
THE
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WHITE LOTUS DAY NUMBER

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MAY ★ 1940

Under the Auspices of THE THEOSOPHICAL SOCIETY ADYAR



LOOKING to thine own duty thou shouldst not tremble;
for there is nothing more welcome to a Kshattriya than righteous
war.

Happy the Kshattriyas, O Partha, who obtain such a fight,
offered unsought as an open door to heaven.

But if thou wilt not carry on this righteous warfare, then
casting away thine own duty and thine honor, thou wilt incur
sin . . .

. . . Therefore stand up, O son of Kunti, resolute to fight.

Taking as equal pleasure and pain, gain and loss, victory
and defeat, gird thee for the battle; thus thou shalt not incur sin.

The Bhagavad Gita



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H. P. Blavatsky's Will

THE Will was made on January 31, 1885. It is interesting to note that full effect has never been given to it because Mme. Blavatsky ordered that her body should be buried in the Headquarters compound, Adyar, and her death actually took place in London, and her cremation at Woking.

When she made the Will, H. P. B. was seriously ill. Her suffering was intensified by the Coulomb affair and the attacks of the missionaries, and apparently she did not expect to live much longer. But her Master intervened at a critical point, and restored her so that she might write *The Secret Doctrine*. Under medical advice, however, two months after making the Will, she left India on March 31 for Europe, and began work on *The Secret Doctrine* at Wurzburg.

In *Old Diary Leaves* (IV, 444) the President-Founder records having copied the Will in 1892: "On the 6th of May I went to the Chingleput Registrar's Office, had H. P. B.'s Will opened and recorded, and took an official copy of it." This is almost word for word from the entry in his Diary in 1892 in the Adyar Archives.

Colonel Olcott's purpose in opening and copying the Will was plainly to fulfill H. P. B.'s desire as to the commemoration of her death-date. On May 6 the copy was taken, and two days later her death was commemorated. In his Diary under May 8, 1892 (Sunday) he makes this entry:

"First White Lotus Day celebration in memory of H.P.B.'s death a year ago. Addresses, Gita slokas chanted, translations read, extracts from *Light of Asia*, paper by S.E.G. on the mystical meaning of the White Lotus. Fifty delegates."

On May 9 he enters:

"*Madras Mail* has 1¼ columns about White Lotus Day."

The immediate call for the Will in 1938 was the need to discover H. P. B.'s disposal of her literary interests. An officer was sent from Headquarters to the Chingleput Registrar's office (in Madras) and it was again copied, where the Colonel had taken a copy of it forty-six years earlier. The Will reads:

This is the last Will and Testament of me, Helena Petrovna Blavatsky, of Adyar, Madras, India. I desire my body to be burned in the compound of The Theosophical Society's Headquarters at Adyar, Madras, and the ashes to be buried in the said compound and that none who are not Theosophists shall be present at the burning. I desire that yearly, on the anniversary of my death some of my friends should assemble at the Headquarters of The Theosophical Society and read a chapter of Edwin Arnold's *Light of Asia* and *Bhagavat Gita*. After payment of my just debts (if any); and funeral and testamentary expenses, I give, devise and bequeath unto Colonel H. S. Olcott of Adyar, Madras; my books, for the use of the Literary Committee of The Theosophical Society, also my furniture for use at the Headquarters of the said Society. Also my property in *Isis Unveiled* and *The Secret Doctrine* and *The Theosophist*, also one of the two pairs of candlesticks given me by my aunt, also to Damodar, Babajee and Ananda, my three silver mugs. Also to Dr. Hartmann one of the pairs of candlesticks given me by my aunt. Also to my nieces all my dresses and clothing (but not sheets or bedding) also to Louisa Mitchell the shawl now in the possession of Mr. Holloway. Note that the oval silver box is the property of Damodar, and as to the residue and remainder of my property, I give, devise and bequeath the same unto Colonel Henry S. Olcott, requesting him to distribute any small articles of no great value which I may die possessed of, to such friends and acquaintances as are Theosophists, according to his own discretion, and I hereby appoint Colonel Henry S. Olcott and Damodar K. Mavalankar, or the survivor of them, to be executors of this my will as witness this 31st day of January 1885, Adyar, Madras, India. H. P. Blavatsky. Signed and acknowledged by the said Helena Petrovna Blavatsky the testator as and for her last Will and Testament, in the presence of us being present at the same time; who at the testator's request and in her presence, and in the presence of each other, have hereunto subscribed our names as witnesses. P. Shreenivas Row. E. H. Morgan, T. Subba Row. C. Ramaiah.

There is exceptional interest in H. P. B.'s instruction that her body should be burned in the compound at Adyar. As mentioned above, she left Adyar in 1885, the year in which she wrote the will, and went to Europe, working most of the time in London until her death in 1891. Her body was cremated at Woking. As it was her wish that there should be no show or parade, the body was quietly taken to the crematorium; there all the London Headquarters staff and friends "surrounded the flower-decked bier," while Mr. Mead read an address which had been carefully prepared by the staff.

When H. P. B. passed over (1891), the President-Founder was in Sydney, and he immediately left for London, being joined at Colombo by Bertram Keightley. In London he was met by Mr. W. Q. Judge. In July at the European Convention the Colonel suggested a partition of H. P. B.'s ashes, one portion each to be given to New York, Adyar and London, since her Theosophical career had been divided into these three stages—its cradle, altar, and tomb. The share of the ashes apportioned to London was deposited in an artistic urn fashioned by the Swedish sculptor, Sven Bengtsson.

The Colonel records* that he and Mr. Judge "went and bought two bronze vases and divided H. P. B.'s ashes; of which I carried the Adyar portion with me around the world, with a notification on the wrapper that in case of my sudden death *en route* the package was to be

forwarded by whomsoever should take charge of my effects."

H. P. B. reiterated often and at long intervals her order for the cremation of her body, so the Colonel told the 1891 Convention at Adyar:

"In compliance with her sacred wish . . . I have brought her ashes from London . . . hither, that they may find the last resting place she longed for, the holiest tomb that a servant of the sages could have. Together we came, she and I, from New York to India, over seas and lands, in the beginning of 1879, to relight the torch at the temple door of Gnyanam: together have we come now—I living, she a memory and a handful of dust—again in 1891. Parted are we in body, yet united in heart and soul for our common cause, and knowing that we shall one day, in a future birth, again be comrades, co-disciples and colleagues. My private duty towards her is fulfilled; I now turn over to the Society the honorable custody of her ashes, and as President shall see that her last wishes are fulfilled so far as feasible."

"I then removed a silken covering, and exposed a closed, handsomely engraved Benares vase, in which were the ashes of Madame Blavatsky. All present rose to their feet and stood in solemn silence until the mortuary urn was re-covered."

Some time later the London portion of H. P. B.'s ashes were transferred to Adyar in the Bengtsson urn, and in 1899 the Colonel buried Adyar's double portion under the statue of H. P. B. in the headquarters hall, where they have since rested. The urn is displayed in the Adyar Museum.

From *The Theosophist*, February, 1939.

**Old Diary Leaves*, IV, 315.

**Old Diary Leaves*, IV, 418-19.

Wars

Realize that all wars and all conquests have their purpose . . . Open your eyes to wider horizons; see the mightier, larger Plan; realize that a nation is separated to build up something of value to humanity; and then is spread abroad and scattered so that it may carry everywhere that which within its own boundary is made. These wars and conquests, these struggles of nation against nation, of race against race—they all have their place in the mighty Plan; they are guided by the Manu, who knows exactly what is wanted for each, and makes the wondrous mingling by which humanity grows. And so we realize that wherever there is struggle, there is the Manu guiding; that wherever there is turmoil, there the strong hand of the Lord of Men is shaping the future. Oh, it would seem terrible to you if you saw, coming down from

some vast mountain side, the glacier ploughing its way, or the river bursting over all obstacles and spreading flood and destruction in a valley, and blotting out human and animal life. But come back centuries later; visit it again when a thousand years have rolled by, and the same valley ploughed by the glacier is glorious with flowers, golden with corn; the children are playing there, and man is happy. Destruction only means rebuilding; death only means new life. Humanity through many trials wins to mightier stature, and the Hierarchy plans and guides for the uplifting of all at last . . . Oh then remember the words of the Christ: "Let not your heart be troubled," for the birth-pangs of the present have in them the promise of the future.

— ANNIE BESANT.



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The Tashi Lama and the author of this article. Sir Frederick was Secretary and Interpreter to the Mission to Lhasa in 1903-04. He was British resident in Nepal from 1918 to 1920, and British Envoy from 1921 to 1925. In 1923 he negotiated and signed a new treaty between Great Britain and Nepal.

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This picture of the Dalai Lama was presented by him to the author.

(See page 99 for descriptive article.)

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I Know the Dalai Lama

BY SIR FREDERICK O'CONNOR

This article was sent in by Mr. C. Jinarajadasa, together with the photographs reproduced herein and permission of "The Evening Standard" (London Express Newspaper Ltd.) for reproduction. — Ed.

A FIVE-YEAR-OLD Chinese boy is installed Dalai Lama in the hidden city of Lhasa in Tibet. I know him well. I first met him in Peking in 1908.

I had been to Lhasa with the Younghusband Mission in July 1904. But we did not see the Dalai Lama there. He had taken fright at our approach and fled with a small following, first to Mongolia, and later to China.

So when I first knew him he was a fugitive from his own country. He returned there a year or two later, but only to flee again — this time in fear of the Chinese — and to take refuge in India, whence he returned to Lhasa after another year in exile. And here he remained in power until his "passing away" in 1933.

Now, according to the belief of the Tibetans and of many millions of other Buddhists scattered throughout Central Asia and China, he has returned to earth in the shape of a young boy. It is the same person, but in a different fleshly envelope — an earthly manifestation of a Boddhisatwa.

The whole doctrine of divine reincarnation as accepted by the northern school of Buddhism is puzzling and intricate. To gain even a conception of its esoteric meaning would need a careful study of Tibetan metaphysics. But I will try to present a brief outline of it. Roughly speaking the doctrine may be summarized somewhat as follows.

There are five "Dhyani" Buddhas who are celestial manifestations of the one essential, all-pervading, universal Buddha, three of past eras, one of the present era, and one of the future. But these celestial Buddhas are so transcendental, and so remote from the petty sub-lunary affairs of mankind, that they require a closer link with humanity.

Hence each puts forth another heavenly manifestation or "Boddhisatwa," and these Boddhisatwas in turn make themselves manifest on earth from time to time in human guise — the earthly representative in the present era being Gautama Buddha.

Now the Dalai Lama is believed by the Buddhists of this school to be an earthly reflex of the Boddhisatwa presiding over the present

era, and the Tashi Lama that of the Dhyani Buddha of this era — the spiritual Father (so to speak) of the Boddhisatwa. Hence, although the Dalai Lama possesses supreme temporal authority in Tibet, the Tashi Lama is, metaphysically, higher in the spiritual hierarchy.

This is a very crude attempt to express a relationship which really defies definition, but it may serve to give some idea of the complexity and obscurity in which the theory of the reincarnation of these strange beings is involved.

The ordinary Tibetan has only the vaguest idea about it all. It is enough for him that these two great Lamas are actually gods on earth to be worshipped with divine honors, and that when one or other of them "passes away" it is only to reappear in another human form.

How much or how little the higher ranks of the Tibetan priesthood really believe of all this probably no one but themselves can even surmise, but as far as I was able to gather in Tibet the great Lamas themselves implicitly believe that they are incarnations of their predecessors.

On my first visit to the second of the two great Lamas, the Tashi Lama, at Shigatse, in the autumn of 1904, he surprised me by saying how pleased he was again to welcome British officers at his court as it had always been his policy to be on good terms with the British, and he cherished very pleasant recollections of the last British officers who had come to visit him.

It took me a few moments to realize that he was referring to the visits to Shigatse of the two missions sent by Warren Hastings, then Governor-general of India, in 1774 and 1783.

The officers in charge of these missions, Mr. George Bogle and Captain Samuel Turner, had a friendly reception and had been received by the Tashi Lamas. With both of these earlier Lamas our Lama now confidently identified himself.

Later we became close friends, and he showed me one day presents which had been sent to "him" by Warren Hastings towards the end of the eighteenth century and which were still carefully preserved in the monastic treasure-house.

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H. P. Blavatsky

She was the only one available, the only one They could use and through whom Their message could be given. She was so constituted that her consciousness was open to the impress of Their will and the receipt of Their message. Their will became unwaveringly her will; she knew no other. What made her available to them was her utter impersonality and self-sacrifice. She gave all and asked nothing. Greatest of her gifts was the giving of herself to those who called her to Their work.

Next to herself her greatest gift was *The Secret Doctrine*—key to our understanding of the cosmos and of man and the evolutionary process. They do her no honor who claim that she taught no other the way to touch with Them; who claim that none were inspired by her to sacrifice for truth, to put all else aside to serve the work she served. It is to her eternal credit, and is evidence of her greatness, that she did so teach and inspire. For in her realm of service she was a leader, training leaders and inspiring them by her example.

And in her work and in her example we find inspiration still. Inexhaustible *The Secret Doctrine*, undying our gratitude for her great sacrifice, a gratitude to be truly expressed only by our own utmost dedication to the Cause she left in our hands to serve.

The Solution is With People

In this column recently there appeared an editorial entitled, "The Problem is with People." It showed the personal interest with which most people look upon the nation's problems. It is the way that most people look upon all problems, even world problems. They see in changing conditions only the effect upon their own immediate personal interests. The national or the world interest is subordinated to the likes and dislikes of people and policies and the way personal interests and enjoyments are affected by them.

There is, however, a growing realization that individuals, communities and nations can have a better world in which to live only as they think more of making a better world and less of improving their own position in it. People and nations are being driven back at every turn to a comprehension of the importance of their individual contribution, to a recognition of the fact that there can be no better world that they do not personally make a sacrifice to create.

Within the month an important gathering of business men listened to, and applauded, a well known popular preacher whose whole theme was that the Christ spirit of sacrifice and personal idealism must be brought to bear in their business relationships with competitors, with employees and with customers.

The head of a great and progressive University in his convocation address emphasized that above all else education has the purpose of developing the individual's usefulness to the world, rather than to himself and for his own ends.

A noted commentator states: "If we can get at the causes of war we can get at the right basis for peace, and there can be no peace until the democracies of the world, including the United States, proclaim what they are ready to do to build a permanent peace." He was referring to the sacrifice of immediate national interests that the larger interest of the world might be built and preserved.

Everywhere there is a growing sense that there are no problems that are not our own and to which we are not contributing, and that therefore to each of us there is the responsibility of participating in their solution.

Where to begin? There are plenty of rules. Any religion lived would make the world right. The Ten Commandments, the Sermon on the Mount, the Four Noble Truths—any of these, and many others, provide the instruction; the

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I KNOW THE DALAI LAMA

(Continued from page 99)

These Lamas are surrounded by much pomp and ceremony. Whenever they move abroad they are accompanied by an imposing retinue — guards, mounted and on foot, chair-bearers, heralds, dancers and musicians, and a cohort of officials, lay and clerical, all decked out in fantastic costumes of immemorial significance, and resplendent with jewels and bright colors.

I saw an example of this when I traveled with the Tashi Lama to India in 1905 on his journey to meet the Prince and Princess of Wales (the late King George and Queen Mary). Those who saw his procession through the streets of Calcutta on the way to make his formal call at Government House will not forget the strange and bizarre spectacle.

Similar pomp has attended the two and a half month's journey of the new Lama to his capital from his birthplace on the borders of China. We have had accounts of this, but as far as I know no European has hitherto witnessed the actual installation of a Dalai Lama.

The nearest we have to it is an account in Captain Turner's narrative of his mission to Shigatse in 1783 given to him by an Indian Pundit who was present. The Dalai Lama had come from Lhasa for the ceremony, and the formal process of the installation with the accompanying prayers and services occupied three days in the great monastery of Tashi Lhunpo.

And after the ceremony, sanctified by all the elaborate ritual of the Buddhist Church, no less than 40 days were spent in ceremonial visits

and the offering of gifts by all and sundry.

How the baby (according to Captain Turner he was only 18 months old) stood it all seems little short of miraculous.

He was, so we are told, a handsome and intelligent child. While Captain Turner was delivering his message from the Governor-general "the little creature," he says, "turned, looked steadfastly towards me, with the appearance of much attention while I spoke, and nodded with repeated slow movements of the head, as though he approved and understood every word . . . His whole attention was directed to us; he was silent and sedate . . . Though he was unable to speak a word he made the most expressive signs and conducted himself with the most astonishing dignity and decorum."

And a final delightful touch: "He took some burnt sugar out of a gold cup . . . and stretching out his arm, made a motion to his attendants to give it to me."

Similarly, as we have recently learned, the new Dalai Lama comports himself with calm assurance and dignity, and gives the impression of being in surroundings thoroughly familiar to him.

I envy my friend, Mr. B. J. Gould, our representative at Lhasa. I should like to be there myself to welcome back the young Dalai Lama to his new life on earth, *and to remind him of our last meeting in Peking 32 years ago!*

From *The Evening Standard* (London) February 23, 1940.

THE BEST THEOSOPHIST

All of us make mistakes,
All of us go astray,
All of us miss a sign or two
Somewhere along the way.

But the soul who can turn about
And seek out the way he missed,
Is the sort of soul that makes
The best Theosophist.

— H.P.O.

Wagner's Operas

(The following letter was written recently by Mr. Jinarajadasa to Mr. Lawrence Gilman, author of *Wagner's Operas*. Although a personal letter, it is reproduced here that other lovers of Wagner may share Mr. Jinarajadasa's beautiful understanding of the subtler values of Wagner's music. Ed.)

Dear Sir:

I have spent two evenings reading with deep delight your book, *Wagner's Operas*. How I wished that I had by my side my librettos of the *Ring* and *Parsifal* where I marked in pencil at the side the great moments as I heard them. I heard the *Ring* cycle for the first time thirty-six years ago at Munich at the Prinz Regenten Theatre. Richter was one of the conductors, and the artists had come to Munich after Beyreuth. Four years later I heard the *Ring* in Dresden, and I think Weingartner was conductor. (Last month he conducted here at Queen's Hall a Philharmonic Society concert, and old age has not lessened his power or penetration as interpreter.) On two other occasions I have heard the *Ring* cycle. In U. S. A. I heard *Parsifal* twice, once at the Metropolitan in New York. Last spring *Parsifal* was given here at Covent Garden, with fantastic scenery in the Flower Maiden's scene, with maidens who were mostly on the other side of thirty-five I should think, and clumsy in their dancing.

Before I went to Munich to the *Ring*, a friend, an enthusiastic Wagnerite, played for me again and again the chief motives. When I arrived in Munich, I did just what you recommended at the end of your book. I poured over the libretto each morning with the help of a German dictionary. So when each afternoon and evening I heard the *Ring* (in that theatre built after the Beyreuth plan, where from each seat is an unobstructed view of the stage, where the orchestra is hidden, and the noisy percussion instruments, trombones, trumpets and drums are at the bottom of the orchestra-well, and the music seems to well up in the air from the middle of the auditorium), I had such a delight as I never imagined that the opera could give. And what a relief and what aesthetic refreshment it was after three years of Italian opera—I was living in Italy at the time. And what a delight that Wagner gave something not only for the ears but for the mind as well. So you see why I appreciate your book and read it with such enthusiasm.

But I write to you not merely to express to you my appreciation but also to say that it has seemed to me always that one could describe

the uniqueness of Wagner's operas by saying that they take place not on one stage alone, but on three stages simultaneously.

There is, first, the stage of the theatre, the visible stage where the actors move and sing. It is the stage which the ordinary opera-goer sees. But there is a second stage, where, too, events are happening at the same time as the events visible on the first stage. This second stage is created by the leit-motifs which the orchestra plays. On the first stage the actors are moving and singing, or they may be still and listening. But obviously they must be thinking and feeling all the time during the action, even if they are saying nothing. What they think and feel is not revealed on the first stage. But it is revealed on the second, and invisible stage, by means of the leit-motifs. The story thus extends into a new dimension, so to say, gaining thereby an intensity and depth seen and felt only by those who follow the leit-motifs, of which sometimes only a bar or two is given by the orchestral accompaniment. It is like in the Greek tragedies, where the story was familiar to the audience, who knew how it must develop. When, therefore, the chorus says something, in "irony," as is the Greek word, the audience understands, though the actor does not.

But there is a third stage still, where, too, events are taking place, in an invisible world, unseen to the audience and of course unperceivable by the persons involved in the drama. Let us imagine this third stage as, in space, above the second, as the second is above the first, but all three open to the observer if he has "eyes to see." This third stage is where the forces of destiny are revealed at work—the reaping of Karma, as we say in India. As the characters develop their separate lines of action, suddenly we are given an inkling of the issue of them all, of which they have no possible realization. For the leit-motifs tell us of the workings of destiny. Thus, the motives of the "ring" and the "curse on the ring," and others are given by the orchestra at certain moments of the Rheingold; Wotan continues his beneficent schemes for world dominion, but the leit-motif of the curse tells us how that "rolling

wheel" of Karma which he started will go on rolling to the inevitable end. So again and again throughout the four dramas of the *Ring* and throughout *Parsifal*. You know how to the public in general the Dead March in Siegfried is only a solemn funeral march; but to those who know the leit-motifs, the march is the life-history not only of Siegfried but also of any great hero, with all its grandeur of hope and tragedy, with a poignancy of indescribable grief.

To feel the intense aesthetic joy and its exhilaration which are in the dramas, one must know the leit-motifs. For then, as we hear them, not only our imagination, which sees the second stage, but also our intuition, which sees the third stage, come into play. The drama then becomes "alive" for us in a way no composer before Wagner dreamed possible, and none after him has achieved. Indeed, so colossal is Wagner merely as dramatist, apart from his gigantic nature as a creative musician, that one can well say that there is only one character that Wagner could have been in his past life—Aeschylus. Hans von Bulow said it all in the words which you quote about the *Ring*:

"I cannot talk to you about the Niebelungen—in face of this work, all the resources of expression fail one. I will just say this. . . Nothing like it, nothing approaching it, has ever been produced in any tongue, anywhere at any time. From it one looks right down, right over, everything else."

It may interest you to know that the first propagandist for Wagner in England, W. Ashton Ellis to whom you refer as Wagner's English

biographer, was a Theosophist. He was a member of my own Lodge, the London Lodge. In 1886 he gave an address to the members on Wagner, and it was issued as Transaction No. II of the Lodge with the title: "Theosophy in the Works of Richard Wagner."

I am informing my friends in many countries, who know how "crazy" I am about Wagner (I have lectured on the *Ring* and *Parsifal*) about your illuminating book.

Yours sincerely,

C. JINARAJADASA

P.S. I stretched hands across the sea to you as I read what you wrote about the motive of "Ewig war ich, ewig bin ich." No one before you seems to have singled it out for its beauty. It stamped itself so in my imagination that, years ago, as I woke to the work of the day, and my thoughts went upward in aspiration, I used to repeat those four short German lines, beginning "Ewig war ich," as a prayer:

*Ever was I,
Ever am I,
Ever in sweet yearning rapture,
Ever for thy Weal.*

As I write, there lie in a bureau two records of the Siegfried Idyll, where as you know, that lovely motive is the chief theme. I shall take them to India, and arrange that when my "last moments" begin, my friends shall play them (for want of an orchestra), so that I can go to Heaven on the only wings that satisfy me.

If ever you meet my old friend, Claude Bragdon, he will tell you about me. We are both "queer" in some ways.

— C. J.



The compensations of calamity are made apparent to the understanding also, after long intervals of time. A fever, a mutilation, a cruel disappointment, a loss of wealth, a loss of friends, seems at the moment unpaid loss, and unpayable. But the sure years reveal the deep remedial force that underlies all facts. The death of a dear friend, wife, brother, lover, later assumes the aspect of a guide or genius; for it commonly operates revolutions in our way of life, terminates an epoch of infancy or of youth which was waiting to be closed, breaks up a wonted occupation, or a household, or style of living, and allows the formation of new ones more friendly to the growth of character. It permits or constrains the formation of new acquaintances and the reception of new influences that prove of the first importance to the next years; and the man or woman who would have remained a sunny garden-flower, with no room for its roots and too much sunshine for its head, by the falling of the walls and the neglect of the gardener, is made the banyan of the forest, yielding shade and fruit to wide neighborhoods of men.

— EMERSON.

What Will You Be Doing Next Fall?

PERHAPS your answer is that you are so busy taking care of the needs of each day that you haven't thought about next fall. After all, this is only the first of May and fall will not arrive for at least four months.

But we are talking about your lodge. That is different. It has a larger and more complex body than you have. It moves slowly, sometimes even laboriously. It needs plenty of time if it is to accomplish anything, and it needs careful directing.

What will you as a lodge be doing next fall?

For you as a lodge fall is almost here—not more than eighteen days away, if you have one members' meeting a week and hold meetings through the summer months.

Startling, isn't it?

So let us think about next fall. In your meetings will you be repeating statements like these: "We are living in a changing world"; "The Society is to be a great power for brotherhood in the world"; "We must live creatively"; "Usher in the New Era"?

Weary words, aren't they? But hackneyed as these phrases are, they present a challenge to every Theosophist. The Society has been a pioneer from the day of its founding and its members throughout the past sixty-four years have opened up new frontiers. But much remains for present members to do.

That we are living in a changing world is obvious. That the Society is a power for brotherhood in the world is also obvious to all who have studied its teachings. How we are to "live creatively" and "usher in the New Era" is not so clear, though we have repeatedly been told the way to proceed. On the whole, we seem to be waiting for someone to show us how.

The pioneer does not wait until everyone is cutting down the forest before he wields his ax. He is a man of action leading the way for others to follow. So must we be if we are to carry on the tradition of the Society.

To this end two lodge study programs are now being prepared at Headquarters for the

fall season. Detailed outlines will be sent to each lodge soon to allow ample time for program chairmen to adapt the plans to local conditions and personnel. Perhaps some groups will feel that they have not exhausted the possibilities of the present "Next Step" Campaign and will prefer to continue that program. The new programs are being prepared for those groups wanting a change, and as usual, all lodges are free to choose any plan of study they desire.

But for those who look to Olcott for suggestions we offer two programs. One will assist members in self-analysis, self-understanding and self-improvement and progress in the new way of life that belongs to the immediate future; the other will assist them to understand this rapidly changing world as seen through the study of the Laws of Manu given to the Ancient Hindus, and as applied to political and social problems of today.

The first of these programs can be used to advantage by all groups, regardless of other activities. It will require only one night a month, though more time may be given to it if desired. It will include a system of personal practices for each month to aid members to become aware of the self-erected and self-eliminable barriers which separate them from others, and the way to remove the barriers will be indicated. These are cooperative exercises in which members work together at stripping themselves of all reactions so that they can share their lives creatively and constructively. Thus the lodges will become vibrant centers of brotherhood reflecting the newly found quality of the members.

The second program will fill the remaining meetings of each month. It is especially important now because the basic rules of conduct and social organization given by the Manu of our race are the root principles upon which a reasonably organized society must be constructed.

So when you look ahead to the next season, here will be two new programs to consider. We hope you'll like them.

A man cannot speak, but he judges himself. With his will or against his will he draws his portrait to the eye of his companions by every word. Every opinion reacts on him who utters it. It is a thread-ball thrown at a mark, but the other end remains in the thrower's bag. Or, rather, it is a harpoon thrown at the whale, unwinding, as it flies, a coil of cord in the boat, and, if the harpoon is not good, or not well thrown, it will go nigh to cut the steersman in twain or to sink the boat.

—EMERSON.

Mountains

BY VIVA EMMONS

"I will lift up mine eyes unto the hills from whence cometh my strength."

THOSE who are fortunate enough to live in the shadow of those mighty monarchs of earth, snow-capped mountains, endow that statement with deep meaning. Materialists may assert that mountains are only piles of rock covered with perpetual ice and snow, but can anyone experience the sudden sight of their glory without a reaction of deep significance? Whether we live where they become constant, silent companions, or where their breath-taking beauty is only occasionally disclosed when clouds roll away like a curtain, the sense of strength is very real. Surely we are better equipped to meet life's problems, and perhaps a little nearer heaven, because of that experience.

Yet just to glimpse them from afar is only a taste of the joy and ecstasy which is the reward of making their close acquaintance. To feel the tang of the cold mountain air at the same moment with the scorching heat of the sun; to feel the wonder of great distances, heights, depths, and one's own insignificance; to wade through meadows of flowers springing

out of the snow, flaunting their new-found glory; to see trees gnarled, dwarfed and twisted, yet proud of their victory over the elements; and then to sense that intangible experience of being lifted towards greatness and strength, is to become a part of it.

If you cannot look out each morning upon snow-crowned mountains, you can look within and glimpse your own far heights, your goal—for surely you have your own snow-capped vistas, rushing streams and flowering meadows. Even though they are far off some day you will climb those heights, so you should become acquainted with your hidden grandeur. Do not be afraid to look at your own dream self. You must see your vision, though distant, clear in all its outline, knowing that the strongest thing in you may be that which seems too weak and far away—your dreams and ideals. They are the hills of home, our real home. And we will be sick and lonesome until we have found that strength, within which is the builder of our dreams.

Rates for Olcott Sessions

Types of Accommodation

Type A—Cots in Headquarters rooms, sharing room and private bath.

Cots in Johnsen Chambers, sharing room and showers.

Type B—Cots in Headquarters dormitory, sharing general showers.

(Available to women only.)

Type C—Room in village (board at Headquarters).

Registration, Board and Accommodation as Above:

Convention Only	A	B	C
July 20 (p.m.) to			
July 24 (incl. breakfast July 25).....	\$19.00	\$14.00	\$15.00

Summer School Only

July 25 (p.m.) to			
July 31 (incl. breakfast Aug. 1).....	\$26.50	\$19.00	\$24.00

Convention and Summer School

July 20 to 31.....\$44.00 \$32.00 \$38.00

(A discount of 5% from above inclusive rates will be allowed for payment in full reaching Headquarters on or before July 15.)

Registration Only

Convention (any period).....\$2.00

Young Theosophists (under thirty).... 1.00

Summer School For period \$10.00; per day 1.50

Meals Only

Breakfast 35c; Lunch 50c; Dinner 65c.

Deposits are appreciated in whatever amount and complete payment in advance is most welcome, since it relieves the congestion of the final day. However, there is no fixed requirement and each member is free to make payments according to his own convenience.

Joy Versus Pleasure

(First of a Series of Meditations)

BY ARTHUR M. COON

I will turn their mourning into joy. Jer. 31:13

JOY and pleasure are to most of us synonymous, both in term and in experience. A little consideration, however, will show that instead of running parallel their courses point in opposite directions; or to be more accurate, they have their origins at opposite poles. Their objective is a common one—happiness—for curiously enough the result, at least the immediate result, of both joy and pleasure is happiness.

But happiness with what a difference! In one case it may be, and usually is, a fleeting sensation, utterly dependent upon some outer circumstance, or one's mental reaction to that circumstance or environment; in the other it is an abiding realization springing up from within one's own being, untouched by circumstance or environment, unmoved by feelings and emotions, a constant and secret source of strength and peace.

Happiness which is the result of pleasure is as fleeting as the breeze, as whimsical as the April showers, as unstable as the emotions. Happiness which is the result of joy laughs at circumstance, transcends environment, endures pain and adversity with a serenity beyond the power of the reason to comprehend. One makes man a cringing slave, courting its favors in fear, lest they be too quickly withdrawn from him; the other makes him a master of his own world and the creator of his own destiny.

A comprehension of this discussion will be of

the utmost practical value to every aspirant in the technique of happiness, for the distinction between joy and pleasure is the distinction between result and cause. One is a reaction, either mental or emotional, to something outside oneself, hence it is negative. The other is a force, dynamic, creative, and by its essential nature, positive.

Of the sources of pleasure, and its twin companion, we know too well. They have their roots in man's lower nature—his natural (animal) instincts, his desires and ambitions, his loves and hatreds, his hopes and fears. To the degree that they are gratified he experiences pleasure; when they are frustrated, denied or withheld, he experiences pain. Such a one is both slave and victim of his reactions. Mercilessly they lash him on from action to action, hoping, despairing; loving, hating; trusting, doubting; never satisfied with enough, fearful of losing what he has, until exhaustion or satiation overpowers him, and he casts about for a happiness which nothing outside himself can take from him.

Where shall he look? He has searched everywhere save within his own being. There, and there only will he discover the fountainhead of happiness which like a well-spring flows outward from an inexhaustible source. He has learned a most important lesson: that pleasure pertains to the personality, while Joy is of the nature of the SELF, and that he must search deep within that Self to find its source.

I will turn their mourning into joy.

EDITORIAL

(Continued from page 100)

key lies in their application to ourselves. That is where we must begin—with our personal attitude toward the person at the moment nearest to us, across the desk, or in the lodge. There is the first relationship to be improved, and if by chance it is a relationship badly impaired heaven and earth must be moved to right it.

This is not too much for those who know

that there is a brotherhood between all men, that where it seems not to prevail it is merely waiting for ourselves to contribute to its flowering.

The problem is with people; the solution, too, is with people, but not with other people. The solution comes only through ourselves, through each making his own contribution, his own full sacrifice, and his own full discard of self-interest.

The purpose of life is to learn. It is all made up of learning.

The Pragmatical View of Art

BY DR. J. H. COUSINS

I

IF IT BE deemed useful to present an authoritative preliminary justification for spending some time in thinking about so apparently futile a thing as art in war-time, and so apparently remote a matter as Indian Art, we may confidently tack the following on the lintel of the doorway to our disquisition:

"Ideas of beauty are amongst the noblest which can be presented to the human mind, invariably exalting and purifying it, according to their degree."

This doctrine was enunciated by John Ruskin. It covers two necessities of the mind at all times, but especially in war-time, the necessity of *exaltation* and the necessity of *purification*.

When Rabindranath Tagore, feeling the impulse to exaltation, prayed, "Give me the strength to raise my mind high above daily trifles," he did not desire to be relieved of the responsibilities of life. Any weakling can ignore things. But to manipulate details beneficently from above, which is the only effective direction for so doing, requires the elevation of disinterestedness, and the cutting of the threads of sea-level attachments or tyrannies; and this needs the ascensive strength for which the poet prayed. There never has been, and never will be, any harmonization of discordant details or groupings of details from within themselves. To "get down to reality" is to get down to illusion, separation, disintegration.

Purification, in Ruskin's use of the word, is not confined to the restricted meaning given to its synonym, morality. Morality and ethics are complementary emotional and mental means of adjustment of the individual to the group. As expedients they have their use in emergency. But because human life is in a state of perpetual emergency, with warfare as a periodical large-scale demonstration of maladjustment which is only camouflaged in peace-time, morality and ethics have been promoted from the category of temporary expedients to that of settled habits. In this they have become subtle dangers to real progress, inasmuch as the application of moral and ethical checks to human turpitude has diverted attention and energy away from the real matter of extirpating the conditions that cause the evil. Moreover, moral and ethical expedients are external impositions on forces generated within human nature, and, being as in-

congruous as amputation of a foot for the cure of stupidity, are condemned to perpetual futility. The purification that can result from the contemplation of ideas of beauty is not a reaction statutorily or socially produced by pressure from outside or below. Purification must itself be exalted if it is to attain purity, as exaltation must be pure if it is to reach its perfect height. Ruskin saw that purification and exaltation were two aspects of one attainment, and he prescribed one method for that attainment—the contemplation of ideas of beauty.

II

The contemplation of ideas of beauty may be directed towards the beauty of nature, wherein we come into relationship with the operations of a creative power *outside* ourselves, fabricating objects that rouse the experience of beauty. Such contemplation may also be directed towards the beauty expressed in art, wherein we realize intimately the operations of a creative power *within* ourselves, whose primal intention and laws we cannot alter, but whose overt manifestation in our individual selves we can facilitate or frustrate by the fitness or unfitness of the triple instrument of expression—mental, emotional and physical.

Both approaches to the contemplation of ideas of beauty, the natural and the artistic, are necessary for a full exercise of such contemplation. We must take the artistic eye and ear to nature if we are to enter into her lovely secrets of design and form, color and texture and sound. On the other hand, if we are to preserve our own artistic expression from being but a caricature of the intention of the inner creator, we must have constant recourse to the expressions of nature as paradigms and inspirations.

Both approaches are, as we have said, necessary. But the artistic approach is the more necessary, because, while nature is always with us, it is always without us; whereas art, while its demonstrations and communications are apparently without us, in our statues and paintings, our poetry and our music, has its origins, its laws and its fulfillments within us. No object of art is ever regarded, even by the most realistically minded observer, as object only. The nearest nominal approach to doing so is in regarding it as objectively as possible, that is, in contemplating those elements that are char-

acteristic of its material nature, without reference to the feeling that animates it or the idea that it embodies. But there is no point in spending precious time contemplating a statue as a piece of stone; and the instant we contemplate the stone as a statue, and relate it to the technique of art, to the manner in which the craftsman has manipulated the material according to its nature, we have moved away from objectivity into the world of the mind.

III

The Kingdom of art, like the Kingdom of Heaven, is within us. That is to say, the habitat of art is in a region of our nature above the paraphernalia of its expressions in form. But within that region there are levels from the lowest feelings and thoughts to the highest inspirations and illuminations. According to the height from which our inspiration and illumination falls will be the power and luster of our artistic expression; and the nearer that expression is to the nature of its inner source, the more fully will it absorb and transmit the special qualities that we identify as beauty; and the contemplation of these qualities, and the ideas associated with them, will lead us back to the hill-tops on which they take their rise. Art in *excelsis* (and it is only the high types of art that are here thought of) is an expression of exalted consciousness, and tends to exalt that with which it comes in contact. It is also an expression of purity in its search for and exhibition of essentials. Essentials are never impure. Where non-essentials are, Art is not. This is not to say that that which may be non-essential in a work of art may not be essential in some other activity. The service of art is not the creation of an orthodoxy of essentialism, but the cultivation of an intuition of essentiality which will serve the purposes not of art only but of all life, by inducing a capacity of selection and organization among the details of life that mentally will be seen as truth, and emotionally will be felt as beauty. And when truth and beauty meet in the thoroughfares of life, their classical comrade, goodness, does not need an invitation to join them; for goodness, which is essential action, is not only guided by truth and warmed by beauty, but is their essential fulfilment.

IV

The view of art here enunciated may be labelled pragmatism; that is, it asks a work of art not only to *be* something, but to *do* something; it asks of art a service to life beyond that of pleasure, even of cultured pleasure as distinct from the vulgar pleasures derived from

spurious or half-arts: it asks of art the elevation and purification of thought, feeling and action. Such a view of art is probably the only one that would justify to the practical-minded a consideration of art in war-time. Indeed, art thus viewed, and applied the world over in education, would tend to annul warfare by opposing creation to destruction. Such a view of art, a higher-practical view, liberates art from the intellectual bonds of abstract aesthetics. It is also, as it happens, the classical Indian view.

When it is said that the pragmatism of art is also the classical Indian view, it is not meant that it is the only view, and expressed alike by all the philosophers in all the Indian systems. Indian philosophy deals with all life, horizontally, vertically and obliquely. But underneath the varieties of intellectual formulation there are certain interpretations of life which are of demonstrable universal validity; and in certain of the scriptures that deal with art there are principles of application to art everywhere at all times.

Touching, for instance, the matter of exaltation in art, the "Sahitya Darpana" (as translated by Dr. A. K. Coomaraswami in his treasure of aesthetic knowledge and wisdom, *The Transformation of Nature in Art*) declares that "all expressions, human or revealed, are directed to an end beyond themselves, or if not so determined, are thereby comparable only to the utterances of a madman." Here we have an ancient anticipation of the findings of modern psychological science in its indication of mental derangement (whose simplest symptoms are disconnection of ideas and interest through loss of a centralized control) as a parallel to what takes place in expression, in art and in everything else, if such expression is not directed towards, that is, governed by, an intention superior to and in control of the details of its expression.

Expression thus regarded is obviously not for its own ends, but for the fulfilment of an exalted purpose. "Art for Art's sake," in the sense usually extracted from that phrase, is meaningless from the pragmatism of view. A Upanishad analyzes the interests of life, and teaches that they are not to be valued for their service to themselves, but for their service of the Self; that is, of a centralized control, above the details of its terrain—personal, local, cultural, national, mundane or super-mundane, utilitarian or aesthetic; a self whose relationship with its sub-selves is that of intense interest and supreme disinterestedness. This is another way of saying the "end beyond themselves" which ensures sanity in "all expressions." It is also another way of pointing to the unity in

(Concluded on page 115)

Biography of a Lodge

Part VI

BY ANN KERR

THE MEETINGS of the Sparta Study Group continued for several weeks with an average of twelve people attending. No unusual situations arose until the night of the seventh lesson when two strangers attended and almost succeeded in monopolizing the question period by arguing that some statements made by Mrs. Atwell were untrue, their authority being the teachings of one of the present day pseudo-occult organizations.

It was soon quite evident that this couple were seeking to arouse interest in the formation of their own study group in which they would teach students how to increase their thought power, their material well-being, and similar subjects.

Mrs. Atwell was at first uncertain about the motives of these two people, and made some good-natured attempts at rebuttal, wishing not to offend them if they were sincere. But when they revealed their intention of starting a study group and openly invited those present to attend, Dora almost lost her composure. Such effrontery was not only intolerable, but was quite evidently confusing some of the students.

Here was an excellent opportunity to establish in the minds of all the difference between the teachings of The Theosophical Society and other so-called occult groups and Dora made the fullest use of it. She explained in no uncertain terms that this group gathered to learn what Theosophy is; that they were all free to attend meetings of any other organization but in these gatherings only Theosophy was taught; that here they learned that Theosophists are not seeking personal gains and powers for their own selfish purposes, but that they aim at self-improvement in order to increase their ability to serve Humanity; that the true Theosophist is a philanthropist who uses all his wealth of heart and mind, as well as of purse, "to lift a little of the heavy karma of the world." If there had been any doubt about the purpose of these classes in Theosophy, it must have been completely dispelled when Dora concluded that seventh meeting.

Shortly after this incident, the Atwells received an offer from Headquarters that both delighted and terrified them. A National Lecturer could stop at Sparta for one night on his way to another engagement. Could they use his services?

They could—and they would, in spite of the fact that there were only three weeks to make all arrangements.

All members of the class who could do so gathered at a special meeting to plan for the occasion. They found that the City Library auditorium could be used free of charge, if they made no charge for the lecture. This auditorium was the best in town, used for civic and educational lectures mainly, so the group decided to use it and make this first lecture a free introduction to Theosophy for all who would come. They mailed personal letters of invitation to their friends, enclosing publicity leaflets about the speaker which had been sent to them at no cost from Headquarters. Announcements were sent to every business, social and professional club they could think of. The weekly advertisement was enlarged and numerous publicity articles were sent to the newspaper which was unusually generous in their publication of them. The members of the study group formed themselves into committees to take charge of publicity, hall management, ushering and numerous other details and when the big day arrived everything was so well organized that they were able to relax enough to enjoy a tea given in honor of their guest several hours before the lecture.

After it was all over, a jubilant but exhausted planning committee counted the gains: John Atwell had revealed himself as a most charming and efficient chairman with his brief but comprehensive introductory remarks and closing announcements; the lecturer himself was honored with many requests for a return engagement; several names were added to the mailing list; and many additional people in Sparta now knew that Theosophy was not something freakish to be avoided. There was no way of estimating all the gains, not the least of which was the increased enthusiasm of those who had cooperated to make the event successful.

In fact, enthusiasm ran so high, that the group voluntarily contributed from their own meager resources three dollars to send to Headquarters to help defray the expense of the lecturer's transportation!

(To be continued)

Theosophy for Children

Good Will Day

Last month on this page we announced that we would have some names and addresses of boys and girls in foreign lands, but that seems impossible under present conditions. So here are the names and addresses of schools to which letters may be sent in token of the friendship of American boys and girls, on Good Will Day, May 18. Address your letter to the Principal, please, and let us know if you receive replies from any of these.

The Garden School, Seyforth, N.S.W., Sydney, Australia.
Ashley Down Girls' School, Bristol, England.
Trinity Road Girls' School, Chelmsford, Essex, England.
St. John's C.K. School, Feilsworth, N. Manchester, England.
Director of Education, City Hall, Cardiff, Wales.

Those of you who wish to write to Indian boys and girls may address your letters to Miss Anita Henkel, Adyar, Madras, India, and she will hand your letter to some boy or girl in an Indian school.

Here are the names and addresses of men and women who will see that your letter is given to some boy or girl in their country. Be sure to state your age in all your letters.

Mlle. Serge Briay, 31 Rue de Commerce, Brussels, Belgium.
Miss Flora Selever, Lipthayutec 9, II Budapest, Hungary.
Miss Alna Wallen, Villagaten 9, Tanjo, Sweden.
Madame Marguerite Plan, 63 Rue de Lyon, Geneva, Switzerland.
Senora Consuela de Aldag, 28 Calle Iturbide, Mexico D.F., Mexico.
August Sharpe de Visser, Cabrillaan 15, Bussum, Holland.
Mr. Alvaro A. Arenjo, 147 Camilla de Correos, Montevideo, Uruguay.

Dr. Miguel Angel Medina, Apartado de Correos, 733, Bogota, Colombia.
Miss Maria G. Duany, Avenida No. 17, Vista Alegre, Santiago de Cuba.
Miss Estabanía Nadal, The University, Mayaguez, Puerto Rico.
Mr. Harry H. Banks, Vasanta, Belvedere St., Mr. St. John, Epsom, S.E. 5, Auckland, New Zealand.

Radio

We call your attention to another new program—Sunday, Noon, E.S.T., called "The Story of All of Us," dramatizing the history of the world, and based on V. M. Hillyer's *A Child's History of the World*. From the monthly bulletin of the National Broadcasting Company we quote: "The series is designed to give children an understanding of world history, to acquaint them with major events and great names, and to fix these in time and space for future study."

Our Flag Essay Contest

Do not forget this Contest, boys. Send your entries to the Chairman, Mr. Austin J. Gaugel, Pavilion, New York. Remember the title, "What My Flag Means to Me." Any boy in the family of a member of the Society who was born in the years 1925 through 1927 is eligible. The closing date is June 15 and the essay must be not less than 200 words in length and not more than 350. Let's have a fine essay to send Miss Henkel.

—JESSIE R. McALLISTER

The Round Table

A Knightly Gesture

Dear Mrs. Staggs:

I have a sword which is a highly prized personal possession, given to me and magnetized by Dr. Besant when she used it to initiate members in Round Table ceremonies at the Theosophical World Congress in 1929. It was also used by Rukmini to initiate new members at Wheaton.

In view of all that you are doing toward Round Table success I should like you to have this beautiful sword and thus establish the custom of passing it, as a symbol of the Order, to future Chief Knights. I am therefore sending it to you by express.

I hope to prove useful as a Round Table Representative to the Federation of Youth Clubs and spread the knowledge of Round Table teachings which may result in Tables and be followed by an application of Theosophical wis-

dom. Am planning to make a start, if only with a temporary camp, for our Youth Training Service after my tour. In this way the now scattered members of the present group of fine young people may be more adequately and economically provided for, allowing community classes and making use also of the splendid opportunity offered by the Better Citizenship movement. Several sites have been offered and we shall select the one that seems best suited for the purpose and shall plan to develop the project to take young members who qualify from different parts of the country.

I had intended to use the sword for a Table at this Center, but I feel that you are showing yourself so outstandingly worthy of it that I pass it on for the national work of the Round Table.

Fraternally yours,
RAY W. HARDEN

In Tune With the Times

BY CARLE A. CHRISTENSEN

Chairman, National Radio Committee



Our readers will remember that some two months ago we wrote an imaginary description of a visit to the Olcott Library to hear the recorded voices of H. P. B., Colonel Olcott, and others long gone from this physical plane—all in all a bit of wishful thinking.

The following paragraphs from *Old Diary Leaves* suggest that our idea was far from phantasy, however, and that our President Founder in the first year of the Society's existence had recognized the value of recording as a means of spreading Theosophy:

"I had bought an Edison phonograph of the original pattern, and on that evening quite a number of our members and friends, among them a Mr. Johnston, whom Edison had sent as his personal representative (he being unavoidably absent), talked into the voice-receiver messages to our then known and unknown brothers in India. The several tinfoil sheets, properly marked for identification, were carefully removed from the cylinder, packed up, and they are still kept in the Adyar Library for the edification of future times."

In a foot note written later the President adds: "Quite recently—vis., in May, 1895—I sent these tinfoil records to Edison's London office to see if they might not be received on one of the modern wax cylinders and so saved for posterity. Unfortunately, nothing could be done with them, the indentations made by the voices having become almost flattened out. It is a great pity, for otherwise we might have had duplicates taken off the original and thus have had H. P. B.'s strong voice speaking audibly at our local meetings all over the world on White Lotus Day, the anniversary of her death."

He then goes on to say that among the recordings were one of himself, one of H. P. B., Judge, and several others. We are making an effort to locate these records, for if they are still available, modern recording developments might be able to recover at least some semblance of the voice of the Founders, even though that may have been quite impossible in 1895.

H.P.B.'s Voice

Quite closely related to the above matter is an important bit of research which we must hasten to complete in connection with a transcribed history of The Theosophical Society which we are preparing. The question is: Just what kind of voice did H. P. B. and Colonel Olcott have? What was the pitch, quality, accent and intonation of their voices? Will those Theosophists who are fortunate enough to treasure memories of personal contacts with them please share their impressions with us?

Radio Opportunities

One of the greatest problems of the smaller radio station is that of filling unsponsored time with something besides the usual run of phonograph records. With this in mind, several religious groups have prepared transcribed programs which many stations are delighted to use free of charge to the sponsoring group.

We have also heard recently that at least two national advertisers have obtained free time on some two hundred radio stations by supplying them with high quality recorded programs embodying a moderate amount of advertising. Our own programs will be prepared with these opportunities in mind.

Miss Ruby Radford, of Augusta, writes telling us of the program facilities offered by Station WRDW to the Animal Welfare Group of the T.O.S. in connection with the Humane Society, and states: "On these occasions the radio station has seemed delighted to give us time for these programs . . . I feel sure much could be done through this medium to spread Theosophy. It would be especially valuable in towns where small lodges are financially unable to present Theosophical lecturers. If we could have Theosophical programs through electrical transcriptions I believe our station in Augusta would be glad to give us time to put them on."

Will other members who know of similar opportunities please write to us regarding them?

Stand aside in the coming battle, and though thou fighest, be not thou the warrior. Look for the Warrior, and let him fight in thee.

—LIGHT ON THE PATH

The Poets' Page

"Let us Pray"

Still "battle, murder, sudden death,"*
On land and sea and air;
And all Thy words as wasted breath,
Yet: Keep us in Thy care.

Recalling oft our heritage —
The brute who wills to fight —
We spurn our angel-self and rage,
Yet: Keep not back Thy light.

With halting steps we march to Good,
Our law but passion's cries;
We lay our sword upon Thy Rood,
Yet: Veil not Thy sad eyes.

Without Thy aid we may not find
The road that ends in peace;
If once our hearts on Thine we bind,
That day all war will cease.

For somewhere in us pity dwells,
We are Thy brethren still;
O free our minds from evil spells,
Increase our inward will.

—C. J.

Glimpses

I have no private image of Your face.
I have but silence in a secret place,
And a mysterious awareness, scarcely touch,
Too faint for fragrance, but allied to grace,
Too poise, to rhythm, and to penetration
Of light supernal; quietly discovering such
As is eternal in fugitive sensation.

—DUDLEY BROOKS

Bliss

Soft, fleecy clouds sail calmly by
O'er tinted vale and shadowed hill;
Tall stately trees stand guard until
God's earthly ships have passed on high.

—FRANK TEZKY

Belittled

Across my pane a web is spun,
Intricate its design,
Resplendent in the summer sun,
Belittling crafts of mine.

I'm humbled 'fore such cunning skill —
A thread of power so frail!
I'll leave it there — at least until
I learn to drive a nail.

—ALICE P. JOHNSON

* "From battle and murder, and from sudden death, Good Lord, deliver us." — Litany of the Church of England.

Oneness

Clouds veil the sun,
The day is drear,
Yet sings my soul,
For Thou art near.

Thou art the light
That ever shines
Within this humble heart
Of mine.

Burn brightly, flame,
Consume the dross;
Grey ashes are my gain,
Not loss.

—MARGERY PARKS

A Young Theosophist Speaks

'Twas only yesterday I walked a narrow road,
Beset with selfishness and unimportant things.
My own desires were foremost, and the load
Upon my heart was heavy. Such life brings
No eagerness to welcome God's new day,
No quiet thrill in moonlight on a lake,
Or voice to blend in duet with the lay
Of orioles, down in the meadow brake.
A soul, to grow, must think of fellowman,
Desireless be, and love wholeheartedly,
Must gaze forever upward, and disband
All sense of proud superiority.
Now that I try to practice Brotherhood,
My faltering steps have found a wider street,
Where Truth is all, and all of life is good,
Because it leads me to the Master's feet.

—FAYE BEARD

Life Goes On

Clouds are dispersed —
Sometimes by winds that are fierce
And frighten us,
Sometimes by gentle breezes
That delight us.

Unseen clouds darken our lives —
And are dispersed —
Sometimes by winds of deepest sorrow,
Sometimes by gentle breezes of awakening Love
Of Life, of Man, of Things.

Each in its own way
Disperses the clouds.

For Life goes on
And clouds pass away.
Only in the human mind
Do things remain.

—FANNIE S. PRITZKER

Theosophy in the Field

Besant Lodge (Boston) writes: "The value of having a lecturer stay long enough to give a series of lectures has been proven to us in Besant Lodge by the size of the class that was formed after Mr. Rogers had given five Sunday afternoon lectures and five Monday evening ones. Two classes were formed with Mrs. Fannie S. Pritzker and Mrs. Elsie Burr in charge."

Besant Lodge (Cleveland) has just completed a week's comprehensive study of *The Secret Doctrine* under the expert guidance of Mr. Fritz Kunz. A class of fifty-four was organized and each evening Mr. Kunz held the close interest of all who attended. A plan is under way for a permanent *Secret Doctrine* study class, and its members are already looking forward to another visit from Mr. Kunz next fall.

Besant Lodge (Hollywood) presented Mr. Jinarajadasa's "Ritual of the Mystic Star" at the federation meeting in the library at Krotana on March 17. Mrs. Gladys Goudey directed this production and the president writes that the meeting was "another of those glorious Theosophical gatherings when one feels the truth of brotherhood most keenly."

Billings Lodge members are enthusiastically anticipating a visit from Mr. L. W. Rogers on May 13 and 14. The President reports that the scheduled program for the year in Billings Lodge has been "Theosophy is the Next Step," each member being assigned a topic to discuss on the fourth Wednesday of each month.

Cincinnati Lodge writes: "Following the three fine lectures of the Rev. H. O. Boon, which opened in March in Cincinnati, Dr. William L. Abt, of Chicago, gave generously of his time to members and friends, and on March 20 contributed a public lecture on *The Laws of Nature and Their Effect on Man*. So well attended was this lecture that many had to be turned away.

"The maximum number of Cincinnati Theosophists were enrolled for Mr. Fritz Kunz's classes in *The Secret Doctrine* and the class members have voted unanimously for semi-annual classes with Mr. Kunz, plans for which are under way.

Detroit Lodge feels that the visit of Mr. Fritz Kunz was very much worth while and

reports that everyone who attended the Class received priceless information and renewed enthusiasm. The talks of the Rev. Harold O. Boon to members were fraught with inspiration, also, and the lodge anticipates that the coming year's activities will be well guided by Mr. Edwin N. Lord, newly elected to the Presidency.

Glendale Lodge members are very happy in their new lodge home and cooperate enthusiastically in keeping it tidy and beautiful. Two evenings a month are devoted to class study under the direction of Mr. A. K. Jenkins, one evening to "Theosophy is the Next Step" and one evening to a visiting speaker. This month the lodge was fortunate in having Mr. M. L. Coronado, from Latin America, who inspired the members with new interest and enthusiasm.

Long Beach Lodge writes: "We have had very interesting meetings this year. We changed our public lecture night to second Thursdays and are having covered dish dinners preceding the lecture. The following out-of-town lecturers have visited us: Mr. Wattles, Mr. Munson, Mr. Berg, Mr. Coronado and Bishop Acuna.

"On November 17 we celebrated Founders' Day in cooperation with other lodges at the Federation Headquarters in Los Angeles, and on February 22 presented an Adyar Day program, with talks on four of our beloved leaders being given by members.

Lotus Lodge reports: "Under the leadership of Mrs. Anne Roger, librarian, an interesting monthly bulletin, *Lotus Leaves*, is published, giving a list of new books in the library, quotations, and a thought for the month in the form of a short book review.

"Mrs. Alice F. Kiernan, Chairman of the Program Committee, has presented a number of interesting speakers for the Sunday night programs. On March 24 we had a symposium on reincarnation, on April 7 Mr. J. Airston spoke on 'The Symbolic Meaning of Easter' and on April 14 Dr. George W. DeHoff contributed a lecture on 'The Vanguard of Humanity.'"

Miami Lodge presented lectures by Mrs. Roy Downing, Mr. Gerald Smith, Mrs. Eva Harper and Mrs. Bennie Bare during April.

Milwaukee Lodge writes: "The Puppet Shows arranged by the Young Theosophists will be given Saturday afternoon and evening. We are looking forward to these performances because they are lovely, created by the young folk themselves, and there is original music by Lillian Zimmerman."

Oak Park Lodge had a special Members' Meeting on the evening of April 13, with Mr. Fritz Kunz as the chief attraction. Forty enthusiastic members were present (many from other lodges) and were delighted with his unusual still pictures of H. P. B., Dr. Besant, Bishop Leadbeater, and others. He also showed scenes from Tibet, movies of Adyar and the Theosophical Conference held at Geneva many years ago.

Oakland Lodge had the pleasure of having Mr. Mariano L. Coronado for a public lecture on April 11, and on April 14 Mr. Coronado spoke to the Northern California Federation in the Oakland Lodge Room. His subject on this occasion was "Light, Life and Work," and his talks in both instances were very inspiring and interesting.

"Olcott Lodge (Headquarters) has been perusing the "Next Step" Campaign with interest and vigor. The president of the lodge, Mr. Dale Richardson, has been most fortunate in securing considerable outside talent to give the lodge members first hand knowledge of art, music, and the sciences. Mrs. Iris White, gifted Illinois portrait painter, recently gave a delightful chalk-chat on art; Mr. Gerald Bole of Berkeley Lodge has given a number of fascinating talks on musical lore; and very recently we have had the pleasure of having Major and Mrs. L. E. Gardener in our midst. Major Gardener was able to answer many difficult questions on scientific thought.

"Olcott Lodge is proud to mention that its group was represented 100% among the "Absentee Delegates" on the roll at the 64th Annual Convention held at Adyar, and that it was able to make a substantial contribution toward the fund. The lodge also sent a contribution to Los Angeles to help forward the National Braille work which is in such urgent need of funds."

Pacific Lodge (San Francisco) writes: "Lodge activities are going strong this month, with public lectures on Sunday and a Friday night class for inquirers under the leadership of Mrs. Ira Doak. The Sunday night programs are given by members of the East Bay region and Pacific Lodge."

Paterson Lodge reports: "We have a lecture every Tuesday evening, a class on Wednesday and a closed members' meeting on the first and third Friday of each month. Dr. Carr has been giving talks at the lodge meetings and Mrs. Carr takes the class every second and fourth Wednesday, Mrs. Margaret Crume assuming that responsibility on the first and third Wednesdays."

St. Louis Branch Lodge writes: "We are happy to announce two events through which we believe we have added to our ability to further the interests of Theosophy and the Society. First the enlarging of the Branch quarters and the increase of facilities at our disposal, and second a highly successful *Secret Doctrine Class* under the direction of Mr. Fritz Kunz. In addition to this work completed, we look forward with keen anticipation to a visit from Miss Mary K. Neff, who will offer two lectures to the public."

"**Syracuse Lodge** had the pleasure of hearing Mr. L. W. Rogers deliver a lecture on 'Dreams and Premonitions' on March 28. Mr. Rogers is popular because he brings his subject within the range of the average understanding. Many new names were added to our mailing list."

The Michigan Federation

The Michigan Federation met on Sunday, April 7, at Saginaw. It was an outstanding occasion and Mr. James S. Perkins, National Vice-President and President of the Ohio Federation, is given credit for having set the "tempo" for the day. Fifty-eight members were registered and over seventy-five attended Mr. Perkin's lecture on "Theosophy—Occult Wisdom in Action."

The annual election was held, with all lodges represented and Mrs. Golda Stretch, of Detroit, being unanimously reelected Federation President. Mr. Edward Northam, of Lansing, was elected First Vice-President; Mr. Thomas Greville, of Ann Arbor, Second Vice-President; Mrs. Mary King, of Port Huron, Treasurer; and Mrs. Myrtle Klages, of Detroit, Secretary. Reelected to the Board were Mrs. Nina Pike, of Saginaw and Mrs. Esther Jinks, of Grand Rapids. Miss Ella Grace Webb, of Port Huron and Mrs. Eliza Combs, of Saginaw, were appointed Inquirer Correspondents and Mrs. Florence Sealey, of Grand Rapids, was appointed Librarian.

Appreciation is extended to the host lodge, Saginaw, for the gracious hospitality of its members and for the delicious dinner served to

fifty-seven members. Gratitude is extended also to Mr. James S. Perkins, the guest of honor, for his generous giving of himself at four different meetings. "He seemed to take us all up into his aura," the secretary writes, "and created such a happy atmosphere that the reflection of it shone from the faces of all present."

Mid-South Federation

Regular Sunday morning devotional periods will be held the last Sunday in each month to stimulate expansion of the powers of heart and mind in the appreciation of beauty and harmony in life. The Atlanta, the Georgia, and the Youth Lodges jointly inaugurated the first in this series on Sunday Morning, March 31, at the Atlanta Lodge Room. A musical motif, prepared by Michael Ehrhardt of the Youth

Lodge, was adopted for the original program.

Outer and inner calm of the members was attained by playing the recorded Slow Movement of the Brandenburg Concerto in F Minor, by Bach, followed by a silent meditation, after which the recorded last two movements of the Ninth Symphony by Beethoven were played. This symphony was chosen for its musical expression of the Brotherhood of Man, being based on the German Poet, Schiller's "Ode to Joy." A short meditation closed the meeting. The second in this series was held Sunday Morning, April 27, and was dedicated to the expression of beauty and philosophy in poetry.

The spirit of reverence and power for good which prevailed at the initial devotional meeting heralds a definite step in the development of the devotional element of the three Atlanta Lodges.

THE PRAGMATICAL VIEW OF ART

(Continued from page 108)

variety which is a fundamental necessity in a work of art, and one of its most valuable pragmatic inculcations.

On the matter of *purification* through art, we have an admirable suggestion of its pragmatic basis in the doctrine of the "Alamkara" that "art subserves the four purposes of life; (1) *dharma* (action), (2) *kama* (pleasure), (3) *artha* (wealth), (4) *moksha* (freedom)." Looked at with the modern psychological mind, these "four purposes" are seen, not as four separate intentions of life, but as two pairs of interacting necessities inherent in the nature of things. We have, on one side, the substances of life (*artha*) and the sane regulation of our actions towards them (*dharma*). On the other side we have the pleasure-impulse (*kama*) which attracts us to the substances of life, and the necessity of maintaining freedom (*moksha*) from the tendency of substance-pleasure to utilize us for satisfactions inherent in its own nature. And as *moksha* frees us from the enslavements of *kama*, so does *dharma* free us from the tyrannies of *artha*.

We may, therefore, for the further satisfaction of the mind, put the "four purposes of life" in an ascending column—(1) The substances of life (*artha*); (2) the pleasure of life (*kama*) arising out of the association of the human sensorium with *artha*; (3) the discipline (*dharma*) that enables the human unit to maintain its personal identity against the natural forces which, yielded to beyond a certain point, would reduce personal identity to impersonal non-entity; (4) the state of poise, between

apparently opposed demands, in which the real individual attains freedom (*moksha*) to utilize the laws and substances of life for its own exalted and purified purposes—not in a state of conflict which only intensifies opposites, but by understanding the nature of such laws and purposes, and adapting action accordingly.

V

The pragmatic view of art, the expectation from art-activity and art-objects of influences towards exaltation and purification (a view which may be called also the Theosophical view), is not limited to the deliberate portrayal or expression of emotions and themes calculated to uplift and purify artist and audience. There is no relationship between art-pragmatism and emotional zealotry or mental pedantry. These latter are slaves of outer expression, of institutionalized feelings and ideas that multiply and magnify the individual and social dangers inherent in any kind of "fixation." But art which responds freely to pragmatic requirements fulfils the deepest laws of its own being, and, in doing so, finds liberation; not liberation as an end, which would mean stagnation, but liberation as a perpetual process moving naturally towards exaltation and purification and their accompanying peace and joy.

(Dr. Cousins is Vice-President of the International Art Center, Adyar (of which Rukmini Devi is President), Art Adviser to the Government of Travancore, and Head of the Department of Fine Arts of the University of Travancore. Ed.)

Theosophical News and Notes

Convention, 1940

It is now clear that this will not be a Convention of super-attractions. No stars of international fame will be with us. The war has prevented that. We shall be dependent upon our own resources and our own people.

But we shall have a Convention no less constructive and inspiring. The very fact that we must in this instance be entirely self-dependent and self-sufficient will cause us to find the answer to our greatest needs, for even when our international leaders are with us they can but help us to discover our own capacities. There is no doubt that we can do more than we do, that we can improve our work and learn more of the wisdom through self-initiated deliberation.

We have had fine Conventions in the past when we have turned our attention to our problems and to increasing the effectiveness of our work. We shall have a fine Convention again, and just because we shall be by ourselves, as it were, looking to no one for help, shall we not make this a special occasion and turn up at Olcott in greater numbers than ever to take part in the creation of a constructive and useful Convention?

Let us take a leaf out of Adyar's book. The war prevented a large attendance from other countries, but the Indian members themselves turned up in greater than ordinary strength. Having no help from outside, let us, too, show our own strength.

The War—and After

This little booklet by Mr. Jinarajadasa, a copy of which was supplied to every member, has evidently met with very great appreciation everywhere. We are grateful to those members who have sent in contributions towards the cost of its publication and distribution.

The Olcott Foundation Series

In the fields of music, drama—platform and radio presentation—poetry, painting and short story, members are undoubtedly at work preparing their entries. In some departments a number of contributions have already been received, but some are not yet represented.

May 15 is the closing date, and those who contemplate submitting a lecture, or other artistic production, must now put the finishing touches on their work.

The Rt. Rev. Jose B. Acuna

Many lodges of the American Section have profited by the recent visit of the Rt. Rev. Jose B. Acuna, and letters of enthusiastic appreciation of his work are still being received at Headquarters. We regret that his tour could not be extended to include more of our lodges, but duties in connection with his work in Costa Rica have called him home.

We extend to Bishop Acuna our sincere appreciation for the splendid contribution he made to our lodge programs and hope that he will find it possible to visit this Section again soon.

Miss Mary K. Neff

Miss Neff will be somewhere in Michigan when this is read, but as it is being written the Headquarters Staff is preparing to welcome her back to Olcott. It has been many months since she was here, but absence merely makes the heart grow fonder, and we are happy that her itinerary now returns her to the Chicago Federation for a few days.

The war has rendered us a service in that had the world been at peace Miss Neff would have had foreign engagements to fulfill next season. As it is she will still be working with us in our Section.

The Rev. Harold O. Boon

Mr. Boon continues on tour, and since the first of the year has contacted many of our lodges and members. It is an accomplishment thus to travel constantly, and to share wherever he goes the fruits of his many years of scholarship, as well as his dedication to the great principles of Theosophy.

Would You Like to Buy a Sun Lamp?

A General Electric sun lamp (S-1), in excellent condition, is available at a much reduced price to anyone who will make application quickly.

White Lotus Day

Every Theosophist knows the significance of White Lotus Day, we are sure, and that most lodges celebrate it on May 8. But do you know that there are many helpful suggestions for planning an interesting White Lotus Day program on page D-10 of the *Lodge Handbook*?

Collections taken on this day are sent to Headquarters for the support of our National work.

Australia and the War

The following is the final paragraph from a business man's recent letter to an associate in this country:

"In conclusion, there is just one thing that I would like to state that is not appropos of business whatever. German war propaganda, which I have heard over the direct radio from Berlin, and have also read, would indicate that Australia is not wholeheartedly with the British Empire in this war. I would like to tell you personally, from myself, and having in mind your association with the Chicago Chamber of Commerce, that the whole Australian Nation is very wholehearted in this war, and stands with the British Nation as a part of it in any action that might be necessary, or any sacrifice that has to be made. While this war is on, there will be no remission of effort, and no matter what the cost or the sacrifice, the whole of Australia will meet the position whatever is entailed. We know it is going to be tough and that we are going to have severe losses, not only in trade, but in loss of men. We know that it all has to be paid for, and that the price will be heavy, but we all believe in the justice of the cause, and that right must eventually prevail."

Major and Mrs. Leroy Gardner

Olcott Staff members were very happy when Major Gardner and his bride, the former Miss Lucille Tenny, of Lansing, decided to spend their honeymoon at Headquarters. It was a privilege to share their happiness, and we wish all that is good for them in the years to come.

Base Ball Championship at Adyar

Base Ball originated in America. It was introduced into India by Mr. Jinarajadasa, who took with him on his return from this country a supply of bats, balls, gloves and rule books, and as always his work has taken root. We have a letter from Mr. Felix Layton, the Head Master of the Besant Theosophical School at Adyar, stating that that team has won the Madras Schools' Base Ball Championship. In other respects, also, the school is doing well.

Mr. John Snell

When John Snell left early one morning for California several months ago we expected to see him back a few weeks later. He writes now, however, that he has obtained a job at Kyburz and will remain for the summer. We miss him at Olcott, but hope that he will profit by this sojourn on the Coast.

The World Congress of Faiths

The World Congress of Faiths will hold its Fifth Annual Meeting at Bedford College, University of London, from July 5 to 10, 1940. The Marquis of Zetland, Secretary of State for India, will preside at the Inaugural Meeting on July 5, and the main theme for deliberation will be "The Common Spiritual Basis for International Order."

It is felt that the political and economic reconstruction following the war will be useless unless it has a sound spiritual basis, and the World Congress of Faiths believes that this work should be promoted not only by Jews and Christians, but by Hindus, Muslims, Buddhists and Confucians, as well.

Congratulations to Mr. Dawkins

Someone has thoughtfully sent us a newspaper clipping announcing the completion on March 21, 1940 of 42 years in the postoffice service by Mr. T. D. Dawkins, postoffice inspector in the San Antonio district, Texas.

Since Mr. Dawkins is a member of many years standing in The Theosophical Society his friends among Theosophists will also wish to extend hearty congratulations. The qualities of integrity and steadfastness revealed in such a tenure of office are worthy of our homage and appreciation.

"The New Citizen"

The April issue of *The New Citizen*, quarterly organ of The Better Citizenship Association, is just off the press and we find it to contain many articles of current and vital interest to the American citizen. Most of our members are acquainted with this excellent little magazine, but to those who have not yet come into contact with it we recommend that they write to The Better Citizenship Association, 1218 Public Square Building, Cleveland, Ohio, for further information.

The Adyar Fund

The Committee in charge of collecting the Adyar Day Fund wishes to thank most sincerely all lodges and members who have contributed in such a generous manner during the past few months.

On April 15 a draft in the amount of \$6,400 was forwarded to Dr. Arundale with the good wishes of The Theosophical Society in America. Contributions are still being received and many more sums will probably come in later. Such donations will be included in another draft to be forwarded to Adyar in July.

THOMAS W. POND, CHAIRMAN

Goodwill Day

May 18 is Goodwill Day. It is a day set aside for endeavoring to bring about better understanding between the people of the world and for "building better world citizens by fostering international goodwill."

Over sixty-eight nations have participated in this annual celebration since it was originated at the first Peace Conference on May 18, 1899 in The Hague, Holland. It offers an unusual opportunity to stress our world citizenship, to promote friendship, interest, respect and understanding, and to teach the independence of nations and the wisdom of sharing with the world man's beautiful and useful creations in science and art.

Its purpose is a noble one for is it not true that the entire civilization depends upon the amount and degree of goodwill abroad in the universe? Has not the Creator entrusted men with His Will—God Will—good will? Man the Thinker-Lover-Doer holds within himself the power to create or destroy peace within himself and for all mankind as well as for his younger creatures.

How can we cooperate with God and help His Will to prevail except by following the good law; by harmonizing ourselves with our surroundings, with our younger brothers and fellowmen? Goodwill Day is a time of demonstrating our Divine heritage, recognizing that we are all of one family—some younger and some older, but brothers and sisters all.

Every religion lays stress on goodwill as being the Way for Humanity to attain the fulfillment of itself. World Peace can only be achieved through the gateway of goodwill. Civilization grows toward its goal and ideal—Unity—fulfillment of itself; and divided it falls, self-destroyed.

The world is ill and full of distress—mankind is suffering and harassed because a few leaders of nations have forgotten the Law of Brotherhood. Let us unite then and call to the men of all nations and races: "Wake up, Humanity; our allegiance is to God, the Good, the Right and the Light!"

Let us create "Peace on Earth" and "Men of Goodwill."

—ESTHER RENSHAW

Public Speaking can be fun in an H.P.B. Training Class. Full details will be found on Page J-6 of the Lodge Handbook.

Do you understand the symbolism of the Society's seal? The Lodge Handbook holds the key. Page A-7.

The Junior Camp

The Junior Theosophists who attend this year's Convention at the "little white house" will not only enjoy the atmosphere of Olcott and the companionship of fellow Juniors, but some innovations in arts and crafts as well.

Under the able guidance of the Camp Committee, a plan for this work has taken very definite shape and each child who attends will return home with serviceable, artistic gifts which he will have made during his stay. There will be manual arts, crafts, folk dances, swimming, hiking, parties and games.

Another project that will appeal especially to the older Juniors will be a Puppet Show, which it is hoped will be presented at Convention.

Applications will be accepted in order of their receipt and should be addressed to Mrs. Carl Scholler, 6119 Navarre Avenue, Chicago, Illinois.

The Passing of Mr. Joseph Bibby

Theosophists everywhere have known well the beautiful magazine, *Bibby's Annual*, and have been tremendously appreciative of the author and editor whose idealism, as well as artistic skill, achieved for the benefit of the world in which he lived this beautiful and inspiring document.

Mr. Bibby passed away recently at the age of 89 at his home in Liverpool, England. Known widely in his own city as a successful business man, he extended the radius of his friendships through his magazine, and made a place for himself in the hearts and lives of many friends.

Mrs. Carrie Nye

Fremont Lodge reports with regret the loss of another member in the death of Mrs. Carrie Nye on March 19, 1940.

Although past eighty years of age, Mrs. Nye was a faithful attendant at all meetings until a few months preceding her death. Besides being an artist of considerable merit, Mrs. Nye was for years a recognized authority and teacher of vocal music.

Miss Lillie Woods

Pittsburgh Lodge lost a member of long standing in the death of Miss Lillie Woods on March 25. With her ever present smile and her warm hand-clasp of greeting, she contributed much to the well-being of Pittsburgh Lodge and her passing removes one of the pillars of the Society.

—SAIDEE R. WADDELL

Time to redecorate your Lodge rooms? See Page C-2 of the Lodge Handbook for helpful suggestions.

Mrs. Elizabeth J. Eaton

In the passing on March 22 of Mrs. Elizabeth J. Eaton, the Society has lost a member of many years standing whose loyalty and devotion to the great principles of Theosophy have won her the homage of many fellow members and the appreciation of many friends.

Mrs. Eaton had long been the president of Golden Gate Lodge, the first lodge to be formed in San Francisco. Especially a student of *The Secret Doctrine*, her leadership of her lodge was characterized by emphasis on her appreciation of Madame Blavatsky.

To Those Who Mourn Club

Shipments of booklets from March 16 to April 15:

California	225
Colorado	20
Florida	18
Illinois	8
Kansas	200
Louisiana	5
Michigan	3
New Jersey	400
New York	303
Ohio	20
Oregon	200
South Dakota	1
Texas	10
Total	1413

"Until I read one of your articles in THE AMERICAN THEOSOPHIST, written for the purpose of enlisting workers in the To-Those-Who-Mourn Club, I had paid very little attention to the service aspect of Theosophical living. I suspect, as I now look back, that I had grown very selfish, being content to continue reaping without sowing. However, after I had commenced to do the Club work through daily mailings to the bereaved my Theosophical life took on a new meaning. I felt I was doing something for humanity.

"I am deeply grateful to you for suggesting my joining in this great work."

New Members for March

During March applications for membership were received from the following lodges: Albany, Akron, Austin-Dharma (2), Besant (Hollywood) (3), Buffalo (4), Cincinnati, Dayton, Kansas City (2), Miami, and National Members from Glen Ellyn, Illinois; Missoula, Montana; Chicago; Bloomsburg, Pennsylvania; Los Angeles; and Swissvale, Pennsylvania.

Statistics

March 15, 1940 to April 15, 1940

American Theosophical Fund

Previously Reported.....	\$1,654.76	
To April 15.....	100.00	\$1,754.76

Building Fund

Previously Reported.....	304.11	
To April 15.....	21.00	325.11

Refugee Fund

Previously Reported.....	94.15	
To April 15.....	5.00	99.15

Adyar Art Project

Previously Reported.....	582.35	
To April 15.....	26.65	609.00

Olcott Gateway Fund

To April 15.....	501.00
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Conscience Promotion Fund

To April 15.....	5.00
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Deaths

Mrs. Pauline S. Anderson, Besant Lodge of Boston, March 29.
 Mrs. Claire Bragg, Glendive Lodge, January 4.
 Mrs. Elizabeth J. Eaton, Golden Gate Lodge, San Francisco, March 22.
 Mr. William J. Ellsworth, Genesee Lodge, March 26.
 Mrs. Carrie H. Nye, Fremont Lodge, March 19.
 Miss Lillie Woods, Pittsburgh Lodge, March 25.
 Dr. Arthur S. Baker, National Member, recently.

Marriages

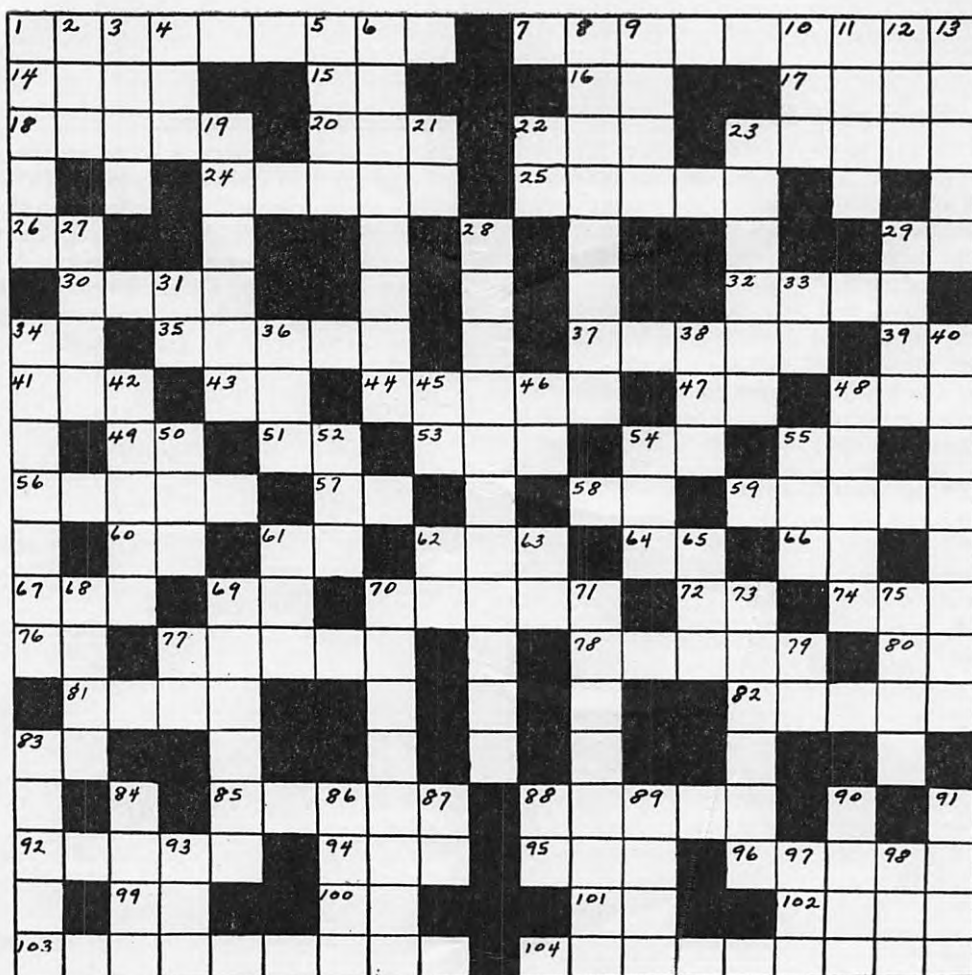
Mrs. Johanna Anderson, Oak Park Lodge, and Mr. Ralph C. March, Akbar Lodge, Chicago, April 13.
 Miss Portia Ann Keeler, Miami Lodge, and Mr. Herbert R. Gaylord, March 15.
 Miss Lucille Tenny and Major Leroy E. Gardner, both of Lansing Lodge, March 24.

There being but One Truth, man requires but One Church—the Temple of God within, walled in by matter but penetrable by any one who can find the way.

— H. P. BLAVATSKY.

Breathe something of Thyself,
 O Spirit of the World,
 Into Thy world's great life.

— CUTHBERT GRUNDY.



Horizontal

1. The Ancient Wisdom.
8. "Vajra" in *The Lives of Alcyone*.
14. Form, or external appearance.
15. A Theosophical poet (init.).
16. Spanish article.
17. To run away.
18. Theosophy would _____ mankind.
20. Prefix meaning three-fold.
22. Type measure.
23. The Over-soul.
24. This "digs holes in space."
25. Floats.
26. Initials of she whose death we commemorate on White Lotus Day.
29. Handwritten composition.
30. The Aryan is the Fifth _____.
32. He recently wrote "The War—And After" (Abbr.).
34. Initials of a small state.
35. What mischievous elementals sometimes do to people.
37. International Headquarters.
39. New Deal (abbr.).
41. The way some people feel about worms.
43. Present incarnation of the "Band of Servers." (abbr.).
44. Glossy silk cloth.
47. Spanish article.
48. The full moon of May falls on—this year (abbr.).
49. Type measure.
51. The Master Who was "Mercury" in *The Lives of Alcyone*.
53. Article.
54. Like.
55. "Tea" minus the "a."
56. The "Divine Spark."
57. National Secretary (init.).
58. There.
59. This binds the soul to earth.
60. "Run" minus the "u."
62. To wander from the Path.
61. Masculine title.
64. And (Fr.).

66. Either.
67. No.
69. Parent.
70. "The spiritual Intelligence that has conquered, subdued, and trained matter until his body is but the materialized expression of himself."
72. "Ago" minus the "o."
74. Kind of a tree.
76. Pronoun.
77. Australian Headquarters.
78. Seven of these constitute a Manvantara.
80. Musical note.
81. Third globe of our Planetary Chain.
82. A constellation.
83. Parent.
85. A musical study.
88. Given name of the author of *The Ancient Wisdom*.
92. The Atlantean Race came _____ the Lemurian.
94. Equivalent of Parabrahm.
95. Period of time.
96. One of Hindu Trinity.
99. Animal Group (abbr.).
100. Same as 47 across.
101. Last Rose (abbr.).
102. Dry.
103. The Causal Body.
104. A candidate.

Vertical

1. "There is no religion higher than _____."
2. Nomadic tribe of northern Asia.
3. A narrative poem.
4. A cereal.
5. The Way to Liberation.
6. Dr. Besant's name in *The Lives of Alcyone*.
8. The Third Root-race.
9. Too.
10. Thomas F. Lawson (init.).
11. What the Self must do to the Not-Self.
12. The _____ to Theosophy.
13. Periods of time.

19. Karma is the law of Cause and _____.
21. Pronoun.
22. Enormous Bear (init.).
23. Plane next above the physical.
27. Conceited fellow.
28. Our First Object.
29. The presiding spirit of a Race, a Round, or a Globe.
31. Christian Science (abbr.).
33. Atlantean Race (abbr.).
34. Y. T. President.
36. Inquire.
38. Affirmative.
40. The Heaven World.
42. Colonel Olcott's given Name.
45. There.
46. That is (Latin).
48. Earth (Latin).
50. Male.
52. Pronoun.
54. Consumed.
55. The Undefinable (Chinese).
61. Same as 50 down.
62. Initials of Head Peace Brother of the T. O. S.
63. Egyptian Sun God.
65. Egyptian symbol of life.
68. Highest principle of life in the universe.
69. Adept.
70. President of the T. S.
71. Three-cornered figure.
73. Kind of nature spirit.
75. Narrow opening.
79. Doctor. (abbr.).
84. The "All-Sustaining Breath."
86. Male Deer.
87. And (Fr.).
88. American allegiance (init.).
89. Roman Emperor.
90. Dust.
91. Boys.
93. The "I".
97. Cured grass.
98. Compete.

Book Reviews

A New Spiritual Dynamic, by Charles F. Weller. Published by Greenburg — Publisher, N. Y. C. Price: \$2.00.

A new book of essays and poetry edited by the founder and president of "WORLD FELLOWSHIP." Those who gained inspiration and upliftment from former volumes published in the interest of the World Fellowship of Faiths will want to read this volume.

Hitler's Last Year of Power, by Leonardo Blake. Published by Andrew Dakers, Ltd., London. Price: \$1.00. Cloth Cover.

A fascinating picture of Hitler's life and personality based upon astrological data, together with a forecast of world events for 1939-40. The author accurately foretold the "exact date of the Polish Crisis," "the invasion of Poland," "that Chamberlain would fight," and "that Mussolini would disappoint Hitler." This is a timely book, and it will be interesting to follow how far its statements will be fulfilled. It foreshadows the end of the "Axis" and its political ideology.

The Seven Rays and the Holy Eucharist, by Arthur M. Coon. The Theosophical Press, Wheaton, Illinois. Price: 50c. Paper Cover.

Originally published in a mimeographed format, this valuable little manual has now been printed with a new type face and an attractive new cover. For those who are interested in the mystic beauty of the Christian Rites every chapter contains a wealth of inspiration. Also, those who are students of the Christian Mysteries will want to study the 12 full page charts and the many diagrams.

Stories of Indian Saints, by J. E. Abbott and N. R. Godbole. Published by Mr. N. R. Godbole, Poona, India. Price: \$2.50 Boards. 2 Vols.

For those acquainted with the exquisitely lovely stories to be found in the Classical Indian Literature, these "Stories of Indian Saints" will prove to be a source of many hours of useful and pleasant reading. Although translated from the sanskrit of Mahipati's Marathi *Bhaktavijaya*, the author has caught the spirit of India's Ancient Glory when its peoples walked with the Gods and learned the Divine Wisdom at first hand.

Sanatana-Dharma, An Elementary Text-Book of Hindu Religion and Ethics. Published by The Theosophical Publishing House, Adyar, Madras, India. Price: \$1.00.

Students of Hinduism in this country will find this book of great value, and will especially appreciate the editing by Dr. Besant of a text intended for the students of the Central Hindu College.

Its value in the West perhaps lies in the fact that since it was intended for college boys its clarity and simplicity meets the needs of those unfamiliar with Sanskrit. This book deserves our keen appreciation.

The Rhythm of Living, by Sir Albion Rajkumar Benerji. Published by Rider & Co., London. Price: \$1.50.

A Hindu scholar, this author deals with the personal and social problems which are being handled by first rank scholars and scientists and presents them in a fresh and contrasting manner. He brings the philosophy of the ancients to solve today's problems of daily life and makes us conscious of the necessity of harmonizing the universal laws directly applicable to man and those governing his special environment.

He attributes the ills of civilization to the disharmony between mind and body, and makes a plea for better mental training so that the mind may produce coordination and harmony on the material plane. The author closes his discussion by contrasting the findings of modern science with the wisdom of the ancient Hindus.

Reincarnation: A Cycle of Necessity, by Manly P. Hall. Published by The Theosophical Research Society, Los Angeles, California. Price \$2.00.

A clear, reasonable and wholly acceptable book. The first part is given more or less to historical references of people who believed in Reincarnation and Karma. The rest of this interesting book gives a clear and easily understood explanation of this great law of life. Some well known instances of remembered lives are recounted, and a short chapter is devoted to the states of the personality after death. A book to be read by those who believe in Reincarnation, as also by those who have yet to satisfy themselves about the greatest of all facts — their own life and the reason for it.

—A. F. B.

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