do the waves on an ocean, but there remains the continuing ocean on whose bosom innumerable waves have their little day. Is it not possible that a nation exists primarily for souls, for giving particular experiences to souls (as a school does to pupils), and hence the length of a nation's life depends upon the work intended to be done?

So it is that the best historians are those who speak to us in the form of poetry or folklore. Such poets give us an *interpretation* of those passing facts which mostly fill our school histories. The poets help us to grasp the true meaning and purpose of any great period; they help us to see the essential solidarity of mankind. Too often, the teaching of history has merely kept alive national enmities. H. G. Wells says "a nation is a spiritual entity." In studying nations we are trying to read the pilgrimage of a spiritual adventure.

The words "nationalism" and "internationalism" are not opposite words; they are complementary. True nationalism implies internationalism. The word "internationalism" means "between nations," which obviously presupposes a cooperation. The word most certainly does not suggest un-nationality; still less anti-nationality. The one life, common to all, has definite possibilities and aspects, and any one individual or any one nation can but express a few of those aspects at any one time. In the early stages of evolution the nations in order to *become* nations, had to develop separateness, even selfishness, but as evolution proceeds, a new factor becomes important, and cooperation rather than competition should be the order of the day. Those in whom the pioneer spirit consciously lives must ever be trying to play out the yet unsounded note, knowing that real progress will inevitably be in terms of that new note. We need not condemn the

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## What Form of Government?

We have achieved a certain tolerance in religious views. The study of comparative religion, so greatly fostered by the Society, has made it possible for the followers of different religions sympathetically and usefully to sit around a common table. A World Fellowship through religion is quite recognizable, so that whatever may be our personal views there is the desire that those views should never be allowed to affect the Fellowship. No religious truth or experience is the monopolistic possession of any one.

This achievement in the religious life (not yet reached by all, of course) has to be followed by a similar tolerance and understanding in politics. There is, surely, a politics which is fundamental, independent of any racial or party distinction. While holding strongly, yet loosely, to our own present view as to how the government of our country should be conducted, it is most useful to remember that, as W. Q. Judge once said, "under any form of government or any social order men may prosper if they follow the dictates of the soul."

A Theosophist has been described as a mental-philanthropist. He is not unmindful of physical philanthropy (our T.O.S. shows that) but his emphasis is laid on the inner rather than the outer, the causes rather than the effects. He sees the phenomena of the many forms of government now being tried, but sees these experiments as the outline of a pilgrimage of souls. In this pilgrimage there is a good deal of re-gression, rather than retrogression; a going backward on our steps rather than an actual deterioration.

There is today, for example, some going back to the infantile where the dictator can get at the primitive unconscious, and dominate it without reason or logic. There is a good deal that is being taught that will need to be un-learned, and that is why the Theosophist is so constantly anxious to point to the next step forward, rather than to allow the easier satisfaction of treading rungs which have already really been passed in evolution.

"Manners are greater than laws," said the philosopher of Concord, and the truth of this might be applied to any form of government we may be studying — does it make for better manners? And an equally valid test for all men of goodwill would be, of any governmental act: does this spring from hate or from love? The "God-taught" man or woman, as a Theosophist is intended to be, can work through any form of government, but he nevertheless will be concerned in encouraging that form which he considers will give men and women the greatest opportunity to unfold the Divine Splendors. — S.R.

## Mr. Cook at the Helm Again

By the time members receive this magazine, the National President will have returned from Geneva, and right hearty will have been the welcome-home he received at Olcott. The Acting National President has had a happy six weeks and the staff has made the work altogether easy. Olcott linked itself up with Geneva each day, at noon, during the World Congress. We followed the program in detail, day by day, and at the actual hour when Mr. Cook was scheduled for lecturing we felt that pink-rose thought forms must surely be surrounding him! — S.R.

## The Objection to the Use of Theosophical Terms

Actually very few technical terms are used in Theosophical lectures, but it is curious how readily objections are raised when even a stray one does manage to creep in. Seeing that most of the current scientific terminology is derived from either Greek or Latin, it is remarkable how a discussion on the greatest of all sciences, the Science of Life, can apparently be adequately carried on with little support from other tongues than our own. There can be little doubt that our vocabulary would be enriched by many of the Sanskrit words, but unless an audience is familiar with these terms a lecturer would naturally hesitate to employ them. Even the word "karma," which is to be found in Webster, is used with some caution. There is no value in using a forbidding technical word when there is



an exact equivalent in one's own tongue, but a student of any science or philosophy knows that for certain ideas and facts there are yet no exactly-fitting words in his own language. Anyone, e.g., who has gained anything more than a superficial understanding of "buddhi," knows that our word "intuition" is not an exact equivalent.

One advantage in using even a limited number of Theosophical terms is in our international work. We are accustomed to meet members from many countries, and the more terms that are in common use, the quicker must be our understanding. If a botanist were describing a silvery goldenrod to an average layman he might speak of the stems with soft hairs, blossoms that are closely packed and firm, and tiny, hard, one-celled seeds, ordinarily smooth, but sometimes bearing bristles. Such a description would be quite intelligible, but were the same botanist speaking to an international conference of fellow-botanists, he would, says the *Christian Science Monitor* probably speak of "solidago bicolor, having bracts of the much-implicated involucre with abruptly spreading herbaceous tips, achenes glabrous or rarely a little setulose, inflorescence tending to thyrsoid, and peduncles pubescent."

The audiences at our Theosophical lectures have really very little to complain of, in this respect — S.R.

### Giving and Receiving

It has been said that the begging bowl of the traveling hermit, while providing an opportunity for the generous to give, was also intended to rid the hermit of his last trace of pride and to teach him graciously to receive. Of course the custom inevitably deteriorated, on both sides of the bowl, but it remains as an illustration of that beautiful quality which can both give and receive. It is perhaps harder to receive, and certainly it must

be doubly hard when one has to beg for what he will receive. The exchange of goods is an essential part of our daily life, and the greatest efficiency is where there is a constant flow in distribution. Where needed goods are held up, or where agreements are only grudgingly completed, or wherever there is ill-will between giver and receiver — there it is where the seeds of economic unrest are sown. The essence of the giving and receiving is *exchange*. One does not give a dollar in exchange for another dollar. In the process of exchange there is transmutation. One quality or set of qualities is offered in exchange for another set of qualities. He who takes without some appropriate giving is obviously un-moral. Thus, the best businesses today are conducted on lines of mutual service. That business which thinks merely of getting the customer's money is doomed to fail, for its methods are not in keeping with the next step in evolution. Similarly, of course, that customer whose chief concern is to get the better of a bargain is equally doomed to failure.

But it is in private relationships where the delicate art of giving - and - receiving calls for such especial care. It is a gift to be able to give with no trace of patronage, with no suggestion of any expected quid pro quo. The true giver feels that the receiver is really conferring the benefit! And the receiver in his turn must complete his part of the ritual faultlessly. If the exchange is not being made in kind, there must nevertheless exist the element of exchange. The traveling hermit will not return rice for rice, but he will in his receiving give a benediction worth many grains.

To both giver and receiver there are opportunities and dangers, but the spiritually-aware person, whether giver or receiver, lives a life of perfect adjustment and awareness. From one point of view he neither gives nor receives, for he is at-one with Life. — S.R.

## THE SENSE OF BEAUTY

(Continued from page 194)

and regulations. I want friends to help in every way they feel possible, for I want the Academy to be alive with art rather than with rules and regulations. I hope that in the near future, in cooperation with the Besant Memorial School, we shall have a definite artistic course, teaching the students to paint, to sing, to dance, and so forth; but still more to educate them to embody the spirit of all these things in their lives. We want to develop artists who are artists in living as well as in doing, who may produce beautiful things but who still more lead beautiful lives.

(One day during Convention Rukmini Devi was sitting on the platform in the Great Hall at Adyar, waiting to welcome Margaret Sanger, the great American protagonist of birth-control. Someone asked Rukmini a question; others asked questions, and Rukmini, gathering up the allusions to her first dance recital a few days earlier, made the above observations on the new art movement which she had set going in The Theosophical Society. The whole thing was entirely impromptu.)

(From *The Theosophist*, June 1936.)



## THE WORLD'S CONCERT OF NATIONS

(Continued from page 195)

past deeds of the nations; to us it seems they followed lesser light than we now know; but let us at any rate determine to think and act in terms of the greater light. Everything that tends to union is now on the line of evolution, and everything that tends toward separation is on the line of the past. The old patriotism was "my country, right or wrong," but it now gives place to a newer patriotism which seems to discover the note that each nation has to sound in the concert of the world.

So strong today is the feeling for internationalism, that some writers have even gone to the extreme and condemned nationalism. But true nationalism is a precious and choice flower. We do well to discard a counterfeit coin, but the existence of a counterfeit implies that a real coin exists. An individual is born into a nation because he needs to learn the lesson that nation can teach, and it is a high education that teaches our youths and maidens to be finely and nobly national.

If every nation has a special word in the world-song of life, may we make a humble attempt to determine what that word is for some of the nations in the world today?

- Australia:* The spirit of adventure and brotherhood, and a widespread appreciation of the beautiful. Also a love of the open air.
- Austria:* The spirit of culture, into which the spirit of the Quest largely enters.
- Belgium:* The spirit of independence and virility.
- Holland:* Practical idealism, the spirit of common sense.
- Germany:* The spirit of discipline, strangely and wonderfully permeated by the spirit of the Quest.
- India:* The spirit of the Aryan civilization and culture — rightness and appropri-

ateness for every particular occasion. The spiritualizing of daily life.

*England:* The spirit of respect for law and order, and practical capacity.

*Russia:* The spirit of holiness, mysticism, culture. This I believe is the real Russia which will re-emerge, after its years of obscurity.

*Italy:* Is experimenting with a new type of nationalism, which whether we personally agree with it or not, should not prevent us from trying to understand it.

And what should a visitor, such as I am, say of America? I believe that you have here splendid evidences of a Quest of the New Age, and of giving spiritual values to material things. In material things, it may be that yours is the work of solving the pressing problem of distribution. Production has been solved, it has been said. How can these goods and materials be universally and fairly distributed so that humanity may have leisure rather than unemployment?

Whatever may be your contribution, it must be for the whole world. There is no reality in isolation. The only legitimate isolation is the temporary one provided by an isolation hospital. We all need to sit around a common table. An attempt to do this has been called a League of Nations. It is an experiment, an early experiment, and being but an infant it has had many tumbles. But is the idea behind it right? I believe it is. Let us re-name it, if need be, reconstitute it, change its form; but it is only as we strengthen the will for peace, organize for peace, want peace, be prepared to sacrifice for peace, that peace will come and the true symphony of the nations heard to perfection.

(Radio Talk given over WOSU, Columbus, Ohio, May 23, 1936, and over WKRC, Cincinnati, Ohio, May 28, 1936.)

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Through our progress in science the wholeness of the world and our oneness with it is becoming clearer to our mind. When this perception of the perfection of unity is not merely intellectual, when it opens out our whole being into a luminous consciousness of the all, then it becomes a radiant joy, an overspreading love. Our spirit finds its larger self in the whole world, and is filled with an absolute certainty that it is immortal. — TAGORE.



# Culture and the Arts

EDITED BY DR. H. DOUGLAS WILD

**I**N A WORLD searching afresh for principles of order, it seems important for us Americans to carry our spirit of enterprise and practicality over into the sphere of art. Instead of looking at the things of culture as either abstractions or luxuries, we will achieve a necessary step in the realization of our New World purpose by building a concept of beauty which is in every way integral with our democratic ideas of freedom, fraternity, and positive action. Theosophically speaking, the redemption of our materialism seems clearly to lie in the application of a noble organic simplicity and refinement to our sense of life.

For such reasons the uses of this page will be perhaps especially served by an occasional description of projects of an exceptionally creative, cultural character which are now in process of development here and there in the country or in the world at large. I wish, accordingly, to extend an invitation for short articles or any other available forms of information relating to actual enterprises of this kind, and to events of the most genuine artistic significance. The descriptions to appear in our magazine should be designed, preferably, as vital revealings of the ways in which the artistic constructiveness of the new era is manifesting itself and may be cooperated with.

The real aims and possibilities of this cultural work of ours can be only gradually formulated, and then only on the very broadest lines. It may be useful, however, to imagine as an immediate goal the intensification of intuitive feeling for all art forms capable of expressing the most beautiful human values. This includes a perception of the living force behind the forms, and a fine appreciation of the correspondence between expression and experience. Beyond this development of taste lies the actual mobilization and release of creative energies in an artistic ordering of life, and in the urgent task of lifting and reshaping American culture until its patterns are no longer those of the separative, acquisitive, mechanistic mind, but those of a higher, freer, more impersonal harmony of emotions and the living world of ideas.

The magnitude of this latter undertaking, in which Theosophical leadership is a most rightful object of hope, should not deter us from looking upon ourselves as a commissioned band of national awakeners, self-recruited and undergoing

the discipline of self-training for the task in hand. Each member, young or old, in proportion to his ever-growing capacity to live, love, think, dream, and plan with enthusiasm, intensity, and beauty, may be ideally thought of as kindled with the desire to contribute the full amount of driving force, sensitivity, imagination, peace, certainty, and creative joy which it is his to give. And, finally, every true whisper of creativeness, every vital, freedom-nourishing fact or principle, every program of activity which contains within it the infectious ideal of a clean, beneficent, powerful aesthetic attitude will be helpful in the degree that it enables us to embrace the issues of American life in the transforming spirit of art.

Among the signs which point to the growth of a coordinated, sane, expressive, and fruitful life for the masses of our people, perhaps none is more Theosophically promising than a cultural experiment in Philadelphia known as the Graphic Sketch Club. This organization was founded thirty-seven years ago by Mr. Samuel S. Fleisher for the purpose of bringing the creative and recreational opportunities afforded by contact with the arts to the slum population of that city. In more ways than could have been anticipated, the venture has flourished. Intended as a "playground of the soul," the Club has become a kingdom for the transformation of misery into happiness, a flaming center of beauty, peace, compassionate understanding, and creativeness in the buried consciousness of the economically and socially forgotten populace. It is a most admirable symbol of the powerful metamorphosis which a practical ministry of aesthetics can and must — if we Americans are to dominate our mechanical civilization and so fulfill our world mission — effect throughout the nation by releasing a new conception of human integrity and individuality.

Since visiting the Club a few months ago, I have learned that an account of it, written by Mr. A. P. Warrington, appeared in one of our Theosophical magazines as far back as 1910, or thereabouts. It is gratifying to know that the work of Mr. Fleisher has received public Theosophical recognition to this extent. The present addition to that description is perhaps justifiable on the twofold ground of the subsequent developments of the Club itself, particularly the extension of the idea in Mr. Fleisher's mind, and the application which the example of the Club now has



to our new and more organized cultural purposes. Unfortunately the remaining space in this issue of the magazine will permit only a beginning of the story. The subject will, however, be continued in the next.

One of the most unique aspects of the life and spirit of the Graphic Sketch Club is the religious element. It was by no accident that Mr. Fleisher originally selected and obtained as housing for his experiment an abandoned church, with an adjacent building. The church was roofless, and plans were on foot for its conversion into a garage. The building next to it had been taken over by some youths, who were using one of the rooms for a more or less private bar. After rehabilitation, which included knocking away a part of the separating wall between the two buildings, the church resumed its intended function, but with a difference. It is now a completely non-sectarian sanctuary for religious art, music, and meditation. An exceedingly rich store of sacred art objects has accumulated, including a famous Verrocchio bust of Christ, and the only preaching is done by beauty itself.

The relation of this sanctuary to the work of the Club is profound. As in the days of Greece, the power to comprehend and glorify the art of life is being renewed in a vital union of religious and aesthetic urges. Founded in benevolence, the springs of this group activity in Philadelphia flow like light into the most anguished recesses

of consciousness and evoke there the brotherhood of life—the greatest potency of art, the most irresistible power in the world.

H. DOUGLAS WILD

## DEVOTION

Were I a flower,  
And thou, too, dear,  
I'd hold my cup high in the air  
To catch the fragrant evening dew.  
Then droop it low, that all my share  
Might fall on you.

Were I a bird,  
And thou, too, dear,  
I would not seek at eve my rest,  
And sleep the holy hours away.  
But on a branch close by thy nest,  
I'd watch till day.

Were I a star,  
And thou, too, dear,  
Though all of space should intervene,  
I'd flash the azure heavens through,  
Nor pause, nor rest, till, naught between,  
I'd shine for you.

E. ADELAIDE COPP, New York Theosophical Federation, New York City.

## Correspondence

A MEMBER writes quoting the following passages from Dr. Alexis Carrel's recent book: "We cannot undertake the restoration of ourselves and of our government before having transformed our habits of thought. . . . The development of complete human beings must be the aim of our efforts. It is only with such thoroughly developed individuals that a real civilization can be constructed. In modern civilization individuals whose conduct is inspired by a moral ideal are very seldom encountered. However, such individuals still exist. We cannot help noticing their aspect when we meet them. Moral beauty is an exceptional and very striking phenomenon. He who has contemplated it but once never forgets its aspect. This form of beauty is far more impressive than the beauty of Nature and of science. It gives to those who possess its divine gifts a strange, an inexplicable power. It increases the

strength of intellect. It establishes peace among men. Much more than science, art, and religious rites, moral beauty is the basis of civilization."

Our member adds:

"Our members *must* be aroused to the place where they will fulfill their own lives more completely. The changes which must come about in the world before we can usher in the new age begin with the individual. It seems to me that it is more important for the future of humanity (not for the future of The Theosophical Society) that we should deepen that sense of things in our members. If we could cease to think of the Society in terms of even lodges and lectures, although those are necessary and important, but try to consider it in the light of an important agent in changing the individuals of the world, then I believe we should become increasingly helpful in the Great Plan."

Truth is one; the wise name it variously.



# Address to Members

BY CAPTAIN SIDNEY RANSOM

(Convention, 1936)

WE HAVE this morning what we call a members' meeting, though of course all our meetings this Convention have been members' meetings. However, this is an occasion where we can to some extent gather up some of the points which we have touched upon during our deliberations, and it is an opportunity to touch on some matters which are not on the program. In going around the lodges I very much appreciate having members' meetings as distinct from public meetings.

I am first anxious to take this opportunity of expressing appreciation to the Board and to the Section and to you each personally, who are representatives of the Section, for asking me, a visitor, to be your acting National President for the time while Mr. Cook is away. It is a high honor, especially since I realize that you do not think of me as a visitor! I shall try to give credit to this office, though it will perhaps not be like Mr. Pearson's photograph of me sitting on the new motor lawn-mower, a picture which he has named, "A visitor steam-rolling the Section."

In point of fact my function is very much like taking the place of the official motorist who has left to do a little shopping and I have been asked just to sit by the wheel awhile, and see that no stranger shall take the wheel in the owner's absence. One knows how to slow down the engine, if necessary, or even to start it, but most of the time I shall be just holding the wheel. The momentum given to the work by your National President as evidenced by the healthy condition of the Society in America assures me that I shall not have very much to do in his absence. The little harm I may do I know will be easily remedied when he returns. Nor do I think the staff will permit me to go very far astray — the staff with the individual members of which I have already had such happy relationships. I am glad to know personally each member of the Board. The absent member of the Board I have known in India and in England, although not yet in this country. You will know how honored Miss Poutz is in the different Sections of the Theosophical world. We have an international figure in Miss Poutz, and we regard her as indeed a warrior who never turns back, but who breasts forward and greets the unseen with a cheer! Her spirit was well expressed in a recent letter received from a friend who visited her following the accident, and

who remarked upon her gaiety. Whereupon Miss Poutz said: "I did not fall on my spirits!" This is the kind of person Miss Poutz is, and I am so happy to know she is now on your Board.

Since Mr. Cook is not here — he might object strenuously if he were, you know — I want to say, and I say it in no idle manner, just to be pleasant, but because to me it is a matter of very happy realization, that I am glad we have so very fine and able a President for The Theosophical Society in America. Mr. Cook is a wonderful person to have as your National President. I have a little peep into the life he lives, into the sacrifices that he makes day by day. Some have had more peeps, but from the little peep I have had I know how wholeheartedly and loyally and thoroughly he has consecrated himself to the work here at Olcott, and I regard it as a privilege indeed to have been associated with him for a short time.

As regards this Convention you can imagine it has been of special interest to me in comparing and contrasting it with other Conventions. I would say I appreciate some advantages that you have in your work over the work done by other Conventions which I have attended in other lands, particularly in England. There is one practice, however, which I think on the whole is preferred in England. At our Conventions we try to deal exclusively and entirely with matters concerning what might be called Theosophy: methods, study, lectures, conferences, forums, etc. Business is relegated to previous days. Everything of a business nature is finished before the Convention proper begins. The National Council deals with that. We deal at our Conventions only with Theosophy. Business meetings can be made very fine meetings indeed, but sometimes it is wise to avoid all possibilities of difficulty, and to settle them elsewhere.

Before I leave this matter of Convention I would like to testify to the spirit of goodwill, friendliness, and happiness which has prevailed here. I have particularly appreciated it. It has been something real and tangible. I was a little disappointed, a few months ago, that you were not going to have Dr. and Mrs. Arundale. I thought to myself, "Well, I am not going to know what an American Convention is like." I was beginning to feel rather depressed! I was thinking we were going to have a rather thin time!



However it has been an extremely friendly and valuable occasion to all of us. Adequate expression of our own thoughts and ideas is not so easy when we are dominated by those towers of strength and knowledge as we are favored sometimes to have with us. And so perhaps you will be more prepared to receive Dr. Arundale next year. It is not at all an unfortunate thing that we have had our own little gathering here at Olcott this year. It has been a members' Convention, in which there has been a real expression of dignified, kindly, cooperative friendliness. This has seemed to me the dominant note in all our gatherings. I have appreciated it more than in any other Convention in any country in which I have been.

There are some points I would like to emphasize. One is that in our Society we must be sure that our members get an increasing opportunity to express themselves — to express themselves, that is, through Theosophy and the Theosophical way of life. We cannot have a live lodge if we are merely gramophone records of teachings we have heard or read about. The essential spirit of our individual life depends on the discoveries which we as individuals have made. It is those discoveries that you are able to contribute. Anything else is merely a hand-over of someone else's. The only real way is to offer what you yourselves have found and know to be true. We speak about many things and what we think is likely to be true about them, but we must be ready at any moment to give over such opinions if we find they no longer hold. Our understanding of life is our special contribution to the work. Lodges fade away unless the members give their own living contributions to the life of the group.

I was addressing a school on one occasion, and I asked the headmaster what I should speak about. He said: "Mr. Ransom, say what is real to you. It does not matter what it is, so long as it is real, you will get it across to the children." I am sure that is true. As I remember, I talked about airplanes, because at the time that was real to me. I was thinking in those terms. But that is the idea, you see, don't just repeat from the books. One must mention them, of course, but do try to hand over what you have found on the road and in the country over which you have traveled! What is real to you is what will help.

And then, do not keep your Theosophy exclusively within the four walls of your lodge room, but extend the environment into the conditions of your town. You must find what it needs. Theosophy can of course never be exclusively ours, but each of us must make a deliberate effort to extend to the world and to its conditions and needs our own Theosophy. Members should

make a deliberate effort to acquaint themselves with the work of our Society and its world-wide aspects. You should know what the various Sections are doing in the world. You should take occasion to read the other Sectional magazines. You should take opportunities of being aware of the conditions of our Society all through the world. It is quite useful sometimes to have a map of the world hanging up in your lodge room, and to visualize the different Sections.

And then, we must remind our lodges of the work and teachings of our great leaders. Because I have often had the privilege and joy of living with and working with our leaders and have been able to watch them at their work, I am often asked about them, of course. I knew and know all the leaders except Madame Blavatsky. It has been my good fortune of course. On some occasions I have been able to live in the same house with them. One naturally wants to share all this, to give out such teachings and such help as I myself have received. One can hardly live in Adyar without receiving some hints. One wants to share such hints, and in the lodges I have tried to do this.

Dr. Pieter Roest gave a most useful and illuminating talk on "Occultism — True and False." I would like to reaffirm and endorse the necessity of each one of us having our minds straightened out on these matters. As he said, we are obviously not going around condemning other movements, but we should have certain acid tests and be able to know which movements we naturally would like to encourage and which movements we should not encourage, in so far as we are able to judge. These acid tests enable us to know about pseudo-occult movements, which they are, and what shall be our attitude toward them.

Very often lodges become depressed because we do not seem to be gaining in popularity, in the public support of our lectures, etc. We do not get the audiences, they say, the audiences which these other movements have. We ask ourselves just what is our work. Here at Convention we are a little happier in our minds and hearts and we can think of what we are trying to do. Is our primary object to have large audiences? If that be our primary concern then it is very easy to obtain large audiences. We need merely to provide the program. But I think we all agree that this is not the primary object. Of course this is not sour grapes, because we are very happy when our lodges are filled, and yet if we have studied those two little masterpieces, *The Voice of the Silence* and *Light on the Path*, we may say that we should work as though we wanted large audiences, yet we do not mind whether large audiences come or not. I think you perhaps have heard



the story of Mr. Judge. He used sometimes to find no one at all arriving to attend his lectures, but he went on and lectured to the empty hall. He knew he had a piece of work to do, and he had learned not to be concerned with the results. I was telling this story in South Africa, and some time later the same thing happened to me, so I had naturally to deliver the lecture.

Our lodges have primarily to teach what Dr. Arundale calls Straight Theosophy. Like all slogans it has been criticized, of course. At this Convention at any rate we know what it means, although sometimes I meet members in the lodges who do not seem to know. I find in some lodges a whole year's program listing subjects teaching everything but Theosophy. I have been to lodges, not in this country, however, when I have seen programs in which every subject under the sun seems to be down except Theosophy, from the point of view of tolerance and open-mindedness. By so doing we are refusing to contribute what The Theosophical Society alone can contribute. It is as though we had been offered a certain tool, and instead of using that tool we asked our people to go along and use other tools. They may be very useful tools, but *not on our platform!* Why should we provide the material and expense of lectures, etc., to give out the teachings of other organizations? So let us see that our lodges are giving Straight Theosophy, and not very much else.

In our members' meetings it is quite another matter. There we naturally encourage the understanding, the discussion, the exploration of all movements. We are there as students of comparative religion, to try to understand and to learn what these various religions are, and also along the line of science and philosophy to keep abreast in our own understanding of what is happening in the world. But we should not carry such discussions and teachings to our public meetings. We are foolish indeed if we waste our precious public evening meetings to invite representatives of other movements to use our platforms.

Mr. Cook spoke of his hope that one day we should have no fees — that everything should be voluntary. That is a fine ideal, and it is not unattainable! I know indeed of a strong, vigorous lodge that is dependent entirely on volunteer funds. It has a fine building, and everything is voluntary. It is very much to me like our ideas about armaments. We all believe that the ideal would be to have no armaments, but we do not quite believe it, do we? We are not quite willing to put the idea to the acid test. So also we do not yet quite believe that we could sustain our Theosophical work on a voluntary basis. One day we will so believe. If ever in our work we get

contributions only by hypnotizing, by fear, by making members feel uncomfortable if they do not contribute, I wonder whether the result would be really worth while. If the work is God's work, the money will come if we are in line with the work. We have to be practical of course. You have heard of the wonderful story of St. Theresa who wanted to build an orphanage. When asked what funds she had she replied: "Three ducats." Her friends ridiculed her attempts with so little money at hand, and she quietly replied: "Excuse me. I have three ducats, and God."

I venture to say that with God one could start on any scheme, could venture to idealize and dream of such a scheme, even if one had for the moment but three ducats. If the scheme is of God, the ducats will come! Time after time one has seen this work out. It is far better sometimes to start without money. Have your ideas and let them be as big as you would like, but let the practical application of it be small at first.

Then I am thinking of beauty in our lodges. While the lodge may not be able to afford some wonderful work of art, may not be able to afford it in the beginning, perhaps never, why not invite a member to lend some piece of beauty for a few months, to be enshrined in the lodge room; and then for another period another member might lend another work of art. Perhaps some member may wish to extend the time, or even to present it to the lodge, who knows! It would be wonderful if there might be in each lodge room some exquisite work of beauty and loveliness. I am sure it would have a very big effect on the lodge life.

Regarding our lodge work, we should all the time be trying to explore new avenues of endeavor. There are so many things we have not yet fully explored. The ordinary lodge meeting as well as the ordinary public meeting needs to be modified. I believe that the lecture idea will still have value, but the old-time sort of lecture is getting out of date. Our small audiences rather show that. We are beginning to see that the public is not willing to spend a whole evening to hear an hour's lecture. We find that they very much prefer to spend a quarter of an hour listening to a radio program. This does not apply to Theosophical work alone, since we find well-known lecturers coming to this country who chiefly appear over the radio. One has the same experience in other lines of work and endeavor. We must find in what way we can make use of our public meetings, make them more attractive, more dignified — attractive in the sense that we shall more attractively present Theosophy.

I believe that the introduction of music will help. I know a lodge which has a choir and also an orchestra, and rehearsals are held with the



choir, and it is regarded as one of that lodge's most useful activities. It is great fun at the rehearsals, and when the Sunday evening meeting comes along the contribution of the choir and the orchestra is as much valued as the lecture. I know of another lodge which has developed the idea of singing, and I think that certain Theosophical poems and verses might be set to music, and sung in a community singing kind of way. I believe we might find that such procedures would bring more people to our public meetings.

Another thing we might ask ourselves is whether our program, running over a period of twelve months, is fulfilling the three Objects of the Society. Very often a lodge is overbalanced. It is working exclusively, or almost so, along the line of one of our Objects, and neglecting the other two. A very good way to avoid this is to take a perspective of your lodge's activities and see whether there is any overbalancing of any kind, any over-emphasis, or whether all three lines of activity are being given proper attention. We cannot think that any one of these three Objects is to have exclusive attention.

Madame Blavatsky years ago came with her knowledge of the East, and realization of the unity which was beyond and behind all separateness. She knew that separateness was an illusion. There are the various religions, of course. There are innumerable teachings everywhere. But behind all the diversity one sees in the outer world there is unity, and separateness is only a temporary illusion. One needs sometimes to employ illusion, but not to be deluded by the illusion into thinking it a reality. As with a looking-glass, you may make use of the laws of light, and you may see an image of yourself in your mirror. If instead of knowing it is an illusion you think it is something real, something of flesh and blood, that it is real, then it becomes for you a delusion.

So when we speak of the world as *maya* we rather convey the idea that we must run away from it. Not at all. We use the illusion, we see it, but we must not run away from life. If we do we are deluding ourselves. Madame Blavatsky gives us the correct idea of illusion, of separateness, because she really understood it. We use the illusion, but we are not deluded by it, not in the least. She gave us the right perspective on life. So we must never fail to pursue

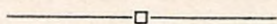
in work and study all three Objects of the Society in the work of our lodges.

I think the Second Object has been largely attained as regards Religion, and it is being carried on by such a Society as the Fellowship of Faiths. Perhaps our next step is the study of comparative politics, a study of comparative governmental policies through the many schemes, including the Townsend, the Douglas, and others — ways and methods of running governments, a study of the various ramifications of the League of Nations, etc. We should be informed about all these movements.

Perhaps, today, of all the great virtues the one most keenly recognized is the virtue of discipline, disciplined courage, a virtue which has been proclaimed down the ages. This is the virtue which the great Manu of the race displays in such grand measure, the courage which is disciplined, which always carries on through easy and through difficult periods of life — not merely a courage which is blindfold, but a courage that is disciplined, that is strong and noble and free, which carries a thing or a project through to the very end, which is unfaltering and strong and serene.

So, friends, these and other matters we may well think of in our lodge work. We must look well to the honor of our work, for the honor of our Society we must work and plan well through our days; we must always be asking ourselves whether our lodge is a worthy representative of our Society for Their work, whether it is carrying out the ideals which were indeed those of Madame Blavatsky, Colonel Olcott, Dr. Besant, and our other great leaders. There is no problem as to what we should do. The scenery has been unveiled before our eyes, even up to the very horizon. Further horizons will appear when we arrive. They have showed us much of the Plan. There should be, indeed, for each one of us no difficulty whatever in knowing what to do to get on with the job.

We have been called to a high vocation, a high duty. None of us has yet fulfilled the pledges we inwardly made when we first joined the Society. It is a vocation higher than any other profession which we might enter. Let us indeed be true to that vocation, that call, and in doing so we shall be true to those great Founders whose names we revere.



Our daily worship of God is not really the process of gradual acquisition of Him, but the daily process of surrendering ourselves, removing all obstacles to union and extending our consciousness of Him in devotion and service, in goodness and in love. — TAGORE.



# The Olcott Institute—July 12-26, 1936

BY DR. PIETER K. ROEST

THE Olcott Institute, so hastily inaugurated instead of the first planned Junior College Course, for which registration was insufficient, has run its successful course. The absence of long-set preparations made it definitely experimental; but far from being a handicap, this gave to these happy two weeks the spirit of a common adventure. It was *not* a matter of listening to lectures by Theosophical grandees; it was distinctly an effort by some twenty Theosophists to bring their minds, hearts, and bodies into closer harmony with reality, and to do it *together*. That is probably why this Institute has meant so much to every one of its participants.

To begin with, none but workers or would-be workers in our Society were registered. This gave a strong common basis of interest, which made elaborate efforts to get acquainted quite superfluous. We all had two sets of problems: lodge problems and personal ones. And we found soon enough that they were related like the two sides of one coin; so that the understanding of the coin in its entirety was needed. To that we bent our efforts with one-pointed concentration.

We started the day right: with an hour of perfect quiet, in which we could listen to our souls, or contemplate our problems without fear of interruption. This wholesome practice was soon appreciated by all at its true value. At the end of that silent hour we gathered for a brief meditation, after which we launched our intellectual ships without fear or hesitation. That first class hour was devoted to an intellectual voyage on the sea of H. P. Blavatsky's *Key to Theosophy* the first week, and her *Secret Doctrine* the second week. Needless to say we did not *cross* that ocean of Theosophy in those two weeks; but we tried navigating on it. And the virility, the dynamic power of restless intellectual penetration of that great mind stirred our smaller minds out of their lethargy and vitalized them to a new and glowing enthusiasm.

After a brief intermission we had our second class hour: problems. How helpful these discussions were; how much we realized that we are all "in the same boat"! One lodge problem after another was presented and thoroughly analyzed—not by one person but by all; and twenty minds can throw a lot more light on a subject in which they are all interested, in which all have some experience, than one mind no matter how clever it is. So it was with personal problems; each discussion cleared the air and washed the windows

of the soul. So each morning was full of work, but also full of joy.

The early afternoon was devoted to individual research. Each had some definite work to do. There was the reading of some text from which we were to throw a sidelight on our morning studies—twenty people can read a lot more books in two weeks than one class leader. Then there was the preparation of our individual talks, from which only one member escaped, by ingenious timing of some necessary visit to Chicago.

In the evenings we were recreated by Dr. Wild's beautiful poetry readings, or by music, or by the histrionic talents of some members of the Olcott staff, or perhaps one of those marvelous talks straight to the heart by Captain Ransom. Thus was our program.

The week-ends were special occasions. The first Saturday was indeed well filled; we visited Hull House in Chicago, the Planetarium, and in the evening a fascinating dramatization of a fairy tale in the city's magnificent Buckingham Fountain. The second Saturday we went to the Indiana dunes and forgot all about problems in the delightful contact with sun and sand, air and water. That *was* relaxation.

The whole of each Sunday was free for individual rest, with the exception of an hour for opening addresses on the morning of the first and for a closing gathering on the last Sunday. Thus the life of the Institute members was nicely balanced, and productive of a feeling of rhythm which was exceedingly beneficial after the crowded days of Convention. This balanced life was doubtless one of the reasons for the happiness everyone felt during the Institute days. Another was the opportunity for a much more intimate meeting of minds and hearts than is usually possible between people with such varied backgrounds. This was due to the spirit of real friendliness and sincerity which permeated these two weeks of cheerful association. And the third was the universal experience of the members that their lives were touched by something deeper than words, or even thoughts—by that indescribable blessing which Olcott shares with those who live here even for a short time, the blessing of Those in Whose name all of its work is done. It is because all of us have felt that spirit, more even than by the very real work which was done, that we can say with certainty: The 1936 Olcott Institute was a grand success!



# The Music of the Universe

BY DR. H. DOUGLAS WILD

ACCORDING to Plato, ideas rule the world. It is doubtful if any department of the study of man reveals more strikingly than does mysticism the truth of the fact that the source of power in human life is in the idea. The story of Sergius, the great "Patron Saint of the Slavonic Nation," is so germane an illustration of Plato's doctrine that it may serve to typify the immense creative vitality of every act of pure, fiery, striving for supreme ideals, a striving which gives to existence its highest, most heroic and vivid quality.

Sergius appeared at a time of gravest crisis in Russian history. It was during the fourteenth century, when the country, which then consisted of many separate princedoms, was being reduced to a state of perpetual discord, panic, and abject demoralization by a series of invasions of Tartar hordes. It was a case of major national calamity. Under this stress, and driven by his own inner longing, Sergius, the son of a distinguished line of the nobility, felt a compelling urge to seek for the highest truth. Being dissatisfied with the learning which he found in the monasteries, he adopted the life of a hermit, and with his own hands built a small chapel in a forest some twenty miles from the town of Randonega.

Tradition has it that in the course of time the stern discipline, but not harsh asceticism, which Sergius imposed upon himself in the way of self-help, patience, reverence for life, and the elimination of all fear led to extraordinary results. He made friends with a huge bear, and gradually stamped such an impression of force and loftiness of character upon the minds of the few countrymen who ever saw him during his years of solitude that eventually pilgrims began to arrive, desirous of imitating his life and being accepted as disciples.

It became clear to an increasing number of followers that Sergius embodied in most exceptional degree the joyous spirit of self-sacrificing work and heroic achievement. In the small community, destined later to become a city, which sprang up around the chapel, Sergius took a leading part in all of the labor of construction, felling trees, dragging logs, carrying water, making utensils and boots, and in every way ministering both physically and spiritually to the needs of others. In spite of spare diet, he was always robust, his tall figure always erect. He seemed unaffected by heat or cold, and was said to have the strength of two men.

The secret of his influence lay in the perfection of inner values which he found in work. By example and precept he taught the joy of labor performed in purity of spirit, the peace-giving power and release of life which come from sacrifice. Having attained to the Kingdom of God within himself, he used every aspect of the work of the community as a means of awakening to conscious activity the slumbering divinity of other men. The colony became a school of life for the production of heroes and practical mystics, those who transform themselves into channels of world energy and world harmony through creative work done in compassionate service to all that lives. The discipline involved the alert watching of one's own thoughts, words, and deeds, the rejection of selfish wishes, the cultivation of refinement, precision, directness, and above all of impersonal simplicity, benevolence, and an ordered, purposeful freedom.

The establishment of this center of constructive spiritual education near Randonega was, however, only the first step in the activity of the man who became the greatest spiritual leader of Russia. With the aid of special disciples he spread his methods of training all over the country, through the cooperation of active monasteries and by the founding of more than forty new centers, a number which was increased to over a hundred by disciples who followed later. The results were of the utmost national importance. The vast cloud of fear and gloom which had been creeping over the land like a paralysis for more than a century began to be dispersed by the influx of new life and strength from the bands of fearless, valiant, dedicated men who carried the fire of inspiration from Saint Sergius to the masses. The entire consciousness of the nation was thus permeated, lifted, and revitalized.

When at last, on September 8, 1380, the very existence of Russia hung on the outcome of a battle between a small army under Grandduke Dmitri and a Tartar force of overwhelmingly superior numbers, Sergius fulfilled a promise which he had made to Dmitri when the latter had sought his counsel. Having learned that the people had no chance or hope whatever for maintaining a peaceful, dignified existence, and that the battle could not be averted, Sergius had said, "If that is so, then the enemy must be destroyed, and you shall receive the help of God to achieve this." True to his word, he sent two of his best



disciples to join Dmitri on the eve of the struggle, and remained himself in a state of concentrated prayer in his chapel. So great was the power of will and valor communicated to Dmitri's heroes that for the first time in a century the Tartars were defeated and the way was decisively prepared for an eventual liberation of the Slavs.

This story, drawn from the greater annals of mysticism, brings with it the inescapable logic of its relevance to the modern world crisis. Specifically, it illustrates an unsurpassed technique for the accomplishment of what is, for Dr. Alexis Carrel in his *Man, the Unknown*, the supreme and absolutely necessary task of humanity today, namely, the "remaking of man." By a system of disciplines which taught self-help, eliminated begging, developed courage, integrity, honor, resourcefulness, efficiency, kindness, dignity, and the power and charm of a wise simplicity, Saint Sergius succeeded in sufficiently restoring strength of character, vision and purpose to his countrymen to enable them to cope with the forces of disintegration which, unless coped with, would have caused their ruin. One wonders what a Thoreau, magnified very many times and fired with the genius of patriotic leadership (not to be confused with narrow nationalism) would do in modern America towards producing an adequate number of persons capable of rising to the summit of their present spiritual possibilities and so leading the people to a glimpse of those splendors of life which are realizable only under a mode of living based upon man's truest and most ennobling knowledge of himself.

The great modern Russian artist and scientist, Nicholas Roerich, has assimilated much of the spirit of Saint Sergius. Through the revelation of beauty found in Russia's past, in Tibet, in Nature, and in simple but heroic human types he is universally remolding the inner world and culture of humanity. In their profound sincerity and purity, and in all of their amazing variety of natural and human scenes, his paintings reflect a mighty inner magnificence of cosmic life.

In considering the general nature and the values of mysticism, it is useful to keep in mind the particular problems of modern civilization. "There is," says Dr. Carrel, "a strange disparity between the sciences of inert matter and those of life." To the present writer, the request for an article on mysticism is decidedly hopeful. It is one of many indications of an increasing interest on the side of life and consciousness, a development which, in the long run, must undoubtedly go far to establish a more healthy equilibrium between the two branches of knowledge and so release new and more splendid powers for world culture.

The meaning of mysticism can perhaps best be

suggested in terms of the process of life, that is, the process by which an individual grows through experience, and so becomes more and more inclusive in his understanding of the values of all things. In this process a point is reached, sooner or later, where the individual's sense of complete separateness from the rest of the universal life of which he is a part wears thin. Through religious, artistic, scientific or philosophic activities, certain intimations come to him that his relationship to everything contains possibilities of a more absolute and satisfying quality than he had previously supposed. Having discovered that the growth of this awareness, this ever widening and deepening sense of relationship to everything, constitutes the *essential truth* of experience, he begins to perceive that his existence has a realizable goal quite other than, and beyond those obvious objectives which society takes for granted as sufficient in themselves. He sees that man's destiny is to realize pure being, to know himself as all existence. Armed with this perspective, he dismisses theories, preconceptions, and prejudices which stand between him and his goal, and definitely sets out upon the greatest adventure that can be: the achievement of conscious spiritual identity with all that is. Mysticism, then, may be described as a direct mode of consciousness which is forever seeking fulfillment in universality and unity, the only terms in which existence yields a completely satisfying reality. It is direct in the sense that it does not stop with the world of forms and appearances, but while respecting these for what they are, looks through them as through windows, to the world of life, the One Life, the Creative Principle of which they are the manifestation. All forms are thus increasingly seen to be but infinitely varying expressions of what Thoreau called "that everlasting Something to which we are allied, at once our Maker, our abode, our destiny, our very Selves; the one historic truth, the most remarkable fact which can become the distinct and uninvited subject of our thought, the actual glory of the universe; the only fact which a human being cannot avoid recognizing, or in some way forget or dispense with."

It is clear that this Something is *at the same time* the "glory of the universe" and the source of the consciousness of the beholder. In this fact lies the mystery of identity. For the mystic the universe is a boundless series of states of consciousness, in which all life is essentially alike and equally divine, (a word derived from the Sanskrit root *div*, which means 'to shine') yet infinitely diversified in forms which represent an endless succession of unfoldings or Self-manifestations and Self-realizations of divinity.

The subject of mysticism is so vast that in a



discussion as brief as this only a very inadequate number of salient facts and germinal concepts can be taken into account. On the assumption, however, that the general meaning of mysticism has been indicated, it remains to consider a few characteristic types, methods, and practical values.

The types vary with human temperament, race, and world period. They are, nevertheless, philosophically distinct, and may be classified in the following six categories.

*First*, the mysticism of grace. From this point of view there exists a gulf between God and man which can be bridged only by grace received through an act of prayer. Knowledge is of little avail, and self-confidence is an actual obstacle. The ideal sought for is righteousness.

*Second*, the mysticism of love. The theme in this case is the "over-flowing love of God toward man," and the very personal realization of this love. The means employed is adoration, to which the chief obstacle is not lack of humility, but the diffident belief in the existence of a barrier between God and man. The ideal is sainthood.

*Third*, Pantheism. Leaving aside impersonal abstraction the pantheist finds his most vital fulfillment in the splendid reality of a personally immanent Godhead. In Hinduism especially, all possible emphasis is put upon the fact that God and man are one, an emphasis resulting in the concept that "Man is All." That is, the true Self of man is the Universal Self. In the newly discovered Logia of Jesus there is the remarkable pantheistic affirmation, "Raise the stone and there thou shalt find Me; cleave the wood and there am I." A modern statement of pantheism is in Emerson's "Over-soul." It is important to note that in the clearest pantheistic thought, the concepts of Divine Immanence and Divine Transcendence are united. The obstacle is illusion, the method is affirmation, the goal is unity.

The remaining three types of mysticism are showing particular vitality in modern times.

*Fourth*, is Nature Mysticism. From this viewpoint Nature is regarded as the "Mirror of God," and every object becomes a type or symbol of some spiritual truth. The modern Nature lover tends towards Platonism in observing the beauty

of the Divine Mind in Nature. The method is contemplation, the obstacle ignorance, the goal wisdom, or philosophical idealism.

*Fifth*, sacramental mysticism. In this mode the theme is that of the Divine Presence reached through symbolic ritual. Earthly events are co-ordinated in such a way that they reflect supernal events in the Divine Mind. They thus become means of cooperative union in action between man and God. The obstacle, of course, is imperfect performance of the ritual.

*Sixth*, Theosophical mysticism. This last type includes the main principles of all of the others. It is both monotheistic and pantheistic. Its dominant theme is "the Plan of the Logos," or "God's Plan, which is evolution." Everything in the cosmos is both a revelation and an active agent of the Plan, and the fulfillment of life is seen as a limitless unfoldment of the God life in all things through cooperation with the Plan. For the Theosophist the ideal of the divine worker is perfectly embodied in a relatively few but definitely known Masters of the Wisdom, who have, so to speak, graduated from the human to super-human rank. The real Supermen! Service to Them, Who are known to guide the destinies of mankind, is the "method" for the Theosophist, and this service leads through stages of discipleship to the point where a rounded human perfection is reached. The obstacle is "the personal equation," since the aim of the server is to become himself a perfect mirror of the Plan, a free and unobstructed channel for the flow of the Divine Will, Wisdom, and Love in the world.

It will be seen from this survey that mysticism is, in its quintessential nature, in no way to be confused with anything weirdly or impossibly vague, remote, absurd or morbid. It embraces, rather, the noblest aspirations of humanity. Man's conquest of his inner world calls for the stuff of heroes, and so tremendous is the task, so great are the forces and potentialities involved, that the struggle depicted for the modern world by such mighty geniuses as Shakespeare, Goethe, Beethoven, Wagner, and Dostoevsky reduce the exploits of Napoleon to mere boy's play.

(From *Rutgers Anthologist*.)



It is only those who have known that joy expresses itself through law who have learned to transcend the law. Not that the bonds of law have ceased to exist for them, but that the bonds have become to them as the form of freedom incarnate. — TAGORE.



## A Notable Visitor to America: George Fox

MANY and wonderful are the strands that have been woven into the fabric of America's life. It is possible in several instances to associate those strands with historical characters who, in their persons, were embodiments of those strands. Some of the historical characters have been but visitors to our shores, and we do well to remember them gratefully, and to assure ourselves at times as to whether the message of such messengers has been sufficiently appreciated. Such a person was George Fox, who, in the seventeenth century, spent nearly two years in America. He came "in faith and in the Power of the Lord," and he came because such a visit had long been on his heart.

At his death in London, William Penn addressed a crowd of two thousand persons, and much later on, in time, Carlyle testified that "no grander thing was ever done than when George Fox went forth determined to find Truth for himself, and to battle for it against all superstition, bigotry, and intolerance." In a recent outline of this great Friend's message, Dr. J. Rendel Harris says that, "Fox recalled men from the circumference of religious thought and the complexity of religious duty to the Grace which is within." He essentially believed and preached the universal love of God, and in doing so made a unique contribution, in a degraded age, to the solution of social and religious problems. Never, perhaps, has there been such a determined advocate of the need for pure spiritual worship as against a reliance on outward forms.

Fox, had he used Theosophical terms would have said, "do not sit down under your karma, but take your freedom in both hands." He had little time for a mere putting up with the earthly limitations, in the hope that hereafter we might gain freedom. Here and now, freedom was available. In a quaint analogy he said that the current church teaching was "as if one should be in Turkey, a slave chained to a boat, and one should come to redeem you, but the Turk says, 'Thou art redeemed, but while thou art upon the earth thou must not go out of Turkey, nor have the chain off.'"

In his objection to what was called "hat-worship" we have an instance of how a teacher may need to emphasize, even over-emphasize some practice which, while quite innocent in itself had become a superstition. Fox intended no discourtesy when he refused to remove his hat before priest or magistrate, but he knew that the habit had become a shallow homage. Indeed, the fact of the persecution which he and his friends encountered shows how much the people had

accepted the practice as essential. Men today have no need to refuse to remove their hats, for the little ritual can convey a spirit of true courtesy, but should we become once more superstitious, there would be the need for another George Fox.

He was a contemporary of Oliver Cromwell, who evidently was big enough to appreciate his courage and independence, for on one occasion when the Protector offered Fox a favor which he refused, Cromwell wrote, "I see there is a people risen that I cannot win either with gifts, honors, or offices, but all other sects and people I can."

Today, we would seem to be freed from many of the attitudes which were held in the seventeenth century, but are we? The literal interpretation of the Bible, for instance. Theosophists and like-minded people distinguish, as did Fox, between the spirit and the letter of the Bible. But what a pioneer Fox must have been when he gave that message to England and brought it to America. The clergy, and the people, held that the spirit and the letter of Scripture were inseparable, to which Fox replied, "then everyone that hath the letter hath the spirit; and everyone who buys a copy of the Bible buys the spirit with it." Is there not still much need to preach this message! Fox and his friends were nicknamed "Quakers," and this is supposed to have arisen from his once telling a certain Justice of the Peace that he should tremble at the Word of the Lord. The name they themselves adopted was that of "Friends," and we in The Theosophical Society can appreciate the significance of that grand title. It was the Lord Himself who once said, "Ye are my friends, if ye do whatsoever I command you."

Fox lived during the time of a civil war, but he refused to take up arms. He was, like a modern pacifist, thrown into prison for his protest against war. He aroused intense antagonism from the orthodox, the conventional and the official parties, but even they in many instances testified to "his marvelous love and readiness to forgive." Possibly, the orthodox were antagonistic because they thought they *ought* to be, though inwardly admiring the strength and freedom of George Fox. Today, while we are re-exploring the meanings of Liberty, Independence, and Equality we can usefully enter into the comradeship of such conquerors of the inner world as George Fox, who in 1624 was born in a Leicestership hamlet, amid fields and sloping hills.

SIDNEY RANSOM



# The Inner Life

BY CLARA M. CODD

Theme for the month: *The Emotional Body.*

Thought for the month: "The astral body has its desires — dozens of them; it wants you to be angry, to say sharp words, to feel jealous, to be greedy for money, to envy other people their possessions, to yield yourself to depression. All these things it wants, and many more, not because it wishes to harm you, but because it likes violent vibrations, and likes to change them constantly. But you want none of these things and therefore, you must discriminate between your wants and your body's."

We must remember with regard to our feelings, the same as with regard to our physical sensations, that they are not *really* us. "What!" someone will say, "Are my feelings not me? They feel very much me." To most people, I think, feelings seem more themselves than even their thoughts. Perhaps this is because we are in the Fourth Round, when the whole of evolution has that coloration. H. P. B. said that we should not know what thought really was and its power until we reached the Fifth Round.

But our feelings are really the astral vibratory responses to stimulation. That does not mean that there should not be any such response. Certainly there should, but we should try to establish some sort of responsibility and choice as to what kind of response we should allow. Remember that the astral body, as the physical one, has a dim, elemental life of its own. That elemental life wants blindly to progress, and progression for it means acquiring coarser and coarser vibratory power. Therefore it is easier to run down hill than up, and we all have an "old Adam" in us that wants to do things our better selves are ashamed of. Just do not be taken in by him, that is all. As Bishop Leadbeater used to say, "Do not let yourself be at the mercy of something which is not even a mineral yet!" Even St. Paul was conscious of this "divided self." But, like a skater shooting off on the ice, unless we had some resistance to start against we should make no progress.

Our astral bodies want to vibrate. That is life to them, and most people do not really feel alive unless they are feeling vividly. If they cannot find means to evoke pleasurable and healthy emotions, they will even "enjoy" a good cry, or "get things off their chests" by a good emotional storm which they will declare has "cleared the air." This primal necessity for emotional experience lies at the root of gossip. If exciting things do not

happen in our own lives, we get vicarious satisfaction from the lives of others, or from exciting stories. And if we are shocked and blame those others, it is only the unconscious astral and mental matter wanting to feel superior and self-satisfied. No particular harm in that. It means pleasure, and who does not desire pleasure on all hands?

Let us have as much pleasure as we can out of life, as long as it does not hurt anyone else. *Light on the Path* tells us to desire possessions above all, and then goes on to explain that those possessions must belong to the pure soul only, and thus be the especial property of the whole only when united. So we must never want anything that everybody else may not have, and be equally glad when others have some of it, as if we, or those we love, had gained it.

Feelings are always evoked from the outer or the inner side, either by events or by thoughts. We see somebody coming whom we dearly love. At once the astral vibrates with love and joy. We think of him or her, and the same effect is produced. So the best way to control feelings is to picture the right mental images, and thus evoke the right feelings. Do not dwell in thought on slights and injuries. Think of happy things, of lovely things; and only of sad things if you can help or try to understand. Let us think of our friends, and feeling love glow and shine within us, send out that radiance to them, and beyond them to many others.

And what shall we do when the feelings are evoked from this side of life? Can we possibly help getting angry or depressed, jealous or envious? Yes, we can, with practice, and by acquiring a big, philosophical outlook upon life. If anyone is rude to us, let us quickly remember, as the Master said, that probably he is sore or worried inside. Someone else may have put him out, and he is just using us to ventilate his grievance upon. Two wrongs will not make a right, and one person alone cannot make a quarrel. Of course there are times when we should speak firmly and uphold a certain dignity, or protect another's rights. Allowing a bully to be a bully, or a selfish person to go on grabbing, does not do them or anybody else any good. But suppose it is necessary to "stand up" to someone. It can be done dispassionately and firmly. If we get hot we shall be liable to go wrong. Dr. Besant used to say that we must

(Concluded on page 211)



## Reelslide Visual Service

Our National Vice-President, Mr. E. Norman Pearson, had a most intriguing exhibition of visual educational material at Convention. Projection machines, lecture manuscripts, Reelslide films, and descriptive literature were arrayed in modernistic display, beneath a striking sign which read "*Go Modern with Reelslide Visual Service.*"

He reports that a great deal of interest was shown and many lodge officers returned to their home cities with information to place before their groups. Seven machines and a considerable quantity of Reelslides and lecture manuscripts were sold outright, bringing the number of users of the Reelslide Visual Service up to more than thirty. These are spread throughout the country and include groups in California, Illinois, Pennsylvania, Oregon, New York, Michigan, Ohio, Texas, Missouri, Oklahoma, Florida, Maryland, Nebraska, New Jersey, and Montana.

Users of this service have been outspoken in their appreciation of the machines and lectures. One prominent member of the Society, nationally noted for his activities in organizing and lecturing, wrote, upon receipt of the projector ordered at Convention:

"I have just unpacked the projector and tried it out with the 'Olcott' picture. It works perfectly and is as fine as any machine I have used, including a \$250 one. Permit me to congratulate you on the very simple and clear

instructions which accompanied the outfit. Nobody should have the least difficulty in operating it."

Of the lectures, one user says:

"We repeated the 'Symbolism' lecture last night and by special effort got it before practically every member of the lodge — some of whom had not been in the lodge room for months."

Another user, a well-known lecturer and class leader writes:

"I am more than pleased. This is just what I wanted for my Sunday night class, as well as for the lodge. The work you have started in this line of Theosophical teaching is most commendable and I can see no end to its possibilities."

Lodges which are contemplating taking advantage of the unusually low price of \$17.50 at which Mr. Pearson can obtain these projectors should communicate with him at once, as he advises that wholesale buyers are purchasing these machines and that the supply is now almost entirely exhausted.

Mr. Pearson, who may be addressed at 455 West Hancock Avenue, Detroit, will gladly send a list of lectures which are available, upon request. We commend his slogan *Go Modern with Reelslide Visual Service.*

## THE INNER LIFE

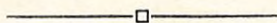
(Continued from page 210)

intervene at once to prevent cruelty and wrong, but that the one to feel most sorry for was the aggressor, as he was making terrible suffering for himself in future lives.

Jealousy, that withering fire of the emotions which is, perhaps, responsible more than any other sin for misery to others, is, so the psychologists tell us, really a deep-seated "inferiority complex." We are not envious of what we bravely and sincerely mean to achieve; only when we know that we might have done it and did not really try. And jealousy of a loved one's attention

elsewhere shows a possessiveness which means a pitiful poverty and loneliness of spirit.

The disciple is told in the Tibetan esoteric books to surround himself with the "five sacred colors." I think that means the five basic colors which should fill the aura of the developed man. These are the rose of love, the blue of devotion, the green of sympathy, the gold of a purified intellect, and the violet of a love for humanity, true spirituality. Such few strong emotions give peace and poise to a man. We should aim to make them also ours.



Each sees one color of Thy rainbow light,  
Each looks upon one tint and calls it heaven;  
Thou art the fullness of our partial sight,  
We are not perfect till we find the seven.



# The Theosophical Order of Service

T.O.S. Day at Convention

BY ROBERT R. LOGAN, CHIEF BROTHER

It having been discovered that no amount of clarity or emphasis in letters could enlighten the average lodge officers as to the function of the T.O.S. and its relationship to the T.S. lodges, and it having also been discovered that the reading of annual reports at Convention by Head Brothers and National Heads of Departments was boring and of no effect in stimulating interest in the Order of Service, an innovation was made at this year's Convention of the American Section in that part of the program assigned to the T.O.S.

The three-hour period from 9 to 11:45 a.m., July 9, was given over to a discussion of "The Function of the T.O.S. and Its Relationship to the T.S. Lodges." During the first two hours this topic was taken up in ten-minute periods by the Chief Brother, by Mr. Sidney A. Cook, Dr. Pieter K. Roest, a number of the National Department Heads and Head Brothers of the T.O.S., and by two lodge presidents. These speakers had been selected beforehand, and each used the experience gained in his particular field as an illustration of what has been done or might be done to correlate the T.S. and the T.O.S. to the advantage of the lodges and their members and for the better expression of Theosophy in action.

The final period was thrown open as a forum to all members present, and there was so much interest shown that at least another hour could have been used to advantage.

The result was that the possibilities of the T.O.S. as a means of coordinated expression by lodge members as individuals and as a mode of contact by the lodge itself with the non-theosophical world through action instead of through lectures only, seemed to become apparent to the average T.S. member and lodge officer who heretofore had been inclined to regard the Order of Service as something complicated and impractical, which would necessitate extra work without benefit to the lodges.

Once understood in that way, the T.O.S. can become an integral and spontaneous expression of lodge life, a means of releasing pent-up Theosophical idealism and of creating in the community a respect for Theosophists as practical and yet unselfish citizens who are willing to do something to make the world a better place in which to live, and not merely theorists telling others what they should know and what they should do.

## The Round Table

The Round Table paper, *Modern Knighthood*, resumed publication after an interval of several months, with a special World Congress number. Below is the "Greeting to the Congress" sent by Franklin K. Lacey, editor of the Round Table publication:

"The greatest enemies of mankind, namely crime, war, race prejudice, dishonesty and hatred, have never been successfully combatted in the long ages of the past.

"For centuries men have dealt temporarily with these problems through prisons, law courts, international alliances and conferences. Thus a few wars have been averted, many criminals punished or exterminated, and stern, though often erring, justice has settled disputes between fighting men.

"But the problems still remain, harassing generation after generation, up to the present time. And 'civilization' is still employing the same old ineffectual makeshifts, with no greater success.

"The plain truth of the matter is that until a time when rising generations are trained in right thinking, honesty, tolerance — in all the traits of character which denote a truly civilized man, the age-old problems will remain.

"Juvenile character training is a slow process, requiring perseverance, patience, and careful thought, but it can work wonders in teaching mankind to extract the good from experience.

"In the Order of the Round Table we have an instrument which can be effective in permanently combatting these enemies of man, by building youthful characters with the ability, knowledge, strength, and will to rebuild civilization.

"May the World Congress mark the opening of an era of unprecedented growth in membership and accomplishment; an influence for the future good of humanity."



## Theosophy in the Field

### Lodge Activities

*Atlanta Lodge* is publishing a quarterly bulletin and magazine, *What's O'Clock*, with the endeavor to keep abreast of the vital changes which are taking place with the coming of the New Race. It contains several splendid articles as well as the lodge program and news. The Atlanta Young Theosophists are sponsoring this paper and are doing a fine and useful piece of work. The library is being catalogued and classified by Miss Alberta Malone, who was the former librarian of Furman University in South Carolina. The library will review a book in each issue of *What's O'Clock*.

*Besant Lodge* (Hollywood): The month of July saw four very interesting and instructive members' meetings. The Sunday afternoon public lectures have been changed to Friday evenings to allow those who desired to take advantage of the California climate, to spend Sundays out of doors. A symposium on "How Can We Improve Our Lodge," at the members' meeting of July 21, proved extremely beneficial. Numerous suggestions of an important nature were made and taken note of by the executive committee.

*Genesee Lodge* (Rochester): Two special summer meetings were planned for July, one on the 21st, when Miss Cummings gave a report of the Fiftieth Annual Convention at Olcott, the second on the 30th, a "link meeting" with the World Congress at Geneva. Regular lodge and public meetings will be resumed in September.

*Kansas City Lodge*, on July 1, moved to new quarters. Mr. and Mrs. R. N. Hankins, president and treasurer, respectively, leased a lovely home at 4001 Warwick Boulevard, and the lodge in turn leased the first floor from them for lodge quarters. As it is in a nice residential district, they hope to have many people taking advantage of the library and reading room. The activities of the lodge will begin September 2, and a very active program has been planned for the coming year.

*Los Angeles Lodge* members and class students broke bread together at a lodge dinner given Wednesday, August 4, for the purpose of stimulating interest in a new program destined in its purpose to expand lodge activity throughout the coming year. Some Nationally prominent members were present among the sixty that were served. Good entertainment was supplied from the lodge talent, making the whole affair a delightful success.

*Pacific Lodge* (San Francisco): During the summer months an interesting experiment was carried

out in the manner of conducting meetings. The members giving talks were allowed to choose their own subjects, so each was able to express his own individuality and present Theosophy in the way most appealing to him. The plan proved of great interest to all, and gave a rich opportunity for the interchange of views on a wide range of subjects, as well as affording a more intimate insight into the individual interests and trend of mind of each member. On July 29 a "link meeting" was held in conjunction with the opening of the World Congress. The meeting was open to the public and proved to be highly successful and inspiring, with music and talks on peace.

*St. Louis Lodge*: The Research Seminars proved very popular, even on the hot July nights. Many attended and found them of real interest. They will be repeated in the autumn, when more people will have the opportunity of attending. In August Mr. Luntz gave a series of lectures — "Simple Lessons in Occultism." It is hoped that these lectures will reach those who have not before been interested in Theosophy, and who might easily be scared away by Sanskrit terms. The "Bible Interpretation" lectures will continue also until August 17.

*St. Petersburg Lodge*, under the enthusiastic presidency of Mrs. Harriet W. Fisher, closed an active and successful season. The plan of Headquarters was followed and a splendid spirit of co-operation among the members made this possible. Mrs. Fisher gave a bon voyage party in honor of Mrs. Maude Kennard, who sailed for Europe in June to attend the World Congress at Geneva.

### Southern California Federation

The Federation of Southern California held a most delightful picnic at Recreation Park, Long Beach, on Sunday, July 19. The basket-luncheon was a happy affair with a goodly crowd assembled.

The Long Beach Lodge served coffee and ice-cold watermelon, and proved themselves to be as always the perfect hosts.

The feature of the afternoon was the Federation Meeting at the Long Beach Lodge rooms, at which the president, Mr. Ray Goudey, who had just returned from the Convention at Olcott, gave a most interesting and vivid account of the activities there, which was eagerly listened to and enjoyed by those who were not able to participate in the grand event. A reception by the Long Beach Lodge followed — a pleasant ending to a very pleasant day.



## Theosophical News and Notes

### Welcome Home!

Before this issue reaches the members, our American delegation to the World Congress will have reached its home shores, and Mr. Cook, Miss Snodgrass, Miss Henkel, and Miss Mequillet will be back at Olcott, where they will indeed receive a joyous welcome.

### Bishop Pigott at Olcott

The Right Reverend F. W. Pigott, of England, Presiding Bishop of the Liberal Catholic Church, stopped off at Olcott on August 11 and 12 while on tour on behalf of the Church in this country. He kindly consented to talk to the Headquarters Staff and a few friends on the evening of August 11. Captain Sidney Ransom was the gracious and genial host on this occasion, and the meeting was an informal but very happy one.

Bishop Pigott has been an ardent Theosophical worker for many years and it was with great pleasure that we welcomed him to our National Headquarters.

### Olcott Summer Visitors

Several of our members enjoyed Convention and the Olcott Institute so very much that they decided to prolong their stay, and have been visitors at Headquarters for the past few weeks. These guests include Mrs. Bessie N. Dupee, Chicago; Mrs. Florence Sheibel, Chicago; Miss Carrie Lyle Eggleston, St. Louis; and Mrs. Alice F. Kiernan, Philadelphia.

Mrs. Kathleen Martin, of Miami, Florida, spent her summer vacation with us at Olcott.

Mrs. Josephine Brown, of Atlantic City, is now spending some time with her daughter, Miss Jeanne Dumas, a member of the staff.

Many members have paid brief visits to Headquarters during the summer. Among them were Mr. and Mrs. Roy C. Bible, Casper, Wyoming; Mrs. Maria Ernst Williams, Chicago; Mrs. Lillian C. Pierre, New York; Dr. M. G. Schwartz, Muskogee, Oklahoma; Mr. and Mrs. John C. Farley, Hollywood; Mr. and Mrs. David L. Sandstrom, Columbus; and Miss Corrinne B. Curtis, Dayton.

We have been happy to welcome these guests and to include them for even a brief period in the life at Olcott. We hope that as time goes on there will be an ever-increasing number of members who will take advantage of this opportunity of becoming better acquainted with the National Headquarters and its staff.

### World Congress News

The October issue of THE AMERICAN THEOSOPHIST will bring you complete news of the World Congress at Geneva. We are sorry that we could not include it in this number, but we know that the members will be eagerly awaiting the "World Congress Issue."

### Order Now

A number of requests have been received for the two Convention talks — the Olcott Lecture, "The Inner Life" by Mrs. Alan Boxell; and "Occultism — True and False" by Dr. Pieter K. Roest. But it will be necessary to have more orders for these talks before we can proceed with their publication.

We were urged by members attending Convention to have these two excellent talks made available to all.

Send in your order at once to the Theosophical Press, Wheaton, if you would like to have copies.

### Theosophy and Art

Dr. Arundale, International President of The Theosophical Society, says that the Society is entering a new phase of growth — Theosophy as an expression of beauty. Why not prepare yourself by reading about the relation of Theosophy to art and beauty, as set forth by Shrimati Rukmini Devi, C. Jinarajadasa, and others? Headquarters at Olcott offers a six months' reading course in Theosophy and Art at the small enrollment fee of one dollar, to begin October 1. One book or its equivalent is read each month under direction, and with the added stimulus of comments by the leader and other readers. Keep in touch with the new developments in Theosophical activity by enrolling for this preliminary reading course now.

### Adieu

Beautiful, sunny California has claimed one of our staff members, Miss Florence Taylor, who just completed two years of work with us. She has been a capable and faithful assistant in the Record Office during that time, as well as a participant in the many other activities of Headquarters' life. We shall, of course, miss her very much, but we wish her great happiness and success in her new life in her beloved California.



### A Memorable Meeting

Sometimes the veil which hides Their world from ours becomes thin indeed. Sometimes, when we sincerely try to approach Their feet, They come close to us and, in a few brief moments of ecstasy, we know that They are near.

Such a rare outpouring was shared by those who were present at the close of the Olcott Institute. There were no heights of oratory to stir emotions. There was no expectation of wonderful things to come. Just simple words and a few friendly people — and a great sincerity. Our Acting National President officially brought the sessions to a close — "... may God be with you, and the blessing of the Masters be upon you all." And then there was silence and a sense of peace, and an All-Pervading Presence filled the room.

Did we hear? or see? or feel? It is hard to say, for Their blessings need no voice. Their presence is too wonderful for sight. Their power comes not as something from without, but from within. In those few moments none moved nor spoke, but in the silence each received according to his capacity. Then, one by one, those who had to leave stole silently away.

Verily, where two or three are gathered in His Name, He also is there.

E. NORMAN PEARSON

### The Folder Exhibit

That the folder exhibit was an interesting addition to the art exhibit this year was proven by the number of people voting for their choice of the various displays.

This opportunity is taken to thank those members who demonstrated their interest in the project by gathering a collection of folders and sending them to the exhibit.

Special mention should be made of the contribution of Mr. Harold Kirk of Ojai. Mr. Kirk, using his own type and press, set up sample covers for a handsome and dignified series of small folders, which are very practical for future use.

The relatively large exhibit gathered by members of the Cincinnati Lodge was voted first place.

Because of the technical aspects of the problem, the folder exhibit stimulated activity only among a few of the members. It is hoped that next year we may be able to hold an artcrafts exhibit, with perhaps an additional feature of contributions of photographs or drawings of various lodge rooms in the Section. This might include some drawings or plans for ideal lodge rooms. Perhaps in such ways as this the awakening art spirit may be encouraged and fostered in the Section, and a larger number of members be included in the activity.

### "Ancient Wisdom"

Our members will be interested to learn that beginning with the October issue, the monthly paper *Ancient Wisdom* is to be edited by Mr. Charles E. Luntz and published in St. Louis by Mr. M. B. Hudson. Mr. Rogers will remain as chief staff writer; present contributors to its columns will all remain and new ones will be added.

Mr. Luntz intends to continue the policy of devoting the paper wholly to occult and allied teaching, omitting all political and Sectional items.

We extend to Mr. Luntz and to Mr. Hudson congratulations on their undertaking this new work. May *Ancient Wisdom* continue to grow and to fulfill its purpose.

### "La Cite Theosophique"

American Theosophists and especially those interested in the Happy Valley will be interested in the attempt now being made by M. Lemesre of Brussels and A. de la Pena Gil of Mexico City to found an international Theosophical community in Lower California.

They intend to start with about 300 members and are hoping that the Mexican Government will not only relax in their favor its restrictive immigration laws, but will actually grant them a site for the colony.

Mr. Lemesre is persuaded that conditions in Europe are so serious that Theosophists should not risk the possible crushing out of all Theosophical activities in the event of a general war and its aftermath of dictatorships. He has drawn up an elaborate constitution for the Colony, which is to be called *La Cite Theosophique*, with rules and regulations covering every emergency, and it now remains to be seen whether enough Theosophists will make the venture and contribute enough in capital and labor to insure its success.

### "The Young Theosophist"

*The Young Theosophist*, official magazine of the Young Theosophists of America, will this year be edited by Mrs. Lillian Boxell, winner of the Olcott Lecture Contest. This little publication is beginning its fourth year of life, under excellent auspices.

Subscriptions are 50 cents a year and should be sent directly to Mrs. Boxell at 865 Dayton Avenue, St. Paul, Minnesota.

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When we are out of sympathy with the young, then I think our work in this world is over. —  
GEORGE MACDONALD.



## Statistics

## Deaths

Dr. Setrac G. Eghian, Spanish Lodge of New York, July 26, 1936.  
 Mr. John R. Hall, New York Lodge, August, 1936.  
 Mrs. Katharine Krah, Chicago Lodge, August 12, 1936.  
 Mrs. Anna Belle Meyer, Secretary of Akbar Lodge, Chicago, July 21, 1936.  
 Mr. George H. Rogers, Chicago Lodge, July 31, 1936.  
 Mr. Charles S. Smith, Hermes Lodge of Philadelphia, July 12, 1936.  
 Miss Josephine C. Stewart, New York Lodge, August, 1936.

## American Theosophical Fund

Previously reported.....	\$160.54	
To August 15.....	21.00	\$181.54

## Building Fund

Total.....		49.13
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## Greater America Plan Fund

Previously reported.....	518.85	
To August 15.....	33.98	552.83

## Easy Savings Plan Fund

Previously reported.....	176.41	
To August 15.....	142.83	319.24

## Olcott Tree Fund

Previously reported.....	110.00	
To August 15.....	10.00	120.00

## Besant Bust Fund

Previously reported.....	6.50	
To August 15.....	5.00	11.50

## Adyar Fund

Total.....	6.00
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## Publicity Fund

Total.....	9.50
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## Miss Josephine Clara Stewart

The New York Theosophical Society lost one of its oldest members in August with the passing of Miss Josephine Clara Stewart, who had been a member of the Society since 1913 and of New York Lodge since 1923. Miss Stewart was a very faithful and devoted member and will be greatly missed.

## Mrs. Katharine Krah

It was with a profound sense of loss that we learned of the passing of Mrs. Katharine Krah on August 12. She was a member of Chicago Lodge and contributed much of beauty to it through her artistic readings. She also brought happiness to many members in the vicinity of Chicago through sharing with them her lovely summer home.

Though we are sad to lose her physical presence, we rejoice with her in the freedom which we know is hers.

## About Dr. Besant

DR. ANNIE BESANT was going to India for the first time in October, 1893. It seemed a long way off and a big undertaking. I was very eager to make the link between us stronger before she left, so I went up to Avenue Road to speak to her. She was in H.P.B.'s room, where she always worked—the big, airy room with deep windows looking on to the garden. I was very shy at making my request, and so made a few quite unnecessary remarks. A.B. sat still, listening to me, and then said, suddenly, "Why don't you come straight to the point?" So I did. "If I prove myself worthy, will you take me as your pupil later on?" A.B. looked at me very earnestly, and then said, quietly, "If I prove myself worthy, Esther, I will." I remember no more of what happened, but I know the deep impression her words made on me, and my happiness at the real bond that had grown up between us.

The link between Master and pupil has been gossiped about, mishandled and degraded in these latter years. To me, in those early days, as it is now, that link was a possible one, and a holy one. An elder Brother offers the hand to a younger;

no authority imposed, no compulsion, liberty; cooperation in a great work is hoped for and striven for. The work is the realization of a real brotherhood, without limitation, the happiness of all. The younger brother gives devotion and reverence, gives service. He is willing to drop all personal aims in order to achieve the universal aim. He does not give up his independence of thought. "In Their service is perfect Freedom..." I had this strong desire when I asked A.B. my question. I was willing to sacrifice, for sacrifice is only a glorious giving. I wished to *know*, to really live... I have always known that absolute honesty, fearlessness, strength, and purity will lead us to the truth...

Some time after my talk with her I asked her, "What does the Master require of me? What does He want?" She was silent for a while, and then, looking at me, she said "He wants you to be able to stand alone."

I have always striven for this. — Then she went to India.

(Excerpt from *Old Memories & Letters of Annie Besant*, by Esther Bright.)



## Book Reviews

*Creating Character*, by Annie Besant and C. W. Leadbeater. (Adyar Pamphlet No. 205-6-7). The Theosophical Publishing House, Adyar, Madras, India. Paper \$ .60.

This pamphlet contains two lectures, one by Dr. Besant on "The Building of Character," the other on "How to Build Character" by C. W. Leadbeater. Each of these lectures, for that is what they are, is an instance of the clarity of thought and the deep wisdom of both their authors. The subjects are dealt with in characteristic fashion, presenting them from different standpoints and yet with equal cogency. Both are of the type which students will do well to "read, mark, learn, and inwardly digest." — W. G. GREENLEAF.

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*The Masonic Way* by F. V. Mataraly. Published by John M. Watkins, London. Price, Cloth \$1.25.

A study in the mysticism and symbolism of the craft. From the title one infers rightly that this little book is designed more for Masons than for other readers. Its pages are so full of initials, that for one who does not know their meaning the reading might prove somewhat unsatisfactory. However, the book shows clearly that the truth that the order stands for is drawn, as in many other movements, from the central source of all. — A.F.B.

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*God Is My Adventure*, by Rom Landau. Alfred A. Knopf, New York. Cloth, \$3.50.

This interesting book gives a few distinct impressions: (1) the author's complete confidence in himself to judge and sum up the remarkable people whom he displays in his pages; (2) his bias against Theosophy and the leaders of The Theosophical Society; (3) that his heroes are J. Krishnamurti and Rudolf Steiner; (4) that in his concluding chapters he reveals that after all Theosophy has chiefly moulded his conception of the spiritual life of man. Despite the many criticisms that one may make of Mr. Landau's statements, his book is worth reading and in his own way he has honestly sought to find and reveal the God in Man of those whom he met and from whom he tried to understand the meaning of their greatness and influence.

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*The Principles of Theory and Practice of Scientific Prediction*, by W. J. Tucker. L. N. Fowler & Co., London. Cloth \$3.50.

*Destiny: A Theosophical Testament*, by Geoffrey Hodson. The Theosophical Publishing House, London. Cloth \$1.00.

This book is written in explanation of the statement that the meaning and purpose of life as revealed in the religions and philosophies of the world is growth. It is a discussion of the descent into matter and the return, with explanation of the law of man's destiny, the path and the goal. Mr. Hodson has given us a very helpful and inspirational treatment of this subject, which will prove of value both to the beginner and to the more advanced student. — F. M. PENDLETON.

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*The Power of Karma*, by Alexander Cannon. Rider & Company, London, England. Cloth \$1.75.

Dr. Cannon is an easy writer and carries his reader from page to page with unflagging interest. He not only deals with karma but with reincarnation, magic, and even the Philosopher's Stone. Many instances of strange occurrences are scattered through the pages of this most interesting book. — A. F. BABCOCK.

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*Oriental Philosophy — The Story of the Teachers of the East*, by Frances R. Grant. The Dial Press, New York. Price, cloth \$2.75.

Written with attentive care and many details. The thought and character of each country of which the author writes stand out very clearly and distinctly. For one who wishes to be at least familiar with the religions and the great teachers of the East, this book will give good ground work for further study. It is generously illustrated by Nicholas Roerich. — A.F.B.

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*Gita-Shastra, Vol. II*, by B. G. Tilak, trans. by Bhalchandra Sitaram Sukthankar. Tilak Bros., India. Cloth \$4.00.

An exhaustive and stupendous piece of work that will make its appeal more to the student of eastern thought. To one who is already familiar with the Gita, the careful explanation and discussion of the Gita from all sides will not be difficult to follow, though the liberal use of Sanskrit confuses easy reading.

For the western reader, who may want his information presented briefly, the exhaustive details in this scholarly work may prove tedious, unless he is reading it with study as his main object. — A.F.B.



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