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THE  
**T** AMERICAN  
THEOSOPHIST

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*Official Organ of THE THEOSOPHICAL SOCIETY in America*

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*Under the Auspices of* THE THEOSOPHICAL SOCIETY ADYAR

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**A**S EVERYONE KNOWS, IT IS MY MISFORTUNE TO HOLD CERTAIN VIEWS AS TO POLICIES AND PRINCIPLES FUNDAMENTALLY DIFFERENT FROM DR. ANNIE BESANT'S. BUT THAT FACT DOES NOT IN ANY WAY DETRACT FROM MY REGARD FOR HER AS A WOMAN OF HIGH CHARACTER, NOTABLE PURPOSE, CEASELESS ENERGY AND INDOMITABLE COURAGE. SHE LOVES INDIA WITH THE DEVOTION OF A DAUGHTER. HER INDUSTRY AND APPLICATION ARE THE ENVY OF US ALL. HER COURAGE NEVER SHONE SO BRILLIANT AS WHEN AT THE RISK OF LOSING POPULARITY SHE OPPOSED NON-COOPERATION. MAY SHE BE LONG SPARED TO SERVE INDIA AND HUMANITY!

—M. K. GANDHI.



# THE AMERICAN THEOSOPHIST

OFFICIAL ORGAN OF  
THE THEOSOPHICAL SOCIETY IN AMERICA

Vol. XXX

OCTOBER, 1942

No. 10

## Annie Besant as a Religious Teacher

A. J. WILLSON

(Written in 1924 on the Fiftieth Anniversary of Dr. Annie Besant's entry into public work.)

TEACHERS of religion abound amongst us. Knowers of religion, capable of helping us to comprehend the mystery of the human soul and to realize the binding force which unites all that lives with the Divine, are few indeed. For they form the vanguard of our race, the first fruits of our evolution, and their feet firmly tread the narrow path by which man transcends the limits of time and space in order to help his fellows that come after. Thus transcending they know the ineffable bliss that opens before every son of man as he overcomes.

A teacher of religion, and one also who knows, Dr. Besant works amongst us today. Her saintly life, great gifts of heart and head, and absolute devotion to the spread of the highest ideals have made her name a household word all the world over.

It was the letters in Mr. A. P. Sinnett's *Occult World*—"wonderfully suggestive," she calls them—and the *Secret Doctrine* of Madame H. P. Blavatsky that in this life put the key of hidden knowledge within reach of her eager hand. She heard of the great Masters of Wisdom, who are the Elder Brothers of Humanity, and determined to reach Them; and because of her labor for others in the past, she at once chose the only path that leads direct to Their feet: the life that gains but to give.

In life, through death, to life, I am but the servant of the great Brotherhood, and those on whose heads but for a moment the touch of the Master has rested in blessing can never again look upon the world save through eyes made luminous with the radiance of the Eternal Peace. (*Autobiography*, p. 364.)

Since Dr. Besant joined The Theosophical Society on May 10, 1889, she has taught, by voice or pen, all who were ready to hear. The

series of lectures delivered before the meetings of The Theosophical Society each year are clear expositions of the facts concerning the inner life, both in man and in the universe. Many thousands in, and outside, The Theosophical Society all the world over bless her for the spiritual light her teachings have given to them, and she has spared no pains to spread a knowledge of the Wisdom far and wide. The track of her footsteps may be followed all over the map of all the great continents, and many of their individual countries have heard her clear and fervid words of inspiration and help.

A study of her writings from the first early manuals on *Man and His Bodies*, *Reincarnation* and *Karma* (afterwards embodied and expanded in *The Ancient Wisdom*) leads us on step by step as she herself learned and expounded, and in *The Outer Court* and *The Path of Discipleship* we find, traced for all to read, the steps of the man who has arrived at the point of his evolutionary history where, looking back over the past in which he has grown by taking, he turns resolutely to the future in which he is to grow by giving.

In many of her writings and lectures Dr. Besant has explained the spiritual link between all religions, notably in *Four Great Religions*, and *The Universal Text Book of Religion and Morals*, while *Esoteric Christianity* and *An Introduction to Yoga* deal respectively with Christian and Hindu aspects of the one truth. Through her we clearly realize that the path to union in East and West is one, whether described in the mystic language of Jacob Boehme, or by Patanjali in his *Yoga Sutras*. Saints and holy men and prophets and rishis she points to as the product of all religions and times; and



whether a man is born within the fold of one religion or another depends upon the aspect of the Divine most needed by the body he uses in any particular life. Forms of religion, as apart from religion itself, are thus observed in proper perspective on the field of evolution.

Credulity forms no part of Dr. Besant's teachings. She knows that the path of the blind led by the blind leads surely, sooner or later, to the Slough of Despond. Open-eyed, clear judgment is required from all who aspire. The Way is pointed out and milestones erected on the ascending road, but how, or when, or where each one enters that Path is left for each individual to decide. It will always be when the needs of the spirit begin to outweigh the insistent pull of matter.

Just as students of physical science check results by comparing individual research, so do the pupils of the royal science of the Self compare notes to check any inaccuracy in verbal presentation. Whenever Dr. Besant's active life has brought her into contact with a fellow-pupil she has siezed the opportunity to compare separate observations on matter in all its forms as the envelope of the spirit. The results of some of these researches have been given to the world. *Occult Chemistry, Thought Forms, and Man: Whence, How, and Whither?* are the results of such work in collaboration with the greatest seer of our own, and probably of any previous era, Mr. C. W. Leadbeater, a man of selfless life.

A mystic, in the sense of possessing the open inner sight which gains knowledge of Divine Men and touch with the One Realty in which we all live and move and have our being, Dr. Besant is yet pre-eminently a woman of action. To guide and to plan is even more her line of work than to teach. And whilst thousands revere her for spiritual help she is ever active in building up forms that may be better servants of the soul of each nation. Schools and Colleges are springing up everywhere through the Theosophical Educational Trust to help children, because right education is the basis of fruitful national life; the Order of Service for men and women whose motto is "Renunciation, Obedience, Service"; the "Stalwarts," who in India are pledged to much-needed reforms in outworn customs of child-marriage and caste rigidity; the Orders of the Sons and Daughters of India. These are a few among the many beneficent institutions which the world owes to her master mind.

India has responded to her appeal to the soul of its people during her patient years of work

amongst them, and has resolved to shake off the sloth engendered by despair and awake to the full opportunities of this opening cycle. India and Britain will both bless the day when India saw straight in a dark hour and stood by Annie Besant.

The Theosophical Society during her wise Presidentship has steadily grown, both in the numbers of its members, in wordly possessions, in lecture halls and centers, and in knowledge of the deeper truths of life, and power to express them. It has withstood the most virulent attacks on its leaders of the backward portion of the community, and has gained the respect of the world for the purity of its ideals and the incentive to right conduct that its studies give in every country.

Those who heard Dr. Besant's lectures in London in 1909 on "The Changing World," or have read her book which embodies them, can realize the motive of her ever-increasing activity: to prepare men to face the coming trials and to watch fearlessly the crumbling of civilizations, determined to raise happy homes on the site of every ruined hovel and to make a glad earth and a free people take the place of a world groaning under the pains of down trodden millions.

When the war cloud broke in 1914, Annie Besant sounded the note of stern resistance to the efforts of ruthless strength to crush the aspirations of the weak, and the small booklet of her utterances on the subject, which we owe to the care of Dr. M. Roche, who collected them from various sources, shows how, to Dr. Besant's far-seeing gaze, this struggle is literally the faint echoes of a tremendous upheaval of the forces of darkness and regression against those of light and progress, in order to delay, if possible, the spiritual progress of mankind. In the dark days after Mons her words of cheer, scattered broadcast over the world, nerved many a heart and arm cheerfully to sacrifice all for the helping of the world at this tremendous crisis.

Annie Besant in this life has gone down into the depths with the people of the West as well as of the East. The slums of East London, the Dockers' and Cabdrivers' struggles to lift the de-humanizing burden of precarious and ill-paid labor; the match girls' Scylla of starvation and Charybdis "phossy-jaw"—or the street; the searchings of heart of the thoughtful atheist; the diseases of men and women who are ignorant of moral and eugenic laws and are consumed by the blind cravings of the flesh; the struggle of some in authority for the welfare



of the few and their blindness to the needs of the many; she felt with, and suffered with, all. And because ever with her to realize an evil was to attempt to remove it, she incurred the wrath of the short-sighted in her youth in the same way that she endures it today. But with this difference: that the years of development on the Path of Discipleship have given her a surer, wiser vision and an added power to help.

Even before she entered that Path no shrinkings of a highly sensitive nature, so pure and exquisite in the pride of its true womanliness that a word or glance of disrespect and scorn seared her heart as with a hot iron and left scars never to be obliterated, could cause her to falter in her work. The throb of those old wounds

has been transmuted into capacity to sympathize with the hurts of others, as those who have felt compassion and tenderness of that great and forgiving heart have happy cause to know.

If it is to H. P. Blavatsky that we owe deep reverence for showing to the world those links that enable human intellect to understand the possibility of the workings of spirit, it is to Annie Besant that we owe the wide spread of that priceless gift. Again and again has she sacrificed her legitimate advance in order to stay with and help those who, without her strong aid and clear sight, would falter under the burdens of the way.

## Work of the Future

ANNIE BESANT

**J**UST because the fifth sub-race is so strong and dominant, we look over the world for the beginnings of its successor, which shall rule the world not by force of the concrete mind, but by the force of pure and compassionate Reason, which will conquer not by power but by love; not by competition but by co-operation, and found, therefore, an Empire that will long endure. For it is true now, as ever, that "They that take the sword shall perish by the sword," and the Empire that is to live will be the Empire that wins its way by love and benediction, that is a teacher and defender, and not only a ruler. The sixth sub-race, the Coming Race, will be born with the sixth Root Race in it, which is to grow so much more slowly.

The coming of the sixth sub-race you may almost begin to see around you. It is not to be born in a single place, not to belong to a single nation, for it is the type of humanity, of the unifying Wisdom, and out of all nations and all peoples, and all tongues it will gather together its chosen for the new type of thought which is to be born. And what that type will be we can easily outline by thinking of the characteristics of the Buddhist principle in man. What are those characteristics? First of all union, and hence in the outer world cooperation. The very essence of all action in the sixth sub-race will be the union of many to achieve a single object, and not the dominance of one who compels others to his will. The work of the future will not be, "Do so-and-so

and follow me," but, "Let us advance together to a goal that we all realize as desirable of attainment."

If you are looking for the sign of anyone who is beginning to show the marks of that sixth sub-race today, you will find it in those who lead by love, sympathy, and comprehension, and not by dominance of an imperious will; for the qualities of that sub-race will be found scattered here and there through the sub-race which it is gradually to supplant. You may trace out the coming of the sixth sub-race in the scattered people found in our fifth sub-race, in whom tenderness is the mark of power. Anyone who desires to take part in the building of that race needs to develop now the power to work with others rather than against them, and so, by a continual common effort to replace the spirit of antagonism and competition. It is a synthesizing spirit which we shall find in the forerunners of our sixth sub-race—those who are able to unite diversity of opinion and of character, who are able to gather round them the most unlike elements and blend them into a common whole, who have that capacity for taking into themselves diversities and sending them out again unities, and utilizing the most different capacities, finding each its place, and welding all together into a strong whole. That is one of the characteristics which marks the type of being out of whom this sixth sub-race will gradually develop . . .

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"We may make of the world what we will, first by having the vision then by uniting to accomplish it!"

## Why Should We Hate?

There are few among the thoughtful who are entirely content with the world as it is. God made it beautiful, bounteous for all human needs. Men alone have spoiled it and all our real problems and difficulties spring, not from any quarrel with nature but from our quarrel with each other. We need not enumerate the ills of the world—they are all ills of the world of men, and all man-made.

Little by little through many centuries, and at great speed in recent decades, men have brought various of nature's forces and resources under control. With each discovery, with each newly acquired power, men and nations have sought to keep for themselves what they have gained and to use their new knowledge to capture, by superior bargaining power or by conquest, the values held by others, often yet unaware. What the world is we, men and women, have made it.

And we are not altogether proud of our achievement. The present state proves our gains not unmixed blessings. We have somehow failed to convert them to the good and the

welfare of humanity without accompanying them with selfishness and rapacity on a scale commensurate with the gains and therefore never previously equalled.

Now that the real gains are set forth with the results of a rapacious policy, we are not content with the world we have made. We know it must be changed. The thoughtful have known it a long time. It required no great imagination to see that very great poverty could not indefinitely live alongside very great wealth, that some change was inevitable. As has always been the case. "The tears of the poor undermine the thrones of kings," including economic kings. No soothsayer was needed to tell us that no nation could indefinitely prosper while others gave of their resources for less than their true value. And on through many examples we can now see that inevitable change was upon the world. Men can now see, where before in self-satisfaction men were blind, that the changes were not only inevitable but will be good.

Why, then, should we hate? War is a drastic teacher. Hitler is a cruel wager of war. But a drastic lesson was the need. Suffering is the unavoidable consequence of much misuse of discovery and of power. Shall we hate the agent of our learning, knowing that we were willing to learn in no other way?

The contributions of the nations to the world's learning seem to be inequitable. Poland steeped in cruel suffering intentionally inflicted; Holland cold through deep winters; France humiliated and despoiled; China long beset, and many others; America, suffering little and therefore not yet learning the lesson of change that must burn into the heart of all the world. For in no other way can a new world be born. We are yet giving but half our potential effort, while others are giving their all. Only through all-out effort, or failing it through all-out suffering, shall we learn and know the way of our own and the world's redemption.

So great a prize. Shall we hate, can we hate war or Hitler through whom such a blessing comes? Strive we must to prevent war from gaining world control and Hitler's methods becoming the world's methods. But grateful we may well be for the opportunity of suffering and of learning and for the happier and more understanding world these can usher in.

## Rights

Recent contributions to our Forum column commenced with an assertion of certain rights. Others answered, proclaiming by contrast responsibilities and duties. One points out that



Colonel Olcott was not a vegetarian and that Madame Blavatsky smoked cigarettes. Another sees vegetarianism as an essential to the spiritual living to which the Theosophist aspires. The discussion is probably not enhanced by a contributor (letter not published) who suggests that only those of coarse-natured bodies require the spiritualizing effect of a vegetarian diet.

Of course one has the right to be a meat-eater, a personal right with which no other has the right to interfere. Its exercise seems to invade the rights of the animals, but an individual who places his personal right above other rights undoubtedly has that right also, except as the law steps in to limit such an expression of personal right. Such is humanity's present stage.

But can we not raise this question to a level above that of personal and legal rights? The Theosophist admits these and recognizes that

each is entitled to his opinion—that if a man or his physician has the opinion that meat is essential to his health or his work, then to him vegetarianism is inappropriate.

It is not on the ground of personal or legal right that vegetarianism is to be defended, but on the ground of the spiritual law of the oneness of all life and the avoidance of cruelty. Granted that we cannot live without eating, and that even the products of the vegetable kingdom must die in providing human food, is it not sounder to destroy the lesser lives, the least far advanced in the scale? Is it not better to avoid cruelty as much as is possible, to save sentient life if not the non-sentient?

And as to the examples of Col. Olcott and Madame Blavatsky, when we are able to emulate them in their service may we not in better grace copy their foibles?



## Spiritual Good Manners

"ALADDIN"

**E**VANGELISM is so deep-seated a habit of the human race as to amount almost to a passion. How many of us, having been rejoiced by the glad tidings of ancient doctrines on Tuesday, have dashed out on Wednesday to save our friends, by the scruffs of their necks if necessary?

Probably we have, as a result, been astonished or even shocked by the indifference of other people to the light that seems to burn so brightly for us. We are puzzled to receive, perhaps, much the same reception as does a young man newly in love who bores his friends with his interpretation of the glories of his young woman.

Enthusiasm is no excuse for defective manners, and the codes of politeness have an application in the world of the spirit as they have in the world of flesh.

The power of silence is a branch of the dynamics of spiritual life which is often neglected. One increases the head of power from a fluid by damming it up, and this law holds true of the waters of life which come welling up through our hearts. If, when we get an ounce or two of revelation, we dash it all over the place, it is no wonder if it fails even to dampen the barren ignorance we see round us.

But let us get a good head of spiritual power behind us and we shall be able to flood the dusty soil so that it may be prepared to grow something.

We need never fear we are losing time or neglecting to do good which is in our dharma. When we have something to impart we shall be able easily to read the signs in others which indicate readiness to receive. The Path has secret signs set all along its length, and our spiritual progress and that of others, can be measured by how many of these we know.

A sincere and open mind may properly prompt one to seek an invitation to enter. There are good and proper ways of trying out one's welcome. When one starts a conversation with a stranger about the weather it is implied that each participant is finding out how far the other mind goes with him. It is a polite means of mutual cross-examination, and an invitation to advance any information considered desirable. But one does not press one's opinion about the weather on to anyone, and it would not strike us to argue strongly about it.

Light, when it comes to us, will shine of itself; and we shall need to do little more than tend the lamp.

—From *Buddhism in England*, July-Aug. 1942

# Theosophical Questions Answered

A. F. KNUDSEN

*Question: What can one do to obviate or overcome the handicap of environment coming with or due to the accident of birth?*

**Answer:** Birth is no accident. This world is an enormous school. Probably every planet is part of the greater school connected with the sun. Theosophy only deals with the life on this planet. We claim that every experience leads to more wisdom. Thus, no one can continue to live on this planet without becoming wiser. Wisdom means the power to adjust oneself to one's environment, physically, emotionally, mentally and spiritually, so most of our work is to adjust ourselves to our fellow men. Believing as we do in divine guidance we claim that every condition is understood as a proper lesson for a man so born, be it in poverty, or in wealth, or be one born as a man or a woman.

It is up to us making the civilization of our country, to produce an equality of birth until there is practically no great advantage of one over the other. Our present effort in social security is along that line in America.

*Question: Is it possible that the man whose body is recently dead may feel a pain if the body is cremated or otherwise hurt? Is there not a magnetic tie that lasts for a long time? Otherwise, why do the Jews, I believe, leave a corpse undisturbed for three days before it is buried? Would not the departed have still a contact if the body is cremated or dissected, giving a sensation of pain?*

**Answer:** No, there is no tie between the astral and the etheric double. The latter, being physical, might have a link with the dense body. But putrefaction would show that all life, coherency and coordination has ceased. The "3 days' vigil" is merely a precaution lest some strange sleep or trance state be mistaken for death, and is to prevent one being buried alive.

*Question: Is it the Hindu practice in India to take precautions lest one be buried or cremated while still alive?*

**Answer:** The burial ritual is very carefully arranged by the Brahmins. For thousands of years they have known of the higher planes of matter and the human bodies connected with the planes. They allow time, then, and with ritualistic emphasis, they dismiss the departing ego; give advice as to his emotional, mental and spiritual status since he has no physical body.

They exhort the angelic forces to guide, comfort and teach him, and in every way assure themselves as well as "the dear departed" that the departure is complete and accepted by both parties. Naturally, when *rigor mortis* sets in, and when, as in all hot countries, decay soon sets in, there is never any doubt of the ego having withdrawn all contact.

Looking back over our long career of evolution through hundreds of bodies, we have learned to be born as well as how to die. In fact it is easier to shuffle off this mortal coil than it is to draw our first breath and start the heart beating. That is a trick we must know before parturition is complete. So, why worry about dying?

*Question: When do we outgrow the church?*

**Answer:** The church has failed to grow. It couldn't grow. Man grows. The church is a mile-post; it belongs to a stage of human growth. Man has not failed the church, for man has outgrown that stage of mentality. Some have evolved; there are many who follow after. There must be a church, a temple and a creed for each stage of mankind. The church is a school, but only a certain grade in the cosmic system of education. Today we make way for a new grade of mankind and its church, its creed, its ritual.

The church as a temple, as a structure, must fail to progress. It will be used by oncoming human souls for centuries to come, just as a grammar school grade awaits every year the class of last year's primary. We have had five grades or races of men. The Aryan race and its churches of Faith and Belief and Creed and its scheme of salvation is the fifth. Intellectual man, systematic mind; formalism and creed in religion; politics, statute law and jurisprudence; also, Morals and Economics, Education and Science, Dining and Drinking, is ordained.

Thus the church, the temple, has failed to progress; it cannot. But not the man. Now man is ready for an advance. Mankind has supplanted the Priest, for the sanctuary has become rather the Heart of the People. The people have not failed their God. God—or, rather, Godliness—is in the heart of man. A new race is here. The Temple is *at last* the living man, as Christ promised. We have achieved the fuller Christianity. "Know ye not ye are the temple of the living GOD?" We do!



The new Dispensation or Era, or Voice is here. It is the voice of conscience. It is "Every-man." It is the Conscience of America—not only Christianity; it is Humanity speaking. It is a new Faith. It is not a new belief, a new idea. It is Conscience. It is Righteousness. It is the Over-Soul speaking through the multitude. Will we listen, hearken, act on this summons? We must!

And how? The answer is—change! Change faith to fact. Change economy to *abundance*; change *want* to plenty. Establish the "New Deal" to the needs of man. Give all men the leisure for culture, for fuller education of the mind, of the sensibility of man, of the real man. Then consciousness will include conscience, and each will know he is a soul, not only a body. The human body is a temple. If it is alive, God is in it as a soul. Clean, clear, cultivate the temple and the Godliness will shine out as never before. The "New Deal" means the new valuation of the importance of being human, of being a man,

a woman, a child.

This war is merely a drastic but cosmic house-cleaning. Out of it will come, if we allow it, a new value of man, a new value of woman, and of her child. "Man, know thy Self." "Know ye not ye are the living God?"

Reincarnation is the new watchword. It is the key to the future, the hope of the world.

No one denies that some may perfect themselves here and now, for a very great saint may be perfected any day. But every man now living needs many more chances, studies, experiences and self-analyses before he is "a just man made perfect."

There is no urgency, no punishment for delay. One merely lives over again what he failed to understand. Man evolves to the status of super-man. The beast of the field will become at last the primitive man we are now outgrowing. Are we ready to meet that glorious fate? Yes, but only when we really try to be fully human.

## Message to The Florida Federation

C. JINARAJADASA

WE—for the moment I identify myself with you—in this country are only a small handful compared to the hundred and twenty millions who make its population. Yet, though we are a microscopic minority, we represent far more fully than the others the real destiny of the country. It is obvious with the swift development of events that the United States is undergoing a rapid transformation—not only in its material development, but also in its moral and spiritual possibilities. It is these changes, which are predestined in the Plan of God for the country, which are stated in our First Object: "To form a nucleus of the Universal Brotherhood of Humanity without distinction of race, creed, caste, sex or color." Though the ideals placed before us in this great objective are all difficult of achievement, nevertheless we have the Goal stated clearly for us, and because of that we can work more intelligently towards the end.

From the first years of the Society the Elder Brethren of Humanity, Whom we call the Masters, have made clear through Their teachings that the purpose of the Society is *not* to give to the world public occult teachings, to intensify the natural inclination to self-aggrandizement

which is at the root of human nature, but to gather bands of men and women in all the nations who will definitely aim to bring the nations together as one great Brotherhood. All the teachings which the Elder Brothers have given us are not intended to teach us the mysteries of the inner worlds and the powers latent in ourselves, merely that we may tower head and shoulders over others who have not these teachings; but that, having a larger body of wisdom, we can work more effectively in the cause of Brotherhood. Among the many dozens of organizations in this country, which have taken up the Theosophical Teachings and are presenting them to the public in their own ways, but always appealing to the element of selfish acquisition by the individual, our Theosophical Society, Parent Society, as it was called by the Masters, is still unique in insisting on altruism as the keynote of the real Theosophical life.

I sincerely hope that at every gathering of Theosophists, small or great, all will remember that they gather not for themselves, but in order that mankind may be freed a little from its chains of sorrow and ignorance.



# A Meditation for October

DONNA SHERRY

God be thanked, Who has matched us with His hour!

—RUPERT BROOKE

*Beginning with the present issue of the magazine, there will be included each month a suggested meditation to be used during that month; and also a quality to be understood and applied—a quality implied in the meditation.*

*There will, of course, be no attempt to indicate the direction in which the meditation should move, nor the realization to be achieved through it. That must be left to the individual if it is to have value. There will, however, be some thoughts on the application to life of the quality implied.*

*Recognizing the power for good which is generated by meditation and constructive thought, it is hoped that many members will join in using these meditations and working earnestly on the quality each month.*

Quality to be understood and lived during the month—RESPONSIBILITY.

IF the full significance of the quotation for this month is discovered through meditation, a splendid kind of individual responsibility will be revealed—that kind of individual responsibility in which there is not only recognition of duty and willingness to carry it out, but *gratitude* for the opportunity as well. Once the challenge of being “matched” with the hour is recognized, the discovery of *wherein* responsibility lies is eagerly sought out.

For that challenge implies capacity and fitness of the individual to meet the “hour,” and he approaches it gratefully and eagerly with the feeling that he is, in a sense, *chosen*. Hence “God be thanked” becomes a part of and enriches his sense of responsibility.

How infinitely more whole and rich life becomes when dharma is performed gratefully! How infinitely more responsible the individual becomes when he meets life in the spirit of “God be thanked!”

And what depth of responsibility the individual must feel when it dawns upon his consciousness that he is *matched* with God’s hour! Deliberately matched! Planned! *God’s* hour—not yours, not mine. Every minute of every

hour of every day is *God’s hour* for the individual when he has the opportunity in his small affairs to make that hour a triumph for the Plan. And yet *your* hour—*my* hour, too. Freedom to act; opportunity to achieve; joy in giving; growth for the individual.

But what of God’s GREAT HOUR—these times—this age? What of the individual’s responsibility in relation to that? Does he face it? Does he take up his responsibility in relation to it? Does he take up his responsibility willingly? Is he *grateful* that his karma matched him with the Great Hour? Does he realize that he it matched with it because he has achieved the fitness and capacity to cope with it? Does he realize that his fitness and capacity have been drafted to serve the Plan in the Great Hour? Does he recognize his responsibility to humanity in the Great Hour? Does he look to the future, knowing that his responsibility now lies there also?

Whether one accepts the concept of a Plan, whether or not one can accept as fact the Law of Reincarnation and Karma, here is a sublime conception of individual responsibility—

“God be thanked, Who has matched us with His Hour.”

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One vision differs from another, not because the Reality as such is different, but because it is viewed from a different level, height or story of the tower of spiritual evolution.

—B. L. ATREYA



# Art in Theosophical Life

(Notes from an Adyar Talk)

J. H. COUSINS

TO the now very definite movement of art as an essential of the Theosophical life—at least as essential as intellectual study, and properly understood, some think not less essential than the development of any other of the powers latent in humanity—two historical forces are parental. One of these parental forces was the recognition by the President-Founder, Colonel Olcott, of the creative aspect of culture, and the necessity of relating the work of The Theosophical Society to it, to the good of both. He therefore encouraged exhibitions of arts and crafts at the annual Conventions of the Society. The vital necessity of art in Theosophical life has now been proclaimed and is in process of recognition and application in the Theosophical world.

Let it be said here in parenthesis that art has long been associated with Theosophical activity in various parts of the world. But it is one thing, and a good thing, to use the arts as aids to Theosophical exposition, and it is another, and a much better thing to recognize them as essential means to the satisfaction of the creative hunger of the human spirit, and a reflection in humanity of the cosmic creative activity.

The other historical parental force in the art-movement on the Indian terrain of the Theosophical world is the recent renaissance of indigenous painting followed by a nation-wide movement in favor of home-made textiles and other craft-products. This double movement was closely associated with The Theosophical Society. Long before Indian art and Indian crafts reached the force of political slogans, Dr. Annie Besant wore Indian-made dresses and gave her aesthetic and economic reasons for doing so. And it was through Adyar that the Renaissance of Indian painting received its most potent expansive stimulus from 1916 until it became no longer necessary to appeal by word and example to Indians to take an interest in their own art.

Shrimati Rukmini Devi grew up with these movements. I remember her as a girl taking part at Adyar in dramatized renderings of poems by Rabindranath Tagore, when that immortal had attained world-fame. Travel and karma brought her into touch with Pavlova and the interpretive dance. I saw her in, I think, her last appearance as the "Dying Swan" in

modern Western interpretative dance. Almost immediately afterwards I hailed her as a perfect artist in the ancient Indian dance that, through personages and incidents, delineates the contents of *The Secret Doctrine* in Hindu terminology. When she "arrived" in 1935, her audience was awaiting her.

Like everything that comes out of the authentic consciousness of India, the classical Indian dance is a conveyor of religious ideas and feelings. From ancient times it has depicted incidents in the lives of divinities and famous devotees, but particularly of Shiva, who, in one aspect, is Nataraja (Lord of the Dance), and of Krishna, the celestial flute-player. Around these embodiments of the Power that keeps the Universe in motion and of the Soul of humanity, the Hindu genius has played in a combination of free imagination and strict symbolism of eternal verities. They have inspired sculptors, painters and poets. But in the dance, the elements of form, appearance and sound are brought together and highly potentized by an elaborate art of designed movement and gesture. Poetry sings the essential subject of the dance. Here is a part translation of a quiet, devotional dance-theme which has been given beautiful embodiment by Rukmini Devi:

I approach Thee, seeking refuge at Thy Feet, O Divine One.

I beseech Thee Lord, Dancer in the Golden Hall, to release me from descent into the abyss of birth and suffering.

Turn Thou not Thy face away from Thy servant who approaches Thee, seeking salvation . . . I beseech Thee to delay not in granting Thy blessing to one who comes for refuge to Thy Holy Feet whose praises are sung by Gopala-krishna.

And here is another charted with cosmic vastness and power:

So, in the Golden Hall, danced the Divine One, Nataraja, with celestial exquisiteness.

The eight spheres of the Universe trembled.

Adi-sesha (the serpent of eternity), upon whose head rests the world, swayed in fear and shook the earth.

From the storm-tossed waters of the Ganga fountains gushed forth.

Then the assembled Devas chanted praise to the Lord.

And Gopala-krishna sang with joy in his heart. Ornaented with hooded serpents, the hair of Siva swayed as He danced.

And His Dance brought the world to Salvation.

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# Theosophy and Sculpture

MARGERY PARKS

IN our search for truth or beauty, we have the choice of many paths, two of which are that of the scientist and that of the artist. The scientist advances step by step, selecting and discarding, gaining little by little a knowledge of the truth. The artist finds his way by seeing God in beauty, everywhere, in everything. Truly this latter plan seems the shorter and more immediate way, making every day a miracle of wonder and fascinating discovery.

The primary function of any art form is to deliver a message to the soul of man. Sculpture, one of the fine arts, speaks to man in a very simple language. In looking at a work of sculpture, we find that it usually conveys to us *one simple idea*, which the artist intended that it should convey love, devotion, suffering, and others. These forms speak to us more eloquently than could a volume, inspiring the masses of people who view them in a truly profound way.

These forms become channels for the flow of certain types of power. Devoid of color, sculpture relies on flow of line, light and shadow, depth, rhythm, texture to convey its message.

If we can for a moment take a literal interpretation of the scriptures, as did the child-race in "Green Pastures," we find that the first great sculptor was God. Taking a lump of clay, He pinched it here, patted it there, pulled it this way and that, breathed into it the breath of life, placed his finished product in the garden of Eden, and surveyed the finished product with weary pleasure, saying to Himself, "Dis here's Adam. Let's call it a day."

Wrought in the densest and most lasting materials of this impermanent universe, sculpture provides the most permanent record that a civilization can leave of itself. Color fades before the relentless sun, canvases rot in time, music dies away, poetry and literature are forgotten, or the key to them is lost. Alone remains the work of the master sculptor, *this earth*, modeled by the winds and the swiftly flowing rivers, even as we speak, and hidden within its depths have been found the "glories that were Greece and the grandeur that was Rome," records of imperishable beauty.

What of sculpture in relation to ourselves? No more satisfactory hobby can be imagined than that of modeling or ceramics, giving a release of emotion that most of us need these days. There is something very thrilling about taking a lump of wet clay and fashioning from it something beautifully useful. In this act no matter how crude the result, we become one with the flowing, creative force of the universe. The joy of creation!

The reverence and awe that we feel upon viewing a great work is because the forms are really sacred, consecrated by the power released through them.

The sculptor is material in the hands of a greater force transferring from the plane of idea, the divine archetypal world, into the objective world, his interpretation of the soul's activity. If these forms are true interpretations of permanent and universal truths they will be channels through which cosmic life forces flow. The physical result of the artists's expression is always colored by the purity of the artist's vehicles and conditioned by his technique.

If we cannot "sculpt" as a hobby, let us not forget that we are day by day modeling the pattern of our lives. Our habits are our tools; our assets are our knowledge of the Plan and our intelligence and free will; our limitations can become really our opportunities; our sufferings are the acids which etch in the most beautiful lines. At any rate it is beyond belief how much the making of the effort to overcome all the piled up little trials of every hour can contribute to the sculpturing of the more beautiful self.

Unless Theosophy can give a new inspiration to artists it will have failed in part of its purpose, for beauty is one of the most potent instruments for quickening evolution. Theosophy can do this by showing the artist the splendor of his calling. The artist can see what we cannot see, can hear what we cannot hear. Let us give him a vision of what we cannot reach for ourselves, and again be priests of the beautiful for man.

Art is the Divine coming down and becoming one with the body, emotion and mind. Religion is Divinity expressed inwardly; Art is Divinity expressed outwardly.



# Successful Service Series

## V. The Lodge Member

E. NORMAN PEARSON

**Y**OU, who read these lines, are a member of The Theosophical Society! If you are not, that privilege is open to you. But we assume you are.

That membership must surely mean to you the greatest thing in your life. It must stand for all that is good and noble and true. It must mean that your attitudes toward others are the highest and finest. Toward mankind, brotherhood. Toward your country, loyalty. Toward your family, the essence of kindness and goodwill and understanding. Toward your lodge, unswerving and active support.

For you have glimpsed something of the Reality of life. And no one can glimpse even a modicum of that Reality and be the same as he was before the Light shone into his heart.

You, dear member, are the *foundation*, the *bed rock* upon which the activities of The Theosophical Society are built. Leadership is a vital necessity; but leaders are of *your* choice, and without *your* willing support and co-operation their greatest efforts will be of no avail.

Among the multitude of duties, the effective carrying out of which are necessary to the accomplishment of successful lodge work, it is hardly possible to assign a degree of greater or less importance to any one. For so closely linked are all in the economy of lodge activity that the failure of any one must necessarily cripple the total effort.

President, Secretary, Treasurer, member without office,—every single unit of the lodge personnel is a link in the chain which must be strong in its every part to remain unbroken and able strongly to perform its appointed tasks.

Therefore, it should be obvious that the one thing that is fundamental with us all is our membership in The Theosophical Society. That is the great thing, the magnificent thing, and it is a recognition of the facts for which The Theosophical Society stands that binds us together.

Successful Service is dependent upon this basic fact.

It is not possible to *orient* activity until there is activity, and activity can spring only from a deeply rooted recognition of the greatness of Theosophy and the work of The Theosophical Society. Similarly, it is not possible to develop

dynamic and effective officers except from active and devoted members. Therefore here and now "Successful Service" desires to lay low (and would that it could be so laid for ever!) that bogey—so oft repeated—that unless a member holds an office in his lodge "there is little he can do."

Little? Why the lodge is teeming with things that you, the "ordinary member" can do, and what is more, *if you do not do them the lodge will suffer immeasurably for your neglect.*

You study Theosophy. You can study the art of teaching and of leading discussion, and become a class leader. You can learn the art of public speaking and become a lecturer. You can thoroughly acquaint yourself with the literature of Theosophy and its closely allied subjects and offer your help to the Librarian. Or you may turn to the Book Sales department. You can learn something about salesmanship; the art of interesting the buyer in your product—for the product you will sell is worthy of interest. You can help to display the books, to talk about the books, to place them carefully away after meetings. You can help to put nice covers on them to keep them clean.

You can offer your brightest smile to the cause—and help the Ushers to welcome people at the door and seat them in the hall. You can substitute at the Treasurer's desk to collect the dues when he needs help. You can learn to type and file and help the Secretary. You can wash the dishes. You can sweep the floors. You can keep the towels and dusters clean and tidy. You can call on members who have been absent from the meetings. You can visit those who are sick. You can write letters to the papers about the light which Theosophy throws upon current problems. You can answer those which seem to violate the brotherhood for which it stands. You can attend public meetings held by the lodge to talk to those who come and who are not members of the Society—even though the speaker may teach you little. For many people will talk after the lecture who will not ask questions during the lecture, and that is an opportunity for work which you should not miss.

The Publicity Agent needs your help—often—to address envelopes and to insert the advertising. The Hall Committee needs your help

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# World Day for Animals

## Jessie Kilburn Crum:

On October 4 "World Day for Animals" will be observed. This day is the anniversary of the death of St. Francis of Assisi, patron saint of animals, who died more than seven centuries ago after a life devoted to the service of all, both human and animal. His example of compassion and gentleness to suffering and exploited animal life might well be an example to men and women today.

In a world torn with the suffering that war brings, it is perhaps not too much to ask that we consider for a moment the ceaseless warfare which man has waged against helpless animals.

Animals have, indeed, been man's best friends. Loyal and faithful servants, at the end of their days of usefulness they are frequently shot or otherwise put to death in their old age. And each year countless thousands of animal lives are sacrificed to man for food, clothing and supposed health. We accept these gifts from animals and never stop to consider that the animals also have rights!

Do not these animal friends of man deserve the right of humane and considerate care? Have they not the right to be liberated from revolting cruelties at the hands of vivisectionists? If they must give their lives that men may have food and clothing, is it too much to ask that they be given painless death, and in such a way that they shall not know the agony that the fear of death brings?

Let us take heed lest in allowing cruelty to animals to go uncensured we unwittingly perpetuate cruelty as a part of our common human heredity. When man is capable of cruelty to animals, may he not also be capable of cruelty to man?

On this day dedicated to the gentle St. Francis, may we not resolve to "Think, speak

and act" for all who are unjustly treated, even these "little sisters and brothers," the helpless animal friends who make so definite a contribution to our welfare and happiness?

## Marie Graves Thompson:

This year the observance of World Day for Animals should be of far greater importance than ever before, for in this world-wide holocaust in which we find ourselves we have come face to face with our failure to realize that we are part of a brotherhood of all beings—that that which hurts one hurts all. We are part of this evolution, and if we would strive to realize our responsibility toward all who share in it we would cease to create bewildering problems and would understand the meaning of the song of the poet, "From love the world is born, by love it is sustained, toward love it moves, and into love it enters."

In the new world order which must follow this war it should become the duty of every individual to advance in every way possible the true meaning of brotherhood and all that it involves, and to arouse in man the finer sensibilities of kindness and consideration for the weaker rather than the subjugation of those lower on the scale of evolution than he. Then he shall realize more clearly man's duty toward the animal, and the inter-relationship of all that lives. Then he will realize that when man was given dominion over all the animals it did not mean "to hold in bondage" but rather "to care for" and "protect." He will then cease to take advantage of his fellow man, less fortunate than he. He will promote and nurture all things for the benefit of the many, and he will strive wholeheartedly for a greater understanding between man and the animal. Then and only then will the seeds of war be abolished and a true culture be established.

## SUCCESSFUL SERVICE SERIES

(Continued from Page 227)

to straighten the hall after each meeting so that it is left neat and tidy. Help is needed for teas, for socials, for bazaars. You can offer to sit at an "information" table, or at a table for "registrations" if a new class is to be started.

There are a hundred things that you can do, which are waiting to be done, and a hundred

others which you could invent yourself. Let Theosophy saturate into every fiber of your being and it will so vitalize your every body that Theosophy will become a "living power in your life" and when Theosophy has really become that all the rest will follow—efficiency, harmony, activity, vision,—and "Successful Service" will be an accomplished fact.



## Excerpts from "The Secret Doctrine"

*(We are indebted to Mrs. May Kyle Willatsen, of Besant Lodge, Seattle, for selecting this series of "Excerpts from The Secret Doctrine," which will hereafter be a regular monthly feature of this magazine. Ed.)*

**A**N Occultist or a Philosopher will not speak of the goodness or cruelty of Providence; but, indentifying it with Karma-Nemesis, he will nevertheless teach that it guards the good and watches over them in this, as in future lives; and that it punishes the evil-doer—aye, even to his seventh rebirth—so long, indeed, as the effect of his having thrown into perturbation even the smallest atom in the Infinite World of Harmony has not been finally readjusted. For the only decree of Karma—an eternal and immutable decree—is absolute Harmony in the world of Matter as it is in the world of Spirit. It is not, therefore, Karma that rewards or punishes, but it is we who reward or punish ourselves, according as we work with, through and along with Nature, abiding by the laws on which that harmony depends, or—breaking them.

Nor would the ways of Karma be inscrutable were men to work in union and harmony, instead of disunion and strife. For our ignorance of these ways—which one portion of mankind calls the ways of providence, dark and intricate, while another sees in them the action of blind Fatalism, and a third, simple Chance, with neither Gods nor devils to guide them—would surely disappear, if we would but attribute all of them to their correct cause. With right knowledge, or at any rate with a confident conviction that our neighbors would no more work to hurt us than we would think of harming them, two-thirds of the world's evil would vanish into thin air.

Were no man to hurt his brother, Karma-Nemesis would have neither cause to work for, nor weapons to act through. It is the constant presence in our midst of every element of strife and opposition, and the division of races, nations, tribes, societies and individuals into Cains and Abels, wolves and lambs, that is the chief cause of the "ways of Providence." We cut these numerous windings in our destinies daily with our own hands, while we imagine that we are pursuing a track on the royal high road of respectability and duty, and then we complain because these windings are so intricate and so dark. We stand bewildered be-

fore the mystery of our own making, and the riddles of life that we will not solve, and then accuse the great Sphinx of devouring us. But verily there is not an accident in our lives, not a misshapen day, or a misfortune, that could not be traced back to our own doings in this or in another life. If one breaks the laws of Harmony, or, as a Theosophical writer expresses it, the "laws of life" one must be prepared to fall into the chaos oneself has produced.

\* \* \*

It is a law of Occult dynamics that "a given amount of energy expended on the spiritual or astral plane is productive of far greater results than the same amount expended on the physical objective plane of existence."

This condition of things will last till man's spiritual intuitions are fully opened, and this will not be until we fairly cast off our thick coats of Matter; until we begin acting from within, instead of ever following impulses from without, impulses produced by our physical senses and gross selfish body.

Until then the only palliatives for the evils of life are union and harmony—a Brotherhood in *actu*, and Altruism not simply in name. The suppression of one single bad cause will suppress not one, but many bad effects. And if a Brotherhood, or even a number of Brotherhoods, may not be able to prevent nations from occasionally cutting each other's throats, still unity in thought and action, and philosophical research into the mysteries of being, will always prevent some persons, who are trying to comprehend that which has hitherto remained to them a riddle, from creating additional causes of mischief in a world already so full of woe and evil.

Every nation and tribe of the Western Aryans, like their Eastern brethren of the Fifth Race, has had its Golden and its Iron Age, its period of comparative irresponsibility, or its Satya Age of purity, and now, several of them have reached their Iron Age, the KALI YUGA, an age Black with horrors.

\* \* \*



# Dr. Arundale and Rukmini Devi

*(The following address, given by Mr. K. P. Khaitan, an eminent lawyer of Calcutta, at a Reception for Dr. Arundale and Rukmini at the Marwari Student's Union, Calcutta, on November 21, 1941, is excerpted from the December number of The Young Citizen.)*

**D**R. ARUNDALE was telling me yesterday that whatever one has to say can and ought to be said in a few short, sharp sentences. If I were to follow this noble maxim, it would be the end of my profession, which derives its earthly reward from long drawn-out litigation. But I shall deal with Dr. Arundale summarily, although, I hope, respectfully.

Let us begin at the beginning. Dr. Arundale was a brilliant young man of great promise. We could wish we had a few young men of that type in our Union. He was a distinguished product of English University life, and an honorable member of the Honorable Society of Inner Temple. Had he not deviated from the path of justice, he might have been, today, the Right Honorable Lord Justice Arundale, P.C., K.C.B., K.C.M.G., famous for sparkling judgments.

Instead, he chose the barren path of religion and education, and has spent the best part of his life wandering all over the world, sorrowing, preaching, doing good to everybody except himself.

As President of The Theosophical Society, he is the head of an organization which, though comparatively small in numbers, has branches all over the world and wields an influence which is out of all proportion to its size. As an educationist he loses no opportunity to point out to India what she has lost—a loss which makes many of her children crave for poison as food and drink and neglect the nectar which was won for her by sages in the course of thousands of years of churning of the ocean of knowledge.

In the family circle, into which he and Rukmini Devi have adopted me as a brother—an honor which I cannot describe how much I appreciate—he is always full of fun and frolic. I can certify that no wasps or mosquitoes can disturb his temper. When he retires for repose, a void is felt by those whom he leaves behind.

His greatness of soul discovered the genius of Rukmini Devi. Others saw in her a beautiful and wise lady. He knew, perhaps even he did not fully know, with what mission Rukmini Devi came to this world and in these times. He is a most loving husband to her and her greatest helpmate. Ever first in the ranks of them that serve: in the spirit of the Vedic hymn: "Let me

help thee to attain immortality, and let me, through thee, attain immortality."

Rukmini Devi's name will live in history. It has been one of the greatest tragedies of our age that, although less valuable products of our culture have only diminished in value, our best has suffered an almost total eclipse. The Vedas few can understand. Our paintings have either been quite lost or are fading out. Our sculpture has been mostly disfigured beyond repair. In our magnificent temples, cockroaches and ants and monkeys compete with beggars and superstitions to keep true devotees out. Classical dance has suffered the greatest eclipse.

There are various ways of approaching God. If one is like a bullock-cart, and another, like a horse-drawn carriage, the true dance is like an airplane which makes one soar towards the Divine with a thrill and upward urge which takes one's breath away. Before you know where you are, you are in heaven.

The noblest and most beautiful dance in the world, Bharata Natya, fell into disrepute. Darkness and dust was in the air: our eyes were blinded, our ears were choked. In the temples, Devadasis just kept the sacred art alive like a diamond in the mud. All honor to them.

Others made efforts at revival, but with compromises: the policy of appeasement, which in such cases does no good in the long run. The higher and lower instincts of man do not mix well together. That way leads to a parody of what is good and true, of what insists on being alone in its Snow-white purity and grandeur, the Shantam, Shivam, Advaitam.

Metaphorically, it needed human sacrifice. A great soul born and nurtured in a noble family, Suchinam Shrimatam Gebe, had to atone for the sin of a Yogabhrista Land and to brave criticism like poison, difficulties like arrows, disappointments like rocks.

Thus has Rukmini Devi come to regenerate the Art of Bharata Natya. She is inflexible in her purpose. Those with chronic irritation in their blood may crave for a little wine in her art, but the divine nectar Soma is in her. As she dances, all the elements come into play, the clouds pass by, the amphitheatre of hills opens

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## Study

**W**E are living in an age in which the Theosophical background can be of tremendous value. The world needs Theosophy to resolve its problems and to help pattern the future. But in order that the Theosophical attitude may become the predominant factor in human affairs, there must be more and more men and women who are prepared to work at acquiring a knowledge of Theosophy and in applying that knowledge to modern problems. In other words, there is the same old need for disciples who will "live the life and know the doctrine." This of course, is a continuing need in all ages of man's slow upward growth; but there is a new urgency at this time, for our race stands at the threshold of a new age.

Some modern writers believe that the new science, which differs profoundly from the "classical" science of the past century, will necessitate a new philosophy and that as a matter of fact, science has advanced so rapidly that philosophy, religion, sociology and economics have not kept abreast of the new knowledge. The human application of the vast store of knowledge which science has uncovered has not yet been made. Some writers have even gone so far as to call for a "holiday" for science, time out for fifty or a hundred years with no new scientific research in that time, to permit the race to catch up morally and ethically and to permit of an equivalent balancing in inner growth before any more knowledge is made available. They realize the danger to the race of an over-intellectual advance without a corresponding spiritual capacity to control and apply its results.

But such a "holiday" will not come about. Science will continue to go forward with its researches and its discoveries and mankind must face the problems which will arise therefrom. One of the difficulties is that the world is not aware of any criterion by which science itself and the materialistic viewpoint may be measured comparatively and their relative importance determined. Very few scientists or scientific writers have a background of say, the ancient philosophy of India; they are not aware of the "wholeness" or unity upon which this philosophy is based. Wishful thinking may lead us to believe that as the separate sciences approach the distant borderlands of their possible material investigation, they will be compelled to recognize that all sciences are but roads to one central Reality. But science is segmented and the vision of "Wholeness" will not come from science but from the occult interpretation of the new facts which science discovers. Theosophy offers a criterion by which the new knowledge may be measured; it also offers a basis for the philosophical unification of such knowledge and its practical application in human affairs. It would therefore seem that at this time there is need, first, for the study of Theosophy and the assimilation of its spiritual attitude; and secondly for the study by Theosophical students of the new knowledge which science is constantly bringing to us, in order that this knowledge may be viewed in its relationship to the large body of the Ancient Wisdom and used in the primary work of aiding mankind and furthering the formation of Universal Brotherhood.

*From Toronto Theosophical News, September, 1942.*

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## From the National President's Correspondence

### TO A LODGE PRESIDENT:

Thank you for your report of the work and the activities of \_\_\_\_\_ Lodge. It is well that our literature shall reach the Spiritualists, but well, also, to be cautious that their particular "bent" does not come to dominate the activities of the lodge. I am glad to hear of the success of your summer meetings, and that interest is growing in your library.

I think I should comment on the amendment to your Constitution "providing that a prospec-

tive member must have read at least two elementary Theosophical books and attended six class lessons with a teacher of Theosophy." While I thoroughly appreciate your desire that those who become members of the lodge shall be well grounded in Theosophy, I must call your attention to the fact that this amendment is contrary to the International Rules and the National By-Laws. We may not put restrictions in the way of membership. There are no con-



ditions to membership except recognition of the universal law of Brotherhood. The Rules do not require that one shall be a student, or shall know anything of Theosophy first, but only that he shall recognize the great Law and be in sympathy with the Objects. I think, therefore, that you should rescind this amendment which stipulates certain other conditions of membership.

However, there is nothing to prevent you

from encouraging people to study and to attend classes, and even to suggest to them when they approach you relative to membership that although there are no restrictions and they may join immediately, perhaps they would wish to read for a period and attend a few classes first. That you *may* do because the applicant still has the right to join without doing those things. You may not enjoin that right, however, by stipulations in your Constitution, or otherwise. I am sure that you will appreciate this point.



## ART IN THEOSOPHICAL LIFE

(Continued from page 225)

These songs are chanted in Indian modes with an accompaniment of stringed instruments to preserve the key, and of cymbals to preserve the time. The latter is much more complex than that of occidental music, and the element of rhythm holds equal prominence with the words and melody in the accompaniment to the dance.

The actual dance in the Bharata-Natya is related to the expressive dance now familiar through the work of Pavlova, Maud Allen, Isidora Duncan and others. But the latter are emotionally descriptive, and shy of religious or philosophical implications, where the Bharata-Natya is never personally sentimental or concerned with physical allurements. Objectively it is concerned with divine personages and events, and subjectively with cosmic and psychological truths. This may sound highly didactic; but it is not so, as the subject-matter of the dances is familiar to every Hindu from childhood. There is no self-consciousness or propaganda about it.

Technically also, the Bharata-Natya, though apparently similar to the modern expressive dance in the West, which has been devised from it or its far-eastern offshoots, has a traditional gesture language of "mudras" of immense range in their single presentation and their permutations. These with body-postures and rhythmical movements of shoulders, neck, eyes and "foot-work," provide an extraordinarily rich medium of expression, with a clamped basis of technique on which the artist may rear an artistic edifice combining the experience of

millenia with individual taste and illumination. Rukmini Devi has greatly achieved this double purpose of the Indian classical dance under the guidance of venerable scholars and teachers.

The recital at the Adyar Theater in December 1939 drew a larger audience of delegates and of the general public. The performance of almost two hours by a single virtuoso was a sheer delight from start to finish, even an increasing delight up to the superb finale of the interpretation of the Dance of Shiva which "brought the world to salvation."

In the technique of the Indian classical dance, Srimati Rukmini Devi has attained unique eminence. But she has passed from the outer art of dance into its inner or super-art. She is not only interpretative but creative. She conveys the phases of the story, but she makes the story live before us. This she does through her absorption of her personality in the reality of the presentation. The so-called mythological personages and happenings of the dances are not things of the past to be simulated, but living realities to be freshly embodied.

Because of this unique but true relationship of the artist with the inner reality of her art and its tradition, she has done the great service of both imparting the artistic pleasure of the dance and revealing its spiritual mystery, the mystery of the truth and beauty of the Universe seeking to express itself in movement made significant, intense, and lovely, through being directed and controlled by equally significant, intense, and lovely design.



# The Poets' Page

## The Creation

*(Based on the Upanishads)*

In that first darkness, ere the birth of Time  
The One sat brooding, ever all alone  
Perchance, too, lonely. For into Its thoughts  
There sprang the concept of the Universe  
And all its forms: How by limitation of Itself  
Might emanate the Universal Soul  
And consciousness of all the myriad parts  
That are the souls of men.

With thought came Act.  
Then, as the spider spins its earthly web  
With thread withdrawn from its own body, so  
The One did issue from Itself wherewith  
Might fashioned be Its creature of desire.  
With Prana, Vital Force, on this It played  
And from th' immensity of formless mass took  
shape

The primal structure of what was to be.  
For countless ages, as 'twould seem to us  
Who know not the illusionment of Time,  
The forms evolved until the Master Mind  
Its greatest thought and dearest child be-  
queathed

Of Its own essence and the mastery  
Of all the lesser objects of Its Will.  
To that last child It gave the power to turn  
To It, its source, and peace and happiness,  
Or to th' illusions of its errant mind  
Until its folly drives it back to Home.

—C. A. L. PAYNE

## Strange . . .

How strange it is that beings half divine,  
Noble and glorious beyond belief,  
Should play the parts of prostitute and thief,  
Or lead such petty lives as yours and mine.  
It is as though the sun refused to shine,  
Dooming the worlds to darkness and to grief,  
Because it cannot occupy the chief  
Position in the heavenly design.

*I cannot be a god, Man seems to say,  
So I will be a devil. But who said  
He would not be a god, here and today,  
If he had used his heart to guide his head,  
—And how much longer is he going to stay  
Part god, part man, part devil, and part dead?*

—C. H. M.

## Moon Moth

O pale green thing in the night time flying!  
So close attuned with the stars antiphone,  
Scenting and seeking a lover unknown,  
Moon and shadowy darkness defying.  
Hither and thither, your silence belying  
The need of song the nightingales intone,  
And the discordant urge of man. Alone  
You trace the mating call, love implying.

Those days when you were but a crawling worm,  
Could you foresee the beauty of this night?  
Or, when asleep in dull cocoon, did Mirth  
Embrace you in your dreams and plant the germ  
Of life? Did Wisdom flood the place with light  
And give to you the knowledge of rebirth?

—LILY LAWRENCE BOW

## Excelsior

Would'st thou be God-like? Give, not keep;  
Desire no more to hold and heap.  
Things once attained soon lose their worth,  
But not their power to bind to earth.

God never seeketh to attain,  
He knoweth nothing higher to gain;  
For us who in Him live and yearn  
He builds His worlds, that we may learn.

—MARY K. NEFF

## Sonnet

Some thought has touched a chord of memory!  
Can it be I have lived in many times?  
In by-gone ages, and in many climes?  
If that be so, then may it haply be  
That I was wife to you, you mate to me?  
I listen . . . and the bell of memory chimes  
Like lingering echoes of old childish rhymes  
That tarry in some cell elusively.  
When next we live, I wonder, shall I know?  
Will memory stir, and vision come at last  
Of distant times when maybe you and I  
Through evolution, difficult and slow,  
In many incarnations in the past  
Wove with frail threads the first strand of Love's  
tie?

—BERTHA CROWTHER (*Australia*)



# The Theosophical Order of Service

## The Healing Department

**S**ICKNESS is the last working out of: First, a wrong emotion, then a wrong thought, and, finally, a wrong act. Each and all have to be paid for by illness, and the illness will be very light or very serious, according to the depth and continuance of the sin indulged in.

Use all available physical plane methods to effect a cure, such as right food, pure water, rest, recreation, exercise, sufficient sleep. That is our duty. But in addition, flood the heart with love. Love is the greatest Magician in the universe. Buddhic or altruistic, love poured out in a constant and helpful stream upon all, will do more to bring down streams of God's own health from the higher planes than anything in the wide world.

But, that love must express itself in words, and by means of service.

To aid us in Healing work, we have an organized Healing Department, (one of the seven departments of the International Theosophical Order of Service).

A most important part of its work is accomplished through Ritual, which represents the results of a great deal of experimentation and study, and is considered to be the best and safest method of Healing known to the world today. It came to the Theosophical Order of Service from Dr. Annie Besant and Mr. Max Wardall many years ago, soon after Dr. Besant organized this movement.

The Healing work done by this ritual is based upon the principle of corporate action, through which the Will is directed to the un-

reserved offering of all the powers of the Self in the Service of the One Life, that by means of this proffered channel the Healing Power may flow. This is accomplished by a freeing of the consciousness from its sense of identification with the body, the emotions and the mind, consecutively, and towards the realization of its identity with the Higher Self, and its oneness with the Christ Consciousness with which the whole group, as well as those it is sought to help are "At-oned."

There must be as full a measure as possible of harmony between the inner ideal enshrined in the Ego, and its outer expression through mind, emotions and physical action.

The practice of healing need not be limited to the medical practitioner; the field of super-physical and educative healing is open to all who care to qualify. Those who aspire to include this work in their endeavor to live the spiritual life may produce beneficial and lasting results by the simple method set forth in this ritual. Such work is timely now, and exceedingly important in a world where so much of strain and maladjustment is present.

The cooperation of all who are interested in the relationship between health and the spiritual life is heartily welcomed, and full particulars regarding the ritual may be obtained from

MISS MARIE R. MEQUILLET, *Head Brother*  
Healing Department  
Theosophical Order of Service  
The League House  
2344 Prospect Street, Cleveland, Ohio

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## DR. ARUNDALE AND RUKMINI DEVI

(Continued from page 230)

out, rivers flow and the *Yamas* and *Niyamas* appear in all their beauty and the beholders can see the serene majesty of the Eternally Beautiful.

But we do not miss her. Spicy bits here and there softly reveal the woman that she is: the one and inimitable Rukmini Devi.

She is, I believe, the closest parallel to Mira Bai in modern history. Seven cities claimed

Homer when he died. But then, Homer had in his old age got into the habit of nodding. Many cities and many countries claim Rukmini Devi while she lives. Young and vivacious, she too nods: but when she nods with her Nataraj an electric force pervades the atmosphere, and I dream that the moon and stars light up and also nod in their places and feel that it is good to be alive.



# Theosophy in the Field

**"Besant Lodge (Cleveland)** has held a study class once a week during the summer months, with an average attendance of fifteen. *Thought Power* and *An Introduction to Yoga* were taught by Miss Mequillet and Mrs. Staggs. Four people from this class became members of the lodge this fall, and more are coming in. Three study classes are planned for the new season, two of them in Theosophy and one in ease of expression in public work."

**Columbus Lodge.** "Tuesday evening, July 21, a patriotic service was held by Columbus Lodge, the main feature of the evening being the presentation of a new flag to the lodge by Lt. Col. F. E. Noyes and Mrs. Jennie E. Bollenbacher, President. The meeting began with the playing of *America* after which the secretary, Mr. Leo Fritter, gave a presentation speech. After his remarks were ended the national anthem was played and the members recited in unison the pledge to the flag and saluted in the regular form. This was followed by talks from the members about the flag, interspersed with beautiful old songs. The meeting ended with all feeling enthusiastic and happy as the result of the evening's work."

**Covington Lodge.** "During the summer months regular lectures were discontinued and open house was held by our president. During these informal meetings general discussions were encouraged and question and answer meetings held. Our regular members' meetings have a new interest now. Each member has taken a subject for research and at each meeting some one presents the results of his study. We have had deeply informative papers and original charts."

**"Glendale Lodge** members have enjoyed informal weekly talks by Mr. Alfred K. Jenkins during the summer. Mr. Eugene Wix gave us an interesting and detailed report on the Convention upon his return. We closed our summer meetings with a buffet supper at our lodge home."

**"Joliet Lodge** has just closed a very successful series of summer meetings which were open to the public. Mrs. Amelia Brooks Chase was the speaker for the entire series. The attendance increased as the meetings continued and has been the means of adding to the membership of the Monday afternoon beginner's class."

**Rainbow Group:** "Seven of our members who went to Cincinnati to attend Mr. Jinarajadasa's lectures brought back with them the inspiration which they derived from the experience and as a result we began our meetings in our newly decorated rooms with enthusiasm. Activities this fall are divided between the study of the Ancient Wisdom, meditation and service."

**St. Louis Branch:** "The visit of Mr. C. Jinarajadasa will long be remembered by not only the members of St. Louis Branch, but the public who came in large numbers to hear the important message of our guest on the topic, "God's View of Human Affairs."

**"Tulsa Lodge** began the study of the *Voice of the Silence* as presented in *Talks on the Path of Occultism*. Each leader has followed his own methods of approach in an effort to bring out the full meaning of this rich and profound study. An interested group continued to attend without a break through the hot months. In an effort to increase interest in Theosophy all new comers to Tulsa will be notified of the existence of Tulsa Lodge and of its activities."

**Washington Lodge:** The meditation class under the direction of Mrs. Harriet B. Mercer continued to meet during the summer months. Public lectures for the month of September included "Love Divine" and "The Christ, the Conqueror" by Mr. P. M. J. Smith Tassin; "Back to Earth for Unfinished Business," by Mrs. Harriet B. Mercer, and "The Harp of David, or the Creative Artist" by Mrs. Fleurette Joffrie.

## Lodge Idea of the Month

The "Lodge Idea of the Month" is shared by two lodges this time, for in Miami and in Chicago lodge officers have hit upon the same idea. It is a three-line advertisement appearing in the "Personals" column of the paper in Miami, four days preceding a public meeting. The President writes: "This is done weekly with gratifying results."

In Chicago the advertisement appears as follows, under the Church column:

### THEOSOPHY

THEOSOPHICAL SOC., 410 S. Michigan.  
Rm. 735, Public Classes Tuesdays 7:30 p.m.  
Open Daily to Inquirers 11-2. Reading Room.



### *The Florida Federation*

On September 5 and 6 the Florida Federation held its Ninth Annual Convention at the Seminole Hotel in Jacksonville. Each of the nine lodges in the state contributed to the program and eight were represented.

On Saturday evening Mr. John H. Simmon introduced five members who briefly told how Theosophy came to H. P. B., H. S. Olcott, W. Q. Judge, Annie Besant, and C. W. Leadbeater. This was followed by briefer, though equally dramatic, recitals by each Theosophist present on "How Theosophy came to Me."

Immediately after the opening of Convention on Sunday Morning, Mr. F. G. Coover read a message to the assembled delegates from Mr. Jinarajadasa (see page 223) and Mr. Perry Simonson read the message from Mr. Sidney A. Cook. A vivid impression of the National Convention was then brought to the members by Mr. Ralph B. Kyle, and at one o'clock a delicious vegetarian luncheon was served in the Palm Room, with Dr. John J. Heitz presiding.

At 3:00 o'clock Mrs. Nellie E. Young and Miss Helen V. Neely spoke on "Theosophy's Gift to the Nation Today," which was followed by a spirited discussion. Mr. Ralph B. Kyle delivered the public lecture at 8:30 on Sunday evening, entitled "The World we Live in."

New Officers of the Federation were elected as follows:

President: Mr. Frank G. Coover, of Orlando.

Vice-President: Mr. John H. Simmon, of Tampa.

Secretary-Treasurer: Mrs. Bennie Bare, of Miami.

### *The Michigan Federation*

The fall meeting of the Michigan Federation was held in the Detroit lodge rooms on Septem-

ber 6. The program opened on Sunday morning with an address of welcome by Mr. Edwin N. Lord, President of Detroit Lodge. Mrs. Golda Stretch, Federation President, then pointed out that the meeting would prove most memorable because of the presence of such visitors as Mr. C. Jinarajadasa, Miss Marie Poutz, Mr. and Mrs. Fred Werth, Miss Jean Glen-Walker, Mrs. Ida Beller and Mrs. Cordelia Reynolds.

The morning session was under the direction of Mr. E. Norman Pearson, who talked on "Successful Service," outlining various suggestions for developing efficient officers and workers, thus producing more progressive lodge work.

Mr. Jinarajadasa's lecture on "Plato's Conception of Immortality" was received with great interest by 180 students and Theosophical sympathizers, and the membership registration of approximately 126.

The membership recognized the responsibility and urgent need of becoming aware individually of the particular part each can and must play in putting Theosophy in Action.

### *The Southern California Federation*

A most interesting meeting of the Federation of Southern California was held on September 13 in the Los Angeles Lodge Rooms. The program opened with the singing of the National Anthem, and addresses by Mrs. Marie Hotchener, Mr. Eugene J. Wix and Mr. A. F. Knudsen. Mrs. Hotchener brought to the meeting the atmosphere of Adyar, while Mr. Wix and Mr. Knudsen gave the highlights of the splendid Convention held at Olcott. Mr. Howard Coombs closed the program with a musical number, following which the members enjoyed a social hour as guests of the Los Angeles Lodge.

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I always know that when I want a thing done, the busy person is the person who will be most likely to do it for me. So I always go straight to a busy man or woman. Why? Because an idle person will put off doing it till he can find time—which is probably never—but the busy man has no time, so he is used to making it. However many extra jobs he has on hand, he will make time to do them, and get them done quickly, for he knows something else will crop up before he has finished.

—SIR ROBERT BADEN-POWELL



# Theosophical News and Notes

## *From the White House*

"My dear Mr. Cook:

The President has been pleased to receive your letter of August thirty-first, embodying the resolution adopted by the delegates attending The Theosophical Society's Convention. He sends an expression of thanks to you and your associates for the greetings and good wishes extended in the resolution, and it is exceedingly heartening to him to be so wholeheartedly assured of your loyal support in these difficult days when his burdens are so great.

Very sincerely yours,

M. H. MCINTYRE

*Secretary to the President"*

## *Coming Meatless Days*

The advent of meatless days for the purpose of saving shipping space, and as a part of the war economy, will be of no concern to Theosophists. Too many of them have demonstrated over a period of many years that abounding health is consonant with a meatless diet. All could demonstrate it if meatless practices were but intelligently applied. It needs but a little more than ordinary care as to the balance of the diet. Lack of intelligence in selecting vegetarian diet shows earlier in health deficiency, but is more quickly remedied. Meat eating brings chronic results in later life.

The war may make us healthier and more intelligently discriminating.

## *"Bambi"*

Walt Disney has not only brought a new technique to the Screen, but has included a beauty in the stories he depicts, not only of skillful presentation but of understanding, also.

Snow White and Pinocchio never meant as much in print, and the more that Disney can give us of his unique interpretations the better is the world.

But the production of *Bambi* is meeting opposition. It is unkind to sportsmen! And the sports world is creating wide-spread protest and endeavoring to stop this beautiful portrayal of the history of the American White-tailed Deer.

The war is on because beauty of thought and emotion and action has been pushed aside and smothered by human selfishness. Shall we permit a beautiful presentation of a beautiful story of beautiful animals to be prevented by those who are their constant destroyers?

Here is opportunity for individual Theosophists.

## *"Successful Service" in India*

It is interesting to note that some of our brethren in India have also felt the need for improved technique. The Bihar Theosophical federation puts us to shame. We do not think of our brethren in India as being thoughtful on the subject of organized and coordinated effort, but this group of lodges proposes to improve its work by making monthly reports (by the sixth or seventh of each month) (a) as to the names of people who have been helped in their selection of books and in their studies, (b) the date and nature of all meetings held within the month, the work done, the subject covered and the steps taken to interest youth, (c) the names of the members and the nature of the contact that each has made with educational, social, religious, economic, humanitarian or other outer world movements, (d) the names of members with their respective contributions for the month to the various funds for purposes of the lodge, (e) the names of the members who have not contributed and the amount they are in arrears with remarks as to special consideration to be extended to them.

In this country no lodge will be asked to make such reports, but each lodge might with advantage make an analysis of its work and plan it as though it had to give an accounting. And, in fact, are we not all responsible for an accounting to our inmost selves, and in some cases and at the same times perhaps, to the Great Ones Whose servants Theosophical officers most certainly are intended to be?

## *The School of Tomorrow*

Out of the Convention sprang with vigorous enthusiasm the idea of a school at Olcott. Organizing Committees have been formed, of which Miss Joy Mills, from whose lecture the idea developed and caught fire, has accepted general chairmanship. Other committees, broadly representative, were formed from those present at Convention and will be rapidly augmented, to study and develop the school idea in all its various aspects and requirements.

## *"Worker" Wanted*

One of our members is anxious to obtain two copies of the May, 1942 issue of *The Theosophical Worker*. He is willing to pay for any two copies that may be available, so if any member is willing to part with this number he should send his copy to Headquarters.



### Founders' Day

On November 17 lodges and members all over the world will observe "Founders' Day." Suggestions for appropriate programs for this occasion will be found on pages D-13 and D-18 of the *Lodge Handbook*.

It has been customary for many years for lodges to take a special collection on this day, which is sent to Olcott as a contribution toward the work of Headquarters.

### Absentee Delegates

It would be wonderful if we could all be Delegates-in-Person to the International Convention to be held at Christmas time at Benares, but since we cannot the next best thing is to take advantage of the opportunity to enroll as Absentee Delegates. Olcott will be happy to forward names and addresses, together with registration fees (65 cents), in time to reach Adyar before Convention, if members will act promptly.

### The Mothers' Bulletin

Number 3 of Volume VIII of the *Mothers' Bulletin* received recently maintains the fine standard of this very important and useful quarterly. The articles that it presents are finely selected, practical contributions to the subject of health and healing, gleaned from many sources. The effort of those who keep this quarterly going deserves much greater support of the members of the Society. Send \$1 for a year's subscription to the Treasurer, Mrs. Geneva S. Johnson, 2541 Lockwood Avenue, Chicago, Illinois.

### Correction

"On page 207 of the September issue of THE AMERICAN THEOSOPHIST, column 2, occur the words '... have defied the leaders ...' The printers have omitted an 'i'. ... the word 'defied' should read 'deified.' Will you please correct?"

—GERALD BOLE

### Guests at Olcott

Among those spending the summer vacation at Olcott were Mr. James S. Perkins, Miss Etha Snodgrass, Mr. Frederick H. Werth, Mrs. William Pitkin, Miss Elizabeth Hancock, Dr. Dorothy Rood, Mrs. Estella Gray, Miss Jean Glen-Walker, and Mrs. Martin H. Burckes and Melvin. Others who spent briefer periods, but no less enjoyable ones, were Mrs. Day F. Hurd, of Miami, Mr. William Davis, of Detroit, Miss Jeanne Dumas, of Chicago, Mr. Fred Zeidler, of Detroit, Mr. and Mrs. Charles Fouser, of DeKalb, Mrs. Max Klieforth and

Mrs. H. Barr, of Madison, Mrs. G. L. Blanchett, of Chicago, Mrs. Ralph March and Mr. Slavko J. Ojack. Mrs. Franklin D. Howe, of Akron, Miss Jean Glen-Walker and Mrs. Pitkin are still with us.

### Itineraries

#### JAMES S. PERKINS

October	17-19—New Orleans, La.
"	20-23—Covington, La.
"	24-25—Mobile, Ala.
"	26-29—Meridian, Miss.
"	30-Nov. 2—Birmingham, Ala.
November	3-9—Mid-South Federation
"	11-26—Ohio Federation

#### L. W. ROGERS

October	14-20—Oak Park; Wheaton, Ill.
"	22-23—Fremont, Nebr.
"	25-27—Omaha, Nebr.
"	29-30—St. Louis, Mo.
November	1-2—Cincinnati, Ohio
"	3-4—Detroit, Mich.
"	5-6—Cleveland, Ohio
"	8-9—Buffalo, N. Y.
"	10-13—New York vicinity
"	15-16—Boston, Mass.
"	17-20—New York vicinity
"	21-22—Baltimore, Md.

#### FREDERICK H. WERTH

October	14-16—Wallace, Idaho
"	17-26—Spokane, Wash.
"	27-28—Bremerton, Wash.
"	29-30—Port Angeles, Wash.
"	31-Nov. 3—Seattle, Wash.
November	4-5—Tacoma, Wash.
"	9-11—Portland, Ore.
"	13-15—Medford, Ore.

### Glimpse of Adyar

A member recently wrote: "You should see Adyar now with armed and badged people of A.R.P. and First Aid, with trenches and sandbags and soldiers marching through, and sometimes with army lorries rushing by. But it seems to me to be an Adyar especially vivified and fortified."

### Suggestion

A member suggests that some portion of one lodge meeting each month be devoted to a discussion of points that arise through a reading of the current issue of THE AMERICAN THEOSOPHIST, and that the opinion of the lodge and of individual members be expressed in writing to Headquarters. We are glad to pass this suggestion along as a means of promoting a wider and deeper interest in Section affairs.





## Book Reviews

*Gautama the Enlightened, and Other Verse*, by John Masefield. MacMillan Company.

This slender volume of verse by England's Poet Laureate takes its title from the first and (many will agree) best poem in its contents. Masefield is endeared to numerous Theosophists for having written a fine poem which was originally called "Karma," but which later became known as "A Creed." Anything that Masefield has to say on philosophical subjects is therefore of interest to Theosophists.

In this comparatively recent work—a telescoped perspective of Gautama's life—Masefield reaches proud heights in the passages which are descriptive of the inner, esoteric experiences of Prince Siddhartha. Some of these may be obscure to the lay reader who is not versed in Oriental metaphysics. However, any Theosophist will know what he means by such as the following fragmented excerpts:

I recollect a day . . . I went into the fields . . . there  
was a flower . . .  
So marvellous in form, color and scent  
That, looking at it there, I was aware  
Of a white planet in a winter dawn . . .  
Of joy so great that all was joy.  
In joy I understood and shared all life.  
I was the living soul in everything.  
I have not told of this. I have asked friends  
To name their dear delights, but never yet  
Heard one describe a happiness like that  
Which was a passing into the world's heart.

Later, when Siddhartha forsook the sheltered life which had excluded the misfortune of others, he made his weary pilgrimage through life's misery until his sick and withered flesh was "blackened skin upon a skeleton." He then recalls that "bright day of flowers" when Joy had come to him, and makes this profound statement:

. . . That day was Joy; today is Death.  
Enlightenment can only come through Joy  
I have gone into deserts to find Death.

Finally, with the approaching victory of enlightenment and Buddhahood, Gautama says:

. . . My mind wrestled with death.  
Light filled me with its agony of peace.

I saw Man in illusions of desire.  
I knew my own illusions at an end.  
No stain of an illusion smirched my mind;  
It saw, it knew, it could; all powers it had.  
In darkness and in brightness I saw lives,  
My life, my former lives, my myriad lives,  
Stretch back into the world's forgotten times,  
To self long dead . . .  
The iron of my evil fettering me,  
The gold of my achievement freeing me.

The nineteen concluding lines of this seven page poem, fall into so spiritually singing a

finale, that somehow there instantly comes to mind the noble uplifted statement of Faith which is heard in passages from the music of Cesar Franck.

—L. P.

*Collected Poems (1894-1940)*, James H. Cousins, Kalakshetra, Adyar, Madras, India, \$2.75.

Barbara Young wrote of another poet, "There is a race of half-gods that persists upon the earth . . . only insofar as their seraphic vision shakes us in the innermost of our being . . . do we partake in brief and finite measure of their godlikeness. When we write of these persistent half-gods let us dip our quill in light, not ink. Let us write of them with passion, not with platitude. Better still, let us sit at their feet and hearken to them . . ."

James H. Cousins is one of these, and in this latest volume which represents the work of over forty years of one of the greatest of all the Irish poets who shared in the Literary Renaissance of Ireland, we hear

"Through your vernacular of time,  
The language of eternity."

Some of the lines are faintly reminiscent of AE or Yeats, his two close friends and compatriots, as in these:

"I would draw near the silence of a flower  
And the majestic posture of a flame,  
That I might find for speech its perfect hour,  
And look on Beauty wholly free from blame."

There are some lines in Cousins that are unforgettable, and the exquisite beauty of such lyrics as *Sunrise on Kinchinjunga*, *Transient Beauty*, and *Beauty's Exile* place him high among the poets of the immortal. His imagery is indeed refreshing:

"Thou hast called up the mountains in my soul,  
And set high hunger throbbing in my feet!"  
Truly a book to read and reread!

—J. M.

*Ventures in Verse*, by Theosophists, Published by the Young Theosophists of America. 25c.

A small booklet of verse by some thirty Theosophists, *Ventures in Verse* was the contribution of The Young Theosophists of America to the 1942 Convention, and the beginning, they hope, of a Theosophical anthology of poetry.

The foreword by Mr. C. Jinarajadasa, with its emphasis on realization and creation, introduces the combined efforts of poets and aspiring poets, and adds inestimable charm and value to the booklet.

—J. M.

## THE AMERICAN THEOSOPHIST

*The Ideologies of Religion*, by George Perrigo Conger. Round Table Press, Inc., New York City. Price \$2.50.

Here, at last, is a book Theosophists will welcome for the light it throws on the second Object of the Society! Dr. Conger, Professor of Philosophy at the University of Minnesota, during his last sabbatical year, visited Adyar and has investigated the Society's philosophy.

"The Ideologies of Religion," as the title implies, deals not with philosophy, but with a thorough discussion of the arguments for and against the various basic ideas and ideals in religion. This is not a book favoring one idea against the other, but a scholarly and impersonal presentation of the different approaches to religion. Some of the subjects covered are: Occultism, Mysticism, Supernaturalism, Idealism, Pragmatism, Evolutionism, Humanism, etc.

It is a worthwhile addition to any Theosophical library.

—F. H. W.

*The Faith of the Artist*, by James H. Cousins Kalakshetra, Adyar, Madras, India. Adyar woven cloth, \$2.50.

Out of India, land of processions, comes this book, a "symbolic spectacle" of exquisite depth. Here we find illumined our arts, artists, countries, eternal verities. We see Art as healing, as education, as peace, as creative life . . . again

as expression of the more subtle realms, with their occult contribution, including "poetical mediumship."

Through a series of twelve absorbing essays, Dr. Cousins creates an art-world of illustration, well proving his own assertion that "creative activity in the arts puts the whole nature of the artist in vital touch with the wholeness of the universal life."

A gorgeous book!

—B. W.

*Life of Muhammed*, by Sufi M. R. Bengalee. Moslem Sunrise Press, Chicago. \$2.00.

An illuminative and instructive book for any one who wishes to become better acquainted with the true facts of the life, teaching and character of Muhammed. This biography tells simply and concisely the story of his childhood and young manhood in Mecca, his call to preach the worship of the One True God, the persecutions by his enemies, the battles fought, and his final victory over the enemies of Islam.

Muhammed came into an Arabia disunited politically, steeped in idolatry, and morally degenerate. He left an Arabia united into a strong and prosperous nation under the banner of Islam.

A book that will help greatly toward world understanding.

—C. C. S.

These books may be purchased through The Theosophical Press, Wheaton, Illinois.

# Conscience

*"India is the Heart of the World"*

—Dr. Annie Besant

Upon your intimate understanding of India depends to no small extent your contact with that World-Heart.

CONSCIENCE gives you such an understanding of the India of yesterday, today, and tomorrow. CONSCIENCE gives you the latest bulletins as to how the Heart of the World is functioning today and how it can be strengthened to do its World Work.

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# *New Publications and Reprints*

## **AMERICA'S DESTINY**

*by Frederick Haynes Werth*

This fine lecture by a popular speaker is now available in printed form.  
Timely and challenging . . . . . \$ .25

## **THE INNER LIFE**

*by C. W. Leadbeater*

1942 Reprint of this valuable work—a veritable encyclopedia of Theosophy. In two volumes, pp. 340 and 410. Handsome bindings. **Vol. I:** (1) The Great Ones and the Way to Them; (2) Religion; (3) The Theosophical Attitude; (4) The Higher Planes; (5) The Ego and His Vehicles. Complete Index.

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Each volume \$2.00; the set, \$3.75.

## **TWO BOOKS BY JAMES H. COUSINS**

### **THE FAITH OF THE ARTIST.**

The mature conviction of a pioneer of the Irish literary and dramatic movement, on the nature of the arts and their purpose in life, in essays and lectures written and given since 1934. An inspiring book of brilliant art criticism. . . . . \$2.50

### **COLLECTED POEMS (1894-1940).**

A close friend and compatriot of AE and Yeats, the author is known as one of the greatest of all the Irish poets who shared in the Literary Renaissance of Ireland. This collection represents the work of over forty years. Exceptionally beautiful in form and imagery. . . . \$2.75

*(Both volumes bound in Adyar-woven cloth at  
Kalakshetra, Adyar.)*

# **THE THEOSOPHICAL PRESS**

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