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THE  
AMERICAN  
**THEOSOPHIST**

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*Official Organ of THE THEOSOPHICAL SOCIETY in America*

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Under the Auspices of THE THEOSOPHICAL SOCIETY ADYAR


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HE WHOLE unrest and trouble of the world today are the marks of the transition period through which we are passing, where one civilization is beginning to pass away, where another is getting ready to be born . . . The Evolution of humanity must inevitably proceed either by destruction of what is already existing and beginning again at the very beginning of civilization; or, for the first time in the history of our races, it may begin by gradual transition into a higher and nobler condition, if the Sons of Fire can gain the victory over the Brothers of the Shadow.

In the course of this progress each man learns by sad and bitter experience the infrangible unity of all beings, finding that nothing that injures one can be good for any, that that which brings happiness to all can alone bring happiness to each. Not the happiness of the greatest number but the happiness of all is necessary for the happiness of one.

ANNIE BESANT





# THE AMERICAN THEOSOPHIST

OFFICIAL ORGAN OF  
THE THEOSOPHICAL SOCIETY IN AMERICA

Vol. XXVII

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No. 9

## Convention Address—Olcott 1939

C. JINARAJADASA

YOU know how today in the large centers of population most of the Theosophical ideas for which the Lodges of our Society have been working for sixty years are being proclaimed by other organizations as well—the Rosicrucians, the Ballards, Mrs. Alice Bailey, and dozens of other organizations. They are doing useful work in their own field. The work of Theosophizing the world's ideas is being done by all of them, although some of them are distinctly muddying the clear stream of spirituality.

Nevertheless we in our Lodges have something more to do than just proclaim ideas. In each nation, each country, our Theosophical Society has a special work before it. Let me illustrate by telling you what happened when I first arrived in Brazil in 1928. Many races are being blended to make the Brazilians. There is appearing there a new race type difficult to describe. However, through an intuitive sensitiveness I could see something of the new seventh subrace type which was being created. So I told the newspaper men, "You are creating here a new race, therefore you need to build for your people a new type of mental and emotional reaction." I was able to give our members a few ideas with which they could develop in their people something of the ideals of culture derived from their ancestral heredity from Greece and Rome.

It is similar regarding each country which the Theosophist may visit. He sees there that something special waits to be done by Theosophists. Now, you have much to do for your country. Merely to proclaim the truths of Reincarnation and Karma and life after death is not enough; there is something more to be done. I consider that it is the role of our Theosophical Society here in America to be distinguished from all other groups by having a clear idea, and by being able to give a clear interpretation, as to what is the real American pattern of the future.

In other words, it is for us to reveal what shall be the real American character and temperament typical of the future. Therefore, all our activities must be moulded to build the pattern of thought, feeling and action of the American of the future.

To start our theme: What is the American character? Now that has been described in a book called *America Now*, by *Thirty-Six Americans*, published this year. In it I find the following by Bruce Bliven:

"Let us consider John Jones, plain American, who earns an average salary, lives in an average home, and has the average number of wives (one) and children (about two). John Jones pays his bills, tells the truth (most of the time), belongs to a church and a neighborhood golf club, and visits the second of those more faithfully than the first. He prides himself on being a good citizen; he always votes in Presidential years, and occasionally at other times, if the weather on election day is not so pleasant as to lure him to the golf course."

Now this John Jones has been profoundly influenced by the radio and the movie. Another of the thirty-six contributors tells us that "the microphone has no special welcome for art or beauty, per se." John Jones goes to movies, which are under the "inescapable necessity of making their dominant appeal to childish intelligence," in fact to the "twelve year old mind." Naturally John Jones has "a desire to escape monotonous, graceless reality." But the music sung to him is "songs especially written by the tunesmiths of Tin Pan Alley." We must do something better for John Jones. We must work to build a civilization in which he is aware of what he should be in daily life, in other words, what he should be as an ideal American. Let me therefore elaborate this point.

Each American Theosophist, man or woman, has a role to play in creating this ideal of the true American in the making. The Theosophical Society must not be known as merely a group

of "sky pilots," but as a group identified with the Ideal America of the future, and as offering an ideal to all of what Americans should be among themselves and what should be America's relationship to the rest of the world. This ideal is for you to discover; I can only lay before you a plan of a work to be done.

Let me here explain the way that civilizations have been built elsewhere. A civilization comes into being when an ideal is consciously followed. Each country has its ideal of character. Europe today is still profoundly influenced by what the Greeks achieved. There is scarcely a department of cultural life where the influence of Greece is not to be noted. Why is it that Greece, whose greatest time of glory did not last more than 150 years, has such a profound influence still? Because the Greeks had an ideal of character which was built up slowly by them during 1,000 years. It is the poets who created the ideal. The first was Homer, and the ideal he offered was that of a man who sought honor. Homer appealed to the aristocrats; each man of noble birth was to be excellent in all games, a poet and reciter, brave in war, and proud of his honor. Hesiod and Pindar turned more to the farmer class, and sang of an ideal of industry which was associated with reverence of the gods and a delight in nature. Then came Pericles, who was a statesman and not a poet (except that all Greeks were in a way poets). He threw the Greek ideal open to the masses, an ideal of character where the man was a patriot ready to fight for his country, but also a lover and critic of philosophy and of all forms of art — poetry, song, drama, sculpture. Then came Plato with the ideal that the truly wise man should be the only legislator.

In all this, the welfare of the State was exalted, and the individual was seen only in relation to the community. Then came the next stage, where many poets insisted upon the right of the individual to express freely his individual longings for happiness and self-expression, irrespective of obligations to anyone else.

There was one shadow over the Greeks. They were not certain as to what came beyond the grave, whether they had a future life beyond this life, whether this life might not be the end. For the most part, in spite of their joyous life, there was an undercurrent of sadness and almost gloom and something of fear.

Once again, in the Dark Ages of Europe, a pattern appears, largely through King Arthur and the Knights of the Round Table. The idea is given then that a man should aim at the ideal of the knight, who lives unselfishly, and is courteous and brave. The ideas of courtesy and

graciousness come from those times. It was a common thing to send young boys to be pages to wait on the ladies of a noble family, and so one day to become squires and later knights. For the knights and ladies represented definite ideals of refinement and culture. There were of course the serfs or slaves; these were considered as of little value in civilization. It was during this time that the ideal was created of the knight "without fear and without blame," who was loyal and true, and was incapable of a mean action. Another ideal was added from the Arabs: that, if your opponent is at a disadvantage owing to an accident, you can not take advantage of his temporary disablement.

Those days have gone, but they left their influence in every country in Europe, especially in England, in a certain group who were the land owners, the beef-eating, hunting squires. They were often coarse, but at the same time they possessed something of the old knightly ideal, of an obligation for public duty. They served as magistrates and representatives of the people in Parliament. They upheld the ideal of the gentleman. The common people might do certain ungenerous or vulgar things; but a man born into a gentleman's family had definite ideals before him by which to live. He could not depart from those ideals without losing caste.

The ideas characteristic of those squires were brought over here by those who created the first colonies. They established a standard in this country. Look at the people who made your country, Washington, Jefferson, Penn, and others. They had a standard, and because they believed in democracy, they realized that in public life family tradition and class distinction should not stand in the way of the unity of the people. There was, then, in Washington's time an ideal of what an American should be.

Something of the touch of Greece appeared in the Concord Group, Emerson, Hawthorne, Thoreau, Longfellow and others, who influenced all New England.

In the same way, certain things must be done now, to state the ideal American character. Life here has changed on the material side; but spiritual values remain. John Jones has had all sorts of opportunities, of comfort, of enjoyment and of self-expression. He can now say, "I am as good as you are, and perhaps better." On the whole, he has an open mind. He is ready to respond to certain ideals because he senses something of the new type to come. That is why wherever a Theosophical lecture is to be given John Jones comes along to listen. There is a certain attractiveness to him in the new pattern which is outlined in Theosophy.



What you must do is to state clearly this new pattern of the American of the sixth subrace, what sort of individuals the future John Jones and Jane Jones are. We must show in our Theosophical lectures that we have definitely in mind the creating of the new race of men and women of the future. America has shown that it is perfectly possible under a wise organization to create a civilization where everyone is actively contributing. You have got away, happily, from Europe's idea of a profiteering class, a class that does not work but enjoys. Everyone here realizes the necessity of doing his part, of working at a job. There is much healthiness in sport, also. Sport is one way of intensifying the life of the physical body, and if rightly developed can make the mind much more toned. If your psychics would play baseball, they would soon get rid of their slushy psychism. I should prefer that you had in your sports more of the ideals of honorable sport which are found in the universities of Oxford and Cambridge in England. All play there is directed by certain principles of fair play and honor; everything has to be "above board," with no secret signs or signals.

The radio is helping to create an attraction to music. The listeners become at least familiar with great music, and that prepares them for the time when they can hear real music, that is, music which is not just reproduced as by the radio. Of course one knows that there is very little time for real recreation: you will note that the word means a re-creation. Naturally with 10,000,000 people unemployed, there can be little ease of mind for anybody to make use of life's opportunities for the re-creation of one's self. We must not forget that all art expression — poetry, painting, music, etc. — is a re-creation.

It goes without saying that a social security for everyone is essential. We have to give up the old idea that the best man must be allowed to come out on top. He certainly will, but there is a spiritual principle that the worst man too shall have decent conditions of living and security for his old age. It is not civilization where an appreciable percentage of the people are in dread of unemployment and an uncared-for old age. Let me here mention what I have noted in England. There is a poor part of London, White-Chapel, in the east end. Forty-five years ago, it was a place of intense emotional depression. The people were poor, often unemployed and many unemployable. On all sides one saw weary faces, drab streets and houses, and the children suffered for want of proper food and clothing. All that part of the east end of London was so steeped in an aura of depression that it

seemed as if there was no possible betterment for Whitechapel, and that the only solution was to sink it under the waves, as was done with Atlantis.

But everything is different in Whitechapel now. I visited it recently. The weary faces are gone; it is rarely that one meets the old beer-sodden faces. There is animation in the faces of the young men and women; they dress better and hold themselves up with confidence. All this is due to State insurance of various kinds — unemployment benefits, medical attendance, and old age pensions. The old awful gloom of fear is gone. While there is still much distress due to unemployment, the fear of hunger and cold is absent. Whitechapel has been transformed by the social conscience of England. That is why everywhere, a social security is essential for all people in every community that claims to be civilized.

It is for us Theosophists to create the American pattern. Last year you established an organization for Good Citizenship. What do you mean by the word "citizenship?" What makes a citizen? We must define the meaning of citizenship as we Theosophists understand the word. We mean by citizen a son of God, one who has been sent here to live in God's United States, as you call your country, to grow into a noble character by what he receives and by what he gives.

What ways must you adopt to create the American ideal, the vision of the American man and woman of the future? That I must leave in your hands; but I know this, that you as Theosophists can see the future of your country better than those who have not yet discovered Theosophy.

Why not study the lives of Washington, Franklin, Jefferson, Lincoln, and others, and the lives of famous women, too, like Frances Willard, Susan Anthony, Jane Addams? And do not forget the poets; your country has produced more women poets than many a country in Europe.

In Europe we know the American type, quick, hustling, eager, and there is an idea there that he has lots of dollars in his pocket. On the other hand what a careful observer of your country has said is true: "Americans have not yet learned how little money can buy." It has been said in Europe that one defect in the American character is that it cannot stand up against a depression. In this matter the Englishman is different; he fights best when his back is against the wall, as is the phrase. In thinking

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## Past, Present, Future

Endowed with that God quality of free will that they may evolve into Gods free as the Logos, of Whose Divinity they partake, what limitless power men possess, what limitless control of their destiny! In every moment of present time, by every thought, by every decision, the future is made different from what it would otherwise have been. Whatever trends or tendencies are marked out, in an instant of time, by swift decision those trends are modified and a revised future is awakened. Each thoughtful, well-planned act in which the will is brought to bear to change an inclination, a trend in life, changes all that was to be and through new direction leads to new destinies. Ever changing future, Self-controlled and Divinely directed through control in the present of every action of the drifting lesser self. So is the future our own.

But no less the past. The past, too, is within control; it, too, can be remade. As the future made in the present is modified by every thought and act, which instantly become the past, so are the present and the future the products of the past. And as in the present men change the future, so do they modify the past, making it different in its effect and therefore creating a past that hitherto has not been.

Free will, Divine Power vouchsafed to human-kind that evolving Godwards men in the present may create a new future, cancelling out the past

and in the balancing become their Divine selves.

A magnificent prospect and all to be accomplished by the thoughts, the actions and the decisions of the present. All of the future destiny of the world each moment lies in men's hands, but only as God-given free will is used as Gods would use it, with all of the courage, the selflessness, the love, the tenderness, can that future build the happiness that God planned.

## "Do You Know How to Live?"

Such is the caption of an illuminating article in *The Reader's Digest* for August by Dr. Alexis Carrel, the famous Nobel Prize winner and author of *Man, the Unknown*. Very wisely does Dr. Carrel point out that healthful living involves mental and emotional health as well as freedom from merely physical disease. He describes health as "the exuberant flowering of life, which expresses itself in a unique aptitude for happiness," something that "cannot be bought from the physician or the pharmacist" but "has to be won."

One method of winning health Dr. Carrel says, is strict "prohibition of all poisons" both from within and without, including those due to physical excesses and neglect and such practices as smoking and alcoholic drinking, as well as those subtler poisons that science now recognizes as being the product of emotional excesses and mental disturbances.

Dr. Carrel calls for the imposition "upon our inner self of strict rules of daily physical, moral and mental effort, of honesty and selflessness." "The business of being healthy is primarily ours" and "it's paramount importance is that it gives each one the power to develop all his innate potentialities . . ."

This article of Dr. Carrel's was not written especially for Theosophists, but it should not be lost to them, for they, too, could often benefit from the sound advice he gives. Besides this, they will find in this article a great scientist's corroboration of the Theosophist's understanding of the wholeness of man's nature.

Side by side with the healing of physical disease by the adept, there is always the reference to the sin which is in touch with the physical disease. Otherwise sometimes a physical disease disappears and a more subtle disease makes its appearance; sometimes a bodily suffering vanishes and a mental suffering takes its place; . . . in some cases, while the disease has vanished, absolute mental injury has asserted itself and partial attacks of insanity have resulted.

—ANNIE BESANT

# Overtones of Life

BY NELLA COLE

Olcott Lecture of 1939

**W**ITHIN the hearts of all men there dwells a never dying desire for harmony, a striving for the highest within them. Each individual tries in his own way to achieve this. Some reach it through love, some through service, some in an intense interest in a hobby. Mothers find it as they watch a sleeping child. The young find harmony in romance and adventure. The naturalist finds it in trees and flowers, and in all the beauty of nature. The musician hears it in his music; the artist sees it in his painting. Each approaches harmony in his own, individual way.

There is harmony in every aspect of the universe and it is manifested in each case by laws of rhythm and vibration. In order to understand these laws more easily, it is well to know something of the fundamentals of harmony in music.

The distance between one tone and another is called an interval. Thus in a complete scale there are seven intervals.

Let us use, for example, the natural key of C, which has no sharps or flats and from which all keys are built. Now let us build a chord based on the first tone C. To this we add the third and fifth intervals of the scale. It depends on the third whether the chord is major or minor. In a major chord the perfect third has four half tones, while the minor chord has only three. The vibrations of these notes make perfect harmony.

Let us now consider the matter of vibration. The low tones on a piano are made with long strings, which vibrate rather slowly and which gradually become shorter as the tones rise. The shorter the string, the more rapidly will it vibrate and the higher will be the true pitch. Starting with the fundamental tone, brought into existence by rapid vibration, there goes forth a rhythmic succession of overtones, all seeming one note because of the perfection of rhythmic blending. If you would hear the overtones, listen to a vibraharp, cello, or marimbaphone. The more rapid the vibration, the higher is the note, the more rhythmic the blending, and the greater the increase in the quality and strength of such a note.

This preliminary sketch of the rudiments of harmony will serve as a basis for understanding the harmonic laws of the universe. As was said before, these laws, manifesting as rhythm and vibration, affect every type of life.

Music is the universal language. It speaks without regard to race, creed, sex, caste or color. Music has been said to be the basic art; that is, every other art is but the study of harmony, expressed in different ways. Why not, then, apply the musical principles to the art of living? Rhythm in thought, feeling and action is necessary for achieving a life of high quality and strength. Every worthwhile characteristic sets in motion characteristics sympathetic to it. This motion, or vibration, is rhythmic, as a pebble cast into the water sets in motion rhythmic, widening circles.

There is a definite harmonic relationship between the ideal concept and the human being who must achieve it eventually. For instance, the ideal of universal peace, a concept as yet, has set in motion thought waves which rhythmically impress the minds and hearts of the human race. This concept is subject to the rhythmic law of ebb and flow, and generation after generation it fluctuates, always coming imperceptibly nearer realization. These world movements, to our finite minds, work so slowly that we sometimes fail to realize the inevitable working out of the law. We need the detached view of the historian and the broad horizon of the geologist or astrologer to realize that what we see in one life is but a fragment of the eternal process of growth.

To return to our individual lives; an understanding of the laws of rhythm and vibration is essential if we are to live life to the fullest; expecting the valley after the peak, but with the certainty of another peak in the distance. By such realization we achieve that serenity of mind, heart and soul that enables us to cooperate in the glorious future of man.

Rhythm in thought implies a mind accustomed and attuned to a certain set of thought vibrations. In such a mind reception of a thought taps the fundamental vibration corresponding to it, setting in motion, in turn, related thoughts. These, likewise by the musical law of sympathetic vibration, set more corresponding thought into motion until the mind has as complete an interpretation of the thought received as it is capable of understanding. Inasmuch as the mind is limited to what has already been learned regarding the subject, the advanced man will realize that his view of a thought or idea is in reality his own individual view, and that others



will understand the matter in their own way. Thus he will not insist that his way of thinking is the only one, or, by an effort of will force another's mind to consider other ways of thought. Just as one tone blends into another, the open mind will find its rate of vibration touching some obscure vibration of an entirely unfamiliar mind and finding to its surprise that there is a point somewhere in each human mind which another mind may contact with understanding. This may be difficult to believe when we consider the great difference in human beings and the wide difference in environment, education, etc. But consider: If a Divine Intelligence created this universe and the original essence was just one vibration, or rhythm—the undivided Divine—if out of this the universe as we know it emerged, then somewhere in everything is that rhythm of divinity. A concentrated mind will find that point, if the man so desires.

We are familiar with the rhythm of mass thought, the swaying of the thoughts of a vast audience by an accomplished orator. Haven't you attended a lecture to which you listened spellbound, which seemed very clear and which you completely understood, only to find afterward that you retained but a few phrases? The speaker had touched the right chord of your mind, causing a synchronization of rhythmic thought vibrations between his mind and yours. You were literally reading his thoughts by means of this sympathetic vibration. The meaning of the lecture seemed perfectly clear, but after it was over this vibratory union was disconnected, the rhythm broken and the perfect understanding likewise lost. Nevertheless, for the moment two minds had been attuned, and the next time a similar thought was broached the tuning was easier.

The thought of war produces one of the most striking thought waves. Thunderings of the black clouds of hatred, in mental, emotional and physical manifestation, reverberate through all kingdoms, gathering momentum as they roll and grumble in the lower octaves of coarser vibrations. Hence the mass hysteria of war, reflected in and increased by martial music. Rare is the mind which can withstand the constant battering of these forces. You can see how important it is that each of us, having a clear understanding of the law of harmony, stay "In tune with the Infinite" and out of the influence of the mob spirit.

Harmony states that there is a fundamental key note to each scale called tonality. So is there also a key note to each individual life. When the fundamental tone is struck lightly it reinforces the more clearly heard tones of the chord. Similarly, when the key note of a life is light, it serves

as a base for the more predominant characteristics. Take, for instance, a man whose first thought is for self. He may cover it up with a wealth of well publicized good deeds, and with generous contributions to worthy causes, but all the time self holds him securely to its restrictions, setting a background so contrary to his actions that the two nullify each other, and the result is—nothing. Again, a man with little money, but with an underlying key note of unselfishness and love for his fellow man, does the little he can for everyone. Reinforced by an immense reservoir of love and brotherhood, each little act, backed by all the laws of harmony, acts and reacts, increasing in power and strength, until it returns to the sender, completing a rich and powerful chord.

When the key note is struck firmly and loudly, it dominates the entire chord and sets the motif for the composition. So in life, a fundamental tone of service, emphasized, will dominate the life of the individual. This tone always has a succession of overtones vibrating in harmony with it, subservient to it, but always important in determining the quality of the original fundamental. Take, for instance, the life of Christ. The dominant tone of His life was Service, and it was so strong that it still echoes and re-echoes through the world two thousand years later. Overtones of thought, consideration, intelligent cooperation, loyalty, tact, cheerfulness and love strengthened the fundamental tone of Service. In our lives, too, the oftener such tones vibrate rapidly, the higher and more powerful will be our service to our brothers.

Let's leave the discussion of thought for the moment, and see how rhythm of feeling contributes to that serenity of mind, heart and soul, which we all seek in this turbulent time.

The fundamental key note to rhythm of feeling is emotional stability. Emotional stability is a characteristic that all psychologists agree is most important. A person who has it is dependable, balanced, and able to form careful judgments. Such people are the strength of a democracy. They listen to all kinds of opinions, but refuse to let sudden emotions sway their actions. This emotional stability has been greatly tried in late years. The unsettled conditions in Europe, the depression in America and the emphasis on individual rights, resulting in a freedom for youth it never before had enjoyed; the increased tempo of life, with greater speed and more leisure, have put a strain on the mental and emotional natures of our people. We are in a transition period in the life of the human race, seeing a new race born among us. The unsettled conditions we see all around are but the natural results of the modulation.

Modulation, in music, means changing from one

(Continued on page 209)



# Meditation for the Comradeship of Peoples

*(In these days of wars and preparation for war and the danger of the spread of war through all the world, Theosophists everywhere will appreciate the concern of the President that every member should do his utmost through the exercise of the power of his will and his thought, and through his intense feeling for brotherhood for all that lives to avert these dangers with which all humanity is beset. The saving of humanity and the world must come through humanity out of its power for brotherhood and good will. That power Theosophists understand and should be able to utilize more potently than any other group of people. Scattered throughout the world in every country are Theosophists individually potent. The following message from Adyar offers a means of synchronizing and combining these individual potencies into a great crescendo of power for peace, brotherhood and good will.)*

At Huizen in 1938, during the critical September days, a group of people established a kind of retreat for the purpose of doing all in their power — through will, thought and aspiration — to avert the war that seemed so menacing.

Now, in 1939, the menace of war is even greater and a group of residents at Adyar is reserving between 7:30 p.m. and 8:30 p.m. (Indian Standard Time), not necessarily the whole time, for a similar intent in a similar way, grouping the countries which seem to be most concerned, so that they may be covered within the period of one week. Central and South America and certain other countries have been omitted, as less immediately involved.

There is no actual gathering. Each resident makes his invocation from where he happens to be and, within the hour, at the time and for as long as suits him. Each resident, too, uses his own "technique," but the idea is to link Adyar as a reservoir of brotherly strength by its very nature as the International Headquarters of The Theosophical Society, with the countries chosen to be the subject of the meditation, so that the blessings of the Universal Brotherhood may flow into and fructify each country to its greater peace and happiness.

For the sake of more impersonal receptivity and channelship the following offering is made before beginning the meditation on each country:

I offer my will to the One Will.

I offer my life to the One Life.

I offer my self to the One Self.

"My will" is my eternal purpose. "My life" is my evolutionary way. "My self" is my present incarnation on that way.

At the close of the meditation the following invocation is made:

O Powers of Love

We pledge to You our faithfulness, knowing that only Love can redeem the world.

We invoke Your Blessing upon all who strive to serve You.

We invoke Your Blessing upon all who are enduring cruelty, that they may discover their enfoldment in Your Love even in their misery.

We invoke Your Blessing upon all who are inflicting cruelty, that they may be moved to return to You and serve You.

It is hoped that there may be many members in every Section who will feel disposed to co-operate with this group at Adyar by taking a short meditation during the corresponding time in their respective countries. They might think of Adyar as the International Headquarters of one of the greatest movements for Universal Brotherhood at work in the world, and, seeking to receive its brotherly power, relay this among the countries of the day. They, too, might make the offering and conclude with the invocation, as given above.

It should be repeated that the meditation itself may be of any duration — a flash or a number of minutes. It is the impersonal intensity that matters. And this intensity of will in no way implies a tenseness of body or any set posture. Relaxation is the keynote of this type of meditation.

We should make our channels from Adyar to the peoples of every country rather than to their governments and we should be entirely impersonal in making this channel.

Will those who are undertaking this meditation communicate their names to *The Publicity Officer, The Theosophical Society, Adyar*, stating whether they will endeavor to follow the whole week's schedule, or will only join in when certain specific countries are undertaken?

The times given below correspond to Adyar at 7:30 p.m.

## SUNDAY

India — 7:30 p.m.

Burma — 8:30 p.m.

China — 10:00 p.m.

Egypt — 4:00 p.m.

*(Concluded on page 212)*

# Perverted Occultism, a Growing World Evil

BY GEOFFREY HODSON

**I**N ANOTHER article I have referred to the special esotericism of the new cycle and suggested that it would probably consist of occult self-training and self-development. There are many signs of a growing world interest in these things. The number of books on Yoga, Occultism and Mysticism is rapidly increasing.

Here again I believe that The Theosophical Society has a most important work to perform. This consists of putting clearly before the world the necessity for right motives for occult development.

The practical employment of occult knowledge and power which is on the increase today is productive of a third great evil in the world. In addition to the growing menace of dictatorship, both political and religious, mankind, especially in the West, is today threatened by another, and to my mind exceedingly serious danger.

This consists of the widespread perversion and misuse of occult knowledge and power for purely personal and material ends.

Again we may usefully look back to those fateful days — fateful indeed for us all here and for the whole race — when the question of a perennial release in our time of Theosophy was under consideration by the Elder Brethren. We now know that certain of them seriously doubted the wisdom of giving Theosophy to the Western world. We also know now how well grounded Their doubts prove to have been.

For it is indubitable fact that the teachings have been seized upon and grossly perverted by their use by individuals for money, for personal aggrandisement and to increase purely material power and possessions, as well as a means of developing a semi-hypnotic influence over others.

The sublime truths concerning the powers latent in Nature and in man, the grand science of Yoga whereby these powers maybe evoked and directed for the spiritual upliftment both of the individual and of the race, these teachings have been seized upon by material minded individualists and perverted from their spiritual to grossly material purposes:

Self-styled Yogis now tour the world in considerable numbers. They teach various methods of such evocation and direction of occult powers. Psychologists, success-merchants and even those who name themselves Christians, preach to the world for huge sums of money, methods whereby the occult forces of the mind and the will may be phenomenally employed. They encourage the

use of spiritual power to produce wealth, possessions, business, success, magnetic power over others, prospective clients and, underlined, the *opposite sex*.

What is all this but black magic and of a peculiarly subtle and dangerous kind? Subtle and dangerous because practiced under the guise of legitimacy. Why shouldn't we use hidden forces for our own material well-being and in order to force business and amatory successes? "God's abundance" say the disseminators of this dark creed "is there for all of us. Reach out and take it. Not to do so, to remain poor, down-trodden and subordinate is to be a fool. Become wealthy, strong and a ruler among your fellowmen."

All who study the true doctrines know full well that such a result is obtainable by occult means. But they also know that though thousands of people may and do by these methods become materially rich, spiritually they pauperise themselves, lay up for themselves lives of spiritual blindness and poverty.

Herein also is a great need, a great call for Theosophists the world over to raise their voices against this evil, and fight this further menace to the spiritual health and well-being of humanity.

I use these last words deliberately, for the prostitution of occult knowledge and power constitutes a greater evil than war itself. War destroys bodies. Perverted occultism destroys souls, and if persisted in plunges those who practice it into lives of darkness and ignorance. Again the temple of truth is being defamed by the presence of money-changers, sellers of the sacrificial objects and of practitioners of the darker arts. Again, therefore, the scourge must be used to drive them out that spiritual purity may be restored.

Thus on various fields the forces of light and darkness are engaged today in a great conflict. We live in a uniquely important and critical period of human history. We Theosophists are ranged very definitely on the side of the forces of light. All our strength, all our wisdom, and all our purity of purpose will be required to insure victory.

In consequence, the great call today is for Theosophy out in the world: Theosophy taken out of the books, out of the study, and out of the lodge room, and lived and applied to the pressing problems of mankind. The great need of the world today is for men and women who know something of the great Plan and of the Elder Brethren under whose direction it is gradually being fulfilled.



There is a magnificent opportunity to achieve true greatness today for all those who are willing to place themselves in training and without thought of reward are ready to give as much of their lives as can be spared from existing obligations to the service of the Masters and of the world.

What does such self-training and such service imply? What is such a life but a life of discipleship whether of a great ideal or great Being? I am being forced to the conclusion that the great need of the world of today is for dedicated men and women, for disciples, whether of a great creative concept of human happiness or of a great Adept; that in very truth *upon discipleship hangs the hope of the world*. This it seems to me is the call of the present to every one of us, this the magnificent individual opportunity before us all in our movement today.

We may or may not be as intellectually brilliant as others outside our ranks and we certainly do not claim to be in any way superior to anyone. We do however have this great advantage, that if we read the history of our movement and use our

intuition at all, we know of the existence of the Elder Brethren, and of Their great organization, the Inner Government of the World. We do know that every one of us had our link with One of Them, formed as a result of joining Their Society and thereby associating ourselves with Their work. We do know in consequence that the Path of Discipleship is open to each and every one. We may if we feel moved from within — and let it never be forgotten that we Theosophists are all free — enter upon the greatest of all quests, join the ranks of the Heroes of old who sought and found the Golden Fleece, may be set forth with those knights who throughout all times have sought and found the Holy Grail, may become one with those disciples in Palestine who saw their Master face to face and gave their lives to Him.

The welfare and progress of the world depends more than anything else at this time upon the number of individuals who will turn Theosophical truths into living experience and daily practice.

*From Theosophy in Australia*

## Tolerance

Tolerance is a word that is much used these days. Frequently it is misused, which may be because its nature is not clearly understood.

Tolerance is a quality of spirit that cannot be learned by rote. It cannot be taught by words. It must be taught by example and learned by practice. No amount of verbal exhortation, speeches, lectures, scolding or nagging can teach a person to become tolerant. Like all habits and modes of behavior, tolerance is developed only through constant, consistent and painstaking practice, until it becomes part of one's nature. Tolerance among people is part of the art of living cooperatively together.

Tolerance is defined by Webster as "patience, forbearance, the power or capacity to endure without repugnance." But this is saying that tolerance is passive resistance, whereas it is a positive activity. It is an expression of both wisdom and charity. Wordsworth wrote: "By discipline of time, made wise, we learn to tolerate the infirmities and faults of others." An unselfish, generous, kindly, serene temperament is capable of being tolerant. A person with highly developed insight and sympathy is capable of being tolerant. But he "who knows not how to wink at human frailty or to pardon weakness that he never felt," says Addison, "knows not the meaning of tolerance."

Tolerance does not necessarily come from formal education. The world today is witnessing a

remarkable show of intolerance displayed by people who have much book learning. Such men and women are, as Turgenev wrote, "capable of understanding how the ether vibrates, but incapable of understanding how another man can blow his nose differently." In other words, an educated person can have two compartments in his mind: One filled with factual information about many things, the other filled with many prejudices about people. So thin is the dividing line that prejudice is often confused with facts and is used to justify acts of intolerance. Examples are the reasons offered for racial antipathies and religious persecutions, or enmity toward countries whose economic policies are feared.

Tolerance is not easily acquired. It means acquiring an exacting honesty of mind. It means developing the ability to judge one's own faults more readily than those of others. It means developing a unique type of charitableness, the kind that issues from a genuine interest in others, and a respect for human rights. It means freeing oneself from bigotry, fanaticism and self-righteousness. Tolerance comes from an understanding mind that is coupled with an understanding heart. It comes from believing in "live and let live." The tolerant person concedes to others the rights that he wishes for himself; especially the right to hold and express their own opinions, doctrines and customs.

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# Theosophy in Mexico

BY L. W. ROGERS

**I**N these days when President Roosevelt's good neighbor policy is cultivating the friendship of the nations of North and South America, the Theosophists of the western world should know more about each other than they do. Although a very narrow and shallow river is the only boundary between the United States and Mexico we know less about the Mexican Theosophical movement than about the work in England and France three thousand miles away. Occasionally our National Convention has been honored with a Mexican delegate and visits to our lodges are not so uncommon, but our Mexican brothers tell me that the appearance of an American member of either a Theosophical or Co-Masonic lodge who strays across the border is so rare an event that the adventurer is almost a curiosity! Well, it can only be said that a Theosophist who goes to Mexico for any reason whatever and fails to "look in" on our sister lodges has missed something.

Mexico City is to the Republic what Washington and New York combined are to Mexico's northern neighbor. It is both capital and metropolis. Cities have personalities even as people do, and just as a new acquaintance may remind us strongly of some old friend, so does one city suggest the characteristics of others, while still retaining distinct characteristics of its own. Both Mexico City and Washington remind one instantly of Paris because they are laid out on the same plan, with fine diagonal avenues intersecting the rectangular streets and adorned with imposing statues scattered lavishly along them. New York lacks the political atmosphere of Mexico City while Washington has not the cosmopolitan air of this southern metropolis. People from many parts of the world are drawn here by commercial and political motives.

The Latin peoples seem to have a strong affinity for occultism and so one is not surprised to find Theosophy flourishing here. In the city there are six lodges, and the Mexican Section owns a Headquarters building near the heart of the metropolis and hardly more than a stone's throw from famous Paseo de la Reforma, one of the world's finest avenues. No American city except Washington has anything comparable to it. The building, owned by the Section and located on Calle Iturbide, houses all the lodges and still has space in the south half of the structure to rent to a cooperative organization, which has no association with Theosophical work. One half

the cost of the property has been paid and the other half is being gradually disposed of from the rent received. So the Theosophical movement in Mexico is financially as well as spiritually sound.

The city itself impresses one as being prosperous. There is more building construction under way than you will see in a half dozen of our largest cities in the United States and the structures are strictly first class. Old buildings by the score are being torn down and new ones erected. Streets are being widened, various improvements put in and busy workmen are everywhere in evidence. It reminds one of the boom days in our western states. Throngs of people are hurrying about; the street cars and various lines of busses are overcrowded and lines of automobiles are always waiting for the "go" signal.

The Headquarters building contains not only Theosophical halls but also Masonic halls and everything seems to be running at full tide. The city itself is no busier than the Theosophical center. There are no nights when the place is "dark," as the theatrical managers put it when no performance is going on. Lodge meetings, class meetings, various kinds of lectures, Young Theosophists activities, dramas, etc., keep things humming. Last week "Snow White and the Seven Dwarfs" was put on by the drama committee, and a most creditable performance it was under the direction of members who are professionals. It was followed by old time Mexican dances put on by the Young Theosophists, dances of grace and beauty that have no resemblance to the tamboreen jingles that are called Spanish dancing in the United States.

If I may make a suggestion to American Theosophists who have the time and opportunity to spend some weeks abroad, it is to visit Mexico, not overlooking the Theosophical part of the young Republic. Its an up-and-coming movement that will be heard from in the future. There is, I know, a general impression in the States that it is intolerably hot in Mexico, especially in the summer, and only then are most people at liberty to travel. Some parts of the country are, of course, pretty warm though probably never as hot as the hottest weather in our middle states. It must be remembered that climate is not determined so much by latitude as by altitude. Mexico City is in a vast tableland which is over seven thousand feet above

(Concluded on page 206)



# Olcott's Welcome

BY SIDNEY A. COOK

WE MEET to open our Fifty-third Annual Convention. For over half a century we have met. How then can I extend a welcome to you in new words? There are no new words for welcome. From the time when the first primitive mother welcomed the arrival of her first primitive baby with inarticulate and inexpressible joy, and back beyond when creatures not yet men enjoyed a togetherness; on through the time when men returned to families from foraging trips for food and received a "Welcome Beloved," to the reception of a new member forever into the great Band of World Servers, when we are told that all the world responds through all time and all ages; from long before language was needed or used, men have expressed joy in meeting and have felt joy in welcome. There are no new words, but you are welcome with a welcome no less than any of these.

Does that seem extravagant? No, for with all our hearts we greet you who come to Olcott, and there is no welcome greater than that which is given with all the heart.

But why welcome you? Olcott is your own. We who live here and work here maintain Olcott not for ourselves. Beauty could be found just for ourselves with much less of labor, but Olcott must welcome you with beauty — a beauty that must be ever growing as our purpose grows.

We meet not only as friends meet but in a comradeship born of a knowledge that the world lacks and for want of which it cannot truly sense the comradeship we feel in our knowledge of our unity.

So Olcott welcomes you not alone with its physical beauty, but with the beauty of its purpose. And our purpose is not only to see this beautiful place; not only to meet each other and in our sense of unity enjoy the presence of our distinguished guest; not only to bring our greetings from far and near and to participate in talks, discussions and plans; not for eyes and ears alone and through the mind; not only for the emotional upliftment of the friendships here; but we meet for the purpose of opening ourselves in a larger way that something beyond and above these impressions of the senses may move upon us; that some intuitive quality may be stirred within us, some Buddhic faculty awakened to convey inspiration to our work here and to the work to which we return at home.

It is amid the beauties of the trees and the beauties of comradeship, in which the senses may

all be peaceful, that our lives may be strengthened and themselves made more beautiful. Here we come to live for a time in our full being, not with our minds alone, but extending our vision of purpose and increasing our power to accomplish it.

In the fourth letter of the First Series of the *Letters From the Masters of Wisdom* is one written by the Master K. H. to Francesca Arundale. It contains this passage: "You should even as a simple member . . . learn that you may teach, acquire spiritual knowledge and strength that the weak may lean upon you and the sorrowing victims of ignorance learn from you the cause and remedy of their pain." No more magnificent purpose could we as Theosophists need. There could be no greater incentive to our study or our discussion than that of fulfilling the charge that comes to each from so high a source. Every Theosophist longs with me for the time when we may give up so much attention to affairs, so much of execution and responsibility and just be a friend, an inspiration to passers by our door and to all those who gather around to be taught the beautiful things of living that we know. But we must teach and we must execute, for on us as active workers for the time rests the responsibility not only to teach in our lodges and our classes, but to manage the affairs of those lodges and of their federations and other departments of the work of the Society that is in our care.

So we come together to learn of the wisdom and also how to apply it, how to work for it collectively as a Society having a work to do. We come to learn that we may teach, to gain strength and to give strength upon which the weak may lean, from which the ignorant may learn the cause and remedy of their pain.

I claim no right to welcome you here to your own home except as one may welcome co-workers in our Cause. By the same right I welcome our great co-worker and brother, Mr. Jinarajadasa. We give him a welcome second not even to that we have extended to our President and Mrs. Arundale when they have been our guests, for these three are equal in their co-workmanship, equal in our hearts and equally revered and loved. Great have been his achievements in our work, unexcelled the untiring devotion he has given and still gives it. Always he has given strength as he has given inspiration through his teachings. On your behalf I welcome him to Olcott, your home, to share the welcome it extends to you.

# Theosophy for Children

## Radio

How many of our members deliberately brush aside the Radio as inane, trashy and a foolish waste of time? Too many of us are guilty of such gross neglect of this fine medium for culture. Trash of every kind does abound on the air waves, to be sure, but patient twirling of the dial will reveal unexpected mental treats for the member who even faintly dreams of the possibilities of this new cultural medium.

It is our intention on this page to direct your attention to many of the modes for spreading Theosophy. Radio is one of these and this time we show you its objectives. During the past winter season there were literally dozens of really fine unsponsored (without advertising) radio programs on countless subjects all closely linked to the ancient wisdom. From time to time on this page we will give you exact data on such programs, quoting from accurate data furnished by the broadcasting studios.

"Men have searched the earth, the air, even the sun and stars in their never-ending quest for knowledge; and now, the World is Yours," reads one such program. Over the National Broadcasting network this program appears on Sunday afternoon at 3:30 E.S.T. until September 24th when it changes to 4:30 E.S.T. Here is a list for the coming days:

Sept. 10 Lizards — Survivors of an Ancient Animal Kingdom.

Sept. 17 Early American Fashions

Sept. 24 Worlds Most Valuable trees.

Oct. 1 King Salmon

Oct. 8 Indians Who Met Columbus.

This program is conducted by the U. S. Office of Education and the Smithsonian Institute of Washington.

The Columbia Broadcasting System is doing its share to arrange these unsponsored programs, also. One such program is called "Adventures in Science" and appears on this national hook-up on Monday at 4:45 PM E.S.T. Thrilling indeed are the stories dramatized in this series. "Men

Behind the Stars" is another of Columbia's broadcasts, to be heard at 4:45 PM E.S.T. on Fridays. This material is prepared by the Columbia Department of Education and the Haden Planetarium and dramatizes the heroic personalities in astronomy throughout the ages.

A post card to either or both of the broadcasting companies, praising such programs and urging them to continue such thought-stimulating material, will show them that the people of this nation will listen to and appreciate this sort of radio entertainment. Will you send such a post card now?

## Song Book for Children

Music and children go hand in hand. Send for your copy of the *Song Book for Children*. Twenty-eight original songs, new words to old tunes and the Round Table song, "Follow the Gleam," have been gathered in mimeographed form in a sturdy green cover for \$1.00. Here is another method through which the beautiful truths of Theosophy may be spread to our boys and girls to their everlasting benefit.

## New Classes

Some ten delegates discussed with us at Convention and Summer School the possibilities of starting classes for children in September under the auspices of their lodges. Some bought the necessary materials, others promised to send for it. Remember — the *Lessons in Theosophy for Children* sell for \$1.00 for each set of 13 lessons. The Song Book is also helpful and we have a collection of plays now available for use with groups of boys and girls. The Children's Department is ready and eager to correspond with anyone desiring to begin work in this new field of Theosophy. Do write us now.

MRS. JESSIE R. McALLISTER  
2600 W. Flagler Street  
Miami, Florida

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## Analysis

The mind  
Is a mirror;  
And thought a reflection  
Of the Soul's search  
For Self.

— WELFORD INGE

From *The American Young Theosophist*.



# Theosophy Is The Next Step

## Campaign Notes

THAT The Theosophical Society might more quickly accomplish its primary work of "spreading far and wide those truths which its Inner Founders established the Society to transmit," there have been initiated at Adyar several World Campaigns. This series of Campaigns to spread Theosophy began with "Straight Theosophy," the purpose of the campaign being to assist every member to know for himself the fundamental teachings of Brotherhood, Karma, Reincarnation, Life after Death, etc. With such preparation, we next launched upon a study of "The Evolutionary Plan," in which the Plan for the Lower Kingdoms, for Humanity, for the Nations, for the State and other departments of life, was carefully studied.

Knowing something of the fundamentals of Theosophy and the Scheme of Evolution, our next endeavor was to gain a deeper understanding of all creatures sharing the one life and we are now in a position, because of this background of previous campaigns, to use our knowledge for the solution of the immediate problems facing the world. The World Campaign for 1939-1940, "Theosophy Is The Next Step," is the guide the President has sent us for the year's work.

The outline of work, which every lodge president has received, is comprehensive, giving scope for originality in planning. Some lodges plan to consider all twelve subjects in the outline during the year, while others are selecting a few subjects to study thoroughly. Whatever plan is used, the attention given to each subject should include a critical and understanding examination of each department of life as it is at present, and the equally important unfolding of the next stage towards the solution of the problems.

The essence of the campaign — *to establish the practical value of Theosophy* — must always guide our work.

This is to be a year of action — a year of entering into the life of the community, of the nation, and of the world as we have never done before. The time for hugging Theosophy to ourselves has passed (if, indeed, there ever was a time for it). Theosophy contains the answer to every problem, and we as Theosophists have the opportunity to "lift a little of the heavy Karma of the world," by increasing our knowledge of both the Ancient Wisdom and con-

temporary conditions, and by combining the knowledge of both in specific work for humanity.

The previous campaigns have helped us to gain more Theosophical knowledge, but most of us now need to learn more about the immediate problems of the world before we can use our Theosophical knowledge wisely. The outline of the new campaign contains leading questions to aid us towards useful activity. For example, on the subject of "Problems of Healing," the following questions are suggested: Are the problems of health, social and individual, solvable purely by medical systems? What is the essential background for healing systems? Why is there need for integration in man's bodies and in the body politic?

Our first step in dealing with this subject is to determine what are the problems of health. Facts should be obtained from physicians, naturopaths, osteopaths, public health authorities, nurses, social workers, psychologists, and others dedicated to healing the ailing of the world. To be added to facts thus obtained are the facts made known by clairvoyant investigation. A recent publication of the London Theosophical Research Center, *Some Unrecognized Factors in Medicine* contains information which should not be overlooked. With such a solid background of facts added to our Theosophical knowledge of man and his bodies the vital forces, the force centers, the plan of evolution, we can come to some conclusions about what is wrong with present methods of healing, what is right with them, what is the next step in the science of healing and how Theosophy will make that next step possible.

Every subject on the campaign outline can be handled in a similar way. The obtaining of the facts gives us an excellent opportunity to make personal contacts with the people in the world who are doing important work in each field. It makes it possible for us to let the workers outside of the Society know that Theosophists are vitally interested in the welfare of humanity and that Theosophy has an important contribution to make to their work.

This is not an idle dream. We are in the world at this particular time as members of The Theosophical Society because we believe in brotherhood. By working for humanity through this world campaign, we can help to make brotherhood a living reality, not only in the Society, but throughout the world.

## Mr. Jinarajadasa on Tour

Although complete accounts have not yet been received from the respective localities, nevertheless letters from this member and that bring happy reports of the visits of Mr. Jinarajadasa, first to the Twin Cities where he was exceedingly well received both by the members and the public, and acclaimed as a splendid and inspiring leader. The excellent preparation organized by Mr. Fritz Loenholdt and Dr. E. C. Boxell, the presidents of the Twin Cities lodges, together with the enthusiastic support of all the members, brought an excellent attendance.

From the Twin Cities Mr. Jinarajadasa, with Miss Marie Poutz and Miss Ann Kerr, traveled on to Glendive, Montana, which, since it is rather off the main route, is not always so fortunate as on this occasion. Mrs. Hunt, the president in Glendive, with her co-workers, made eager plans for the welcome they extended Mr. Jinarajadasa, and writes us of their joy in having him with them, and of the inspiration and renewed dedication with which they will carry on their work as a lodge group.

Billings was the next stop, and here not only the members of that community, but also members from Casper, Wyoming, Helena and Butte, gathered in such considerable numbers that their public audience proved much greater than they anticipated, and while at the beginning there was some confusion in the arrangements it was more than compensated for by the enthusiasm and joy in sharing with so large an audience. Here again the president, Mr. Bernard Kastler, together with his committee of assistants, made every effort to contribute to the effectiveness of a visit which they rightly recognized as a great privilege.

In Spokane the members themselves enjoyed

Mr. Jinarajadasa, who was welcomed especially by their new president, Mrs. June Gilbert, and her fellow workers. Details of the visit there have not yet been received, but the eager preparation assured a happy time.

The events of the next few days occurred under the auspices of the Northwest Federation, whose president, Mr. Austin Bee, arranged engagements in Seattle, Orcas Island and Vancouver, both for the public and the members. Fortunately Orcas Island was allowed two days, days which were restful as well as inspiring in the beauty of a perfect environment, and with the simplicity and friendliness of the atmosphere created through year after year by the Orcas Island Foundation. Back to Seattle and a public audience of about 400 (the best thus far of the tour) and then again the party took its way first to Portland and then to San Francisco. We shall look forward to accounts of the activities of the latter portion of the tour for later publication in the next issue.

We are confident that much good has been derived from Miss Kerr's contacts with the officers and members, and her practical planning with all for lodge activity and lodge programs, as well as the mutual pleasure of Miss Kerr and those who have met her in establishing personal friendships. So many have enjoyed her, as she also has enjoyed those who have been so genuinely kind and thoughtful.

All write of their loving homage to Mr. Jinarajadasa for his unfailing and selfless service to the Society and its work. There is no one who contacts him who does not leave his presence with clearer vision of our privilege as Theosophists to give ourselves in consecration to the service of our world under the leadership of the Elder Brethren.

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## THEOSOPHY IN MEXICO

*(Continued from page 202)*

sea level and therefore never has really hot weather. In midsummer it is often cool enough for a light overcoat. To the American Mexico is as much a "foreign land" as any country in Europe and it can be reached in three or four days from any part of the United States. At the present rate of exchange your one dollar note becomes a five dollar note when you cross the line but it is

not true that it will buy five times as much. It is true, however, that you can live for much less than at home. It is also true that you will find much that is new and broadening, not the least of which are the people themselves and particularly the Theosophical part of the population — kindly, cultured, courteous, and with a spirit of warm hospitality characteristic of old Spain.



# The True Spirit of Theosophical Work

BY ALPHA

IF the question were asked: "*What is the most useful attitude of mind for a newly-joined member of the Society?*" the reply would be that it consists in such a member trying on all occasions to recollect that, in joining the Society, he has entered into one of the outer courtyards of the Government of the World, and must, therefore, in all modesty, be prepared to accept the conditions of that mighty Government. When The Theosophical Society was founded in 1875, it brought nothing new into the world; it only revealed a little of what had existed in the world since the beginning of Time. The Theosophical Society did not create the Masters. It had no proprietary interest in the great facts of Nature which it was commissioned to proclaim. It is, therefore, useful for a member of the Society to refresh his realization of how things stand, and to be ready, if he would really be a valued and trustworthy worker, to adapt himself as fully to this inner environment as, let us say, any young man has to adapt himself to the rules and conditions of the office which he enters as clerk. There is, if we would see things right, just as little place (may we not say less?) for captiousness, criticism, and personal self-assertion in the one as in the other. And if there be any definite process, through which every really earnest Theosophist has at one time or another to go, if he would be efficient and happy in the Theosophical life, it will consist in a fundamental change of attitude which will carry him out of the democratic and individualistic position into that of the willing servant and subordinate. *This, in fact, is the Path; and the various stages on the Path are merely moments in this transformation.* It is well, therefore, that every newly-joined Theosophist who wishes to make the Society and its work the dominant and compelling interest of his life should recognize at the outset what that Society and its work really are, and should not waste time and energy by carrying into his new surroundings habits of thought which, while useful enough in the outer world of ignorance and struggle, are necessarily out of place in the presence of the Wisdom which rules the world.

For any one, therefore, who enters the Society with a genuine belief in the existence of the Masters, and in the mission of The Theosophical Society as one of Their more conscious agencies in the outer world, there must be, as an immediate consequence of this belief, a readiness to develop certain qualities; a readiness, also, not to be too much dismayed if he finds that the process of

developing these qualities strains, well nigh to breaking point, all that we normally call human nature. For it is precisely our normal human nature which has to go if we are really desirous of participating in a work which belongs not to the world of men, but to the higher world of Supermen and Adepts. This is the world into which Theosophy, in its deepest sense, gives admittance; and only those can enter it who are prepared to pay the price. And this price is fixed not by any arbitrary will but by the very laws of Nature herself.

The first of these qualities, then, is the readiness on the part of the would-be worker to leave the shaping of his individual destiny in the hands of that same Unseen Power, Whose servant he wishes to be. The Power which can guide a world is also capable of guiding an individual; and trust in this truth is the first thing to be learned. The Theosophist should cultivate in himself that inner indifference as to his personal destinies which saves so much of the worry and unrest of life. He must learn that the mechanism which rules the world is no dead thing, but a living fabric, conscious through every fiber of its being; that it is, indeed, from one point of view, not so much an Organization as an Organism, and that, within that conscious all-embracing Life, each worker has his place, and with it each has his own vital and direct relations. That being so, there can be no such thing as being outside the work or being nearer to or further from its center; for that mighty Organism has its center everywhere, and all work is part of Its work. The one thing that matters is the spirit in which the work is done. If there be nearness to, or remoteness from, the center, this is simply a case of nearness to, and remoteness from, an attitude of mind. Wherever any piece of absolutely unselfish work is done, there for the time being is one center, at least, of the Inner Life of the World; and so each should learn to be contented with his own place, and to remember that, in this work, the *how* is the important thing, and not the *what* or the *where*.

The next quality to be cultivated is a similar indifference applied, not this time to himself, but to the conditions outside himself, among which he has to move, that is to say, he should be ready to accept not only the personalities but the views and activities of those around him. He must realize that, in coming into the inner world of realities, he has thereby related himself not to any particular part of the world's life, but to the whole; and that, however narrow and particular-



ized may be the work which has fallen to the share of his personality, in the larger relationship just referred to he includes all possible work and all possible workers. Recognizing the infinite multiplicity of conditions in the world, the many different stages of evolution at which men stand, and, last, but not least, the inexhaustible variety and richness of that Divine Life which is seeking manifestation through the world-process—recognizing this, he will be prepared to honor and to welcome all good work for humanity as part of his own, and to look upon all workers as colleagues, including even those who, from any outer standpoint, might seem to be what the world would call rivals or opponents. Limitless capacity for cooperation and for recognition, is one of the essentials for a real share in the working out of that Great Plan, in which all varieties and apparent contradictions of persons, of methods and of ideals, are unified and transcended.

The third quality which the would-be worker must cultivate is only another aspect of the two just considered. It will consist in the ready acceptance of his own rank in the work, just as they consisted in his ready acceptance of his particular portion of the work, and of the many other kinds of work and of workers around him. He must get out of his head any ideal of being a great or prominent figure, and must, as early as possible, realize that to *fit in*, is, when all is said and done, the one thing that is needed. The Government of the world is, as was remarked above, an organism, and to it, therefore, must be applied, by a just analogy, the familiar laws of organic life. Like all organisms it will have the two possible alternatives of health and unhealth, and for complete health what is needed will consist, as in the case of the physical body, in the free functioning of all the parts *plus* their subordination to the common life. All work therefore, for the true Theosophical worker, must be seen as linked on to all other work, as a contribution to the common store; or, if we like, as a part of a larger whole. No piece of work is either separate in itself or to be judged separately. It can have only one value, and that must be estimated by its relation to the whole — in other words, by the manner in which it fits, or does not fit, into the general scheme.

In order to cultivate the right attitude of mind here, the student should practice as soon as possible the feeling of working, not on his own account, but as one who is merely passing on all his work into higher and abler hands. He should look upon himself as "rough-hewing" for those above him. If he have occasion, for example, to help by Theosophical teaching, let him feel that those whom he teaches are but temporary pupils, to be passed on,

in the fulness of time, into a higher class. His chief delight should be in making the work of his superiors easier, in smoothing their path, in getting rid of initial difficulties so that they may find themselves less hampered and obstructed, in saving them from all labor which can be managed by lesser hands — in short, in performing all those useful offices which really belong to *service* in the strict sense of the word. For in the occult life the word "servant" bears its literal meaning and cannot be weakened to suit the pride or the convenience of the personality. Let, then, the apprentice worker learn that to recognize and accept with joyful readiness a humble place in the work implies a truer greatness than to grasp after a place of consequence and honor; and that, by one of those profound paradoxes which rule the world of the Hidden Truth, such humility actually itself becomes greatness, and is seen as such by Those who know.

It may be that the three qualities, above enumerated, will appear at first sight to be beyond the reach of the normal man. "If Theosophy means this," he will say, "then it becomes quite incompatible with the ordinary life, a thing for ascetics, not for the man who has to live in the world." But this is a mistaken view. For the higher indifference can be more readily and more effectively practiced when it has most to practice upon; and the life of everyday, passed amidst family and friends and duties, is, for those who are strong enough to tackle it in the right fashion, not the least potent school for the cultivation of the qualities that make up the spiritual life. The man who, amid the myriad distractions and influences of the world, can achieve that inner acceptance of *work, surroundings, and rank* of which we have been speaking—seeing his work, no matter what it may be, as a part of the great World-work; himself as one of a band of brothers, working in many ways, and under many names, but for a common end; and his place in all this as that of an infinitesimal unit in a mighty scheme — such a man has done far more from the inner standpoint than many who have withdrawn into seclusion and have merely avoided those difficulties and trials which should be rightly met and overcome. Then, too, would it not be a poor Theosophy, which had only a message for the Yogi and the recluse? Theosophy, which is Truth, must have a message for all walks of life, and some of the finest propagandists of Theosophy are those who will carry it into professions and lines of work which seem at first sight to have little in common with the spirit of its teachings. The Society welcomes the Theosophical business man, the Theosophical lawyer, or official; for in these, as in other professions

(Continued on page 212)



## OVERTONES OF LIFE

(Continued from page 198)

key to another. The change is made by a series of harmonic progressions, leading the ear to expect the key to come. So, in life, when a change is to come we have a series of minor changes leading to the gradual ascendancy of the prominent characteristic of the new order. Eventually the new race will come into power benefitting from the intellectual development of the present age and using consciously the non latent intuition. It will bring us one step nearer the goal. For we are undergoing a series of harmonic relationships, culminating in a new key, rhythmically attuned to the old, and built out of it.

Let us trace the emotional growth of the individual from savagery to our level of development, using musical interpretation. The restless beat of the tom-tom, with its measured rhythm and repetition of theme, arouses within the heart of the savage the rising tide of an overwhelming emotion. That it may end in a discordant note is to be expected. Any increasing rhythmic excitement must explode in a climax, followed inevitably by the reaction of exhaustion. The savage has a very slight development of the mental body, and, of course, not much power of judging consequences. His great need is for many emotional experiences to make him responsive to external conditions. He is an individual encased in spiritual, intuitive, mental, astral and physical matter, with the real Self in latency, and must learn gradually to use these differing densities, or rates of vibrations. The savage must unfold his physical and emotional nature first, and, consequently, is placed in situations where such unfoldment may take place. The simple accented rhythm felt on the physical plane is his first mode of expression. It has been said that a study of a child's life will show the entire growth of humanity. This is true, not only in the physical sense of the growth of the embryo, but also emotionally and mentally. You will find that the first music to which a child responds is the same as that of the savage — Rhythm. As the child grows emotionally and mentally, his appreciation of music grows too, ranging from the savagery of pure rhythm to the most spiritual of sound patterns.

But let's return to the savage. He repeats violent emotion over and over, his astral body vibrating rapidly. Slowly the mind body is set swinging, bringing a faint sense of consequences, until the savage has learned that certain actions bring inevitable results. When the mind asserts even a slight control, he is one step up the ladder.

From now on we cannot decisively divide man's progression. Gradually he learns by trial and error that certain things result pleasantly; others adversely. We find, in the musical life of the advancing man, a change from the pure rhythm of the savage to the one note music of the early ages; a change to an interest in the sound and quality of the notes and the effect of the sequence on the emotions of the listener. Low tones soothe him, high ones stir to excitement; minor keys cause sadness in his breast, while major keys satisfy with their symmetrical advancement. The musical perception and emotional and mental growth go hand in hand, as the art of living is slowly brought into harmony.

That religious music was the rule in those far off days is understandable. They worshipped external things, the gods of the sun, moon, stars, etc., and the natural way of such worship was the rhythmic, musical one. The early church music, the single note chant of the Greek Church, for instance, is both rhythmic and emotional. It gives an odd, eery feeling to the listener. This feeling is caused by the suggestion of the unknown, aroused by minor cadence. Today that minor cadence can be felt strongly in Jewish music, while the corresponding rhythmic emphasis is seen in the negro spirituals.

As man gradually assumed control of his emotions and worked toward the reign of intelligence, we find "part" music coming into use. Duets, trios, and quartets for string and voice preceded the great symphonies, and it is by listening for the melodies and counter melodies within the symphony that we are able to appreciate the whole of it.

It is interesting to note, in passing, that the instrument a man plays often reflects his temperament. Mr. Bernard Shore, the leading viola player in the British Broadcasting Company says in his book, "The Orchestra Speaks," "The violinist is of a feminine and capricious disposition, full of brilliance exuberant spirit, with a wonderful capacity for rushing about here and there. The violist is generally reflective with a touch of melancholy about him." The violinist, you see, is constantly surrounded with high, brilliant vibrations, the violist with the steadier ones. Other instruments reflect their users too; for instance, the drummer has a very well developed sense of rhythm and is usually consistent in his emotional responses. Knowing the effect of constant vibra-

tions, we can expect the results Mr. Shore mentioned, that the man's temperament is reflected and affected by his instrument.

The savage has now grown from the emotional satisfaction of pure rhythm, through the single note church music of the middle ages, gradually acquiring mental and emotional faculties. Now he finds expression through the harmonic form of chords. This is an outward indication of his progression from individualism to a socially minded person, from a self-centered personality to one which cooperates with the community. We must always remember that such progress ebbs and flows in rhythmic waves and, also, that more "baby souls" are coming into incarnation all the time, and we must judge progress by looking over eons of time rather than through our own limited sight. So at any given time, we find souls at all stages of growth, some far ahead, some just beginning, but all carried on that rhythmic ocean of life, to eventual power and perfection.

The man, on his ladder of evolution, now sings harmonically. Do you know why chords are so much more satisfying to us than single notes? Why the single note music of the Greek chant seems incomplete to our ears? It is because our gradual evolution has brought about conscious use of our physical, emotional, mental, and to some extent our spiritual natures. The harmonic whole of a chord represents the whole nature of man. Speaking symbolically, the soprano, or spiritual nature, dominates the chord, being reinforced and enriched by the alto, the mental side; the tenor, the emotional nature; and finally by the bass or physical part of man, which is in nature as in music, a reflection an octave lower of the soprano, or spiritual. So the chord, appealing as it does to every side of man, is instinctively more satisfying than single note music at our level of development.

Harmony in the world, to be a reality instead of a concept, needs understanding as its base, as Dr. Arundale made clear in his keynote for our study last year. Brotherhood of man demands understanding of men of all nationalities. A philosophical approach to the music of other lands enables us to understand and appreciate the temperaments of their peoples, and will help us in realizing the part each nation plays in the whole scheme.

The emotions and thoughts of a race, through repeated vibrations on man's bodies, have brought about certain racial characteristics. We see in the music of the Negro, the race's richness of emotion, a child-like changeableness, and joy in rhythm. So, too, the Latin nations show in their music a rich emotion, but tempered with the quickness of intellect. We see in the descriptive music of De-

bussy a clue to the love of beauty inherent in the French temperament. The gypsy melodies, caught so beautifully in the Liszt rhapsodies, portray the restless volatile nature of the gypsies. And so it goes. In German music we see the intense nationalism of the German people; love of home and country, in the music of Schubert and Schumann; and in Handel's stately music, a deep devotional aspect. If the present trend of events continues in Germany and the culture of ages is lost to modern Germans, its music will doubtless suffer the same fate. We sincerely hope that this is only a temporary matter, and that the pendulum will gradually swing to normal.

In the colorful "Pomp and Circumstance Overture" we see how Sir Elgar has caught the love of pomp, a part of the court life of England. In "Country Garden," by Percy Grainger, and in the gay "Come to the Fair" and other folk tunes of the British Isles, we see the English love of home, and their appreciation of the beauties of nature. The sadness of a nation crushed is shown in "Finlandia," the great Finnish melody. Also in that composition is seen the triumphant steadiness of the Finn, which has made Finland one of the most dependable nations of the world. In short, in the rhythmic patterns of the various nations we find a clue to understanding their temperaments.

We, over here, are likewise being studied through our music. Because we have so many old world nationalities mingled in America, it is difficult to understand the American character from our music. Our newer civilization is shown in its variety of sectional music. Stephen Foster's negro melodies not only show the negro's emotions, but as in "Old Folks at Home," the appeal is more universal, touching the love of home so strong in the hearts of all Americans. Mountain music, cowboy music, the pure dance music of the cities, and the descriptive music, the music of moods, of George Gershwin, all show a different side of American life.

That Americans are growing increasingly aware of the value of music is seen in the astounding number of musical organizations in our land, from rhythm band to symphony. Scientists, too, are beginning to realize the value of music and musical principles, as applied to the science of living. Musical treatment for certain forms of insanity has been proved of great value and the science of music therapy, as it is called, is just now beginning to be appreciated. Beauty in life means harmony, an ordered rhythm, and everywhere we find the demand for it. Americans want the best of living conditions that their mental and emotional growth may be aided by beautiful surroundings. We are fortunate to be able to



study Theosophy in the land of America. Unity in diversity, rhythm in growth, and freedom to study and think, are part of our heritage as Americans. Theosophists have here an opportunity to live their Theosophy. They can formulate ways of practical brotherhood; can study comparative religions, philosophies and sciences and the powers latent in man, alone or in groups, without fear of losing their heads. They have, because of these privileges, a duty to perform, to lessen the waves of hatred, uncertainty, and distress which break time after time on the shore of life. Every patriotic Theosophist should by meditation and active practice strive for emotional stability; should set himself "in tune" so that he may rhythmically aid in the onward tide.

We have discussed two of the three necessities for a full, rich life: rhythm of thought, and rhythm of feeling. The third and last of the requirements is rhythm of action, or a consistent, coherent physical life. A prominent doctor recently said disease meant inharmony, or a body not at ease, not working with the harmonic laws of nature. We all know the reality of the law that a motion set in force tends to go on, unless opposed by an opposite force of equal or greater strength. Those Theosophists who have changed to vegetarians can testify to the protest the body made at having its habits changed. The rhythm of its cells was suddenly checked and changed by the will of its owner, and they were forced to start vibrating at a finer rate. The protest of the elemental essence, engaged in involving itself in dense matter, was felt throughout the physical

vehicle and, through sympathetic vibration, in the emotional body, too. But the will of man being stronger gradually forced it to vibrate at the new rate and, like any machine, it accustomed itself to the will of the master.

The physical is so closely connected with the emotional and mental that a change in the rhythm of one will inevitably affect the others. Hence the importance of a well rounded life, with possibilities of mental development, with a normal healthy emotional outlook, and a strong physical body, through which the Self may function. Too many intellectual people belittle the importance of the physical, but, while it is possible to work with the handicap of a sick body, still how much better the same forces can work through a body free from disease and in harmony with natural law. An individual whose mental, emotional and physical bodies are swinging together at a harmonious rate and under the influence of the Self within, is in tune with the universe. He is at once the whole and a part of the whole. His life is a succession of overtones, a rhythmic blending of his entire nature with the purpose of life.

Rhythm of thought, with a fundamental key note in tune with the onward process of growth, emotional stability, an understanding of other nations, is a basic necessity in living brotherhood; and a coordinated life, a rhythmic mental, emotional and physical expression of the art of living are ours, if we seek them. Listen for the underlying unity of life. Feel the musical rhythm of the universe. Truly, to those who listen life is music, and music is life, interchangeable, and expressing the grand symphony of eternity.

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## CONVENTION ADDRESS

*(Continued from page 195)*

of the ideal American character, we must have clear eyes to see the good and the evil in the present conditions.

As I said in the beginning, we as Theosophists have more to do than proclaim Brotherhood, Reincarnation and Karma, and the survival after death. We are workers for God's Plan. We are pioneers to lay the foundations of the civiliza-

tion to come. And we can do our job better than others, because we have a vision of what the future has in store for mankind. Let us work to realize that vision. And one part of that work is to state to each people and nation what is its ideal character, and what must be the contribution of that character towards the peace and blessing of the whole world.

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Of course life is worth living. Picture the beautiful things that can happen to any one: A majestic sunset or moonrise; the stars on a clear night; the sound of rain on a roof; the perfection of a flower; a song, a story, a vibrant human voice; the making or doing of a useful thing; an understanding look in another person's eyes; the grip of a friendly hand; the sense of a destiny shared with others; the certainty of not being utterly alone, even in the loneliest of worlds.

Not to run from life but to run toward it; not to despise it but to enrich it, for one's self and others; not to fear it but to accept it with open arms; such is the way to live.

## MEDITATION FOR THE COMRADESHIP OF PEOPLES

(Continued from page 199)

### MONDAY

#### The British Commonwealth of Nations

*Britain* — 2:00 p.m.

*Canada* — Vancouver 6:00 a.m. to Newfoundland 10:30 a.m.

*South Africa* — 4:00 p.m.

*Australia* — Perth 10:00 p.m. to Sydney 12:00 midnight.

*New Zealand* — 1:30 a.m.

#### France, and the United States of America

*France* — 2:00 p.m.

*United States of America* — Pacific Coast 6:00 a.m. to Atlantic Coast 9:00 a.m.

### TUESDAY

*Russia* — Leningrad 4:00 p.m. to Pacific Coast 12:00 p.m.

*Poland* — 4:00 p.m.

### WEDNESDAY

#### Balkan States and Central Europe

*Czechoslovakia* — 3:00 p.m.

*Austria* — 3:00 p.m.

*Hungary* — 3:00 p.m.

*Rumania* — 4:00 p.m.

*Yugoslavia* — 3:00 p.m.

*Bulgaria* — 4:00 p.m.

*Greece* — 4:00 p.m.

*Turkey* — 4:00 p.m.

### THURSDAY

*Holland* — 2:20 p.m.

*Belgium* — 2:00 p.m.

*Switzerland* — 3:00 p.m.

*Portugal* — 2:00 p.m.

### FRIDAY

*Germany* — 3:00 p.m.

*Italy* — 3:00 p.m.

*Spain* — 2:00 p.m.

*Japan* — 11:00 p.m.

### SATURDAY

#### Scandinavia and the Baltic States

*Iceland* — 1:00 p.m.

*Denmark* — 3:00 p.m.

*Norway* — 3:00 p.m.

*Sweden* — 3:00 p.m.

*Finland* — 3:00 p.m.

*Estonia* — 3:00 p.m.

*Latvia* — 3:00 p.m.

*Lithuania* — 3:00 p.m.

(Daylight saving or "Summer time" is not taken into consideration.)

## THE TRUE SPIRIT OF THEOSOPHICAL WORK

(Continued from page 208)

also, there is a Theosophical way of living and a Theosophical way of doing things. That ever-widening spread of Theosophy, for which we have every reason to look in the times that lie ahead of us, can indeed mean (if we come to think of it) little else than the gradual infusion of Theosophy and the Theosophical spirit into all manner of nooks and corners, in our modern life, where it has hitherto not been found. Theosophy can never create a new world; it can only transform

an old world. What, therefore, is required of any Theosophist is not that he shall desert the familiar walks of life and become a kind of wanderer among men, but rather that he shall do the old things in a new way and live *unusually* amid the usual conditions. This is the true *victory*, and the newly-joined Theosophist who can begin to do this and carry this on as his ideal in life, will have indeed deserved well of the Society.

— *The Theosophical Review*.



### Life is a Great Adventure

It is true, and I deplore it deeply, that the skies are overcast in more than one quarter at the present time.

Do not on that account lose heart. Life is a great adventure, and every one of you can be a pioneer, blazing by thought and service a trail to better things.

Hold fast to all that is just and of good report in the heritage which your fathers have left to

you, but strive also to improve and equalize that heritage for all men and women in the years to come.

Remember, too, that the key to all true progress lies in faith, hope and love. May God give you their support, and may God help them to prevail.

KING GEORGE VI  
To the Youth of Britain



# Theosophical News and Notes

## Mr. Jinarajadasa's Itinerary

Detroit.....	September	7-10
Cincinnati.....	"	11-13
Cleveland.....	"	14-15
Buffalo.....	"	16-17
Rochester.....	"	18
Syracuse.....	"	19
Albany.....	"	20
Boston.....	"	20-23
Hartford.....	"	24-25
Baltimore.....	"	26-27
New York.....	"	28-29
Sailing.....	"	30

## Olcott's Visitors

The Staff is always happy to welcome visiting members and friends of the Society to the Section's beautiful Headquarters, and during the past month has shared the beauties and restful peace of Olcott with the following people:

Miss Juul van Rhetergen Altena, formerly of the Manor and world traveler, who is studying educational methods and taking a course in this subject at Northwestern University;

Miss Joke Mariouw Smit, from Holland, who spent several days at Olcott en route to Sarobia and thence back to Holland;

Mr. and Mrs. Carl Mayer, of Detroit, who stopped over for a night on their way home from the Orcas Island Camp;

Mr. Gerrit Munnik, formerly manager of the Vasanta House, St. Michael's, who delighted the Staff with an evening's showing of moving pictures taken on his world tour, included Adyar, India, Japan, China, and Malaya;

Miss Ruth Boye, of Ft. Lauderdale, Florida, niece of Miss Winifred Boye, who spent a week at Headquarters while attending a Dancing Institute in Chicago;

Mr. and Mrs. John E. Weis, of Cincinnati, who stopped at Olcott for a night on their way to Orcas Island Camp;

Mr. and Mrs. H. Oldham and family, of Wayfarer's Lodge in Winnipeg, Canada;

Miss Mary K. Neff, and Mr. John A. Toren, lecturers for the Society, who have been spending the summer weeks at Olcott in preparation for the season's lecture program.

Those remaining for a few days after Convention included Mrs. Nellie Toren, of Vancouver; Miss Grace Tabor, of New York; Miss Alice Dupee, of Chicago; Dr. Simonson, of Ft. Lauderdale, and Mr. and Mrs. Herbert A. Staggs, of Cleveland, Ohio.

## Important Notice

At the September fifteenth revision of the mailing list the names of members whose dues are in arrears will be eliminated and they will therefore not receive any magazine after the September number. Members are reminded that dues may be paid in small quarterly installments and that it is ordinarily not difficult to avoid the loss of even a single copy of THE AMERICAN THEOSOPHIST. Please be prompt and thus avoid interruptions in your receipt of the magazine and the complicated process of removing and subsequent replacing of your name on the list and the expensive mailing of back numbers.

For those paying quarterly, the second quarter will be due on October 1. Please pay promptly.

## Portrait of Mr. Rogers

Just before Convention Headquarters received from Chela Lodge in Los Angeles a portrait of Mr. L. W. Rogers, painted in oils by Mr. Henry Goode. This portrait was a gift to Chela Lodge by one of its charter members, Mr. William Odenthal, who in gratitude to Mr. Rogers for the message of Theosophy had this fine painting made.

The portrait was presented to Convention and by formal resolution was accepted and displayed on an easel in the Library throughout the period of Summer School. It has now been hung over the Library door at the end of the long hallway where one may view it close or at a distance, according to one's individual preference for perspective. It is very appropriate to have this portrait of Mr. Rogers at the Headquarters that came into existence under his administration.

Our gratitude to Chela Lodge, to Mr. Odenthal and to the artist, Mr. Goode.

## Refugees in Europe

The utterly tragic conditions of many of our members, to say nothing of much greater numbers of suffering people in Spain, France and England, and wherever the stricken individuals can find a momentary harborage, is difficult for us in America to comprehend. It is true that we have problems of unemployment and malnutrition in our land of plenty, but even our worst conditions are happy in contrast to the misery and abject hopelessness of the situation which many are facing in these countries abroad.

As our hearts realize the need surely also we will find ways of contributing to the Refugee Fund that we may help even a little.

### The Besant Commemoration

As a part of the story of Convention there appears in our last number (page 175) an account of the Annie Besant Commemoration. We should add that it was through the thoughtfulness of Mr. and Mrs. Henry Hotchener that the soil of Adyar, taken from the Garden of Remembrance, was brought to this country for this brief but beautiful ceremony. The following is the account given us by Mr. and Mrs. Hotchener as it was read on the occasion of the recent ceremony:

"On September 20, 1933 at Adyar the soul of our beloved leader, Dr. Annie Besant, passed from the physical plane and her body was cremated in one of the most beautiful spots in Adyar. Her ashes were buried there, and the spot was later made into what is now known as the Garden of Remembrance. Also in this hallowed place were interred at a later date the ashes of her great colleague, the Rt. Rev. C. W. Leadbeater. This Garden of Remembrance has become a beautiful Adyar shrine to which residents and visitors make pilgrimage.

"In 1937 when Mr. and Mrs. Henry Hotchener were at Adyar assisting Dr. Arundale and were returning to America, he gave them permission to take with them a little of the sand from this shrine. The exact spot of Dr. Besant's cremation was pointed out to them, and they gathered the sand from there.

"At the Convention in 1938 they brought some of this sand to Mr. Cook and suggested that it be placed in the gardens at Olcott. Mr. Cook thought the most suitable place for it would be at the base of what is known as the Annie Besant tree in the Annie Besant Grove, but as there were to be some alterations of that grove he preferred to wait until they were completed before the sand should be placed there with a suitable tablet. This Convention provides the opportune time.

"While between Olcott and Adyar there is an imperishable *super-physical* bond, we rejoice that this comingling of the soil of Adyar with that of Olcott creates an additional *physical* bond. May its radiations be an ever-present benediction upon us!"

### Our Flag: A Suggestion

Columbus Lodge submits to Headquarters copies of correspondence with Adyar proposing the prominent display of the American Flag in every lodge room in this country "as visible evidence of our devotion to our country and to the fundamental principles of justice and equality as proclaimed in our first object . . . The Stars and Stripes are the symbol of Liberty and Freedom to the oppressed of all nations and America offers a haven to all men who strive against tyranny of

every kind, and Theosophy likewise proclaims a fundamental freedom of thought without restraint of Church or State and so gives an intellectual freedom to the mentally oppressed in whatever land they may live."

The President's response was a wholehearted endorsement of the proposal of Columbus Lodge, which, together with some other lodges in our country, regularly displays the flag.

At Olcott it flies from the mast standing in the circle in front of the building on every appropriate occasion.

Will lodges approving and adopting this recommendation of Columbus Lodge please notify Headquarters?

### The Declaration of Independence

A copy of this great statement of American principles will be included in the United States Scrapbook, now in course of preparation by Miss Anita Henkel at Adyar.

We wonder how many lodges have framed this document, sent to them on parchment with the compliments of Compton Lodge, and how many have it hung in their lodge rooms. Headquarters has framed its copy and it is hung at Olcott so that all who visit may recognize that The Theosophical Society, representative of an international organization, nevertheless upholds the principles of this our own country.

Will the lodges who have framed and hung this charter of American liberty please let Headquarters know that it now appears on the walls of their lodge rooms?

### A New Biography of Dr. Besant

The President announces that a new biography of Dr. Besant is to be prepared for publication in 1940 and that the collection of data has already begun. He asks that members who have in their possession any unpublished material regarding the life of Dr. Besant send it to him at Adyar at the earliest possible moment.

We have many members who had close and beautiful relationships with Dr. Besant and who may have letters from her, or notes or memories of incidents in her life, which they will wish to send to Dr. Arundale for such use as he may make of them in this new biography of our great leader.

### Greetings—A Correction

Much to our regret and chagrin we have just discovered that in reporting the receipt of greetings from various lodges, federations and individuals in the August number of this magazine the following were inadvertently omitted: The Middle Atlantic Federation; Sacramento, Brotherhood (New Orleans), Long Beach, Besant (Boston), and Compton lodges.



### St. Michael's News

The last few issues of *St. Michael's News* have been full of vitally interesting articles on various phases of the work. Every member will find this magazine fascinating reading, with a fresh, inspiring viewpoint as given by writers from other countries concerning the ideals and activities of our center at Huizen, an account of its many visitors and their impressions of Holland and of other lands which they contact.

Bishop Vreede's talks are always timely and instructive along spiritual lines, and Mrs. Mary van Eeghen contributes frequently, as she did in a recent issue concerning her visit to Adyar.

Of late there has been mention of the beautiful garden of Vasanta House, which in the spring and summer is delightful in its color and perfume from many blossoms. There is a peculiar charm about Dutch gardens which are so carefully laid out and well tended.

In the July-August issue there are pertinent comments concerning Spain and Germany, which show a deep understanding of the strength and virtue beneath the outer struggle of today, and point out the gifts each nation has given and has yet to offer to our civilization.

Friends of Mr. and Mrs. Warren Watters will like to read of their visit to Vasanta House this summer.

Mr. Gerrit Munnik, who was formerly in charge of Vasanta House, has an article in this last issue entitled *Impressions From the Land of the Rishis*. He visited India and stayed for some weeks at Adyar in the course of a round the world tour, and has just recently been at Olcott. He writes graphically of India, with a deep sense of reverence for the country, its startling contrasts of light and color, its Taj Mahal in Agra, of Benares, the Ganges, its caves, and many places in the north and south of the country.

Secure these issues either by subscription or from your lodge librarian and keep in touch with our beautiful and powerful center, at Huizen.

### The Young Theosophists Elect New Officers

Young Theosophists chosen to serve their organization in official capacities for the coming year are reported to us as follows:

Miss Winifred Clark, Detroit, President

Miss Helen Palmer Owen, Olcott, Vice-President and Editor.

Mr. Welford Inge, El Reno, Oklahoma, Secretary.

Mr. Charles Derby, Rochester, Treasurer

Mr. John Toren, Olcott, General Representative

### Orcas

Indralaya, the Orcas Island Camp, was established twelve years ago, and this year we had the most memorable camp of our experience. For over two weeks eighty-seven members and friends of The Theosophical Society, forty of them belonging to the Young Theosophists, gathered from both sides of our American-Canadian borders to discuss a great many fundamental subjects. We lived together in a spirit of friendliness and co-operation which was beautiful to experience.

The purpose of the camp has always been to encourage the free discussion of subjects which interest the people within the Society and by talking these over to help carry on the work for the following year, giving all an opportunity to release their real feelings, which are often hidden away. Orcas Island, in its beautiful setting of the sea and our lovely great pine trees make an ideal place for us to realize our unity with Nature and with one another.

At the last weekend we had for two days what was called a "lodge clinic" to talk over the difficulties of the lodges and to try to make constructive suggestions for the coming season. We had the pleasure of having Mr. Jinarajadasa, Miss Poutz, and Miss Kerr, from Headquarters, at this weekend, when our numbers swelled to over a hundred. Mr. Jinarajadasa added greatly by his presence and gave a very inspiring address on the Intuition at the closing of the camp in the most beautiful setting imaginable. This fitting close will be remembered for a long time.

As before, a fine honorary corps of workers carried on under the devoted and competent management of Gene and Viva Emmons.

— FRITZ AND DORA KUNZ

### Mrs. Frances W. Wile

Very genuine is the loss to our Society, and more particularly to the members and the lodge in Rochester, New York, in the passing on July 31 of Mrs. Frances W. Wile, for so many years a faithful and devoted member and strong worker in the lodge.

Not only was Mrs. Wile an unselfish server in Theosophical circles, but she was gifted in other ways as noted in the quotation given below from the newspaper of her own community:

"Poetry, and the other arts, have many skilled devotees in Rochester. Death in the past week has stilled the pen of one whose literary gifts were known to a limited circle, but in that circle were appraised at high value.

Frances Whitmarsh Wile was known for her competent intelligence, for her quiet championship of noble, sometimes unpopular causes. Her poetry, often in the past published in this paper,



had qualities that raised it to high levels. The hymnal used in many Unitarian church includes hymns akin in their spiritual courage and poetic imagery to those of Doctor William Channing Gannett, under whose ministry she served in many activities.

"Mrs. Wile's verses will long remind her friends of her splendid courage and ennobling vision."

### In Memoriam

Beatrice Lane Suzuki died in Tokyo, July 16, 1939. Although an American, she became a Japanese citizen upon her marriage to Prof. D. T. Suzuki in 1911. Her position was unique: not only was she famous as the American wife of a distinguished Japanese Buddhist scholar, but also in her own right as author of books, the most recent on Mahayana Buddhism, and as editor of the *Eastern Buddhist* magazine. She also lectured on English at Otani college, Kyoto. For years she was active in animal welfare work, having established a home for stray animals at Kamakura years ago.

Although a Buddhist Mrs. Suzuki never lost her interest in Theosophy and once was head of the T. S. in Japan. She told me that Prof. Suzuki's first gift to her was the "Voice of the Silence" which he wrote her as "pure Mahayana Buddhism." He was a student at Oxford at the time and she was at Columbia University. Mrs. Suzuki was devoted to Dr. Besant and Theosophical notables visiting Japan were always welcome guests. Mr. Jinarajadasa visited her only two years ago and will hear of her passing, I am sure, with real personal regret.

It was her interest in esoteric Theosophy that attracted her to the esoteric teachings of the Shingon Buddhist sect. When I was living in Kyoto she urged me to take the Bodhisattva-Sila with her, an opportunity considered to be a rare privilege. Accordingly special arrangements were made at Toji, an important Shingon temple, for this impressive ceremony which I cherish among numerous other unforgettable Eastern experiences.

The vows taken during the Bosatsukai are indeed solemn and toward the end of the long ritual candidates ask that whatever merits accruing from taking these Bodhisattva vows may be distributed among all beings. I quote in part: "I pray that this merit will extend everywhere so that not only we, but all other beings may attain to the path of Buddhahood . . . All these merits I wish to extend all over the world and after my death, together with all beings I

wish to be born in that Buddha land, where, listening to the Dharma, I may come to the realization of it . . ." The dying wish of Beatrice Lane Suzuki, I am sure, must have been the same wish expressed above.

"There is but one road to the Path, at its very end alone the 'Voice of the Silence' can be heard."

—MIRIAM SALANAVE

### New Members for June and July

Applications for membership during June and July were received from the following lodges: Aurora, Besant (Cleveland), Besant (Seattle), Buffalo, Cincinnati, Colorado Springs, Compton, Copernicus (Chicago), Dayton, Decatur, Detroit, Georgia (Atlanta), Golden Gate (San Francisco), Ft. Lauderdale, Genesee (Rochester), Herakles (Chicago), Julius Slowacki (Chicago), Kansas City, Longview, Milwaukee, New York, Oak Park, Pacific (San Francisco), Pioneer (Chicago), Port Angeles, Portland, St. Louis Branch, St. Paul, Wheaton, and National Members from Beverly Hills, Stephensburg, N. J., Chicago, Atlantic City, and Alpena, Michigan.

### To Those Who Mourn Club

Shipments of booklets from July 16 to August 15:	
Alabama . . . . .	200
Arizona . . . . .	100
California . . . . .	20
Illinois . . . . .	600
Louisiana . . . . .	10
Minnesota . . . . .	100
Montana . . . . .	70
Nevada . . . . .	100
New Jersey . . . . .	400
Oregon . . . . .	200
Tennessee . . . . .	71
Vancouver, B. C. . . . .	250
Total . . . . .	2121

### Statistics

July 1 to August 15, 1939

American Theosophical Fund . . . . .	\$136.64
Building Fund . . . . .	59.50
Refugee Fund . . . . .	12.00
Adyar Art Project . . . . .	264.00

### Marriages

Miss Mary Elizabeth Lowe of Syracuse Lodge to Mr. Fredrick George Sheradin, on Saturday, June 17, 1939.  
Miss Louise Ireland of Boulder Lodge to Mr. Charles T. Frey early in June, 1939.

### Deaths

Mrs. Frances W. Wile, President of Genesee Lodge, July 31, 1939.  
Mr. Herbert A. Dodge, New York Lodge, July 15, 1939.



## Book Reviews

*The New Humanity of Intuition*, by C. Jinarajadasa. The Theosophical Publishing House, Adyar, Madras, India. Price \$1.50.

In this compact and modest volume there is not a word lacking in deep significance, and many readings will still leave new discoveries when next the book is opened, which is not a surprise to those who are familiar with the written or spoken words of Mr. Jinarajadasa. It is a perpetual delight that kindles inward fires of hope, energy, will and patience.

The simple statement that "intuition knows by becoming one with the object" is surely a distillation of Truth that presents its essence in a form that both heart and mind can assimilate, and the one who dwells in this knowledge advances with little hindrance or difficulty. Thus to differentiate so clearly and simply the processes of intuition from the processes of mental methods is a great achievement.

The chapter on "God's Agents — the Children" is a splendid contribution to the development of a right concept of the child and his education, while "The Religion of Freemasonry" stimulates the consciousness of brotherhood into lively activity.

A small book this, indeed, for everyman's reading and understanding; but a truly great book leading forward so inevitably that it is certain to advance the development of humanity as we at present know it, into the race of new men functioning in the fullness of this approaching faculty of Intuition.

G. T.

*The Bhagavad-Gita*, translated by Dr. Annie Besant. Theosophical Publishing House, Adyar, Madras, India.

In this new edition of Dr. Besant's highly esteemed translation of *The Bhagavad-Gita* the publishers have ventured on a new departure. The verses are printed in longer paragraphs and groups which permits the sequence of thought to be pursued in one continuous flow, avoiding the blank spaces and breaking of thought caused by the printing of each verse separately.

Lovers of this work will also appreciate the convenience of having the various verses of this new edition numbered in the margin, and be glad to note that K. Brownings Index to the Sanskrit names, first published in 1916, is also included.

*Some Unrecognized Factors in Medicine*, Published by the Theosophical Research Centre, London. Price \$2.25.

Here will be found some of the eastern teachings in regard to health and medical problems written in clear English for the western reader. The group of students which is responsible for the publication includes qualified medical men and psychologists, as well as a psychotherapist who is gifted with clairvoyance and so is able to check, to some extent, the accuracy of certain traditional teachings about the effect of unseen influences upon health. All were engaged in medical work and tested in daily practice the principles here outlined.

Throughout the whole book runs one theme: that man is more than his body, and that to deal effectively with the human problems involved in medical treatment the unseen elements in the human constitution must be given more and more weight. This is in line with the most modern tendencies in the West, and yet is the basis of ancient Hindu practice.

Theosophists everywhere, including the layman no less than the physician and nurse, will heartily welcome this splendid book, which correlates Theosophical knowledge with the science of the day. Great is the need for this approach to medical practice and very worthy is this book of our thoughtful attention, in order that we may be rightly informed in an effort to recognize that Theosophy is the next step in medicine.

*Penthouse of the Gods*, by Theos Bernard. Published by Charles Scribner's Sons. New York. Price \$3.50.

327 pages and index; over 60 pages of photographic illustrations.

Unfortunately much marred in the writing and, also, by the inclusion of unconventional details, this book is, nevertheless, interesting in its account of the author's travels in Tibet, and of his stay in Lhasa while preparing himself for final initiation as a Lama in the northern Buddhist religion.

It is not a Theosophical work, but in its comments on the religion and the rituals he encountered it throws pleasing sidelights on our teachings and to that extent is usefully informative.

I relinquished the book with reluctance.

M. S. C.

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In your anxiety to acquire dispassion do not kill out Love. Love is the Life in every one of our separated Selves. It draws every separated Self to the other Self.

ANNIE BESANT



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Paper: \$0.25

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