



THE
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Theosophy and Dramatic Art

ANNIE BESANT

SEPTEMBER ★ 1943

Under the Auspices of THE THEOSOPHICAL SOCIETY ADYAR

A Lodge of The Theosophical Society

NOW those who thus see The Theosophical Society and its high function in the world cannot measure their devotion to it and their service by the trifling changes which affect its environment, nor by the transitory persons who take part in its outer work. To them each lodge is a miniature Theosophical Society . . . It also is a nucleus in its own town, its own area of influence, as is the whole Society to the world. All the splendor of being a center from which the spiritual energies stream forth belongs to each lodge, however obscure . . . All the dignity of this high office, all the majesty of this royal priesthood, clothes each lodge in garments shining like the sun . . . The power of the White Brotherhood pours through us, as a body, to the helping and uplifting of the world . . .

When a lodge meets together, it presents an organized center, ready to be filled with outstreaming life. It is true that if the thoughts expressed in the meetings are strong and wise such a meeting sends out into the district round it hosts of strong and useful thought-forms . . . Far more important, if I may be permitted to say so, is the life-energy of the Masters, poured out through that organized center . . . For this beneficent work, no keen thought or musical expression on the part of the members is needed; these neither help nor hinder the loftier Worker. He seeks but a material nucleus; His is the life, not ours. And that life can be poured out as freely through a dull meeting of the lodge as through a bright one . . . Thus seen, the meeting of a lodge takes on a new aspect and a new dignity. The question no longer arises, "Ought I to go to a dull meeting?" but the eager query comes, "Can I secure the privilege of being present to be part of the channel through which the life-energies of the Brotherhood will be pouring out on the world?"

—Annie Besant

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Theosophy is Our Policy

SIDNEY A. COOK

YOU will all remember the clarifying statement of Franklin D. Roosevelt in 1932 and its electrifying effect in the midst of the last depression era: "We have nothing to fear but fear itself." I sometimes wonder whether we are not faced with a similar situation—that we have permitted ourselves to be assailed by fears and principally the fear that the world will pass us by. It is a strange thought, is it not, that the ancient wisdom, eternal as it is, can be left behind? I think it cannot possibly be true, nor can it be true that those who proclaim eternal truths can ever be out-dated.

The ancient wisdom is for all time and for every era. Yet there is perhaps some truth connected with our fears and we have reason to question whether this Truth—Theosophy—may not again be eclipsed, submerged beneath desires for so-called effectiveness in dealing with passing problems. I do not minimize the urgency or the immensity of the problems confronting the world or the necessity for reconstruction, but I recommend that we ponder long and carefully before we take upon ourselves as a Society the direct solution of these problems. None of them is simple. They are in fact extremely complex. It is so easy to say that they can be simply solved by the application of brotherhood. Ultimately true that statement no doubt will be but the key word there is "application."

Let us take an example of a problem that must be solved as a part of the reconstruction of Europe—that of the Polish border. We may study this problem for 24 hours or 24 months. We could give three months' concentrated attention to the problem in each one of our lodges but I doubt if after that period of study

we could announce to the world, "this is the solution of the Polish Border problem" and find our solution acceptable to the people most vitally concerned—the Russians, the Germans and the several factions in Poland itself. The Polish border has had half a dozen different locations in as many centuries. Can we, knowing little of the nature and the history of the peoples involved, say which is the right location that will please and satisfy all elements or even a majority of the elements and for all time prevent resentment and disputation? Ours might be the solution based on brotherhood, but do we not have to recognize that even if the practical problem were solved by men who know the law of brotherhood, in order to be permanent it still would have to be accepted by *peoples* who know that law.

I think we have in that thought the key to our own work. It is to make the law of brotherhood known—not to meddle with its application—for when men know the law they will automatically accept brotherly solutions to problems. In fact they will themselves automatically solve all the problems that beset them. The first essential is that they shall *know* the law. We could spend endless hours discussing the border problem and achieve nothing toward its solution, but the same effort applied to making the great Law known in our cities and environments would move the world onward.

Let us look briefly at another problem, and this time a relatively simple one. Our own Supreme Court has recently handed down a decision that children in our public schools need not salute the flag. A few years ago they decided that the school children *must* salute the flag. Shall the National President call upon the lodges to examine these decisions and

make representations to the Government? Do you think that we could come to any dependable decision, helpful toward settling the question among many of our citizens for whom it is still a matter of great concern?

The poll-tax issue was recently filibustered in Congress to prevent a decision regarding tax laws that in some states prevent the poor people, including a great majority of the Negroes, from voting. The Supreme Court of one of the southern states has more recently upheld such laws. They are admittedly laws of racial discrimination, opposed to the principle of brotherhood. Shall we invite our lodges to discuss and examine these laws and the problem behind them, setting the lodges of one part of the country against the lodges of another, causing disunity within the lodges where opposing views on this question are sincerely and earnestly held? I claim that nothing we can do can possibly be so helpful toward the settlement of such questions as adherence still more strictly to our particular work of making the truths of universal brotherhood more widely known. When the principle is recognized by a sufficient number of the people, the problem will cease to exist.

We have recently had race riots in Detroit. Practically nothing has appeared in the newspapers about the real causes of the trouble there. Is that a subject for examination and discussion in our lodges?

Do we want to take up the fight against the farm bloc which exercises an unduly selfish interest in Congress? Do we as a Society want to participate in an important question now before our Government and affecting every one of our citizens as to whether subsidies should be paid to producers or to consumers? Are such political questions our work? Shall there be stabilization of the dollar and of sterling? How shall it be effected? Are we, the Society, in favor of a world bank or are we against the whole banking and currency system? If you should say that problems of currency stabilization and banking are not within our province, then I venture to point out that we cannot touch any of the larger international issues, nor can their discussion have practical value, unless you are prepared to consider problems of trade and currency and banking and natural resources and their ownership and control.

I have a friend well-known in the export world and whose name not infrequently appears as the writer of important articles on post war currency control. I somehow think

that a discussion of affairs with him across the lunch table, into which Theosophical points of view are appropriately injected, has a far greater effect upon the nature of his influence than would a dozen resolutions or unstudied solutions of the post war currency problem on the part of our lodges.

And so it is in every case. We all have some way of making Theosophy effective, if it is only with the laundry lady on Monday morning or our neighbor as we meet in the grocery store, or with the casual acquaintance on the train, or, as I have suggested, across the lunch table.

If there is any one international question into which an element of brotherhood needs to be injected it is that of tariffs, but this too is a tremendously complex problem. If we are going to plunge into it I would suggest that one of the first things we should do in the interest of brotherhood is to urge that other nations be invited to representation on our tariff commission for when the commission gathers to discuss the tariff on some commodity, it is dealing with the direct interests of other nations as well as with our own. But to make that suggestion, however many resolutions might support it at our lodges or at our conventions, would be a useless waste of effort. The world is not yet ready for even this first brotherly step.

What of Palestine? Shall The Theosophical Society in its lodges undertake a solution of the difficult problem of the Jews and the Arabs and the Turks and the British in their relation to Palestine? Problems of this kind involving deeply the application of the principle of brotherhood yet must be solved by men who know the problems of Palestine and the Jews and the Arabs and the Turks and the British and their relation thereto. The brotherly solution will come the more readily when brotherhood is a world-accepted principle. It is our work to make that principle better known.

We have members in our Society who hold an earnest conviction that all the world's troubles are due to British Imperialism in spite of the fact that anything in the nature of imperialistic policy was entirely discarded a quarter of a century ago, the Indian situation notwithstanding. This shows how diverse are our views. I happen to believe, and I think with reason, that a working alliance as close as possible with Great Britain would be the most powerful means of advancing the practice and application of the principle of brotherhood. I know

the British people! You perhaps know something of the British leaders who, like those of all countries, are sometimes good and sometimes bad. But the British people in recent decades have become the most forward-looking people in the cause of brotherhood in the whole world. I know too that Great Britain is yet to play a great part in upholding righteous causes and these recent years of war have proved that the people of Great Britain can do that. Yet what would happen to any resolution of this Convention demanding of the Congress of The United States an immediate long-time treaty with England? We would almost instantly become divided on the question of the unpaid debts of the last war, and Finland, who paid her debts, would be quoted as the only country worthy of a treaty with the United States. In the discussion, we would probably ignore the fact that the only reason that Finland paid her debts and the others failed, was because we gave Finland a favorable balance of trade but with all others insisted on a balance in our own favor. We bought more from Finland than we sold to her.

What I have said I think should clearly indicate that these practical problems of economics and politics are not for action by The Theosophical Society nor for study in our lodges. I have not said one word against these as active interests for individual Theosophists. I believe that every Theosophist should in fact make himself continually better informed, that he may help to destroy the prejudices that exist and are a part of the personal opinion of the ill-informed majority of our citizens. I have on other occasions suggested that it would be well if each lodge would have some of its members attend the meetings and take active part, one in each of several forward-looking organizations in its city to bring an occasional report to the lodge. It would, I am sure, often surprise our members to learn of the excellent work in the direction of brotherhood that is being done outside the lodges. Such a plan would give Theosophy an unofficial representative to stress occasionally the broader view of brotherhood in the deliberations of the various organizations, but we do not want The Theosophical Society or our lodges to become the arm chair strategists in the economic and political field, in which the problems are not only ethical but practical in the quite ordinary sense of the world and therefore requiring expert as well as ethical solutions. We cannot undertake to tell the world any more than we can

tell any member, "you ought to be brotherly in this particular way or in that." We can but set forth principles.

The Theosophical Society has something to offer that is nowhere else available. We may not do our work as well as some would like and I am quite prepared to admit that we should be able to do it better, but it has to be done by those who are wholehearted about it regardless of their technical capacity to do it well. Our failure to discover the perfect presentation can never justify our consigning the great truths to relative obscurity and our offering something in their place merely for popularity's sake. The unique contribution which we have to give to the world—that of the truths of the ancient wisdom—must be given with such skill and capacity (ever improving and ever increasing) as we already have.

Instead of being fearful that the world is leaving us behind, I submit that we should be concerned that the world is lagging behind in its acceptance of the principle of unity and of brotherhood, and work the harder at our special assignment of promulgating the eternal truths of Theosophy which to us must ever become more vividly the living Truth.

I would recommend to our lodges that they experiment with seeing the nearby need—human needs at hand to be fulfilled—yet with eyes uplifted to the future, seeing the distant vision of man as a brotherhood to be brought nearer by every right action and every word of the truth today. The light of eternal Truth must be focused on the world's problems but it must be focused through the hearts and minds of men who are informed and trained to deal with those problems. It is easy to say that Theosophists are dead—that they have stopped thinking—that they are not abreast of the times, but we cannot keep abreast of the times by forsaking or side-tracking our principles. We shall keep ahead only by adhering to those principles. For us, to be abreast of the times is ever to present the truth the times need. That is the responsibility with which we are charged. What is needed in all times is that there shall be a body of men and women to whom the great principles of Theosophy are all-important and who will strive to make known its truths so that brotherhood may upwell in more human hearts. Then will all problems be solved!

If a scientific society is successful, if an historic society is successful, it is because, despite

(Concluded on page 210)

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Great alchemists shall you be, if you will, transmuting ignorance into wisdom, hatred into active love, suspicion into trust, separative pride into loyal comradeship. Great gardeners shall you be, if you will, making of the world a garden of fragrant flowers, freeing the soil from noxious weeds. Great Elder Brothers shall you be, if you will, protecting all younger than yourselves, blessing them with your tender, wise, and strong compassion, giving ever more as those to whom your compassion is due are more and more behind you on the pathway of Life.

—from *A Message . . . from an Elder Brother*

Unfulfilled Assignment

On another page appears a brief address by Mr. Jinarajadasa to the Nineteenth Congress of The Theosophical Society in Europe. Referring

to this address, Mr. John Coats, General Secretary of the Society in England, writes in the journal of that Society:

"Among the many points brought forward by Mr. Jinarajadasa, none is perhaps more urgently to the fore today than that of the true status of woman in the world, her partnership with man, and the relationship between them—the whole complicated question of sex. Quoting from a memorandum of the Master K. H. he showed it was intended that a true and lasting solution to this problem should come to the world through The Theosophical Society. It is therefore a subject we should neither shirk nor ignore—in fact it would be difficult to ignore it in the middle of the war, when woman has been thrown into all kinds of unaccustomed circumstances and proved beyond doubt her worth, her valor, and her capacity to undertake any and every job a man can do—and do it well. The relationship between man and woman—both orthodox and unorthodox—is also a subject more than usually in evidence today. The loosing into the world of fierce passions, such as war so often engenders, has its effect upon all, and where there is any tendency toward extremes, these are inevitably strengthened. There are obviously innumerable explanations—psychological and others—and there is little use in condemning. Rather must we try to understand the unnatural conditions into which both men and women have been thrown, and despite the weaknesses of human nature, against which we must sometimes take a firm stand, realize that all people are lovable just the same. Still the problem is there, and perhaps it is as well that it has emerged from the Victorian cupboard under the stairs to the front doorstep of today. Both conditions are extremes, but probably the pendulum has to swing too far before it can settle down to a normal rhythm. Mr. Jinarajadasa invites us to put these subjects among those needing urgent solution by straightforward Theosophical approach."

Here indeed is a subject for deep and studious research—an assignment outlined by the Master K. H. in 1883—"on the elevation of woman the world's redemption and salvation hinge"—"has to come to men through The Theosophical Society." Certain it is that this is a problem confronting all the world. It is not merely a problem of personal or legislative control but one of research also, as indicated in the Master's own words—"real appreciation of the truths that underlie the vast problem of sex."

Opening Address

The Nineteenth Congress of The Theosophical Society in Europe

The Fortieth Anniversary of The Theosophical Society in England

C. JINARAJADASA *President of the Congress*

I DESIRE to review briefly our work in past years and to survey what still needs to be done. Since the days of H. P. B. the role of Theosophists has been that of pioneers to open tracks through wastes and jungles and to remove obstacles. The first great piece of work done has been to introduce the subject of Occultism. H. P. B. began it with the vast material regarding the phenomena of the Unseen, Psychism and Yoga presented in her *Isis*. If today almost every bookshop has a work on Yoga, it is due to the pioneer work done by Theosophists through their many lectures on the subject in lodges.

The second piece of work has been for a Brotherhood of Religions. This pioneering work has been successful, since there are now so many non-Theosophical organizations holding meetings and congresses on the same topic.

The third work is for the Brotherhood of Races. This is accomplished at every Theosophical gathering, large or small, and now is being discussed little by little by other groups of people.

Our fourth contribution has been to give new ideas on the subject of Education. The simple fact that the child is a reincarnated ego, possessing already memories of what he has learnt and done, gives a completely new conception of Education. Little by little this work under terms other than reincarnation is being taken up by others.

The fifth great contribution is that done during the last twenty years to proclaim that Art fundamentally is a revelation of Divine Life. Of all these pioneering labors of ours it can well be said:

*"We were the first that ever burst
Into that silent sea."*

There are three topics in which, among many others, we can well act in the role of pioneers. The first is with regard to Science. Theosophy admits entirely all the facts of Science, but not necessarily the conclusions deduced from them by scientists. We know that each generation of scientists is positive regarding what they term "exact science"; but we must also remember H. P. B.'s sarcastic comment—

"'exact' chiefly in finding it is inexact every leap year." Our emphasis from the beginning has been that the universe has a purpose, and that every movement of matter is not mechanical but has a direction controlling it. We admit a divine structure to all things, though there is a rooted objection to postulating the nature of the Absolute as a personal God. When *The Secret Doctrine* says that "Fohat digs holes in space" as the first act of manifestation, it is not a mechanical action by Fohat. Today all physicists are agreed that matter is almost another form of mind. They are further agreed that the very basis of matter is force which manifests in geometrical ways. In brief, matter is a kind of a veil or Maya over force. Our pioneering work in this field should be to go one step further and to say that force itself is a kind of veil over consciousness. Therefore even the electron is a pinpoint of consciousness. It is this purposive consciousness that reveals itself in all geometrical and beautiful structures such as crystals, flowers, etc. We must lead scientific thinking by insisting that the universe cannot be understood rightly till it is seen as a revelation of consciousness in many grades and forms.

Our second pioneer work should be in the field of Art. Already we have proclaimed to the artist that Art in its essence is a Divine Revelation. The process called "Life" is a flow which is creating the universe throughout the ages. What is not realized is that at the same time this flow is recreating everything in new molds to reveal a greater beauty. In this dual flow of life, downwards and upwards, it is the work of the artist to see with his intuition the new molds which life is creating on its upward way, and to reveal them in the Arts. Now, in the main artists are "neutral" to mankind. They stand apart from the interests of men and consider they have a right to create irrespective of the needs of their fellow-men. It is only a few poets and dramatists who consider that their work is not merely to create according to the urge within them but also to be revealers of a greater message of life to their fellow-men. We Theosophists should be pioneers in

telling the artists that their art creations will always lack the touch of perfection till they identify themselves to the uttermost with the destiny of mankind. It is only as an artist feels the great message of Universal Brotherhood, and will sacrifice for it, that his art creations will reveal the true message which he has to give. Artists must come down to mankind to teach men to paint and sculpture, to write poetry, and to dance and sing. They must share their knowledge with us, so that little by little all mankind knows the true meaning of what is Art, even if only a few will be great artists.

The third pioneer work before us is one to which we were called sixty years ago by one of the two Adepts closely associated with The Theosophical Society. In 1883 the Master K. H. wrote a Memorandum which passed unnoticed because he signed it not "K. H." but with two other initials, "E. O." for "Eminent Occultist." This call of the Master to The Theosophical Society is to understand the true nature of woman and "really appreciate the truths that underlie this vast problem of sex." The trumpet call of the Master on this matter rings out in his words: "On the elevation of woman the world's redemption and salvation hinge." We Theosophists have been accused of overweening conceit because we appear to have an answer pat to every question presented to us. But this vital problem of sex has not been investigated by us. Theosophists have "by-

passed" this vital problem. Yet we Theosophists do have much knowledge on many vital topics. There is a vast body of knowledge concerning the *psyche*, as also many volumes on sex problems. Ought not a Committee of Theosophists, especially of women, attempt to understand this problem, and to have at least some tentative answers to certain questions? What is the true nature of woman? What is the true basis of marriage? What is the true basis of sexual union? What about companionate or trial marriage? Or extra-marital union? Or polygamy? It is true that there will be very violent divisions of opinion on all these matters; but these are topics which need to be inquired into by us, and we can do it with the greater general knowledge of what man is and what he is to become. The Adept said that this knowledge, which he stated will be like "the light that never shone on land or sea" was to be discovered by us Theosophists. He stated in his Memorandum that this light "has to come to men through The Theosophical Society."

There will be many other types of work in which we must be pioneers, because the great Adept known as the Mahachohan stated in 1881, "The Theosophical Society was chosen as the corner-stone, the foundation of the future religions of humanity." With such a magnificent destiny outlined for the Society, there are many labors in which we must be pioneers. We have already done much. But much remains to be done.

We cannot contemplate the beauty of a sunset without afterwards being more harmonious or peaceful, and thereby stronger than before. This is what I mean by God—the greater life all round us which is ever at hand to give us its truth, its unity and its beauty . . .

It is the sign of a Theosophist that he is a knower of God or the greater life, and that he therefore accepts all experience willingly, while others prejudge every item of it according to their pleasure and pain, or the comforts and discomforts of the body, the emotions and the mind . . . There is always something to be gained by willingness. Said Epictetus:

There is only one thing for which God has sent me into the world; namely, to perfect my own character in all kinds of virtue. And there is nothing in all the world that I cannot use for that purpose . . .

It is the part of our reason to recognize that all things are beneficial; of our love, that all persons are helpful; and of our will, to rejoice in the adventure of life. This is natural Theosophy.

—ERNEST WOOD

Sound--A Mystery and a Magic

PART I —*The Music Angels*, by A. N. INGAMELLS

PART II —*Sound, Color, and Form*, by C. W. LEADBEATER

PART III—*The Yoga of Patanjali*, by RAMA PRASAD

PART I

ONCE in the home of a friend and once during the celebration of the Christian Eucharist or Mass, have I heard the music of some other world. The following is what I wrote down of the experience at the time:

It was an intensity of sweetness difficult to describe . . . This music was like golden gossamer sound . . . It seemed far, far away, yet it was as if all the atoms of the brain were in intensely rapid and joyous vibration. The sound seemed very tiny compared with earth's music; not melodic, in the sense in which we use that word, just a "riot" of inexpressibly sweet harmony. It was like myriads of tiniest golden bells all sounding in perfect harmony and unutterably sweet . . .

What follows, communicated in our day by a Deva to a sensitive Western musician should be of great value to us. The Deva said:

"You can summon your Deva by song. You can summon any Deva if you know his song. You can bring to your aid the whole celestial choir of Gandharvas if you call them to you. Remember that if properly summoned (by true, pure dedicated arts) the Devas *must* come. It is the call of their own "flesh." The arts are literally their earthly bodies. When they do not shine through the arts, it is because artists are not true, pure, holy enough . . ."

How may we come into touch with these beautiful forms of life? The first consideration will be the removal of hindrances. Controlled emotion we must have. The giving up of flesh as food, and alcohol as drink, is probably quite essential . . . We must bear in mind that all forms of life require their own peculiar conditions . . . The practice of scientific meditation will gradually make a channel for us to these fairer worlds by making active certain glands in the head (the pituitary body and the pineal gland) and this will cause the brain, at a certain stage of this practice, to record experiences from the subtler worlds . . . The cultivation of good music, also, must help us much, for it makes us sensitive and responsive to subtler things . . . Great music *is* Theosophy . . . the Wisdom of the Gods.

—From *The Theosophist*, December 1929

PART II

There are many people who realize that sound always generates color . . . Not everyone, however, knows that sounds also build

form, just as thoughts do . . . It is not only the ordered arrangement of sound which we call music which produces definite form. Every sound in nature has its effect . . . The majestic roll of a thunder-storm creates usually a vast flowing band of color, while the deafening crash often calls into temporary existence an arrangement of irregular radiations from a center suggestive of an exploded bomb . . . The never ceasing beat of the sea upon the land fringes all earth's coasts with an eternal canopy of wavy yet parallel lines of lovely changing color, rising into tremendous mountain ranges when the sea is lashed by a storm. The rustling of the wind among the leaves of the forest covers it with a beautiful iridescent network, ever rising and falling with gentle wavelike movement, like the passing of the wind across a field of wheat. Sometimes this hovering cloud is pierced by curving lines and loops of light, representing the song of the birds, like fragments of a silver chain cast forth and ringing melodiously in the air . . .

The tones of the human voice also produce their results . . . the happy laughter of a child bubbles forth in rosy curves, making a kind of scalloped balloon shape—an epicycloid of mirth . . . while the jolly-hearted kindly laugh of genuine amusement usually billows out in rounded forms of gold and green.

—From *The Hidden Side of Things*

PART III

We have to see how . . . we may arrive at Patanjali's conclusion that the future man will understand the sounds of all living creatures, and that a Yogi may do so even now by extraordinary effort . . . And our conclusion, as will be seen, depends upon our true comprehension of the origin of language . . . The reader may at this point be perhaps usefully reminded of Patanjali's aphorism: "The word, the object, and the idea appear as one, because each coincides with the other."

There are at present three theories of the origin of language in the field.

1. *The Onomatopoetic Theory*. According to this the words of a language are imitations of the sounds of nature.

2. *The Interjectional Theory.* According to this roots are involuntary interjections . . .

3. *The Max Muller (Ding Dong) Theory.* Roots are *phonetic types* and embodiments of general ideas . . .

Now the sounds which produce vibrations in the *srotra indriya* are two-fold:

1. The sounds uttered by men. These are articulate sounds, which are letters, or are made up of several letters placed together.

2. The other sounds of nature: the sounds of birds and beasts, the sounds of winds and thunders, metals and rivers—in fact, all the sounds of the mineral, vegetable and animal worlds.

The question how man came to utter articulate sounds is of a different nature. Here we have simply to understand the double nature of the sounds of the external world. Because it is this double nature of the sounds which will enable us in our future study to see the elements of truth that exist in the onomatopoeic and interjectional theories. Interjections are literal sounds—expressions of articulate speech which express certain emotions of the utterer. Some of these exclamations we find expressing different emotions; there are others which express the same emotion always . . .

The vast majority of sounds which man hears comes from the external world; and these sounds are heard equally by animals with men . . . One important point with regard to the nature of animal sounds may be considered here. All sounds besides possessing peculiar forms, flows, temperatures, modes of motion, and notes, also possess at the same time different tones. It is these tones that express different emotions . . .

Under different conditions the sounds of animals differ in form, flow, temperature, mode of action and note . . . All the needs of the animal life—hunger, thirst and other appetites of the body, and all the passions—anger, love,

jealousy, have their *tattvic* values. Sound represents all those appetites and passions faithfully, and it only requires a cultivated ear to carry the *full* impression of a sound to the human mind.

To one who cultivates his sense of clear hearing (*clairaudience*), this sort of sonorous perception becomes clearer and clearer every day. When the mind begins to distinguish between the finer shades of form, temperature, flow, mode of action and note of the sounds of animals, then will sound begin to connect itself with the ideas of hunger, thirst, anger, love, in fact all the passions and appetites of the birds and beasts and of the human animal. The cries of animals will then begin to convey . . . to the human mind the impressions of the needs of the lower animals. As every metal has its own peculiar *ring*, so has every passion and every appetite. Even now men can distinguish cries of pain, terror, anger, hunger, etc., in a general way.

When the sense of hearing becomes more powerful and clear, their finer shades will begin to be sensed, and by the operation of the inductive canons of agreement,—difference and residue,—man will come to possess a *language* for describing and interpreting the cries of animals . . .

The language which we now speak is the result of the sonorous vibrations which our ears can catch at present. When we can catch the finer notes of sound, which are replete with the nature of the appetites and passions, accompanying their production and shaping, then we shall have a language which will express very much finer shades of meaning.

Thus by separating the three elements of language—sound, object, and idea—we come to learn that the future of man as foreshadowed by the past must *unfold the power of hearing and understanding*.

From *The Theosophist*, March, 1907.

One's voice is the sound of one's spiritual quality. There is nothing in the world that can disguise the voice. It is personal, unique. Train it, place it, modify it as much as you may, it will still be your self speaking, and you will be known by it for what you are . . .

Laughter is a healing quality of the spirit and the voice that holds trills of laughter comes like the sound of the harp and the minstrel . . . That voice has in it the springtime of life, the sound of the brook, the song of the birds, the wind in the meadows. It lessens the weight of age and lends height to the flight of youth. Blessed be the voice of laughter.

—ANGELO PATRI, in *The Boston Herald*

Theosophy and Dramatic Art

ANNIE BESANT

AMONG the most potent agencies for influencing the public mind is the drama, and it is impossible to conceive a limit to the power it might wield if plays were nobly planned and nobly acted. It is the natural educator of the adult, as the school is the educator of the child. Eye and ear are made the avenues by which high thoughts and stimulating inspirations may reach the mind, and the contagion of heroism and self-sacrifice may be made to spread through a crowd and purify and elevate every person submitted to it. The wave of a common thought, of a common impulse, sweeps through a crowd of ordinary people and carries them away . . . A noble emotion may subside and seem to leave no trace, yet each who has been uplifted by it is truly sensitive and more responsive to a cognate emotion thereafter.

Theosophy in art is ever the prophet of the ideal . . . The fundamental error of Zola and his school lies in the view that exact reproduction of a transitory ugliness is naturalism. Nature is fundamentally an artist of the beautiful, and is ever at work repairing the hideousnesses created by man, and changing them into new beauties. Not an ugly rubbish heap, not a disused quarry but she will clothe it with vegetation and change it into little hills and dales, verdant with waving grass and fragrant with blossoms. Her efforts are all toward beauty; the ugly is only a transition-stage to some new fairness. In every object Nature tries to express a thought, and the true artist—dramatic or otherwise—is he who seizes the thought and makes it more palpable to his less developed fellows.

The drama is art. Its special function is to portray human emotions and human character, and to direct this portrayal to the evoking of right emotions and the building of right character in the theatre-goers, winning their sympathy for the noble and heroic, arousing their indignation against the base and the degrading. Analysis of character and of motives, examination of social and political problems, is also a legitimate function of the philosophic drama; many a social and legal injustice might be

remedied by a dramatic presentation of it by true artists, all—both author and actors—fired with the ideal of brotherhood, all deliberately seeking to express love and justice so that they may attract, to delineate hate and injustice so that they may repel. Popular drama must run on simple lines and should teach high truths in simple and alluring guise, always taking true thought for granted, and expressing its results in attractive forms. The mystery plays of the Middle Ages were one of the many ways in which the Church of Rome trained, taught and elevated the minds of the masses, while seeming only to amuse.

Some years ago in Budapest a play was drawing large crowds of people night after night; and in this play a leading Hungarian poet traced through many lives a wedded pair . . . each scene representing the pair under new conditions and showing how they gradually acquired wisdom . . . The idea, the construction, the diction, of the play made it a true work of art; and for thousands of people the idea of Reincarnation became an intelligible fact, and the growth of the soul through experience was seen as a rational truth. Some very noble plays might be written on Theosophical lines, and a typical series of reincarnations would form a drama of enthralling interest—as well as one which would convey most salutary lessons if the working of the law of Karma were carefully brought out in the events portrayed . . .

Much might also be done by the drama in presenting beautiful but nobly simple forms alike of dress and of home furnishings. A dress and furnishing reform might be brought about by plays in which every accessory was beautiful and fitting . . . A room nobly proportioned, gracefully draped, in which every article was necessary and beautiful, would serve as a model which many could copy . . .

In the City of the Future, the theatre will have its rightful place beside the temple and the school; and its actors shall be true artists, servants of the beautiful.

—From *The Show World*, October 5, 1907

Carry your chin in and the crown of your head high. We are gods in the chrysalis.

—ELBERT HUBBARD

Altar in the Home

NEDRA RUDER

ALL of us know about sacraments—*intellectually*, at least. Some of us know about sacraments *mystically*. All of us must some day know about sacraments *practically*. For I conceive of every act of every day as a potential sacrament—awaiting only our skill, and our understanding of its magic, to release its power to the end of our more abundant life; life to be replete with joy, with beauty, wisdom, power and love.

For example: are we more and more aware of our power and privilege as "high priestesses" at the "altars" of our kitchens? Do we realize that we are custodians of the most universal art of "Re-creative Magic!" We enter our "universe," accept such elements as water, fire, air and earth—and creations as salt, flour, sugar, etc.—and creatures, as fruits and vegetables. From these, and from our recognition of (and insofar as we can realize it, our at-one-ment with) the One Life within each, we "create" new composite forms, or we modify those

forms, by which His (our) "sons" are in turn recreated and nourished!

It is the renewal of Spirit—the seeing through new eyes—the aesthetic appreciation of the beauty, purpose and unique sacrifice of each medium—it is in this that is spun the magic link of union between the recreator and the new form created. By such magic not only does a duty become a privilege—but drudgery takes on "a glory!"

By such *intention* we would be more discriminating in our choice of forms used in such sacraments; judicious in what we sacrifice among our "younger brothers"; careful of the methods and sources of their procurement; mindful of the beauty of the altar and its utensils; rejoicing in our deepening concepts of such service and our powers to perform it. And so should we be ever aware of Magic.

Thus shall Health, Peace, and Communion in greater measure be added unto us, because we have made a sacrament of the "little things" of living.

The Spirit of the Birds

JEAN GLEN-WALKER

WHAT have the birds of Olcott given me? Listen, and I shall share their secret, whispered to me on a summer evening after many days of communion with my little friends in the lovely tree close to my window.

Such a game of life, such joyous happiness, such perfection and grace and beauty of movement! I wish you could see them conversing with each other at eventide; five or six balanced on one swaying bough, carefree, giving of themselves in absolute abandon, free from the prison of self, releasing a spirit of joyousness and simplicity, of sunshine from the heart.

The day had been one of storm, heavy rain, oppression. Some of us were tired and weary, perhaps with thoughts of the world's suffering and need. Suddenly, quietly, but deeply into my heart, through the spirit of the birds, came the awareness that here lies the secret of

our message for the World of Tomorrow. Storm, darkness, sorrow, war, ugliness matter less, far less than the magic of the spirit of joyousness, of movement, of beauty, as expressions of the freedom of the self; in its Selfhood unlimited by environment and worldly barriers.

With the peace that came to me, the thoughts of our share in the preparation for world reconstruction grew strong and clear. I saw that the power of the past—the evil, the ugliness—must no longer hold peoples in chains. They must be helped to rise on their own wings high into the spirit of a new day of sunshine, of courage and assurance; and through them, through us all, must be released only the power of joy, the power of beauty, in a future radiant with happiness—stronger than any power of the past which has held them chained.

A Seven Seas Charter

(To be amended and amplified by others)

C. JINARAJADASA

I. The Nation and the Citizen

A. THE CHILD:

(1) Every child shall be fed, washed, clothed, housed and examined for health, whether among his parents or in an institution, according to a standard of health determined by a National Board of Health.

(2) Every child* shall be educated so that he is happy while at school and so that later when he enters an occupation he is happy in his work.

(3) Every child shall have facilities for play, a playground being provided not further than a quarter of a mile from his home.

(4) Every child shall have free access to a children's library, and to special entertainments for children—song, dance, drama and story-telling.

(5) Every child shall have adequate training, at the right age, for such an occupation as is likely to prevent discontent when called upon to engage in it.

B. WOMAN:

(1) Every woman, whether unmarried or married, shall receive a wage equal to that earned by a man for the same type of labor.

(2) Every married woman shall be allocated a part of her husband's earnings as her wage for her services to the joint family. Where a married woman earns a wage in work other than for her family, her earnings shall be pooled with those of her husband before determining her wage for services to the joint family.

(3) Every married woman shall have the right to refuse to bear the burden of motherhood unchallenged by her husband.

(4) Every expectant mother shall have the right to a vacation from employment on full pay of four months, and of five if ordered by a physician, inclusive of prenatal and postnatal periods, and to receive all medical and nursing services before and after confinement.

(5) Every woman shall have the same rights to property or to its disposal and to inheritance as a man.

*"Child" means boy or girl, when the pronoun "he" is used.

(6) The conditions for divorce shall be the same for women as for men.

C. ALL CITIZENS: Every man and woman shall have the right:

(1) To free water, both hot and cold, and light.

(2) To free housing, including heating where the climate demands it, according to a standard determined by the National Board of Health.

(3) To an occupation suited to his or her temperament and capacity.

(4) To such conditions of work and surroundings as bring out of the worker a satisfaction in doing his or her work in a spirit of "Work through Joy."

(5) To a wage sufficient for a standard of well-being determined by a National Board of Health.

(6) To regular employment, or when such cannot be temporarily provided, to the same wage as when employed.

(7) To free transportation to and from the place of labor.

(8) To a free quota for postal and telegraphic needs.

(9) To an annual holiday on full pay, of not less than three weeks, including free travel in his country during the period.

(10) To free registration when such shall be required of a citizen, on occasions of birth, marriage, burial and other events.

(11) To such cultural entertainment—concerts, theaters, exhibitions, pageants—as the Board of National Culture shall determine.

(12) To free medical examination and treatment, therapeutic and remedial, in all branches.

(13) To maintenance on full pay during disability through accident or sickness.

(14) To retirement from work, if he or she asks for it, at the age of 45, 50 or 55, according to the country, whether tropical, sub-tropical, temperate or arctic.

(15) To adequate maintenance after retirement till death.

(16) To a sum adequate to cover the expenses of funeral or cremation.

II. The Citizen and the Nation

A. Every citizen shall contribute out of his or her wages a sum for the welfare of the Nation, deducted at the time the wage is paid, and transferred to the Nation.

B. Every boy and girl shall:

(1) at an age determined by the Nation, give one or more years to National Service, maintained by the Nation during the period.

(2) be placed on a reserve list after the period of National Service is over, to be recalled to further service when necessary.

(3) learn a second living language, selected by the individual.

C. Every citizen shall so exercise his rights under the law as a citizen that he does not interfere with the rights of another citizen.

D. Every citizen shall report, at periods decreed by the National Board of Health, to appropriate institutions to be examined regarding his health and fitness.

III. The World Board of Human Welfare, Created by all the Nations and Peoples.

The duties of the Board shall be:

(1) The Board shall arrange conditions of travel, of temporary residence in, immigration into, and emigration out of, each country, with a view to safeguarding the well-being of each Nation or People on the one hand, and the de-

velopment of International Amenities on the other.

(2) The Board shall guarantee to all citizens of the world the freedom to worship in his or her own manner, in so far as he or she does not interfere with the manner of worship, or of the abstinence from worship of another.

(3) The Board shall, in so far as conditions allow, arrange that barriers of color, race or caste are abolished in travel and accommodation in each country, and press steadily towards this end.

(4) The Board shall supervise the affairs of all Nations and Peoples, so that no Nation or People shall be exploited economically or politically by another Nation or People or by a group of Nations or Peoples.

(5) The Board shall regulate all production and distribution of commodities, services and monetary balances and exchanges, in all Nations according to the needs of a standard of well-being for all the Peoples of the world.

(6) The Board shall maintain in each Nation a Bureau to arrange for the visits to other Nations of groups of children, students, professors, artists, engineers, and to provide information regarding conditions of travel to them.

(7) The Board shall, in the name of all the Nations and Peoples, and as their Mandatory, discipline any Nation or People who places obstacles in the way of success of the World Scheme for all Mankind.

(Mr. Jinarajadasa does not wish to enter into discussion or correspondence regarding the above. Ed.)

Paradise was a place of peace, we say, and all the animals were gentle servants to us. Well, the world would yet be a place of peace if we were all peace-makers, and gentle service should we have of its creatures if we gave them gentle mastery. But so long as we make sport of slaying a bird or beast, so long as we choose to contend rather with our fellows than with our faults, and make battle-fields of our meadows instead of pastures, so long truly the flaming sword will still turn every way, and the gates of Eden remain barred close enough till we have sheathed the sharper flame of our own passions, and broken down the closer gates of our own hearts.

—RUSKIN

Call to the Colors!

A Persistent Thought Form

ALMOST SIMULTANEOUSLY RECEIVED

from Illinois
from California
from Florida

JOY MILLS:

THE front lines of the great world battlefields are familiar names to us all. Cities once strange and unpronounceable are words of daily speech, as common and as known as the streets of our own town. Our common intent centers about holding those front lines of action and advancing them farther and farther into enemy territory. Behind this common intent we have put the full weight of our combined resources—the quickening pulse marking time to soldiers' feet pushing defenses back—back—back—making conquered country free.

But there are other front line defenses away from the world's battlefields. Beyond these front lines lies country never charted. No maps betray the secret of its rivers, its mountains or its plains. Yet these front lines must be firmly held against outer attack. Their outposts must be continually widened that increasingly more of the uncharted territory become known.

These are the front line defenses of Truth—the outposts of consciousness, ever expanding into unexplored realms of knowledge and vision. Countless battles are fought out on these fronts—battles seldom recorded in history, never blazed forth in news headlines. But they are nonetheless real, nonetheless decisive; and on their outcome often depends the future of great movements, great or less great individuals.

These are front lines often neglected, forgotten in the turmoil of outer activities. In the world of physical imperatives, they are often relegated to the non-essential. Yet the strongholds of Truth are in need of vigilant defense. And Theosophists must stand guard against any advance of darkness and ignorance. The light of Truth must be kept burning through all the nights of war and misunderstanding. Wherever the call to arms is heard, amid all the winds of dissension and difference, Theosophists must hold steady the Torch of Brotherhood!

The command to move forward may come to any one of us, at any time. Those soldiers

already on vigil will someday be released from active duty. There must be those ready and willing, well trained and loyal, to take their posts and hold as well the defenses of the Ancient Wisdom. We know the sources of faith, of loyalty, of strength. If we are steady and faithful servers, bearers of Light wherever we are, daily recognizing the Star that guides us—in the zero hour we shall not be found wanting.

These front lines are not all at the head of the troops. These defenses that must be held are the *individual* outposts of consciousness. Each is the scene of front line action, and as we individually find the strength to stand faithful, so shall we prove worthy to take our vigil at the collective front line, and bear the flame of Wisdom into the uncharted country beyond.

L. W. ROGERS:

As the tide of war turns more and more against the Axis cause and as the shouts for vengeance grow louder, Theosophists have an opportunity to use their knowledge of occultism to maintain balance in the emotional realm. Heaven knows there is cause enough for hatred in the wanton violence employed. But the desire for vengeance can only make a very bad matter very much worse. When emotion has free play, when emotion pushes reason aside—other horrors are sure to follow. The French Revolution is a classic example. Occult teachers constantly warn against such mistakes.

A few words from Bishop C. W. Leadbeater are in point. In *Talks on the Path of Occultism* he says:

"Great waves of sensation flooded the world during the war. Among them was a tremendous amount of repugnance and hatred . . . I am not in the least . . . meaning to defend the atrocities committed . . . But it would be a great mistake to hate the unfortunate man who commits the crimes. He is to be pitied much more than blamed. It is not our business to blame him, but it is our duty to make it impossible for him to do these things again."

In times such as these it is well to remember that not one perpetrator of any sort of crime

can possibly escape nature's law of reaction, of justice. With that fact let those who desire vengeance be satisfied, and not by thoughts of hatred intensify the wave of anger that naturally rises from the unfortunate victims. Hatred under *any* circumstances is a double-edged sword. It injures the one who hates more than the one who is hated, no matter how guilty the hated one may be.

ELLIE LOWE:

If you have known the agony of doubt and fears, if your efforts seem futile because the

fruit of action is yet unseen—this is the time to call a halt to all such thoughts that serve only to distract the mind and blur the vision. This is the time to exercise and develop the warrior qualities and to emulate our leaders who were of the warrior type. Let us make our obscure places the outer line of defense . . . from our humble stations we can work on other planes by sending out love, compassion, brotherhood . . . Carry on, fellow-soldiers of obscure places! On the ashes of each day's failure, we build a new day, and a better tomorrow!

Meditation for September

DONNA SHERRY

"The Heart of the self-controlled man is always in the Inner Kingdom. He draws the hearts of all men into his Heart."

—TAO TEH KING

Quality to be understood and applied—COMPASSION

IN *The Voice of the Silence*, it is said, "Compassion is no attribute. It is the Law of Laws . . . the light of everlasting right and fitness of all things, the Law of love eternal."

Compassion is admittedly possessed by no man until he has become an Adept. "They give that which we are still unable to measure or appraise," says Dr. Arundale in *The Lotus Fire*.

Yet all great Teachers throughout the ages have adjured mankind to develop and exercise Compassion, indicating that it is possible to grow in understanding of it and the ability to express something approximating it. And, *for mankind*, that approximation is Compassion.

About the nature of Compassion, there seems to be very little written. That, it would seem, can be discovered only in meditation. There are, though, some terms frequently associated with Compassion which are helpful in understanding it—such terms as *wise, strong, tender, blessing, loving, enfolding*. However, these terms, too, must be meditated upon—and together—as none of them alone expresses fully the nature of Compassion.

There seems to be more of the feeling of *action* associated with Compassion, than with Sympathy which, while often mistakenly considered synonymous with Compassion, is more

passive. In Compassion there is the feeling of encirclement, of enfolding.

The fullness and richness of the nature of Compassion are revealed in meditation upon the quotation for this month. All of the forbearance of Compassion: its forgiveness, its supporting strength, its protecting care, its enfolding love—all are expressed in the words, "He draws the hearts of all men into his Heart." All considerations except the need for love are put aside—the need for understanding, comforting, strengthening—the source of which is in his Heart.

"He draws the *hearts* of all men into his Heart." That which affects the *hearts* of men—joy and sorrow, weal and pain—he draws into his Heart, the very center of his Being, enveloping, lifting, sharing.

Such approximation of Compassion can be understood by man. It can be developed and expressed by him to the point where he will draw "*all men into his Heart*." No thought of race or color or nationality; no thought of superiority or inferiority; only thought of need. And drawing all men into his Heart, he carries them along with him, sharing his gains with them.

And where such Compassion is released, the self-controlled man will surely draw into his Heart all of the brothers of the lower kingdoms as well.

Encouraging New Members

A. HERBERT PERON

“ONE of the great truths which Theosophy teaches is that we must be creators.” So says Mr. Jinarajadasa. And Dr. Arundale tells us how important it is, at this crucial period, for each member of the Society to contribute his or her share in spreading the message of Theosophy. “Find new ways, new forms of clothing your portrayal of Theosophy,” Mr. Jinarajadasa has enjoined us.

While it is certainly the obligation of the individual member to do his best in following these excellent precepts, the lodges can do a great deal to help. What is first of all necessary, in many lodges, is greater cooperation between the program committee and the membership. Members should feel that they are encouraged to participate. They should be notified by the president of the lodge that any offer of a talk or paper on *Theosophy* will be carefully considered.

Many will say at once, “But members surely know that their contributions are welcome.” Do they? Have not many lodges permitted a situation wherein the older members assume that others realize their contributions to be welcome—whereas these members, especially the newer and more diffident members, take nothing like that for granted? A good idea, if in doubt, is to ask.

One objection may be raised against a general invitation of this nature in that some who submit talks may be disappointed when refused. That is quite possible, but this one factor cannot legitimately be used as a reason for rejecting the procedure. The judges need not be unnecessarily harsh with contributions submitted. Even those that appear a little dull should not be too hastily turned down; the next one from the same author may be better. Encouragement is a great stimulus. Besides, some of our lodge meetings are not always the sparkling gems of interest that we would like them to be. We have every reason to be tolerant with new efforts—in fact, to be grateful for them. Who knows what hidden talent may be unearthed by this cordial way of inviting the individual member to participate in the lodge program! Members who had not dreamed of talking to their lodge may start dreaming—and they may dream very effectively.

But it should be stressed that reading from a paper will suffice. Not everyone can talk fluently; yet many can collect their thoughts on paper. After all, God did not talk His universe into existence; He *thought* it into existence. The idea is more important than the form. Let us discover these ideas.

Apex of the Summer Sessions

MISS Marie Poutz stood on the platform. What she said has been recorded. All who will may read, in the soon to be published “Summer Sessions of 1943.” It was morning, all but noon. In the trees the birds were singing. A hush fell over the audience; silence intensified.

Miss Poutz was speaking quietly, as simply as the great must speak, on subjects of vital concern to every true Theosophist. And those who read her words may know again—if only they were here in that hour—they may know once more the joy, the power and the glory, of

coming home to Olcott for renewed dedication to the Masters. Only to experience and to realize is to know. The high tide of Beauty that swept over Olcott—how can it be told, except to those who remember?

Some will understand. The Inner World is infinite. All who live in that Inner World may know and may comprehend. And perhaps we can tell it with our lives. Perhaps we can tell it in the realm of being—why it was that we went silent from the tent, with wet eyes, with no word spoken, no heart unstirred.

—B. W.

Convention and Summer School

THE Fifty-Seventh Annual Convention and Summer School of The Theosophical Society in America—only yesterday we spoke of its coming, and today it is gone! The actual dates on the primrose-colored program? July 16 to 27, 1943. The place, Olcott. The general topic, "Applying Our Ideals." Mr. Sidney A. Cook, our National President, as Chairman.

In accordance with the practice of 1942, all that can be captured in words successfully—lectures, discussions, conversations—these have been recorded for publication.

Dr. José B. Acuña, of Costa Rica, an internationally known psychologist, as guest of honor presented a series of lectures:

- Democracy in the Scheme of Evolution.
- World Reconstruction and the Family.
- World Reconstruction and the State.
- World Reconstruction and the Community of Nations.
- How Our Children Can Build A New World.

He also talked informally under the willows, on the subject of Education.

Mr. A. F. Knudsen, world traveler and valiant Theosophist, now of California, gave three lectures on The Goal of Man:

- The Goal of Man, I (The Way of Life).
- The Goal of Man, II (The Truth of the Way).
- The Goal of Man, III (Life in Truth).

Under the Chairmanship of Mr. E. Norman Pearson, five Successful Service meetings were held.

"Meeting Present and Post-War Needs" (The Practical Application of Theosophical Ideals) was the topic introduced by Mr. John Sellon, of New York, and later continued in Theosophical Forum.

The Convention in large measure was a member Convention; that is to say, one including

much member participation through forum, discussion, etc. This was an appreciated feature.

Miss Marie Poutz of California gave two summer school lectures on "Will, Desire and Emotion." She conducted, as usual, the morning Meditations.

Representing The Young Theosophists of America—who held their usual Convention under the willows—Miss Joy Mills of the Olcott Staff acted as Chairman. Miss Mills spoke also on "The School of Tomorrow" and outlined its progress since Convention 1942.

Miss Esther C. Renshaw of Ohio conducted a demonstration Healing Meeting, in the interests of The Theosophical Order of Service.

Other events of interest included an unscheduled lecture, vividly illustrated with original art work, and offered by Mrs. Sallie Weis of Ohio—member of Cincinnati Lodge, which presented the program "The Discussion Method." A Lodge and Federation Clinic also convened.

"The Plaid Dress," a Theosophical entertainment, of prose, music, and poetry, was staged by five members of the Olcott Staff—Mrs. Ann Werth, Mrs. Sarah Mayes, Miss Bertha Williams, Miss Caroline Tess, and Miss Joy Mills—under the direction of Miss Williams, and with Mrs. Anthony Ostroff of Aurora at the piano.

The main hosts of the Summer Sessions, Mr. Sidney A. Cook, National President, and Mr. James S. Perkins, National Vice President, not only presided at the various meetings, but gave talks to members. Mr. Cook also presented the Annual Report and Address of the National President, and in Summer School, "Headquarters at Work."

This, together with Board and Business Meetings, comprised the program of the various activities, soon to be available in reading form, of the Fifty-Seventh Annual Convention and Summer School, at Olcott, 1943.

Days to Remember

Birthday of Shri Krishna.....	September 4
Dr. Besant's Birthday	October 1
World Day for Animals	October 4

Convention Business

Summary of the Official Proceedings of the Board of Directors Meetings Held July 16, 17, 18 and 19, 1943.

Confirmation of the following matters dealt with by mail during the course of the year:

1. Approval of letter to Dr. Kuhn in accordance with resolution of the previous year.
2. Interpretation of National By-Laws as to coopting additions to Board Membership.
3. Consideration of the problem of rehabilitation of stricken European Sections and American participation therein.
4. Approving the purchase of a stoker to convert to coal consumption as required by the O.P.A.
5. Supplementing the assistance to old workers.
6. Selection of Convention dates.
7. Approving tentative Convention program.
8. Withdrawing eight lodge Charters.

During the course of the year the Board dealt with many other matters of essential business and policy important in their bearing upon the Society's welfare, but not of individual import sufficient for record here.

NEW MATTERS

1. Approving capital expenditures.
2. Reappointment of Mr. Ray Wardall to membership of the Judiciary Committee.
3. Consideration of Mr. Rogers' suggestion as to inviting a lecturer from abroad.
4. Gratefully accepting a member's contribution toward promoting subscriptions to *The Theosophist*.
5. Approving the printing of the "Objects" for lodge display.
6. Appropriating \$240 as a contribution to the Clara M. Codd Pension Fund.
7. Consideration of legal and financial steps to be taken in connection with California property of the Laura S. Hunt Estate.
8. Consideration of report relative to Braille Lodge.
9. Confirming the establishment of a National Library Committee.
10. Consideration of a Federation proposal to invite a lecturer from abroad.
11. Appropriating \$300 for The Theosophical Order of Service.
12. Consideration of a proposal made to the Kingsland Literary Trust regarding a

new edition of "The Esoteric Basis of Christianity."

13. Discussion of and decision to adhere strictly to previously determined policy as to the use of the Society's mailing list.
14. Study of a resolution of the Ohio Theosophical Federation, agreement upon its re-statement and decision as to implementing it. (This matter will presently be dealt with fully in the magazine).
15. Appropriating \$300 for The Theosophical Book Association for the Blind.

Resolutions of the Convention of 1943

1. Accepting the report of the National President.
2. Sending to the President affectionate greetings and appreciation and pledging continuing loyalty and support.
3. Extending best wishes to the newly elected Vice-President, Mr. N. Sri Ram.
4. Expressing to Mr. Jinarajadasa appreciation and affection and a hope of an early return to America.
5. Sending affectionate greetings to Mrs. Arundale.
6. Sending greetings and good wishes to the President and Vice-President of the United States of America and pledging to our Country and to them continuing loyalty and service.
7. Expressing appreciation to the National Officers, the Headquarters Staff and workers of The Theosophical Society and allied activities.
8. Ratifying and approving the official acts of the Board of Directors and Officers.
9. Accepting with gratitude Mr. A. Theo. Bondy's beautiful gift of an illuminated statement of the "Objects."
10. Urging that the members recognize the principle of Universal Brotherhood through liberal contributions to the Society's War Relief Fund.
11. Extending sympathy to fellow-members and all others in countries devastated by war.
12. Sending greetings to the Staff and all workers at Headquarters at Adyar.

13. Urging all members to avail themselves of every opportunity of service to the United States during the present emergency.
14. Placing on record a statement of the great service accorded the members through publication of the proceedings of the previous Convention and Summer School, and urging lodges and members to procure copies.

Greetings

Greetings were received by cable, telegram, letter, or were given in person, from the following:

Dr. George S. Arundale.
Mr. C. Jinarajadasa.
Mr. L. W. Rogers.
The Theosophical Society in England.
The Florida Federation.
The Illinois-Wisconsin Federation.
The Michigan Federation.
The Middle Atlantic Federation.
The Mid-South Federation.
The Northeast Federation.
The Northern California Federation.
The Ohio Federation.
The Southern California Federation.
Pumpkin Hollow Farm.
The Theosophical Order of Service.
Krotona.

The Theosophical Book Association for the Blind.

The Order of the Round Table.
The Young Theosophists of America.
Vancouver Lodge. (B. C.)

The following lodges: Akbar (Chicago), Aurora, Ann Arbor, Arundale (Santa Barbara), Besant (Cleveland), Besant (Hollywood), Besant (Houston), Cincinnati, Columbus, Coving-

ton, Brooklyn, Glendale, Ft. Lauderdale, St. Petersburg, Glendive, Chicago, Buffalo, Dayton, Detroit, Fellowship (Chicago), Georgia, Lansing, Lima, Maryland, Memphis, Meridian, Milwaukee, Minneapolis, New York, Oak Park, Oklahoma City, Olcott, Orlando, Ojai Valley, Portland, Rainbow Group (Columbus), Pasadena, Pittsburgh, St. Louis Branch, St. Paul, Sacramento, Spokane, Wheaton, Tulsa and Washington.

The following Study Groups: Pass Christian, and Pasadena.

Mrs. Elsa Stephani Lorsy offered greetings for the brethren in Austria, though dispersed as lodges; and Mr. A. F. Knudsen offered greetings for the brethren in China.

And the following individuals: Dr. and Mrs. E. C. Boxell, Mr. Sam Fairfield, Mr. Paul de Saas, Mr. Ralph B. Kyle, Mrs. Louis Le Marquand, Mr. and Mrs. Herbert Staggs, Mr. and Mrs. M. D. Miner, Mr. and Mrs. Henry Hotchner, Mrs. Vera Rieckers, Miss Gwendolyn Garnsey, Mr. Henry C. Samuels, Mrs. Sadie G. Stave, Mr. Fred Werth, Miss Anne Golladay Bell, Mrs. Marion F. Powell, Mrs. Clara Jerome Kochersperger, Mr. Austin E. Bee, Mrs. Delila M. Schernick, Mr. Charles Henry Mackintosh, Mrs. M. V. Garnsey, Dr. and Mrs. Frank Steiner, Mr. Fred William Renz, Mr. and Mrs. Byron Bole, Mrs. Jack Harrison, Lt. and Mrs. William Pitkin, Mrs. Maude Ebert Ott, Mr. Herre van der Veen, Mrs. Ora Williams, Lt. Frank Tezky, Mrs. Annie L. Allee, Miss Evalyn Weir, Mrs. Anna M. Williams, Miss Alice C. Tainter, Miss Mathilda Ferretti, Mrs. Emma R. Clayton, Mrs. Alice J. Newell, Mr. Hugh F. Munro, Jr., Mrs. Gilberta M. Alwood, Mrs. A. G. Decker, Mrs. Al Braverman, and Miss Margaret V. Sherlock.

THEOSOPHY IS OUR POLICY

(concluded from page 195)

all other differences, the members are scientists or historians, and where The Theosophical Society is successful it is because the members are Theosophists, as keen in a study and their understanding of Theosophy as are the scientists and historians and others in their fields.

H. P. B. gave us the key and a clue to our work and responsibility in the following:

"The Masters require only that each shall do his best and above all that each shall strive in reality to feel himself one with his fellow-workers. It is not a dull agreement on

intellectual questions, or an impossible unanimity as to all details of work that is needed, but a true, hearty, earnest devotion to our cause which will lead each to help his brother to the utmost of his power to work for that cause, whether or not we agree as to the exact method of carrying on that work. The only man who is absolutely wrong in his method is the one who does nothing; each can and should cooperate with all, and all with each in a large-hearted spirit of comradeship to forward the work of bringing Theosophy home to every man and woman in the country."

Excerpts from "The Secret Doctrine"

Compiled by May Kyle Willatsen

H. P. B. began by challenging the views of consciousness in the West, commenting on the lack of definition in the leading Philosophies. No distinction was made between consciousness and self-consciousness, and yet in this lay the difference between man and the animal. The animal was conscious only, not self-conscious; the animal does not know the Ego as Subject, as does man. There is therefore an enormous difference between the consciousness of the bird, the insect, the beast, and that of man.

But the full consciousness of man is self-consciousness . . . If there is a pleasure it must be traced to some one experiencing it. Now the difference between the consciousness of man and of animals is that while there is a Self in the animal, the animal is not conscious of the Self. Spencer reasons on consciousness, but when he comes to a gap he merely jumps over it. So again Hume when he says that on introspection he sees merely feelings and can never find any "I" forgets that without an "I" no seeing or feelings would be possible. What is it that studies the feelings? The animal is not conscious of the feeling "I am I." It has instinct, but instinct is not self-consciousness. Self-consciousness is an attribute of the mind, not of the soul, the *anima*, whence the very name animal is taken. Humanity had no self-consciousness until the coming of the Manasaputras in the Third Race.

Consciousness, brain-consciousness, is the field of the Light of the Ego, of the Auric Egg, of the Higher Manas. The cells of the leg are conscious, but they are the slaves of the idea; they are not self-conscious, they cannot originate an idea, although when they are tired they can convey to the brain an uneasy sensation, and so give rise to the idea of fatigue. Instinct is the lower state of consciousness. Man has consciousness running through the four lower keys of his septenary consciousness; there are seven scales of consciousness in his consciousness, which is none the less essentially and pre-eminently one, a unit. There are millions and millions of states of consciousness, as there are millions and millions of leaves; but as you cannot find two leaves alike, so you cannot find two states of consciousness alike; a state is never exactly repeated.

Is memory a thing born in us that it can give birth to the Ego? Knowledge, feeling, volition, are colleagues of the mind, not faculties of it. Memory is an artificial thing, an adjunct of relativity; it can be sharpened or left dull, and it depends on the condition of the brain-cells which store all impressions; knowledge, feeling, volition, cannot be correlated, do what you will. They are not produced from each other, nor produced from mind, but are principles, colleagues. You cannot have knowledge without memory, for memory stores all things, garnishing and furnishing . . . Brain-consciousness depends on the intensity of the light shed by the Higher Manas on the Lower, and the extent of affinity between the brain and this light.

Brain-mind is conditioned by the responsiveness of the brain to this light; it is the field of consciousness of the Manas. The animal has the Monad and the Manas latent, but its brain cannot respond. All potentialities are there, but are dormant. There are certain accepted errors in the West which vitiate all their theories. . .

One of the best proofs that there is an Ego, a true Field of Consciousness, is the fact already mentioned, that a state of consciousness is never exactly reproduced, though you should live a hundred years, and pass through milliards and milliards. In an active day, how many states and substates there are; it would be impossible to have cells enough for all. This will help you to understand why some mental states and abstract things follow the Ego into Devachan, and why others merely scatter in space. That which touches the Entity has an affinity for it, as a noble action is immortal and goes with it into Devachan, forming part and parcel of the biography of the personality which is disintegrating. A lofty emotion runs through the seven stages, and touches the Ego, the mind that plays its tunes in the mind-cells. We can analyze the work of consciousness and describe it; but we cannot define consciousness unless we postulate a Subject.

"The Secret Doctrine," Vol. V, (Adyar Edition) Pages 546, 547, 549.

Successful Service Series

XIV. The Inquirer

E. NORMAN PEARSON

MEMBERS of The Theosophical Society, whether officers or not, whether attached or unattached to a lodge, should be able to answer the query, "What is Theosophy?"

Sounds simple! But it is not. For Theosophy is almost infinite in its greatness. It covers all branches of thought. And because few minds are so all-embracing, it is necessary to realize that the approaches which men take to Theosophy are legion. To meet successfully the needs of an inquirer, we must speak to him in line with the particular mental and emotional bias which he happens to possess.

The Devotee seeks inspiration. Theosophy can give that inspiration, can give it in abundance. But he will draw little comfort from a dissertation on the planes of nature or from a detailed description of the physical atom, whorls, spirillae and all! Tell such a one of the breadth and depth of Theosophy in outline, but tell him in detail of the wonderful light which Theosophy throws upon religion: how Theosophy shows all men to be divine, and of the spiritual powers which lie within him. Tell him of the common source of all religions, of the Brotherhood of the Great World Teachers and of the Path of Progress which lies ahead.

Conversely, the mental type is seeking facts. He wants to know, and to understand, the Plan. He is probing life as he sees it. He wants to know "why?" and "how?" and "whence?" and "whither?" He has an active mind and he is suffering—really suffering, for suffering of mind is even greater than suffering of body—because that mind cannot answer the problems which press upon it from all sides of this strange world in which he finds he is living. Tell him of the Law of Karma, of the facts of Reincarnation, of the existence of subtler worlds. These things will bring light to the beclouded intellect and enable the inquirer to perceive, through them, a knowledge of that greater and wider Theosophy which can set his feet upon the Path.

Great care should be exercised with inquirers at the lodge rooms. Let the inquirer talk first. Find out, from his talking, the line of his greatest interest. Encourage his ques-

tions; but always try to make them lead to a general outline of Theosophy first, so that he will have a framework upon which to place more detailed explanations. Having discovered his general approach, do not let him leave without suggesting a book for his further information.

Much will depend upon that first book. Therefore it should be selected with the greatest of care. The "Olcott Manuals" were prepared especially for beginners and they cannot be too strongly recommended for this purpose. Every library should have a set of these manuals for lending to new inquirers. Frequently, when one of these manuals is borrowed, the inquirer will later purchase the whole set. It is suggested that the member answering an inquiry in one way or another should get the Olcott manuals into the possession of the inquirer—all of them, but beginning with the one which is found most interesting in subject matter. One inquirer, a man well-educated and thoughtful, who acquired a set of these manuals in just this way, recently reported to the member from whom they were procured that they had taught him more than all the other reading he had done in his life!

The National Librarian has just published three folders, recommending books for study and giving a brief outline of the contents of each book recommended. These folders cover books for the new student, the intermediate, and the more advanced. They are really valuable as an aid to recommending reading matter for inquirers. Lodges might procure copies of these folders and perhaps reprint them for their own use.

Some time ago, the National President, through the pages of *THE AMERICAN THEOSOPHIST*, invited contributions from members in which they would give a succinct statement of the main outlines of Theosophy for an inquirer—each statement to take not more than three minutes. We should all of us be ready to do this at all times. It is a distinct contribution to "Successful Service," for, in all probability, the inquirer will be either attracted or repelled, for some time to come, by the nature and the effectiveness of our answers.

The Theosophical Order of Service

October 4, dedicated to the memory of St. Francis of Assisi, as World Day for Animals holds for its purpose the direction of *attention*, *thought* and *action* to the abolition of cruelty to animals. As Theosophists we have the opportunity of being the greatest force in the world today for constructive activity to remedy the atrocities inflicted upon the animal kingdom. For we have presented to us our direct relationship with the various kingdoms in evolution.

Dr. Besant said, "There is only one Life distributed over all living things—and all things live. There is only one Life and none other, that Life giving itself in order that worlds might come into being; the life in you, the same as the life in the Archangel, and the same as the life in the Animal. We receive help from the super-human in answer to our cry, but what is our duty then to the sub-human? Surely to give it the help, the protection and the inspiration which may help those creatures also to climb higher up the ladder, which will train and develop and quicken their evolution as we are helped in our turn by those above us . . . Now the most beautiful qualities that we develop are the human qualities of love, compassion, tenderness, protection; these are the qualities that make us human, and all these are trampled underfoot by the vivisectioners.

And I plead to you as men and women with consciences, men and women who have some ideal of what the perfect man should be . . . I pray to you raise your voices against the crime of vivisection, and force your Government to pass laws prohibiting cruelty, whether in the laboratory or on the streets . . . When a nation determines that cruelty will not be legalized, then that nation will rise pure, strong and merciful among the nations of the world."

With this inspiring plea from our great leader and teacher, let us as Theosophists dedicate ourselves on this World Day for Animals to engage *today* in some constructive activity to help to abolish cruelty. Let us join anti-vivisection societies, humane societies, vegetarian societies, or anti-steel-trap leagues.

Let us go before legislatures at every opportunity to speak at all hearings on humane bills. Let us write to our representatives, to the press, to any in authority.

And finally, as Theosophists, let us all be "kind" to animals by ceasing to eat them, or to wear their furs.

Let us rise up as true Men, as Gods in the Becoming—to protect those younger creatures that are Men in the Becoming!

—MARIE GRAVES THOMPSON,
President The Animal Protective League, Inc.

Theosophy in the Field

BESANT LODGE (Cleveland) has continued during the summer its Friday evening class under the leadership of Miss Marie R. Méquillet. It is studying *The Solar System* by Powell, and derives great enjoyment from the use of the blackboard and the many excellent charts with which the book is illustrated. Discussion is encouraged and new people are being attracted.

OAK PARK LODGE at its Annual Meeting re-elected Mr. Alfred Strauss, with the same capable group of assisting officers. At its closing meeting there was a discussion of Lodge policies, while the high point of the evening was "The History of Oak Park Lodge" written by Mrs. Harold Haugen, a charter member.

The Michigan Federation

The Michigan Federation looks eagerly ahead to its fall convention, at which, in Detroit, on October 10, the guest speaker will be Mr. Sidney A. Cook, National President of The Theosophical Society in America.

The Southern California Federation

We held a picnic, Sunday, August 8, at Griffith Park. This meeting was very successful. About 8 lodges were represented. One of the picnic grounds in a canyon had been reserved for our group, and we had a delightful time, eating together and visiting. Talks on Convention were given by Mr. A. F. Knudsen and Mr. Eugene Wix. Both speakers brought us inspiration from the Inner Spirit of the Sessions.

Theosophical News and Notes

Illuminated Panel of The Objects

Headquarters is the happy recipient of a very gracious and beautiful gift by Mr. A. Theo. Bondy in the form of a rarely adorned statement of the "Objects" of the Society, illuminated with all the colorful artistry of Mr. Bondy's skill as an engrosser and illuminator. This art in all its perfection and detail of design and color is a remnant of that with which the monks of old spent lifetimes in adorning their sacred volumes. Mr. Bondy's gift is a very beautiful, valuable and permanent one, and an entirely appropriate presentation of the Objects of the Society for the entrance hall at Headquarters.

Two Golden Voices

October 1—the birthday of Dr. Annie Besant, whose golden voice still rings for us in the eloquence of her books. Of these literary gems now more than a hundred titles can be procured from the National Headquarters Lending Library, and more than half that number from The Theosophical Press. This list includes *The Ancient Wisdom* and the ever-stimulating *Thought Power*.

October 1—the birthday of our international magazine, *The Theosophist*. Old volumes are to be enjoyed at Olcott, new ones by subscription from Adyar.

Theosophy in Europe

The Nineteenth Congress of the European Federation of The Theosophical Society met in London on June 11. The extent to which England has become a sanctuary and also the extent to which Theosophy is alive and ready for revival throughout Europe is indicated by the fact that seventeen European Sections were represented on the platform—Austria, Denmark, England, France, Greece, the Netherlands, Hungary, Italy, Ireland, Yugoslavia, Portugal, Poland, Russia, Roumania, Sweden, Switzerland and Wales. Greetings were given also from the President and Mrs. Arundale and from New Zealand, South Africa, the United States, India, and the lodge formerly at Singapore.

Summer Sessions Proceedings

Convention talks and discussions are now being recorded for early publication in book form. Advance orders are being received by The Theosophical Press.

Mr. Jinarajadasa Honored

"At the reception held to welcome the European Congress on Friday, June 11," says the July issue of *Theosophical News and Notes*, "Miss Esther Bright on behalf of the Society in England presented an Address of Welcome and Good Wishes to Mr. C. Jinarajadasa, on attaining his fiftieth birthday as a member of the Society." The address was signed by eleven English members of 50 years' standing.

Itineraries

JAMES S. PERKINS

Sept. 18-23 —Western N. Y. Federation

Sept. 25-Oct. 10—Northeast Federation

ETHA SNODGRASS

Sept. 21-23 —St. Louis

Sept. 26-Oct. 7 —Texas Federation

Appreciation

Headquarters says THANK YOU to all who so ably assisted by augmenting the usual Olcott Staff during the Sessions of 1943!

Correction

Mrs. Amelia Brooks Chase expresses her gratitude to a reader of THE AMERICAN THEOSOPHIST who has kindly called to her attention the slip of pen which occurred in her August article of the series, "Occult Interpretation of the Bible." Mrs. Chase attributed to St. Paul a portion of writing from the visions of St. John, as recorded in the book of *Revelations*.

From Richmond Barthe

Mr. Richmond Barthe, American sculptor of "The Spirit of America," our art-gift to Adyar, in a recent letter to Mr. Sidney A. Cook, expresses his delight with the letter of Dr. Arundale, which Mr. Cook sent on to him. "I was so very happy to receive it," he writes. "I shall always keep it."

From Rukmini Arundale

In a letter to Mr. Cook, Mrs. Arundale writes: "Please write in THE AMERICAN THEOSOPHIST that I send loving greetings to all members and friends and am looking forward to my next visit. I am so grateful to them for their good wishes to me and my work. I want to tour in America one day and make a spiritual contact through my work (if I am still worthy and capable of it)! I must not boast but of course I am ambitious. I am a bit of an American and am impatient to change the world!!"

Beauty Available

Through the kindness of Mr. Horton Carr of Chicago, Headquarters can now offer to lodges sets of kodachrome slides, size 2 x 2 inches, as follows:

25 slides of auras, illustrated from the book, *Man Visible and Invisible*

36 slides of thought forms, illustrated from the book, *Thought Forms*

35 slides of views of the Summer Sessions of 1942-43.

All the slides are in color. The auras and thought forms are excellent for illustrating class talks and public lectures on these subjects, while the views of Olcott are fine for special members' meetings.

To lodges having access to the necessary projector, all these slides are available at no cost other than postage both ways.

Congratulations!

To Fellowship Branch for an excellent report of its 1942-43 accomplishments.

To The Florida Federation for an interesting News Bulletin as of July 20, 1943.

Postal Zones

The United States Post Office authorities have inaugurated a zone system of addressing mail throughout all the large cities of the country. The Post Office is asking Headquarters to cooperate in sending out all its mail. EVERY MEMBER should notify Headquarters immediately on the assignment of a postal zone number to his address. We earnestly urge each member to cooperate with our Government and with us in this matter.

Procedure Regarding Delinquents

All lodge secretaries and treasurers are familiar with the fact that dues are payable in advance, on or before July 1, but it is unfortunately the practice of some to leave any real effort to collect dues until much later in the year. This results in many members being in arrears and missing some issues of THE AMERICAN THEOSOPHIST.

This notice is printed to obviate this and to give lodge officers an opportunity to collect dues and to get them promptly to Headquarters. On or about September 20 a letter will be sent to each member whose current dues are unpaid. It is hoped that lodge officers will take steps to collect and remit dues to Headquarters *before that date* so that the list on September 20 will be reduced as much as possible. The October number of the magazine will be the last one to be mailed to members whose dues are unpaid.

Imposter !!

An individual who for the past several years has lived in Mexico and Central America, who has connections in this country and who at various times has claimed himself to be one of the Masters, a Buddha and a Director of the White Brotherhood, has attempted in other countries to make connections with The Theosophical Society. He claims to be a Tibetan but he has never been in India nor in Tibet and he carries several birth certificates. He has been expelled from some countries by government and police action. He is now in Cuba. His activities are not unknown in this country. *Verb. sap.*

By the Blind

A committee of our blind members under the chairmanship of Miss Autumn Drake, herself born blind, has done an excellent piece of work in reviewing the list of titles in the various libraries for the blind throughout the United States, and in preparing a catalog of books considered to be of interest to blind members of the Society and giving the names and addresses of thirty-eight libraries through which these volumes in Braille may be obtained. The books are classified under various captions for the convenience of blind inquirers. This was an excellent piece of work, done with great patience and devotion.

The Blavatsky Lecture, 1942

Among the newer titles now stocked by The Theosophical Press appears this most excellent brochure *The Direction of The Theosophical Society by Masters of Wisdom*. Every member of the Society should read this lecture, which stresses the fundamental laws and the fundamental method of Theosophical progress, within the aura of the Master.

How About Your Will?

The National President has assisted many members in the arrangement of their affairs and the formulation of appropriate provision for the Society in the making of their wills. All such arrangements are strictly confidential and the service is continued for members who desire to make use of it.

Fortunately also the Society's attorney, Mr. Eugene J. Wix, has specialized in matters of wills and probate and his services also are available without charge to members who desire to make provision for the Society. Members are urged to write directly to Mr. Wix, 503 Bank of America Building, Glendale 4, California, or to the National President, Olcott, Wheaton, Illinois.

An International Note

To one of our Staff members Miss Clara Codd writes: "I have often wished that his own countrymen appreciated General Smuts more, for he is surely one of the greatest men now living. Some time ago I went to a working party at "Libertas," the Prime Minister's house in Pretoria, and fell in love with "Ouma," dear Mrs. Smuts. She was so simple and so without frills. She wore a shabby skirt, a very old black cardigan, with one lovely jeweled Red Cross which the Red Cross had given her."

Greater appreciation has since come to General Smuts. He and his supporters in South Africa have just been over-whelmingly elected to continue their service to their country.

To Lodge Officers

Comparison of the statistical data shows that an increase in membership last year occurred in 61 of the lodges; 45 lodges showed reductions. Fluctuations, we may admit, are inevitable but would it not be worthwhile for lodge officers to consider whether their respective lodges contributed to or mitigated against the increase in the Society's total membership and, if the latter, to make some study and some distinctive effort to overcome any obstacles preventing them from change to the other side of the membership ledger?

Only Twelve Dollars

The annual report printed in last month's issue showed the remaining building bonds to amount to only \$12,000. A member has sent in \$12, pointing out that if one thousand members—less than one-third of the total—would each contribute that sum, the whole debt could be speedily paid.

Since the matter is so simple, should it be necessary to emphasize and re-emphasize how easily this debt could be paid?

Will one thousand members please respond?

Service Roll

We have received notice of the following additions:

Theodore Anderson, National Member, U. S. Army.

Leo B. Leonard, National Member, U. S. Army.

Louis Radakovich, Joliet Lodge, U. S. Army.

Dr. Maurice Schwartz, National Member, U. S. Army Air Corps.

Joseph Harold Traeger, Besant Lodge (Cleveland), U. S. Navy.

Leaflets for Soldiers

Four leaflets for soldiers are on the press and will be ready soon after this appears. Members willing to undertake their distribution through personal contact with camps and posts or with individual service men should write to Headquarters or to the T. O. S. (Miss Esther Renshaw, 2039 Abington Road, Cleveland, Ohio). The leaflets are especially suitable for enclosure when corresponding with our soldiers.

From Josephine Ransom

"It is good to know how you all are and how things go on. For this reason we read THE AMERICAN THEOSOPHIST with much attention . . . We have just had a very good Convention and European Congress. It was interesting to see the European representatives—practically all young refugees. Quite a number of them. . . We hope a way will be found to bring unity and happiness to such deeply disturbed peoples."

New Members for July

During July, applications for membership were received from the following lodges: Akbar (Chicago), Besant (Houston), Brooklyn, Cincinnati, Lotus (Philadelphia), Milwaukee, Oak Park, Portland, San Francisco, Seattle, Temple (Kansas City); National Members were received from Chicago, Illinois, and New Wilmington, Pennsylvania.

Statistics

July 16 to August 15, 1943			
<i>American Theosophical Fund</i>			
Previously reported	\$92.50		
To August 15	40.64	\$133.14	
<i>Building Fund</i>			
Previously reported	30.00		
To August 15	37.00	67.00	
<i>Adyar Art Project</i>			
Previously reported	24.00		
To August 15	28.00	52.00	
<i>School of Tomorrow</i>			
To August 15		104.50	

Births

To Mr. and Mrs. Colin Kennedy, a son, David Colin, July 9, 1943. Mrs. Kennedy is a member of Herakles Lodge. To Mr. and Mrs. Arthur Cross, a daughter, Miriam Helen, July 17, 1943. Mrs. Cross is a member of Bremerton Lodge.

Deaths

Mrs. Permella Garner, Birmingham Lodge, February 1943. Mrs. Georgina Cole Harris, Tacoma Lodge, March 1943. Mrs. Rosalie Carlton, National Member, July 18, 1943. Dr. Clara A. Hooper, St. Petersburg Lodge, recently.

Marriages

Miss Lillian May Scott, Milwaukee Lodge, and Mr. Willis Leenhouts, July, 1943. Mrs. Ruby E. Gentry, Washington Lodge, and Mr. Frank Heideck, recently. Miss Caroline Alexius, Covington Lodge, and Lt. Louis A. Hebert, July 14, 1943.

Book Reviews

ANGEL IN TOP HAT, by Zulma Steele, Harper and Brothers, New York, \$3.50.

The life of Henry Bergh, founder of both The Society for the Prevention of Cruelty to Animals and The Society for the Prevention of Cruelty to Children, and inspiration for the founding of similar societies throughout the western hemisphere, has much to teach the occult student. Bergh's mission came to him in middle life, and for twenty years he labored to correct the flagrant abuses of his day against the animals of New York. What legislation exists is due to his efforts. He exposed the "swill milk" scandal; he put an end to dog pounds and to the drowning of vagrant dogs; he stopped every overloaded street-car and demanded that sick or tired horses be relieved; he demanded reforms in zoos and circuses; he made rat-fights, dog-fights and cock-fights illegal. In his state he prevented Spanish bull-fights from getting a foothold. He fought the owners of the horse-drawn boats on the Erie Canal.

Although he was a fastidious man, refined, artistic, and polished, he did not hesitate to wade through the blood of slaughter-houses and to visit the lowest dives where forbidden fights were being held. Editors denounced him; cartoonists caricatured him, ministers ignored him, scientists and physicians derided him, sporting and business men furiously fought him.

His tall elegant figure with the shining top hat became familiar throughout the city. He was a pioneer in denouncing vaccination and vivisection. He scoffed at the superstition about rabies. He exposed the cruelty involved in the slaughter of birds for women's hats.

He was the spirit of love in service incarnate. And Zulma Steele is to be congratulated on her vivid, sympathetic, and carefully documented portrayal of this shining being.

—S. S.

YOGA FOR YOU, by Claude Bragdon, A. A. Knopf, New York, \$2.50.

To those already familiar with the author's books, this new volume brings added joy; for it is the masterpiece and summing-up of all the others. However, it is equally appropriate as an introduction to this author's work since the

subject of Yoga is a timely one, and is here treated in a very clear and personal manner applicable to the present problems.

Mr. Bragdon has reaffirmed the true issue of the life-problem and the correct method to achieve that "union of the self with the great Self." "The aim of Yoga," he says, "is to change the focus of consciousness, and to raise it, bringing awareness of the higher dimensional world and the transcending of time . . . but it is possible only at the cost of altering one's interests, habits, views, and ways of life."

The text of *Yoga for You* is most appropriately illustrated with seven reproductions in black and white from the author's beautiful, abstract mathematical paintings; these, also, express that "unity in diversity," the Oneness of life.

One reads the last word of the text with a feeling of deep inner satisfaction — saying, "This book I shall refer to, again and again."

—F. C. I.

TRANSITION, by the Rt. Rev. Mr. Charles Hampton, The St. Alban Press, Los Angeles, \$1.50.

This little book, written primarily to bring ease of mind to the many who fear death in these death-dealing days, is particularly happy in its title from the quotation, "There is no Death! What seems so is transition." And "transition" is used straight through the book to replace the less welcome "death."

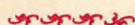
The book is not, nor is it intended to be, a profound treatise on death. Rather is it a message to the public, written in popular style, replete with anecdote, and linked to scriptural teaching. Bishop Hampton wrote it to fill a need in the libraries of the Liberal Catholic Church and we should therefore expect it to be scriptural in its documentation rather than Theosophical. However, the Theosophist finds explanations of such familiar expressions as "the silver cord and the golden bowl," "sleep is a little death," and "as ye sow"; and he recognizes that here is a book which can be given—with some assurance of its being read—to the unfortunate persons who, through prejudice, shy away from the word "Theosophy."

—A. R. B.

Annie Besant

HARBINGER OF LIGHT, SERVER OF HUMANITY

OCTOBER 1, 1847—SEPTEMBER 20, 1933.



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The Theosophical Press

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