
THE
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IN THIS ISSUE

Work for Peace and
Reconstruction

GEORGE S. ARUNDALE

The Hidden Side of Music

J. ELEANOR STAKESBY-LEWIS

The Gayatri

CHARLES SHATTINGER, M.D.

Financial Report

The Royal Saint

CLARA CODD



APRIL ★ 1941

Under the Auspices of THE THEOSOPHICAL SOCIETY ADYAR

The Theosophical Society

THE Theosophical Society is a world-wide organization formed at New York on November 17, 1875, and incorporated later in India with its Headquarters at Adyar, Madras.

It is an unsectarian body of seekers after Truth promoting Brotherhood and striving to serve humanity. Its three declared Objects are:

First—To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or color.

Second—To encourage the study of Comparative Religion, Philosophy and Science.

Third—To investigate unexplained laws of Nature and the powers latent in man.

The Theosophical Society is composed of men and women who are united by their approval of the above Objects, by their determination to promote Brotherhood, to remove religious, racial and other antagonisms, and who wish to draw together all persons of goodwill whatsoever their opinions.

Their bond of union is a common search and aspiration for Truth. They hold that Truth should be sought by study, by reflection, by service, by purity of life, and by devotion to high ideals. They hold that Truth should be striven for, not imposed by authority as a dogma. They consider that belief should be the result of individual study or of intuition, and not its antecedent, and should rest on knowledge, not on assertion. They see every Religion as an expression of the Divine Wisdom and prefer its study to its condemnation, and its practice to proselytism. Peace is their watchword, as Truth is their aim.

Theosophy offers a philosophy which renders life intelligible, and demonstrates the inviolable nature of the laws which govern its evolution. It puts death in its rightful place as a recurring incident in an endless life, opening the gateway to a fuller and more radiant ex-

istence. It restores to the world the Science of the Spirit, teaching man to know the Spirit as himself, and the mind and body as his servants. It illuminates the scriptures and doctrines of religions by unveiling their hidden meanings, thus justifying them at the bar of intelligence as, in their original purity, they are ever justified in the eyes of intuition. The Society claims no monopoly of Theosophy, as the Divine Wisdom cannot be limited; but its Fellows seek to understand it in ever-increasing measure. All in sympathy with the Objects of The Theosophical Society are welcomed as members, and it rests with the member to become a true Theosophist.

Freedom of Thought

As The Theosophical Society has spread far and wide over the civilized world, and as members of all religions have become members of it without surrendering the special dogmas, teachings and beliefs of their respective faiths, it is thought desirable to emphasize the fact that there is no doctrine, no opinion, by whomsoever taught or held, that is in any way binding on any member of the Society; none which any member is not free to accept or reject. Approval of its three Objects is the sole condition of membership. No teacher nor writer, from H. P. Blavatsky downwards, has any authority to impose his teachings or opinions on members. Every member has an equal right to attach himself to any teacher or to any school of thought to which he may belong. Opinions or beliefs neither bestow privileges nor inflict penalties. The Members of the General Council earnestly request every member of The Theosophical Society to maintain, defend and act upon these fundamental principles of The Society, and also fearlessly to exercise his own right of liberty of thought and of expression thereof, within the limits of courtesy and consideration for others.

THE AMERICAN THEOSOPHIST

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Work For Peace and Reconstruction

BY DR. GEORGE S. ARUNDALE

A SPECIAL OPEN LETTER TO THEOSOPHISTS EVERYWHERE

I have established at Adyar a Peace and Reconstruction Department to be a clearing-house for all material dealing with the construction of a righteous peace when the war is over.

I feel strongly that every member of The Theosophical Society should be able, in the clarifying light of his Theosophy, to make some contribution to the development of a world atmosphere in which a peace may be established such as shall give Justice and Freedom to all.

I feel, strongly, too, that The Theosophical Society has the duty, in such times as these, to declare that Peace is inherent in the First Object of The Society, and that in furtherance of such First Object it calls upon all men and women of goodwill, be their nationalities or faiths what they may, to sow the seeds of peace in the very midst of the horrors of war.

I feel no less strongly that no peace can last which is not primarily based on character and on that sense of righteousness which knows no distinction of race, nationality, creed or opinion.

Only men and women of character will be able to build a real peace. Only men and women intent on righteousness will be able to give all the peoples of the world their just due. Only men and women who know that co-operation, and not competition, in all departments of life is the essential keynote of individual, national and international prosperity will be able to lay truly and well the foundations of the new world order.

And I say deliberately that without the co-operative guidance of the women men alone will fail, as they have ever failed before, to build a peace that no storms of any kind can shatter.

I ASK EVERY MEMBER

I ask every member of our Society to see clearly that among the movements able to help to bring about a lasting peace The Theosophical Society must stand pre-eminent. And I ask every member, therefore, to ponder deeply upon the nature of those elements which may be regarded as vital to a peace which the whole world shall acclaim as meting out justice to all without exception.

I ask every member to use to the utmost his own understanding of Theosophy and the power of his membership of The Theosophical Society to seek out such elements and to try to bring them to bear upon the innumerable problems which will urgently confront the world as soon as the war is over. I ask every member to realize that he is a messenger of Peace and Reconstruction, of wise Peace and brotherly Reconstruction, in the very midst of all that so horribly denies peace; and that The Theosophical Society, with its soul—Theosophy—is a mighty Well of the Wisdom of Peace which he must do all in his power to make known and available to all, that they may draw from it the waters of Universal Brotherhood for the refreshment of a world almost dying of thirst.

THE SOCIETY STANDS FOR PEACE

I am trying to get into touch with every Section of The Society which can at all be reached, and with every Peace Activity of The Theosophical Order of Service, and am asking the General Secretary or other officer concerned to do all he can to make every individual member Peace and Reconstruction-conscious in the sense of thinking and planning for PEACE and RECONSTRUCTION without delay, so that when the time comes for peace to be declared it may not only be a cessation of war but a forward movement in the direction of establishing a

world comradeship as between nation and nation, faith and faith, individual and individual. I have asked the Secretary of this Department to request every member to keep him up-to-date as regards all peace plans that may already be in the field, to keep him informed as to the result of his own deliberations, and to suggest to his Lodge the desirability of holding Peace and Reconstruction Forums from time to time, not to denounce war, but to study what Theosophy has to contribute towards the establishment of a world that shall never again know the unhappiness of war, and to consider what The Theosophical Society and all other movements for Brotherhood can do to this great end. Universal Brotherhood is synonymous with Universal Peace. Never has it been more urgent than it is today that the whole Society and every single member in it should work for the Peace element in Universal Brotherhood, and thus exalt our First Object.

PEACE CONVENTION IN 1940

I am hoping that in December next, when the International Convention meets at Benares, Peace shall be its key-note as the spirit of Kuruksetra was the spirit of the International Convention at Adyar in 1939. And I also hope that it may be possible for the General Council to pass a great resolution identifying The Theosophical Society with the spirit of Peace, though not, of course, committing it to any specific plan, and calling upon every member to make Peace and Reconstruction his purpose even though he must needs engage in war.

THE SOCIETY UNDERSTANDS THE USE OF WAR

For my own part, I still feel convinced that there can, in the existing condition of the world, be no quicker route to a great Peace than this present Armageddon. It is a surgical operation upon the whole world, and a major surgical operation at that. I believe that nothing short of such an operation will avail to save the world from death. But we must know the war for what it is. We must know that it is but an outward and visible sign, however localized, of a universal condition of disease, of disease as much in the bodies of neutral nations as in those of the actual belligerents themselves. I hold that the Allies have traced the war to its immediate source and have had the courage to fight it there. But there is a state of universal war between Right and wrong, and woe indeed to any nation which is not conscious of this fact and does not take a positive stand for the Right which is its health, and against the wrong which is its disease.

So would I say that the Peace for which we must work from now must not only be a Peace which shall make war forever impossible in the future in the form in which we know it as between nation and nation, but a Peace which every nation shall achieve within its own territories, so that its own righteousness shall become firmly enthroned in triumph over the wrong that may have been defiling it.

PLAN WISELY FOR THE FUTURE

How truly did Mr. Greenwood, Minister in the British War Cabinet, say some time ago:

"I can see the world in ruins, crushed by the weight of armaments it has produced; I look forward with gravest apprehension, unless plans are made."

Commenting on this *The Manchester Guardian* writes in a leading article:

"When we have still not finished our industrial preparations to wage a long war it may seem early to talk of planning for the long peace which we hope will come at its end. Yet Mr. Greenwood's words at Ilford . . . deserve attention . . .

"This prophecy should not surprise anyone who remembers the years from 1918 to 1921 and afterwards—the uncontrolled 'boom,' the mad burst of speculation, the rush to exploit the essential needs of ruined countries, and then the slump, the pricking of the bubble, labor unrest, and the tragedy of mass unemployment. It will be recalled, too, that this deplorable period had been anticipated by planners during the last war. No one could accuse our rulers then of entirely neglecting thoughts about the economic and social reconstruction of the world when the war was over. Mr. Asquith had set up a Reconstruction Committee in 1916, 'with the object,' says Mr. Lloyd George in his *Memoirs*, 'of making preparations for the restoration of peace-time conditions on a sound system when the war ended.' By January 1918, a Ministry of Reconstruction had eighty-seven committees working on different sides of this problem. Today we have the last post-war period behind us and are a little clearer about the difficulties of finding our way back to a peaceful life; our planners may have more success than those of 1918. But they must be set to work early. We are not fighting for another 1920."

How sad that the then Ministry of Reconstruction was able to be so little effective! We must plan more wisely this time. But before all must we remember that there can be no economic, social or any other type of world reconstruction, without a moral reconstruction

as the foundation of them all. The new Temple of Peace must have a moral platform upon which to erect whatever pillars may seem to be necessary to support a canopy radiant with the Sun of Universal Brotherhood.



Letters To R.

II

DEAR R.:

The languages spoken by different nationalities of people at different times and in different parts of the world are all related to each other. This is because the people themselves are all related to each other if one goes back far enough into their history. So words travel from one language to another, and from one country to another, as the people who use those words move about in the world. Our modern languages, especially the English language, are made up of words from quite a number of other, older languages. Some of the words are changed a little, or much, to fit into our way of talking. Others are adopted whole, without changes.

The name "Theosophy" comes to our language from two Greek words, *Theos*, and *Sophia*. *Theos* means "a God"—some being so much more "grown up" spiritually than humanity that he is far more loving and powerful, and active, than human beings are. *Sophia* means "wisdom." The two words, put together—Theosophia (we leave out one "s" so as not to repeat a sound and make the word hard to say)—or, as we write it in English "Theosophy," means God-Wisdom: Divine Wisdom, Wisdom like the gods have. We have other names for it, also. Sometimes we call it the Wisdom Religion, and sometimes the Ancient Wisdom.

As the Wisdom Religion it is the wise Mother of all the religions that have ever been or ever will be taught in the world. As the Ancient Wisdom it has always existed, from the very earliest times, to guide mankind along the path of life. There have always been teachers, wherever men have lived, who knew the truths and laws of this Ancient Wisdom and who tried to tell the people about them so that all might learn to know the truths and

obey the laws. Then they could all live happier and more useful lives.

There will always be such teachers in the world all through the future, too. The people who listen to them and who learn from them and follow their advice will be happy, even though they may have great sorrows or be in trouble. They will be happy in their hearts even when their eyes are full of tears, because they will know that if they understood the reason for their sorrow it would fade away and cease to trouble them. They will try to learn from their trouble instead of just trying to carry it along as a pack-animal carries a burden placed on his back, without his knowing why. They will make trouble their teacher, and no one can be completely unhappy if he knows he is learning something.

That is one of the reasons why people, (especially children), animals, and even plants are happy to be alive and try so hard to remain alive in this world. They are all *learning*. That is why we live at all here: to learn. All the life in the world is like a big school where all the living beings come to learn lessons in how to become more and more awake.

Can you think of any great Teachers who have come into the world to help awaken people? I am sure you can remember at least one—Jesus. Theosophists call Him the Master Jesus. Before He came there were others, and the greatest of those others was the Indian Prince whom people call the Lord Buddha. Some others were Zoroaster, who came to Persia, as well as such teachers as Tsong-Kha-Pa and Padma-Sambhava in Tibet, and Lao-Tze and Confucius in China. Perhaps you can find out more about some of these teachers in your history books.

Next time we will talk more about this process of waking-up that we call living.

—WILMA VERMILYEA

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America's Awakening

No truer statement of America's awakening has appeared than that of David Lawrence in *The United States News*:

"The enactment of the lend-and-lease bill can mean . . . the first genuine contribution that the United States will have made to the maintenance of world peace since the days of the League of Nations Covenant of 1919 which a small group of isolationists in Congress subsequently persuaded the Senate to reject and thus render fruitless the sacrifices of the first World War.

"For America has turned from isolation to international cooperation, from extreme selfishness and self-centeredness to an alert realization of her manifest duty in a world where totalitarianism has made a mockery of the basic tenets of human freedom and Christian brotherhood.

"That this democracy, after full and comprehensive debate, in constitutional manner and in the atmosphere of freedom itself, has formally pledged before the world its physical might and spiritual faith to a sister democracy is one of the finest chapters in the whole history of international relations."

Looking Toward the Future

In these days of change there are those who believe that transition so rapid must inevitably take the form of revolution. Explosion, however, is not a necessary accompaniment. Social and economic transition can be evolutionary and yet transpire so quickly that it can be seen in the course of a decade.

For example, business, which at one time had profit as its sole motive, adopted the ideal of service as a secondary motive and then moved on to the policy of less profit per unit in order to sell a larger number of units—to render service to a greater number of people. How far this policy of wider distribution through a lesser margin of profit can be carried is a subject of wide discussion among economists, but perhaps the narrowing of profit margins as a means of reaching a wider consuming public can be carried to the point where profits as a motivation cease and service (the greatest possible consumer distribution) becomes the only purpose.

We see the first stages of this transition already occurring with proven results. We are not necessarily far from the point at which leaders will take pride more in a wider service than in personal profit.

—S.A.C.

"I am the Resurrection . . ."

In our Christian land we set aside a day to remember an empty tomb and an angel who stood by a stone and said to a woman who wept, "Fear not . . . He is Risen!" We call it "Easter," and approach its mystery the way we live our lives—with but casual interest if there have been no crosses on our hills, but with a shining wonder in our hearts if for us, too, there was an angel who came to roll a stone away.

For Easter is no less a symbol of our own immortality than it is the commemoration of a Great Sacrifice; no less a fulfillment in the ritual of our living than a renaissance of the year or a triumph of the sun. It is not only a prophecy of ultimate attainment, but a mystery rite in which every living thing participates according to its capacity, a glorification which every creature shares—for we are all the resur-

rection of our hopes and dreams, the transfiguration of all our crucified ideals.

When the first faint rays of the Easter dawn break across our war-racked world this year, let us remember that the earth must bear its crucifixions, too, and that in some tomorrow of the world another angel will come to roll another stone away. But let us not forget that ours are the souls that make up Humanity and that until "He is Risen" from the tomb of *our* lives there can be no resurrection for mankind.

The Future in the Making

The significance of events should be especially clear to Theosophists, for they have the key by which to judge whether trends as indicated by events are in accord with the Great Law. Do these events portend an increasing expression of the brotherhood of man? Signs of such increasing expression impinge upon us from every side. They foretell a future for which it is well to live and in which it will be well to be alive.

Evidence in simple form is to be discerned in the recent Supreme Court decision upholding the constitutional right of Congress to pass a law prohibiting child labor. For forty years this abomination of an enlightened civilization has been agitated; it has been a plank in the platforms of both political parties; it has nauseated thoughtful people that children should be exploited in a land of freedom and plenty. In 1918 the Court denied the power of Congress to prohibit child labor, only that far-seeing jurist, Oliver Wendell Holmes, dissenting.

In 1941 the Court unanimously confirms the power of Congress to protect the country's children. That is progress toward brotherhood that all unselfish men approve; an enlightened Court responds to an enlightened people. Incidentally, this decision marks the restoration of Congressional legislative power and a strengthening of the democratic process.

In England, its most hide-bound organization of conservatives, the Church, under the leadership of its second ranking bishop, young 59-year-old Dr. William Temple, moves out into the fore-front of progress with a program for a new world order that includes a cooperative commonwealth of Europe; a new reverence for the earth and its resources as a storehouse of divine bounty for genuine interchange; the satisfaction of human needs through production for consumption; the equality of labor with capital in the industrial system; the dependence of the church for its maintenance upon true service rendered wherever social ills need righting instead of upon a money loving upper society.

Brotherhood, the very life principle of human existence is almost bursting forth in places where it has seldom before had chance of recognition. A new order *is* emerging and it is not of the Hitler style. It is the order of human solidarity that Theosophy has proclaimed, based upon recognition of the unity of men's deeper interests and the removal of the barriers which have been built upon the satisfaction of the outer alone.



Women in India

Those whose sex I have the honor to share—they have spoken out with unfaltering voice and have done their share in winning our freedom for us again, and to them I shall say, as I have said so often, that the real practical application of truth to life is to be found in Indian women more than in Indian men. Wherever they have touched the public questions in the last few years, they have succeeded: they spoke for South Africa where Hindu marriage was threatened, and the result was a triumph. . . . They spoke against indenture in Fiji only last year in the spring, and the result is that the indenture has vanished; they spoke, and they

prayed . . . and our prison doors were swung open before their voice, and to this great struggle we welcome them, for no Nation is made of men alone. The wives of a Nation give courage to their husbands, the mothers of a Nation train the generation that will inherit our work in freedom, in self-respect, in nobility of character. No bird can fly with one wing: no Nation can rise with only one sex taking part in the National life. We are not identical, we have differences, but in the differences, complementary and not antagonistic, lies the perfection of humanity. There is no Deva with-

(Continued on Page 83)

The Hidden Side of Music

BY J. ELEANOR STAKESBY-LEWIS

THERE are two books to which I owe nearly all the information that I can give on the subject, both written by modern composers, musicians themselves, who are both also deep students of Occultism. The first is Cyril Scott's *Music, its Secret Influence Throughout the Ages*, and the second is John Foulds' *Music Today, its Heritage From the Past and its Legacy to the Future*.

The first book deals with an aspect of music hitherto unsuspected by most music-lovers—the inner, or occult aspect; which, as the author convincingly demonstrates, influences every phase of human existence and thought. We are shown that the work of each notable composer has had its effect in moulding to a greater or lesser degree the customs, morals and mental activities of his time. The second book deals largely with the source of inspiration, and traces Angelic influences in many compositions.

In the Vedas, the oldest scriptures of the world, it is stated that the whole Cosmos was brought into manifestation through Sound, and later the same truth was stated thus: "In the beginning was the word, and the Word was with God, and the Word was God."

It has been proved through physical experiments that sound can be both constructive and destructive. It can create forms; it can also destroy forms. The power reaches its culmination in the speech of Man. From speech to the most elementary form of song was but a step, and with the taking of that step music came into being.

If sound itself is of such importance what may be said of the great Art of Music? For answer let us turn to one of the greatest Thinkers of all times. "Musical training," writes Plato, "is a more potent instrument than any other, because rhythm and harmony find their way into the inward places of the soul, on which they mightily fasten, imparting grace, and making the soul of him who is rightly educated graceful."

In another part of his Republic he says: "The introduction of a new kind of music must be shunned as imperilling the whole State, since styles of music are never disturbed without affecting the most important political institutions." On these grounds we formulate the following axiom: "As in Music, so in Life."

Music does not operate on the emotions only. There are several types of music which operate on the mind, and even reach out higher. Bach's music, for example, has a very definite effect on the mentality.

The question arises: How can music have influenced collective thought? Have there not been vast numbers of people who have seldom, if ever, heard music of a serious character? History shows that rulers and leaders of thought—and it is they who are chiefly concerned—have nearly always been in contact with some form of music. Kings, Dukes, Popes and Princes have had their "Court-musicians," while the masses have at any rate had their Folk-music.

An examination of history proves that an innovation in musical style has invariably been followed by an innovation in politics and morals. The decline of music in ancient Egypt and Greece was followed by the complete decline of these civilizations themselves. To summarize: Music affects the minds and emotions of mankind. It affects them either consciously or subconsciously or both. It affects them either directly or indirectly or both. Hence: as in Music, so in life.

I want to say here a few words in general about modern music. One frequently hears from concert-goers such remarks as "I don't like this modern stuff at all. I don't understand it. Why is it so full of discords? Where are the melodies?" And so on. These misconceptions must be dealt with, for perhaps never before in the history of music were so many serious-minded composers at work on the major problems of their art. The difficulties are in no way surprising as a revolution has occurred in the art since 1900 which is without parallel in the whole of its modern history. The technique of music has changed so completely that it presents a barrier instead of a conduit between the listener and his goal, though no open-minded and impartial student will deny that we have a great deal of music nowadays which is honestly attempting to explore new realms of the super-normal, and is forced to couch its message in equally unfamiliar terms. It would be impossible to go deeper into the subject of the technique of modern music here, though it is a most fascinating subject. I would like to encourage any music-lover to take up the study of John Foulds' book.

Only one point I want to mention here, as it will be familiar to us all. We know that our music-conception usually includes two modes: the major and the minor mode. The Gregorian period expressed its church-music in 14 modes, whereas the ancient music of India, the cradle of the Aryan race, is beautifully and logically constructed upon 72 modes. John Foulds has worked out a table of 90 possible modes, so we see that it would be unfair to expect the modern composers to limit themselves to the familiar two modes to suit our musical ear. There are many novel experiments undertaken by some of our artists, for example, that by our fellow-Theosophist and well-known composer, Scriabin, who adopted and actually used a color-key-board, playing upon it in the manner of a piano-key-board, by which colors were projected upon a screen, resulting in charming tints. Also Rimsky-Korsakov drew up a scheme of correspondence between color and sound which only slightly differs from the table given by Madame Blavatsky in *The Secret Doctrine*. It is remarkable about these efforts that investigators give the matter their serious attention at all. It shows that the "color-hearing" sense in this age of increased and increasing sensitivity is wide-spread.

One of the uses of music, at present merely latent, but with an ocean of tremendous possibilities for the future, is as an agent in the art of Healing. At a recent music-teaching course at Oxford a speaker declared that: "In the future, when democracy on the whole realizes the value of music-making of the right type, people who have things wrong with their nerves, or even with their bodies, will go to the rhythmiticians and the musicians in order to be cured in their mind and body." So we naturally come to the question: What is music of the right type?

Here we are tremendously helped by our Theosophical conception of a septenary world, the seven realms of Nature. At our present stage of evolution man cannot consciously contact the two loftiest realms, the Divine and Monadic. He can, however, through the medium of his own consciousness range the five lower spheres. The great dividing line lies between the lower and higher mind, as the lower mind, with the emotions and physical body, make up our mortal personality; and the Higher Mind with the Intuition and Spiritual principles form the immortal Individuality, also called the Ego.

The musically uncultured masses respond mainly to vibrations of the two lower levels.

From these emanate jazz-music, shop-ballads, and very much else, all music which rouses merely the physical senses and emotions. Could we learn to recognize the true source of inspiration to discern those marvellous works of genius which draw their art from the immortal realms of Nature, we should have made a badly needed step towards a logical musical aesthetic. As I have mentioned before, we can classify Bach's music as "mental." But music may have its source too in the Higher Mental world, in which inhere those mighty Archetypes to which Plato refers. By contact with this plane Mozart writes that he "heard in his imagination the whole composition as it were all-at-once!" John Foulds regards Palestrina as the loftiest, grandest and purest composer the Western world has ever known, because he, more than any other, has habitually brought through for us the records of the ineffable bliss and glory of the Buddhic sphere.

The procedure of inspiration with some of the modern composers is typically mystical. In this state of consciousness they can tune in with the Angelic Kingdom, or with the kingdom of the Nature-spirits, or with a comparatively small group of Devas whose being is music, the Gandharvas. Pythagoras spoke of the harmony of the Spheres as being in itself music. Handel describes how he heard a choir of angels singing, and after his attempt to make music of a like sort, his friends found him in tears from the ineffable glory and bliss of the Angelic vibrations with which he was temporarily in touch. Wagner, Gluck, Schubert and Schumann also give evidence of having been touched by the mighty Deva evolution. These extremely rapid vibrations, if not properly co-ordinated, often endanger the physical system and throw it off its mental balance, as was the case with Schumann.

A few words have to be said about hyper-discordants and their effects. The intense and passionate emotions, especially mob-emotions, create a variety of thought-forms on the lower astral planes, which can be ensouled by the Dark Forces to be used on the occasion of some emotional upheaval. Most music is constructive, not destructive. The work of destroying these moral dangers has been allotted to Stravinsky, Schonberg, and other ultra-modernists, who by their dissonances offend the ear of many music-lovers. They contact Devas of a destructive type, who help to break down that conventional thinking which is the greatest obstacle to spiritual progress.

(Continued on Page 82)

The Gayatri

BY CHARLES SHATTINGER, M.D.

THE oldest literary possession of the Aryan race is a collection of sacred Sanskrit texts, the *Rig-Veda-Samhitā*, or "Collection (*Samhitā*) of Knowledge (*Veda*) Verses (*Richas*).^{*} The collection consists of 1,028 Mantras or Hymns, none of which were composed later than 1000 B.C., and some of which date back to 1500 B.C. and earlier, giving us glimpses of what Indo-Europeans thought even prior to the time when a branch of them settled in India. The *Rigveda* hymns have been arranged in ten *Mandalas*, Circles or Books, according to reputed authorship, which in many instances has become purely mythical.

One of the hymns (III, 62—attributed to Visvamitra) contains a stanza (the tenth) recited inaudibly or in a wordless chant every morning by devout Hindus after bathing. The orthodox are extremely reluctant to impart the correct pronunciation, accent, musical inflection and cadence of its syllables spoken aloud. They constitute the celebrated *Sāvitrī*, the *Gāyatrī* par excellence, subject of this discourse. The invocation is called *Sāvitrī*, because addressed to Savitar; *Gāyatrī*, because of its meter. *Gāyatrī* (from *gāya*, striding, + *tri*, three), the triple striding or song, usually consists of twenty-four syllables, divided into three divisions or measures called feet (*Pādas*) of eight syllables each. There is a distinctly marked interval at the end of the second foot.* Rhyme is absent as throughout the *Rigveda*.

TEXT AND TRANSLATIONS

Tat Sāvitur varēnyam

(That Savitar's transcendent)

Bhārgo devasya dhīmahi

(Effulgence (the) god's let us meditate upon)

Dhiyo yo nah prachodayat.

(Thoughts who of us may (he) guide or direct or rouse.)

Literally: "Let us meditate upon that transcendent effulgence of the God, Savitar; may (he) guide our thoughts."

An accurate version runs thus:

"Upon that excellent glory

Of the God, Savitar, may we meditate;

May he stimulate our thoughts."

(Edw. J. Thomas, M.A., D. Litt.:

Vedic Hymns, p. 23.)

^{*}The first syllables of the *Pāda* are not subject to strict laws of quantity, but the last four are more regular, generally iambic in *Pādas* of eight syllables. There are eleven varieties of *Gāyatrī*, the number of syllables varying from nineteen to thirty-three.

Another close rendering imitates the meter of the original as follows:

"May we attain that excellent

Glory of Savitar, the God;

So may he stimulate our prayers."

(Ralph T. H. Griffith: *Hymns of the Rigveda*; 3rd ed., Vol. I, p. 390.)

SAVITAR AS SUN

Who, or what, is Savitar? One of these several names applied to the sun, the most common being Surya.¹ Savitar from root *su*, to bring forth. Savitar designates the sun as generator, vivifier and impeller. He is this, but also something else, as shall emerge in due course. Regarded as the sun, "all-seeing Savitar" is the "many-rayed," the "golden-armed" and "golden-haired," the "lovely or golden-handed," the "brazen-jowled," the "strong courser." Two hymns selected from the *Rigveda* may serve to exemplify the homage paid the sun by the ancient Rishis and show, at the same time, what sort of poets they were. The first is a translation which aims to reproduce the meter of the original. The second has been transcribed into rhyming English verse:

SURYA

1. "Common to all mankind, auspicious Surya,
he who beholdeth all, is mounting upward;
The God, the eye of Varuna and Mitra, who
rolled up darkness like a piece of leather.
2. "Surya's great ensign, restless as the billow,
that urgeth men to action, is advancing;
Onward he still would roll the wheel well-
rounded, which Etasa,² harnessed to the
car-pole, moveth.
3. "Refulgent from the bosom of the Morn-
ings, he in whom singers take delight
ascendeth.
This Savitar, God, is my chief joy and
pleasure, who breaketh not the universal
statute.
4. "Golden, far-seeing, from the heav'n he
riseth: far is his goal, he hasteth on re-
splendent,
Men, verily, inspirited by Surya, speed to
their aims and do the work assigned them.

1. Other names for the sun: Pushan (he who guards all pathways), Paksha, Sura, Arka, Aditya.

2. Etasa: the bright or dappled steed.

5. "Where the immortals have prepared his pathway, he flieth through the region like a falcon.

With homage and oblations will we serve you, O Mitra-Varuna, when the Sun hath risen."

(*Hymns of the Rigveda*; Ralph T. H. Griffith, M.A., C.I.E., VII, 63.)

SURYA

"By lustrous heralds led on high,
The omniscient Sun ascends the sky,
His glory drawing every eye.
All-seeing Sun, the stars so bright,
Which gleamed throughout the somber night,
Now scared, like thieves, slink fast away,
Quenched by the splendor of thy ray.
Thy beams to men thy presence show;
Like blazing fires they seem to glow.
Conspicuous, rapid, source of light,
Thou makest all the welkin bright.
In sight of gods and mortal eyes,
In sight of heaven, thou scal'st the skies.
Bright god, thou scan'st with searching ken,
The doings all of busy men.
Thou stridest o'er the sky; thy rays
Create, and measure out, our days;
Thine eye all living things surveys.
Seven lucid mares thy chariot bear,
Self-yoked, athwart the fields of air.
Bright Surya, god with flaming hair,
That glows above the darkness, we
Beholding, upward soar to thee,
For there among the gods thy light
Supreme is seen, divinely bright."

(*Metrical Translations from Sanskrit Writers*; J. Muir, C.I.E., D.C.L., LL.D., Ph.D.; *Rigveda* I, 50, p. 179.)

Not so long ago, it was the fashion to find in the sun-god a master-key to the hidden chambers of mythology. The expounders of comparative religion felt their labor ended whenever they had catalogued another sun-god. Followers of this fashion would likely cite the *Gâyatri* as an example of the ubiquity of sun-worship, and thus feed further the disdain of Western orthodoxy for heathen ignorance. Bearing upon this, some remarks of John Ruskin may be quoted with profit. He wrote:

"It may be easy to prove that the ascent of Apollo in his chariot signifies nothing but the rising of the sun. But what does the sunrise itself signify to us? If only languid return to frivolous amusement, or fruitless labor, it will, indeed, not be easy for us to conceive the power over a

Greek of the name of Apollo. But if for us also, as for the Greek, the sunrise means daily restoration to the sense of passionate gladness and of perfect life—if it means the thrilling of new strength through every nerve, the shedding over us of a better peace than the peace of night, in the power of the dawn, and the purging of evil vision and fear by the baptism of its dew; if the sun itself is an influence, to us also, of spiritual good, and becomes thus in reality, not in imagination, to us also a spiritual power—we may then soon over-pass the narrow limit of conception which kept that power impersonal, and rise with the Greek to the thought of an angel who rejoiced as a strong man to run his course, whose voice, calling to life and to labor, rang around the earth, and whose going forth was to the ends of heaven."

(*The Queen of the Air*; Ch. I.)

While still considering Savitar to mean the sun, let us note that the *Gâyatri* makes no mention of worshipping that luminary, but calls for meditation upon its glory. Is the sun unfit as an object of meditation? Here would be a fine opportunity to awe you with an array of astro-nomic, geologic, physical and chemical facts demonstrating the magnitude, power and influence of the sun. But these you can ascertain yourselves from any encyclopedia. Instead, I propose to present part of an ode by the poet, Francis Thompson:

"Yet ere Olympus thou wast, and a god!

Though we deny thy nod,
We cannot spoil thee of thy divinity.

What know we elder than thee?

When thou didst, bursting from the great
void's husk,

Leap like a lion on the throat o' the dusk;

When the angels rose-chapleted

Sang each to other,

The vaulted blaze overhead

Of their vast pinions spread,

Hailing thee brother;

How chaos rolled back from the wonder,
And the First Morn knelt down to thy visage
of thunder!

Thou didst draw to thy side

Thy young Auroral bride,

And lift her veil of night and mystery;

Tellus with baby hands

Shook off her swaddling-bands,

And from the unswathed vapors laughed to
thee.

Thou two-form deity, nurse at once and sire!
 Thou genitor that all things nourishest!
 The earth was suckled at thy shining breasts,
 And in her veins is quick thy milky fire,
 Who scarfed her with the morning? and
 who set

Upon her brow the day-fall's carcanet?
 Who queened her front with the enrondured
 moon?

Thou hast enwoofed her
 An empress of the air,
 And all her births are propertyed by thee:
 Her teeming centuries
 Drew being from thine eyes:
 Thou fatt'st the marrow of all quality.

Who lit the furnace of the mammoth's heart?
 Who shagged him like Pilatus' ribbed flanks?

Who raised the columned ranks
 Of that old pre-diluvian forestry,
 Which like a continent torn oppressed the sea,
 When the ancient heavens did in rains depart,
 While the high-danced whirls
 Of the tossed scud made hiss thy drenched
 curls?

Thou rear'dst the enormous brood;
 Who hast with life imbued
 The lion maned in tawny majesty,
 The tiger velvet-barred,
 The stealthy-stepping pard,
 And the lithe panther's flexuous symmetry?

How came the entombèd tree a light-bearer,
 Thou sunk in lightless lair?

Friend of the forgers of earth,
 Mate of the earthquake and thunders volcanic,
 Clapsed in the arms of the forces Titanic
 Which rock like a cradle the girth
 Of the ether-hung world;
 Swart son of the swarthy mine,
 When flame on the breath of his nostrils feeds
 How is his countenance half-divine,

Like thee in thy sanguine weeds?
 Thou gavest him his light,
 Though sepultered in night
 Beneath the dead bones of a perished world;
 Over his prostrate form
 Through cold, and heat, and storm,
 The mountainous wrack of a creation hurled.

Who made the splendid rose
 Saturate with purple glows;
 Cupped to the marge with beauty; a per-
 fume-press
 Whence the wind vintages
 Gushes of warmèd fragrance richer far
 Than all the flavorful ooze of Cyprus' vats?
 Lo, in yon gale which waves her green cymar,
 With dusky cheeks burnt red
 She sways her heavy head,
 Drunk with the musk of her own odorous-
 ness;
 While in a moted trouble the vexed gnats
 Maze, and vibrate, and tease the noontide
 hush,

Who girt dissolved lightnings in the
 grape?
 Summered the opal with an Irised flush?
 Is it not thou that dost the tulip drape,
 And huest the daffodilly,
 Yet who hast snowed the lily,
 And her frail sister, whom the waters name,
 Dost vestal-vesture 'mid the blaze of June,
 Cold as the new-sprung girlhood of the moon
 Ere Autumn's kiss sultry her cheek with
 flame?

Thou sway'st thy sceptred beam
 O'er all delight and dream,
 Beauty is beautiful but in thy glance:
 And like a jocund maid
 In garland-flowers arrayed,
 Before thy ark Earth keeps her sacred dance."
 (To be concluded next month)

THE HIDDEN SIDE OF MUSIC

(Continued from Page 78)

As composers have only started to sense part of the Deva life modern music is in a transition stage, and we still await the time when concord and discord shall be united in perfect harmony. Popular music and street music can be, on the whole, beneficial for unadvanced souls, but Jazz music is definitely evil, and has very noticeably caused a decline in sexual morals and self-control.

And finally, let us throw a speculative glance into the future. The leaders of mankind have a Plan for music fitting in with Their Plan for evolution. Probably it will work towards a realization of the Brotherhood of Angels and Men in the near future, and a definite occult perception of life, prepared by the magic of music. Whereas melody is the cry of man to God; harmony will be the answer of God to man.

From *The Link*

Fifty-fifth Annual National Convention

July 19 to 23; Summer School July 24 to 30

THE value of Convention cannot be better presented than in a recent number of *The Theosophist*:

"We have formed 'the Convention habit,' and with reason. Often we have not argued out our reasons, but if we become aware of them Conventions can be strengthened. Those of us who have the habit enjoy the great gatherings with zest. We feel the warmth of fellowship and the steadfastness in mutual ideals and ideas, while we find them made stronger through the discovery that others hold them on different bases and with different backgrounds than ours. In short, we realize what it means to 'form a nucleus of Universal Brotherhood,' for a nucleus is a life-center, and from it the organization of life-forces proceeds. Our conferences gather and distribute the life-currents of the Society, sending them out to its members and through them to the world.

"To live Theosophy in this fashion is the most effective way of furthering and making it known to the world. This is a matter quite apart from the active teaching of Theosophical truths that occurs in conference lectures and studies; and we shall do well to remember that in these also, meetings have a grand work to do. The fresh light and point of view of the speaker, the teacher, is shared and understood in the common meeting, and sent out with added power to scatter the darknesses of mundane life; new heights are reached.

"*There is Spiritual Strength to be used in Conventions.* The communion of ideals, of hearts, of mind with mind, opens and frees our inner vision, and gives light on the problems

that face us; on world stresses, as well as those in our own work. This is a constant point, for when also the world appears happy and prosperous we are, as a nucleus of Brotherhood, to revitalize the spiritual and moral basis of the world. And so far as we actively believe in this we assist the Inner Government of the world. This is our part, to reach towards the spiritual forces and to offer our lives as a medium in which they may become more widely available. The addition of our work to theirs, humble though our part may be, intensifies the whole.

"Members' Work—all Members' Work—is required for Conventions."

Some time ago an opportunity was extended to every member to suggest the best and most convenient time for Convention. No desire for change became evident and Convention and Summer School dates (July 19 to 23 for Convention and July 24 to 30 for Summer School) have therefore been selected by the Board of Directors closely in accord with previous practice, and apparently most convenient to the greatest number of members.

The program in a year when the world is at war must of necessity be different, keyed to the world situation; but in other respects it is planned to modernize the form and nature of the program so as to make both subject matter and method more dynamic and more interesting and instructive.

More information as to the program will appear in our next number, but this is the time to begin to prepare to attend and to make your reservation.



WOMEN IN INDIA

(Continued from Page 77)

out his Devi. You cannot have the spirit without the matter which it inspires and which embodies it, and according to the Hindu view, the Shakti is the true power of Deva and in the help of the representatives of the Shakti will lie the certain triumph of India in the Nation and in the Indian Home; and so it is that we

go forward full of courage. We have here different Nations represented, and the two sexes have been fighting side by side and they will accompany us during the whole of our struggle; and let me say to you that that which we may fail to say in words we will say in deeds.

—ANNIE BESANT in 1917

From *The Young Citizen*, October 1940.

Financial Report

IN recent years Convention has been held so soon after the close of the Fiscal year that only preliminary financial data could then be presented. The Summer Sessions activity compels the postponement of closing entries until the fall and then convenient week-ends have to be arranged for the audit.

We are indebted to Mr. Edwin N. Lord, C.P.A. and to Mr. Floyd T. Merrick for a careful and detailed audit of the Society's accounts for the year ended June 30, 1940. The following condensed balance sheet is taken from their certified report:

BALANCE SHEET, JUNE 30, 1940

Assets

"Olcott" Wheaton Headquarters	
Land and Improvements.....	\$ 69,696.64
Building <i>less</i> Depreciation.....	160,142.50
Furniture and Equipment	
<i>less</i> Depreciation.....	22,995.01
Investment in	
The Theosophical Press.....	14,275.27
Investment—Oakdale Avenue	
and Wheaton Properties.....	8,925.00
U. S. Government Savings Bonds..	6,159.75
Other Securities	347.00
Cash in Banks and on hand.....	9,240.41
Current Receivables	881.35
Deferred Charges	
(Supplies, Prepayments, etc.)....	3,760.29
	<hr/>
	\$296,423.22
	<hr/>

Liabilities

Gold Bonds Outstanding.....	\$ 28,700.00
Special Purpose Funds Unexpended	2,368.68
Deferred Income	6,145.20
Current Liabilities	3,540.93
	<hr/>
	40,754.81
Net Worth	255,668.41
	<hr/>
	\$296,423.22
	<hr/>

After these capital requirements and expenditures the year closed with a balance of cash over all disbursements of \$3,140.58 as against \$2,384.83 for the previous year. Thus

for two years in succession, after substantial reductions in indebtedness, we have improved our cash position, a complete reversal of the trend of many previous years.

It is interesting to note that in the nine years since 1931 our bond obligation has been reduced by over \$40,000 and at this date it stands at only \$27,400 as against \$69,600 at the beginning of that period. At the same time additions and improvements to the Headquarters estate by gifts and otherwise have totaled approximately \$50,000. By these improvements, by the reduction of indebtedness, by the reinforcement of sources of income and the consequent assurance of our reserves, we are building our financial fences for the permanence of the work through changing future conditions. All of this preparation has been going quietly on through the years with little or no press agenting of the achievement or of its security value.

In place of the detailed analysis of income and expenditure outlined last year, there is here presented a comparison of the figures for the years ended June 30, 1939 and June 30, 1940, those for the former year being a summary of the statement previously given, to which those interested are referred for detail.

Several points in this comparison should be especially noted. General dues income was \$13,564.21 as compared with only \$8,065.30 two years previous, Adyar's percentage showing a corresponding increase.

Summer Sessions income was considerably less than for the year 1938-39 mainly on account of the fact that the Convention of the previous year was held in Chicago and there was a substantial lecture income.

Expenditure in dining services was substantially higher by reason of the experiment with the contracting of the catering for the Convention that came in the summer of 1939.

It should be noted that the income in excess of operating expense increased from \$4,348.06 to \$10,162.42 and this improvement in general income permitted the payment of bonds in the amount of \$4,550 and certain improvements to property in the amount of \$1,522.13, despite the drop of nearly \$4,000 in contributions for bond payments.

Comparative Summary of Income and Expenditure

YEARS ENDING JUNE 30, 1939 AND 1940

Income	1938-39	1939-40
Dues	\$11,836.46	\$13,564.21
Higher Memberships	3,247.37	1,950.39
	15,083.83	15,514.60
Less Adyar Percentage.....	1,183.65	1,357.42
	<u>\$13,900.18</u>	<u>\$14,157.18</u>
Donations and Bequests.....	3,927.28	8,740.22
Income from Investments.....	570.23	585.79
Miscellaneous	432.84	706.61
	18,830.53	24,189.80
Special Field Work Donation.....	—	1,991.63
Summer Sessions—net	1,950.22	754.04
	<u>\$20,780.75</u>	<u>\$26,935.47</u>
Expenditures—Net		
Administration	\$ 3,190.09	\$ 3,571.26
Maintenance	2,174.93	2,552.32
Services (Dining and Rooms).....	2,110.47	3,307.63
The Field	5,953.31	4,012.42
"The American Theosophist".....	75.38	425.57
Publicity	447.08	514.56
The National Library.....	704.50	1,175.62
Theosophy for the Blind.....	275.00	300.00
Miscellaneous Activities	891.48	159.75
The Theosophical Press.....	838.52	753.92
	<u>\$16,510.00</u>	<u>\$16,773.05</u>
Services Capitalized	\$ 77.31	—
	<u>\$16,432.69</u>	<u>\$16,773.05</u>
Excess of Cash Income over Operating Expense	4,348.06	10,162.42
Capital Income		
Bond Pledges Paid.....	4,731.51	828.43
	<u>9,079.57</u>	<u>10,990.85</u>
Capital Expenditures		
Additions to Property Accounts.....	\$ 497.71	\$ 1,522.13
Bonds Paid	4,500.00	4,550.00
Bond Interest Paid	1,697.03	1,778.14
	<u>\$ 6,694.74</u>	<u>\$ 7,850.27</u>
Excess of Cash Income over all Expenditure	<u>\$ 2,384.83</u>	<u>\$ 3,140.58</u>

The Poets' Page

Into April

Something runs, still and slow
Beneath the hard, black-spotted
Crust of late March snow:

Something stirs as if in pain
Seeking to bud and fruit itself
In the new month's rain:

Something would break and rush the hour—
Fling into April—but that something broken
Might crush the flower.

—JOY MILLS

A Child's Prayer

Now I lay me down to sleep,
I pray Thee, Lord, the souls to keep
Of other children far away
Who have no homes in which to stay,
Nor know where is their daily bread,
Or where at night to lay their head;
But wander through a broken land
Alone and helpless. Take their hand,
Dear Father-Mother-God, I pray;
Keep them safe by night and day,
And give them courage when they wake.
This I ask for Jesus' sake
Who was a little Child, like them.
God bless us all tonight. Amen.

—CAROLINE D. TYLER

Greetings

Lest friendship's altar fires grow dim,
When nations war and gaunt Distress
Stalks, heavy-footed, o'er the land,
Let hand clasp hand
And heart send forth its thought to bless,
Till it shall reach from rim to rim.
Remembrance for this day—and thee,
Brings kindly greetings,
Friend, from me.

—BERTHA E. JAQUES

Pralaya

Millions and millions of far-flaming suns
With their planets and moons.
Birth of suns and suns' dying; bright mornings
of planets
And dim afternoons.
Verdure expanding, animals roving, man with
his dreams.

"Let us pause and have peace, for creating is
wearisome.

Better it seems

To rest and enjoy than create on forever."

So I thought that God said.

—And lo, at the word, made and Maker seemed
sleeping.

Suns, fast-turning planets and satellites sleeping,
All dull, dark, and dead,

Gone into the gulf of quiescence, inaction, non-
being,

To remain for uncounted long ages as silently
sleeping,

Yet in that long slumber of silent inaction
developing

Will to return to the state, the condition, the
consciousness,

From which in past aeons they fled.

—WILLIAM W. JOHNSTON

Legion Street

These are the normal sounds of Legion Street:
A shout, a curse, a catch of drunken song,
The sudden clamor of an angry gong,
A sobbing from some underground retreat.
Ghosts of stale lusts and dead ambitions meet
As in a mirror here, and pass along
Without contempt or envy. Neither wrong
Nor right is here, but darkness and defeat.

Death knows this street, and he is welcome here:
His scythe can sever knots none could untie,
And even those who know not what they fear
May fear to live more than they fear to die.
But Life, too, comes to Legion Street, and clear
Above its clamor, rises the birth-cry.

Hear now that cry. The day has not begun.
The street lies dreaming, babbling of desire.
Hear how the cry mounts over roof and spire,
Above the moon, the planets, and the sun,
Piercing the stellar spirals one by one,
And mounting, ever mounting, high and higher,
Through all the universes of faint fire
With which the web of Time and Space is spun.

No other sounds from Legion Street profane
The sacred silence of this holy place.
No cry of anger, and no sob of pain,
No wail of weariness, or of disgrace.
Only the cry that *Man is born again*
Rises triumphant over time and space.

—CHARLES HENRY MACKINTOSH

Biography of a Lodge

Part XV

BY ANN WERTH

FOR several weeks Dora had missed no opportunity to talk to the individual members about the annual National Convention of the Society which was scheduled that year for ten days early in August. She knew that their membership in the Society would mean infinitely more to them if they could take part in the annual meeting, live at their National Headquarters for the period and meet the members who would be gathered there from all parts of the country. She knew that her description of the peace and beauty of the Olcott estate, and of the inspiration and fellowship of the Conventions could never take the place of the actual experience for each one, so she utilized every opportunity to awaken the desire to attend in each of them.

Jane wanted very much to go and had even arranged to take her vacation during the period though she knew very well that she could not possibly save enough money to pay for both her transportation and convention fees. Mrs. Winters also wanted to go but was faced with a similar financial handicap.

One day, early in July, John told Dora that business conditions would prevent his having an August vacation. This was a blow to both of them because they always planned their vacations so they could attend convention. While she had not yet suggested it, Dora had hoped that this year they would drive to Olcott and therefore be able to take Jane and Mrs. Winters with them. Perhaps John caught her thought, for he told her that if she did not mind driving the car, he would be glad to have her take it and fill it up with any of the members who wanted to go along.

Dora remembered later that her protest was almost too feeble—but she did so want those members to have their first visit to Olcott that she was not fully aware of how lonesome John would be with no car to escape from the empty house.

She called both Jane and Mrs. Winters who arranged to come that very night to talk over their exciting plans. They wanted Dora to help them to register because the three types of accommodations listed in the Convention announcement had confused them, and, like the normal women that they were, they also

wanted to know about what kind of clothes to take with them.

Dora laughed when she heard their questions for she remembered that the same points had puzzled her before her first visit to Olcott.

She explained the three types of lodging and suggested that since they were both young and healthy and in need of being economical that they register for beds in the dormitory. As a matter of fact, since her husband was unable to go with her, she was going to change her registration from a room in the village to space in the dormitory, also. They would not have much privacy, but they would be amazed to find that somehow it did not matter in the least. And, she added, there is nothing like life in a dormitory to help one get thoroughly acquainted with others. In fact, she explained, one of the greatest thrills of Olcott Conventions is the renewal of the friendships made in previous years and the adding of new friendships.

As for clothes, she said there was nothing simpler. Dress just as you would at home, remembering, of course, that Olcott is in the country—a mile and a quarter beyond a town of only 7000 inhabitants. July in the middle west is usually quite warm, whereas August is variable. Simple wash dresses, sweater and skirt ensembles, slacks, walking shoes, would be among the most serviceable items. A fairly warm wrap for cool evenings should be added with perhaps one warm dress just in case of an occasional cold day. Some women would wear long dresses in the evenings, but that would be entirely a matter of individual taste.

To a question about extra expenses, Dora replied that such expense would depend entirely upon the desires of the individuals. She told about the nickels and dimes one could spend at the Young Theosophists' ice cream tent between meetings, and the after-sessions trips to the village in the evenings, when the delegates walked or drove to town for sodas at the three or four drug stores which they had dubbed Wheaton's "Night Clubs."

Before they left Dora, Jane and Mrs. Winters gave her deposits for their registrations which she had agreed to include in her letter to Headquarters changing her own registration.

(To be continued.)

Ideas, Idyls, and Ideals

BY THE YOUNG THEOSOPHISTS

The Way of the Heart

In the Beginning, there was Spirit. Out of that Spirit, Life was born. And when Life had developed sufficiently for individualization, man came upon the earth. Standing on the pinnacle of his soul, he looked out over the distance of his future lives. Other souls stood near him, yet he was alone, and there was space between their standing. Alone he descended into life after life, and alone he arose from each valley to stand once more on the hill-top to perceive a new vision.

At his entrance into existence as a man his consciousness and understanding of life were vague, and he was capable of only the narrowest range of thought and feeling. But descending into each life and ascending after it to his mountain top, the shape and proportion of things below and above him changed, and as his eyes adjusted themselves to new horizons he had a new vision—interpreted by the Mind, or by the emotions, depending on what type of soul he was. One was not better than the other—they were both but stages through which to pass in the unfolding of the final life-vision—that of the Intuition.

We are all seeking one of these visions, and having made our Separated Self coherent and strong, we must drop one by one the shackles it has placed about our soul until the soul stands free of duty and acquitted of debt; until, having served mankind purely and self-sacrificingly, it returns to its source, which is God.

We are in the process of becoming less and less the slave of our desiring selves and more and more the servant of humanity, and we are becoming more beautiful because we are developing culture within our minds and hearts—the culture of the Mind, which is knowledge, the culture of the Soul, which is understanding, and the culture of the Heart, which is compassion. These three, combined in terms of form, constitute real beauty. And beauty is a hall-mark of truth.

We are all essentially seekers after Truth. In our seeking we shape around us the circumstances that will reveal to us other portions of truth. We do shape our lives—every thing happens because we want to know something. Man is only man in the measure in which he lives for something larger than him-

self. The truest feelings are those that have in them the spirit of offering.

Having been purified by our desires, there dawns for us the vision of love . . . "the love that sees in every being not merely a personality, not merely a type of physical loveliness, but an example of all that we reverence most in life.

We must know the way of the heart and the way of the mind before we can find the way of the spirit underlying them both. And when we do there will be another valley, other lives to live. We will be truly compassionate, and infinitely understanding. For this sacrifice of the Self the reward is liberation from the wheel of births and deaths, and at last return to whence we came.

—BETTY RUDER

Greatness

When the sense of independence begins to assert itself in our souls and the interdependence of true Freedom has not yet awakened, we sometimes have astounding ideas of freedom and democracy. I heard someone remark the other day that the day of leadership was over—that as members of a democratic organization we should be sufficient unto ourselves and rely less upon the "crutch" of leadership.

I have been thinking about this, for I remember that the clamor for "freedom" is never quite so strong as when we have just closed behind us the door of our childhood and not yet discovered what it means to be a man. We recklessly renounce our heroes and decline to look upon our Archetypes, so absorbed are we in the adolescent mystery of what we seem to be.

And I have come to the conclusion that it is only the children (those who retain the spirit of youth) and men who have fulfilled the promise of their Godhood, who can understand the mystery of true Greatness. Somewhere in between these stages a great many of us lose the Vision and flounder in the conceit of our "Right to be Ourselves." Yet the Ideal of Greatness goes ever before us as a Guiding Cloud by day and a Pillar of Fire by night, regardless of our ability to see.

Let us discuss Greatness in our columns. As a Young Theosophist, what do you think of the value of Great Men, Great Ideals and Great Effort?

—HELEN PALMER OWEN
Editor

The Royal Saint: Edward of England

BY CLARA CODD

ALFRED the Great had died, bequeathing freedom in his very will. "For God's sake, and for the benefit of my soul, I will that my people be masters of their own freedom and of their own choice; and in the Name of the Living God, I entreat that no man disturb them by exaction of money, or in any other way, but that they may be left free to serve any lord they may choose."

But alas! after Alfred's death the land went back to misery. The rivalry of Thaness and tribes brought a reign of terror to England equalled only by their savage ferocity. The Dane, Canute, was made King of England, and he sent the infant sons of the previous King, Edmund Ironside, to Hungary, to the care of the great King Stephen, who was himself a saint. Edmund's half-brothers, Alfred and Edward, were brought up in Normandy, and at 40 years of age Edward was called to the English throne.

This English king, who reigned between a Danish tyranny and a Norman invasion, had much to contend with during his reign—agricultural depression, severe earthquakes, threats from over-seas. From one point of view perhaps he was hardly strong enough in putting down the evils which ruled, but his people absolutely worshipped him, and under the Norman conquest continually appealed to the "laws and customs of good King Edward." He loved his people, and lived wholly for them. He could have kept the great earls in order by killing them, but this he did not wish to do. He was continually appealed to to enter foreign wars, but the only foreign war he did enter was a war of justice to restore the rightful Scottish king against his father's murderer.

He remitted his people's taxes, never seeming to care about money for himself. His ideal was always *justice*, national and personal. Edward had made a vow to make a pilgrimage to Rome, but when he became king his nobles feared the strife which might ensue if he left his kingdom, so Pope Pius IX absolved him from his vow, but asked him to give the money which he had collected for his journey to the poor, and to build or restore an abbey dedicated to St. Peter. Henceforth Edward set aside one tenth of his total income to this purpose, and that is how the famous Westminster Abbey came to be built. He went to London to be at its solemn dedication, but ill-health prevented his presence, and he was represented by the Queen Edith. The next week he died, and today lies buried in the famous shrine.

Edward left behind him more than his Abbey. He enshrined in himself and showed the world two true elements of all rightful authority; that all true authority derives from God, and that all government exists for the well-being of the governed, not for itself. He taught that governments must rule, but never be tyrannical, that peoples must obey, yet never be enslaved.

King and Saint, beloved of his people, and first of a line of royal Edwards who have ruled England, Edward, the Confessor as he was called, is now included in the calendar of holy men. Hungary, the land which sheltered his nephews, also had two kings who were saints, the beautiful Louis, whose wife, St. Elizabeth of Hungary, outshone even her husband in saintliness; and the ancient Hungarian patriot Stephen, whose crown with its crooked cross has been worn by all Hungarian kings ever since.



To dwell in love, the wide house of the world,
To stand in propriety, the correct seat of the world,
And to walk in righteousness, the great path of the world;
When he obtains his desire for office
To practise his principles for the good of the people,

And when that desire is disappointed, to practise them alone;
To be above the power of riches and honors to make dissipated,
Of poverty and mean condition to make swerve from the right,
And of power and force to make bend—
These characteristics constitute the great man.

—MENCIVS

Three Minutes to Explain Theosophy

BY HELEN PALMER OWEN

THERE is no defining Theosophy in terms of formula and creed—it is the accumulated experience of all mankind, interpreted by each in the light of the Divinity that shines within him. When the intuition is invoked to solve the problems of the personality, there comes a vision of the meaning and purpose of life which Theosophists call "Theosophy."

But Theosophy is not a religion, or a science or any creed-bound system of thought. It is an interpretation of Life—a key which, when turned in the lock of Earnest Seeking swings open the Door of Understanding. And it is a master key, for it fits all locks—all mysteries yield their wisdom to one who holds that key.

Theosophists believe, first of all, in God. To some He is a loving Father Who guides the races of his family carefully along whatever road they choose to seek Him. To some He is an energy or Force that sustains and propels the universe. To yet others He is the struggling Self within that strives to lose itself in the wonder and light of the Self that enfolds. But by whatever name they call upon Him, by whatever road they seek to attain the heights of His Power, the Theosophist understands that He is to each but a projection into infinite dimension of his own highest ideal and potentiality.

Believing thus in an Intelligence which pervades the universe, Theosophists naturally be-

lieve in a Divine Plan and the supremacy of Divine Law. There can be no chance in a world which is intelligently ordered, and Theosophists believe that the plan of God for directing the Life on this sphere is evolution, or the ordered development of consciousness through stage after stage of finite form. From mineral to Superman the "Spark" which was a Divine Possibility in the beginning, grows to express the full glory of a Divine Fulfillment.

Darwin and his contemporaries caught a glimpse of the mechanism of this Great Plan, but they became so entangled in the details of the Plan itself that they failed to sense the presence of the Planner. The obvious material evolution, Theosophy explains, is but the visible part of the process of Spiritual Evolution. And Theosophists believe in reincarnation, of course, because it clarifies the idea of human evolution by explaining the method.

That all men are brothers is apparent when one attempts to define the relationship of men, but to many this principle is merely a platitude. The Theosophical Society was organized to form a nucleus of those who believe in the brotherhood of mankind and who are prepared to cooperate one with the other to establish that ideal as a practical system. Theosophists not only believe in brotherhood; it is their first purpose to demonstrate its reality.

Detroit Celebrates Its Silver Anniversary

THIS month (April) Detroit Lodge celebrates its silver anniversary. Founded April 10, 1916, its original eleven members have increased to between 90 and 100 and its activities accordingly. The first lodge room occupied by Detroit Lodge measured 12' by 14', 168 square feet. The present headquarters occupy the whole thirteenth floor of the Wurlitzer Building in the heart of downtown Detroit, with space measuring upward of 3,000 square feet. The rooms include a main hall, a reception room, a library and a book department. These are divided by folding doors which may be opened, when needed for large audiences, making the whole assembly into one large hall.

The library, which began with a modest collection on the shelves of a small book case, has expanded to number many hundred volumes, the circulation every month being from one to

two hundred volumes. Book stocks total several hundred dollars in value. One of its members, with a penchant for figures estimates that, during these twenty-five years, the lodge has spent upwards of \$60,000, has circulated at least 25,000 books, has presented the message of Theosophy to 70,000 people in public lectures, and has had a class attendance totalling over 35,000! Twenty-five years plus some vision and determination can accomplish a lot!

The whole month will be devoted to a study and presentation of the work of the Society—international, national and local. But the grand celebrations will take place on the week-end of April 19-20, when a dinner, concert, social evening and public lecture are scheduled. Lodges and members throughout the country will undoubtedly desire to send messages of congratulations and good-will to help them celebrate on this auspicious occasion.

Theosophy in the Field

Arundale Lodge (Santa Barbara) writes: "The Thursday night public speaking class is well attended by both members and non-members of the Society. Instruction and practice are given each person attending the class, with particular attention being given to the presentation of "Straight Theosophy." The Sunday night public lectures have been so well attended that the Society has been forced to consider the matter of purchasing additional chairs. This would seem to be substantial evidence at least that the public does want to learn about straight, unadulterated Theosophy, and that our problem is to train enough workers to present our subject matter to a humanity that is sorely in need of it."

"**Aurora Lodge** is in the midst of a very interesting season. We have been fortunate in securing three new members who are very active and interested. Our Library has been increased by the addition of many volumes. Each month the lodge purchases a book for the Library and each member on his birthday buys a book and presents it to the Lodge Library. We have just concluded a most successful lecture course by Mr. Fred Werth."

Casper Lodge: "The Sunday evening public programs for March consisted of two inspiring lectures by Mrs. Jessie Crum on 'The Ultimate Destiny of Man,' and 'The Power and Use of the Mind,' and several short talks by Mr. J. W. Davidson.

"A program especially interesting to music lovers was 'The Evolution of Musical Instruments,' given by two members of the Fine Arts Club, Mrs. Otis Johnson and Miss Van Tyen.

"For those to whom Theosophy is more interesting when presented in drama, we gave the occult play 'The Door That Did Not Close' by Beatrice Wood. A large crowd rewarded our efforts.

"The last two meetings have been open forums. We feel that our varied types of programs have been quite successful."

Detroit Lodge: "Although February was a short month, it was full of interesting events. We had two excellent lectures by Mr. E. Norman Pearson, followed by an inspiring series of six fine talks by Mr. Fred Werth. These were well presented and contained much interesting material. Fred has a delightful way with

his audiences, giving them a feeling of friendliness as well as something to think about.

"Mrs. Donna Sherry's class in Elementary Theosophy continues with unabating enthusiasm, having an average attendance of thirty-three. This class was formed following Mr. L. W. Rogers' thrilling six-weeks lecture series, and its members are using his book, *Elementary Theosophy*, and special outline which he prepared for use in connection with its study, as the basis for their work."

"**Honolulu Lodge** is now holding weekly closed members meetings and weekly public lectures. We have three men who do the lecturing, Mr. Walter Belasco, Lt. Carl F. Stillman, U.S.N., and Major Martin H. Burckes, U.S.A. The attendance at the lectures is steadily increasing. All the meetings are held at the Y.W.C.A., and our library there is now open four days a week from twelve to two-thirty o'clock. A year ago there were four members and now there are fourteen. We are busy learning to work together."

Indianapolis Lodge gave a tea Sunday evening March 2, in honor of one of the charter members, Mrs. Emma Lou Murray. After the social hour an excellent talk was given by Mrs. Hallie Kirtly on "The Philosophy of Pythagoras." A general discussion followed the talk.

The lodge members meet one evening in the week to sew for the Red Cross while some member reads aloud from some book on Theosophy.

Miami Lodge writes: "Seeking for service in defense work, our lodge is collecting magazines and books for the training camps. The Naval Air station at Opa Locka, a few miles north of Miami will receive some of them and arrangements are being made to send others to the large Army camp in the north of the state, Campa Blanding, at Starke, Florida. In each bundle of magazines, which will be carefully sorted, copies of "At the Feet of the Master" will be included, together with publicity leaflets.

Minneapolis Lodge: Lectures for March included "Spirituality and National Life," by Mr. Fritz Loenholdt; "The Dawn of Aquarius," by Mr. Henry S. Piper; and Mozart's "The Magic Flute," illustrated with piano selections from the opera by Miss Carol Rinchlew. The Theosophical Forum and the Fireside Hour were again enjoyed by all.

Pacific Lodge. The Sunday night talks for March were given by Mr. Ira N. Doak, Mrs. M. Patterson, Mr. Alexander Horne, and Mrs. G. W. Keeling. Members of the lodge have organized a Round Table which meets twice a month. The Friday class is well attended and the enthusiasm of the members continues unabated. A new "friendship" class has been organized and the Wednesday class for members has prepared an interesting program for the year.

Springfield Lodge reports following activities: a class in Theosophy every Wednesday afternoon; lectures by Mr. Fred Werth, Miss Marion Swift, of Boston, Mrs. Dora Kunz, and Mr. Fritz Kunz; and a card party whereby a few dollars were made.

St. Paul Lodge's program for March included "The Theosophical Conduct of Life," by Mr. H. W. Porter; "The Masters and the Way to Them," by Mr. Victor Neuman, of Minneapolis; "The Parting of the Ways," by Mr. Fritz Loenholdt, of Minneapolis; and "Beethoven—A Study in Karma," illustrated with music and slides, by Miss Carol Rinchlew, of Minneapolis.

St. Petersburg Lodge had the pleasure of having Mr. L. W. Rogers for a series of public lectures on Theosophy during January and February. The lectures attracted large crowds, and a class of twenty-five in elementary Theosophy was formed under the direction of Miss Marion Peterson. The class meets on Friday and Sunday at the Lodge Rooms.

Tulsa Lodge: "Miss Faye Beard, Soprano, and Mr. Phillip Morgan, Pianist, gave a benefit concert for our lodge on February 27, 1941. From the many complimentary remarks made about our soloist, the ushers in their colorful evening dresses and the fine audience, the committee in charge felt the evening had been as much a success socially as it had been financially.

"West Palm Beach Lodge meets on the first and third Mondays of every month at the home of Mrs. W. H. Biggar. We all enjoyed Mr. Rogers' lectures in January, which drew a group of about fifty people each night. We have a public lecture at the George Washington Hotel on the second and fourth Sundays of each month by someone from Miami, the attendance at these lectures averaging about twenty.

Elgin Study Class: "An interesting and stimulating series of six lectures on the subject 'Theosophy Reveals Life's Purpose' was given by Mr. Fred Werth in Elgin from January 12 to February 21.

"The class started in the home of Mrs. Annabelle Uteg, with Mr. Alfred Strauss, of Genoa, as chairman. About thirty-five were reached through these meetings with an average attendance of fifteen. The last two lectures were given at the Elgin Y. W. C. A.

"A discussion group has been formed with Mr. Strauss as the leader. *The Textbook of Theosophy* by C. W. Leadbeater and *The Riddle of Life* by Annie Besant are being used as sources of material."

Memphis Study Class: During Miss Mary K. Neff's visit to Memphis a study class was started and is now progressing satisfactorily. Several new members have been added and have proved to be very helpful in the work. The class has been meeting for about six weeks.

Olcott Study Class: The Y.T. Study Class at Olcott continues with an average attendance of ten or twelve interested young people. (This is not a project of Olcott Lodge, but an effort on the part of local Young Theosophists to bring Theosophy to other young people.) *The Ancient Wisdom* is being used as a text and the discussions are directed by Miss Betty Ruder, Mr. Matt Boardman and Miss Helen Palmer Owen.

The Florida Federation

"The last few months have been active months for the various lodges in Florida, and we look back upon the launching of the Lesson-Lecture tour, a plan which was broached last spring, with great satisfaction. Reports from the lodges participating say it was a splendid and helpful plan and it is hoped it will later be repeated.

"Florida has been favored with two capable Theosophical lecturers—Mr. L. W. Rogers and Miss Mary K. Neff. Mr. Rogers started study classes in the cities where he visited, which has led to renewed interest in Theosophy there."

The Northeast Federation

Springfield Lodge was host for the Northeast Federation on February 1 and 2, 1941. The meetings began with a vegetarian smorgasbord at the home of Mr. and Mrs. R. J. Schooley. During the evening a Theosophical "Explanation Please" was conducted with Mr. Fritz Kunz as the Inquisitor and Mrs. Emily Sellon and Mr. William Ross as Experts.

On February 2, the business meeting was held and was followed by a vegetarian dinner. In the afternoon Mr. Fritz Kunz gave a public lecture entitled "The Democracies Will Win if They Go Democratic."

Theosophical News and Notes

Electoral Procedures

It was hoped that the work of the Electoral Procedures Committee would be concluded in time for the presentation of their report so that the necessary voting might take place immediately upon the issue of this number of *THE AMERICAN THEOSOPHIST*. The complex nature of the problem involved, and the fact that the committee has had to work at long distances and that they are all busy men and women, however, has compelled the postponement of the report until our next issue.

The International Election

Ballot blanks have been sent directly to every member—except that those who share the magazine should obtain their ballot forms from their lodge secretary, who has an extra supply.

Ballots are coming in in good number. Have you sent yours? To postpone may be to forget, so attend to the matter now. The ballot and two envelopes to make voting as easy as possible are already in your hands. No postage is required. Vote NOW! Let the Theosophical world hear America's voice in appreciation and approval of Dr. Arundale's leadership.

Will Your Ballot be Counted?

Several ballots have been received bearing no name, address or indication of lodge affiliation.

We call the attention of our members to the fact that the rules under which the International Election is conducted require that this information appear on the outer envelope in the space provided. Ballot envelopes which bear no name cannot be checked against the official list of eligible members, and therefore cannot be counted. Please, therefore, be careful to include your name, address, and lodge in the space provided. If you have inadvertently omitted your name, etc., get another ballot from your lodge secretary and vote again. The first ballot will not be counted.

Theosophists to the Colors

Capt. George N. Ragan, better known to Theosophists as Chief Brother for America of The Theosophical Order of Service, has been recalled to active duty by the War Department and is now on duty at the Hoff General Hospital in Santa Barbara, California.

Major Frank E. Noyes, President of Columbus Lodge, Columbus, Ohio, has also been called to active duty and will take charge of the School for Bakers and Cooks at Fort Knox, Kentucky.

Charles H. Derby, a much appreciated member in Rochester, New York, is now a private in the signal corps, First Operation Company, A.W., Fort Monmouth, Red Bank, New Jersey.

Doubtless there are others among our members who have been called or who will in the near future find their places in the great cause to which our defense program is committed. Let us not forget, too, the very fine service being rendered by many Red Cross workers whose contributions are no less essential.

Theosophists above all others have reason to know and to feel the urgency of our obligation and to leap forward gladly and eagerly, no matter what the self-sacrifice involved.

White Lotus Day

It will have been just fifty years on May 8 since H.P.B. handed the torch of her leadership to Annie Besant and passed to activity in a subtler realm. For many years lodges and members everywhere have commemorated her passing with "White Lotus Day" tributes and programs and we take this opportunity of reminding Program Chairmen that helpful suggestions for planning an appropriate lodge program may be found on page D-10 of the *Lodge Handbook*.

We also remind our lodges that collections taken on this occasion are sent to Headquarters for the support of our national work.

George Washington's Vision

Research by one of our members has uncovered some authentic information regarding the story that has often been published under the above title, and it is clear that it was a purely imaginary story written by Charles W. Alexander, who wrote under several pseudonyms and edited a publication circulated among the northern armies during the Civil War. He wrote a number of similar stories under such captions as "McClellan's Dream," "President Lincoln's Vision," etc., all for the purpose of inspiring the armies of that period.

These stories, even though they may prove prophetic, are not authentic as to the characters referred to and were merely inspirational literature of the time.

More Expressions From London

"Neither lemons nor oranges are obtainable, and grapefruit are 1/6d. each (36c). We manage to do without them quite well; it is really surprising what one can do without. Of course at times one does feel a bit empty, but who cares? We would gladly feel twice as empty on a few more victorious weeks like the last, and on the best ever of Churchill's speeches last Sunday. You could have marked time with my heart beats right up in my throat; delivered during an 'alert,' too. But who cares? I feel we won't look back any more from now on, and that is the only thing that matters for the time being."

"Here in London everything is well and the work of The Theosophical Society goes on regularly and as usual—classes, lectures, etc. I have just returned from a lecture (four in the Northern Federation)—highly successful. Our Society stands or falls together with the Allied Powers, indissolubly connected as it is with Brotherhood and Universality. We therefore try to keep the Fire burning and the Light of Theosophy shining in these days of darkness." J. K.

To Remind You

There are still six weeks before the close of the Olcott Foundation competition in Public Lectures, Radio Scripts, Musical Compositions, Painting, Poetry, Short Stories and the Drama—six weeks to create something, if you have not done so, or to put the finishing touches on the work you have already created. The closing date for all entries is May 15.

One member wrote to ask whether it is permissible to submit more than one entry per person—such as one Public Lecture, one Radio Script and one piece of Poetry. By all means, yes. A splendid idea! For the object of the Olcott Foundation is to help develop the creative faculties of individuals as well as to enlarge the output of artistic expressions of great Theosophical truths.

The February number of this magazine gives details of the requirements of this competition. Send your entries to the National Secretary at Olcott.

MRS. EDNA DUNROBIN, *Chairman*

Miss Neff Visits Mexico

Between her engagements in Texas and California Miss Mary K. Neff found time to visit the Mexican members and all concerned have mutually enjoyed her visit. Following her return to the United States, Miss Neff will be with the lodges of Northern California.

From the National Librarian

The National Theosophical Library is in need of books on Theosophy for circulation. The number of subscribers is gradually increasing and we are eager to comply with their requests. All who are true Theosophists count it as a great privilege to help the Society in any way. One of the Masters has said, "You must be so filled with the intense desire of service that you are ever on the watch to render it to all around you."

It has been suggested that perhaps each member of the Society could on his own birthday present the National Library with a Theosophical book. This would be a practical method of helping the Society in its effort to meet the growing demand for knowledge of the teachings of the Ancient Wisdom; also it would be a satisfactory way to celebrate one's birthday.

Perhaps your lodge is already carrying out a similar plan and, if so, you can make it a doubly happy day by including the National Library together with your Lodge Library.

Dr. Besant has said, "You want to grasp an opportunity when it is just passing through the air as it were, and catch it and hold it . . . All round us opportunities float and the great difference between people is not so much the difference of opportunity as the power to grasp an opportunity when it is in your way."

Such an opportunity is now offered in this plan to anyone who desires to grasp it. Please write to Headquarters suggesting a title you would like to present, or asking us to let you know what book is most needed within whatever price range you may indicate.

If you wish we shall be glad to inscribe your name in the book as the donor.

National President and Secretary visit Federation

Mr. Sidney A. Cook and Miss Etha Snodgrass were guests of honor at the Spring Meeting of the Middle Atlantic Federation held in Washington on Saturday and Sunday, March 15 and 16. An official report of this meeting has not yet been received, but we hope to have it in time for our next issue.

News About The Theosophical Order of Service

Capt. George N. Ragan informs us that Mr. Ole B. Furseth has been appointed Head Brother of the Northwest Federation to succeed Mr. Henry Samuels, who has accepted the responsibility of National Head Brother of the Animal Welfare Department.

Thanks to the Polish Lodges

Copernicus and Julius Slowacki Lodges in Chicago have given to Olcott and to Adyar a gift copy of the book, *Pilsudski*.

The hero and patriot, Marshal Pilsudski, was the father of modern Poland and in this book written by his widow, Alexandra Pilsudska, now in exile in London, we have a tribute not only to a great man but to a valiant people. In accepting this gift we salute our brave Polish brothers everywhere.

In Defense of America

With the defense of America in mind, the Children's Department has launched a new project—knitting for the boys and girls of the unemployed and needy families in our own country.

So far but one lodge (Miami) has undertaken this project, voting to do this work under the T.O.S. and using the centrally located lodge room as a distributing point for wool and a meeting place for knitting classes. The value of bringing the public into the lodge room can readily be seen.

Yarn manufacturers have made the Department excellent prices and will ship anywhere. The Department has also obtained the guarantee of the Salvation Army, both locally and nationally, to place every finished garment on the back of a needy boy or girl. Knitting directions are now available for sweaters ranging in size from 4 to 12. Any lodge desiring to launch this project in its own area may write to Mrs. Jessie R. McAllister, 1144 N.W. 32nd Court, Miami, Florida and obtain the names and addresses of such yarn manufacturers, and a copy of the knitting directions with other data concerning the way Miami Lodge has launched this project. Every garment made in Miami Lodge will remain in Miami, thus making the project valuable to each community.

—JESSIE R. MCALLISTER

"Main Currents" Just Keeps Rollin'

A young man, returning from one of my lectures, was heard to answer his family's inquiry, "How did it go?" by saying, "Swell, it was a howling success." I hoped the description was merely ambiguous. On the face of it, like English humor, it seemed no laughing matter. I was reminded of this little episode when I sat to write a brief note to the readers of our national journal to say that MAIN CURRENTS in *Modern Thought* is, like Ole Man River, just rollin' along. Every day I get a letter, or several letters, of deep satisfaction

that this instrument for the integration of knowledge is in existence. A fair proportion of these letters enclose varying subscriptions, very solid encouragement. In several places *Main Currents* is the basis for a monthly discussion of what's going on that has special meaning to Theosophists. Thus, in a quiet way, the service, like its editor, is a howling success!

But we would welcome, please, more systematic reading help. We are now covering nearly two hundred journals of all sorts, every one authoritative. You will be struck by the eclecticism of our references, if you are getting *Main Currents*. Our group is reading and recording comprehensively. But we want to run the list up to three or more hundred journals. As it is all done retroactively to October 1st, 1940, it means the recipients of the service can count on it that nothing of interest to us will get by them. There must be many members among us who read, or can read, systematically, either by choice or assignment. I shall be very happy to hear from anyone in any way interested in this, which is, our correspondents agree, a novel and deeply satisfying undertaking. Please address me at Box 469, Port Chester, New York.

—FRITZ KUNZ

Mrs. A. A. McWhan

The many friends of Mrs. A. A. McWhan will rejoice to know of her release on March 7 in Ojai, California. Theosophists not only in this country but in England have known through many years of Mrs. McWhan's utter devotion to The Theosophical Society through her service both in Harrogate and London in England, as well as in Brooklyn, New York, and Ojai, California. In addition to her devotion to the Society itself, she has also served the Liberal Catholic Church, and in both organizations she will be greatly missed.

A very simple but most inspiring Theosophical service was conducted by Mr. Harold Kirk in Ojai and Miss Marie Poutz gave a farewell message at the crematorium.

Mrs. McWhan gave to her friends and fellow-members a splendid example of utter consecration to the ideals and principles to which her long life was so completely dedicated.

Bible Research

Mr. Henry C. Samuels has just issued his second paper on Bible Research—this time a three-page mimeographed number. Those interested should write to Mr. Samuels, P. O. Box 323, Seattle, Washington.

To Those Who Mourn

Shipments of booklets from February 16 to March 15:

California	2
District of Columbia	1
Florida	151
Illinois	567
Massachusetts	20
Michigan	110
New Jersey	405
New York	528
Oregon	15
Philippine Islands	3
Texas	7
Washington	20
Total	1829

"FOOD FOR THE CHELA."

Recipes recommended by Ted Hardy, of The School of Heraclea, Inc. P. O. Box 2743, Hollywood, California. Price \$1.03.

A cook book combining scientific and occult knowledge of diet, including distinctive, delicious recipes, tables of minerals, vitamins, and specific values of foods, in harmony with nature's own pure laws for generating and regenerating health and life. Adv.

Statistics

February 16 to March 15, 1941

American Theosophical Fund

Previously reported	\$2,122.94	
To March 15	6.00	\$2,128.94

Refugee Fund

Previously reported	537.28	
To March 15	32.00	569.28

Building Fund

Previously reported	114.26	
To March 15	202.50	316.76

Deaths

Mrs. Lora E. Barrington, Ojai Valley Lodge, December 22.
Rev. John Constable, Herakles Lodge, Chicago, March 14.
Mrs. Ophelia B. Johns, Pioneer Lodge, Chicago, March 4.
Mrs. Alice A. McWhan, Ojai Valley Lodge, March 7.
Mrs. Florence Ragland, Georgia Lodge, Atlanta, February 21.
Mrs. Henrietta Petersen, National member, recently.

Marriages

Mrs. Lois Bee of Seattle Lodge and Mr. Charles Smock of Port Angeles Lodge, March 8.
Miss Luella B. Campbell, Paterson Lodge, and Mr. William Beuscher, recently.

Horoscope and Yearly Astrological Forecast from your own birth-date.

ORMANN, D.A.

880 Union Street Manchester, N. H.

*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:

<i>Convention Only</i>	A	B	C
July 19 (P.M.) to July 23 (incl. break- fast July 24).....	\$19.00	\$14.00	\$15.00
<i>Summer School Only</i> July 24 (p.m.) to July 30 (incl. break- fast July 31).....	\$26.50	\$19.00	\$24.00
<i>Convention and Summer School</i> July 19 to 30.....	\$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 12.)

Registration Only

<i>Convention</i> (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.

Book Reviews

Damodar, The Writings of a Hindu Chela, compiled by Sven Eek. Theosophical University Press, Point Loma, California. 1940. Price \$2.00.

To those who have caught the vision in some measure of the beauty and power of the spiritual life, this revelation through his own letters and articles of the strength and purity of aspiration of Damodar will come with true inspiration. Also, at a time when discipleship and the relationship of Master and chela have too frequently been desecrated this book brings clarification as well as a graphic portrayal of the stern beauty of the way up the mountain and the arduous self-discipline required of the aspirant who would dare so high a goal.

— E. S.

The Tragedy of Francis Bacon, Prince of England, by Sir Francis Bacon. The Philosopher's Press. 1940. Price \$2.05.

Those who follow the perennial Bacon-Shakespeare controversy will welcome eagerly this title printed from the text and anagrammatic writing in the First Folio Edition of the Shakespearean Hamlet. Of special interest is the inclusion with commentary and illustrations of the anagrammatic code used that enables the reader to verify the code himself.

E.S.

Soul Powers and Possibilities, by L. W. Rogers, The Theosophical Press, Wheaton, Illinois. Price \$0.25.

Those who know and have enjoyed the many writings from Mr. Rogers' pen will be pleased to hear that The Theosophical Press has recently reprinted his essays *Soul Powers and Possibilities* and *The Inspired Life* in a booklet with the former heading as the title.

The author deals with the important subject of "Soul Growth." His heartening message is this: "To the person who is willing to cooperate with nature in the development of the soul powers latent within him rapid progress is possible."

The carefully planned presentation of the subject matter and the dramatic appeal of the material make this booklet excellent reading.— B.H.B.

Theosophy and Christianity, by Annie Besant, The Theosophical Press, Wheaton, Illinois. Price \$0.25.

Dr. Besant with her characteristic magnificence of sweep and scope paints a dynamic picture of our Christianity.

She points to the early history of the Church and to how at its inception great minds were interested in its teachings. The Christianity of that day arrested the attention of the scholars and the thinkers because the ancient wisdom was then unshorn from its teachings. She shows how most of the ugly interpretations of sublime truths that have been taught to Christians for the last eighteen hundred years would have been discountenanced in our early Church, for our early Church Fathers were men of great wisdom and power who lived by the precepts of the Gnosis.

It is important to note that when these men withdrew, the Gnosis or Wisdom of which they were the exponents disappeared too. The author says that the time has again come when the ancient tenets of true knowledge must be restored to Christianity so that this great religion may again attract the world's wisest and noblest. Modern Theosophical teaching is an effort to reproclaim the ancient truths.

The Theosophical Press is to be congratulated for reprinting this valuable essay.—B.H.B.

True, Semi-and Pseudo-Occultism, by Annie Besant, The Theosophical Press, Wheaton, Illinois. Price \$0.25.

At a time such as this when so many people are becoming interested in the "occult life" it is reassuring to have at hand a manual which fully explains the nature of true occultism.

The author points out that Semi-Occultism may serve as a stepping stone to True Occultism but Pseudo-Occultism is for the most part a distinct hindrance to progress of a spiritual nature. Under the heading of Pseudo-Occultism the author places the "occult arts," in the study of which many promising beginners have lost their way and wasted their lives.

Dr. Besant explains that True Occultism is the study of the Universal Mind, the study of the workings of God in the Universe. In order that one might make such a study the development of the highest spiritual faculties is necessary. For it is only by an intensification of the spiritual nature that one is in a state to perceive the one life immanent in all things.

Newly reprinted by The Theosophical Press, this attractive booklet has all the ear marks of a popular seller.—B.H.B.

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