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**THE**  
**AMERICAN**  
**THEOSOPHIST**



*Official Organ of THE THEOSOPHICAL SOCIETY in America*

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APRIL ★ 1944

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*Under the Auspices of THE THEOSOPHICAL SOCIETY ADYAR*

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—E. L. Gardner, "The Play of Consciousness"

*Man's consciousness is born of the One Life, of the Supreme. Hence the life which is now man, itself shared in the creation of the archetypal design before the worlds were born. Man was then unaware of his part in the design, just as an artist's hand is, in itself, unaware, unconscious, of the picture the artist paints, though it shares the artist's life and is necessary for his work. Add to this last analogy the conception that, towards the end of the picture, the hand of the artist achieves an awakened consciousness and contributes to the deftly flowing life of the artist a skill of its own, derived from its many experiences as hand, and we may envisage the principle underlying man's share in the final stages of a world's evolution.*

*It is one of the great instructions in "The Secret Doctrine" that the human will and the Supreme Will are one: that man may realize that Will as his own when and as he realizes his own true nature.*



# THE AMERICAN THEOSOPHIST

OFFICIAL ORGAN OF  
THE THEOSOPHICAL SOCIETY IN AMERICA

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No. 4

## Convention Comes to You

SIDNEY A. COOK

CONVENTION plans have been in progress but in the midst of them comes an urgent appeal—that of our Government—that conventions and all unnecessary travel be eliminated in the interest of the cause of the United Nations of which we are a part. Addressing the executives of national, state, regional and district organizations, the Director of the Office of Defense Transportation pleads for our cooperation. Admitting that the Constitution guards the citizens' right of assembly, our Government nevertheless sets forth the urgency for relief of the transportation facilities of the country by the avoidance of all travel which does not contribute directly to the war effort.

The Board of Directors have given heed to our Government's request and have unanimously decided that so urgent is the appeal that it cannot be ignored by good citizens and loyal organizations. As one Board member stated: "In this emergency there is so much lawlessness and disregard of Government requests . . . that we would do well to throw our influence in the opposite direction." Another, an executive official of a Government activity charged with enjoining compliance with essential Government rules, writes: "I must apply the same standard to myself that is required of the public in my county . . . Is it (Convention) necessary in the furtherance of our war effort?"

We all know without a shadow of doubt that our National Convention is an occasion used by overshadowing Forces for mankind's helpfulness. Blessing flows through Convention. It is morale building for our members and consequently for our nation. It will therefore be our purpose to conserve these attributes, and in fact to draw upon them in enhanced measure, as we may, still avoiding disregard

of our nation's need. The critical days of the war are coming upon us. We must do all we can both in the direction of cooperation with our Government and in channeling those beneficent Powers that we may invoke.

Therefore, with our conscience clear as to the former, we shall in larger measure than ever draw down upon our Society and upon our country the blessings of Convention. To do that, it is planned to take Convention to every lodge and to every member. This year Convention will not be held at Olcott alone but everywhere throughout the Section, wherever a member dwells. A Convention program will be prepared sufficient for three sessions, including contributions from those who would have participated had Convention been at Olcott. This program will be in the hands of every member so that at the time the National officers, staff members and those in the immediate vicinity meet at Olcott, lodges throughout the Section may meet simultaneously and carry out an identical program, while members unable to attend a lodge may share in thought.

We shall open our central "Convention" gathering at Headquarters at a time that will be convenient for all members the country over, so that at approximately the same time on Sunday, July 2, they too may open "Convention" simultaneously. The program offered will provide for a midweek meeting which it is hoped all will share, on Wednesday, the day of the Asala Full Moon. There will also be a program for the next Sunday, July 9, so that for those able to so arrange, it may be a "Convention week." All will fall within the period of the Asala influence.

Of course there will be no business, but fortunately at this time there are no urgent matters that the Board of Directors cannot attend to



by mail. The National President's report will appear in the magazine, as always.

This concerted program with the inspiration flowing from its concurrent unity will be shared by all. For not only will the lodges participate but a Convention booklet carrying the program will be placed in advance in the hands of every member. It will be a souvenir of the occasion of the Society's cooperation with our Government and our cooperation with each other.

Next year there will be a greater Convention still—war being over as, please God, it may then be—and in that greater Convention gathering we may do those things which this year we must omit—those formal approvals of transac-

tions, etc.—perhaps two Olcott Lectures, for the Olcott Foundation award will be made in 1944 as usual.

I am personally convinced that the Board has made a difficult but a right decision. Because of its inherent rightness I see in this unusual program to which our patriotism impels us a tremendous opportunity. "Convention comes to you" means that inspiration comes to you. "Convention everywhere" means that the spirit of cooperation and of mutual service to our country and to our Society will be generated in the heart of every member, and in the unity of our participation there will be such blessing as has seldom poured in upon us.

## The Olcott Foundation

ADELINE CHASE, *Committee Member*

THEOSOPHISTS know that:

I. The Olcott Foundation was established to offer an opportunity for the sharing of those forms of beautifully written expressions of Life which the members of The Theosophical Society create. This is a rare opportunity; it is offered only once each year "to encourage creative expression and the spirit of research among the members of The Theosophical Society in America."

This opportunity belongs to that new world where Freedom, Justice, Peace, and Happiness are the sources of inspiration. Let us express these principles in our contributions. They include a selfless and universal conception of living which no longer thinks of mankind as divided into a large number of groups separated from each other by national boundaries, or by creed or color.

II. With these aims for civilization, known to all Theosophists, we think ourselves into new world plans. These plans we must express effectively for each other, and also for those who seek guidance toward a yet unseen goal. We are interested in that fundamental process which leads to the clear expression of our aims, in distinguished form.

Many men and women who are now active in the war continue to produce plays, books, painting, sculpture, stories, music, radio script, and splendid lectures. From their highly individualized points of view and in the forms of

their choice, they present a small or a large part of a universal pattern of which they became aware under stress. In the course of their experiences their perceptions and abilities became greatly enhanced. They continued to produce generously and well, because their lives are now quickened as never before.

III. As Theosophists we enjoy quickened lives. We are aware of the great needs in the world. This awareness should stimulate us into action. Why, then, do we not produce more?

Let us cast out from our minds for all time the old idea which told us that only a few can create. Let us love well our chosen task, and work consistently and gently upon it. Then we shall learn through our devotion to the work in hand that we are creating—creating just as living, sensitive human beings are meant to create. Our joy in this experience will urge us to continue our work through the year. Our diligence will provide, without haste or undue strain, a reserve of contributions ready to send to Olcott, for the Olcott Foundation.

What have you ready to send, now?

What can you complete and send before July 15?

How many friends have you inspired to contribute their work?

*A special Olcott Foundation Folder will soon be in the mail to each and every member. Watch the mail for yours!*



# Parsifal

An Interpretation by F. T. S.

THERE are many roads along which mankind travels but they all lead to God, or Good . . . and the Grail Quest leads us there by the finding, the following, and the becoming a Divinized Man or Master; Wagner reveals this road to us through the medium of the stage . . .

One must at the outset suggest that this Grail story be considered as not peculiarly Christian in essence or essentials . . . The great creeds, myths, religions and philosophies of the world exist to lead men to the shoreless world of Immortal Life, and they should not become limiting spiritual compartments that shut us in a kind of religious circle. The great Founders of the faiths and philosophies have Themselves always broken these walls, the walls that the followers of the Teachers have so often built up . . .

It is interesting to find that Wagner commended the score of this drama to portray the struggles of the Indian Prince Siddhartha, the Buddha-to-be, in his search for enlightenment; it was only owing to the pressure of his patrons and friends that he decided to alter it to the more likely to be accepted story of *Parsifal* . . .

It is hinted by some students of Theosophy that He who is known as the Master K. H. gave some assistance to Wagner whilst he was composing *Parsifal*; and Dr. Annie Besant . . . after having heard the drama performed at Wagner's own theatre at Bayreuth says: "Truly some of his phrases and cadences belong to the Deva kingdom rather than to earth." . . .

According to Theosophy, the Grail symbolizes that inner spiritual body of man that is with him through all his experiences and lives as a human soul. Isabel Cooper-Oakley calls it: ". . . that 'Light Vesture' which is the garment veiling the divine mysterious spirit . . . the first container of the Holy Life of the Logos."

Sometimes it is called the Divine Egg, owing to its shape, etc. In the case of advanced souls it is said to be an exceedingly beautiful object to look upon, ovoid in shape and coruscating with beautiful colors brought about with every

change in the consciousness of its owner. In more scientific language it is called the causal body, as within it are stored the results of the soul's past experiences, which act as causes deciding the nature of its future lives. To see this body requires the power to use inner sight, commonly called clairvoyance, and the end of the quest for the Grail results in man's discovering and being conscious of that vaster world within himself, in which this Grail body lives and moves and has its being.

As to the characters of the drama, they should, I think, be considered as phases of but one soul . . . for within each human soul all experiences exist either in latency or in potency . . .

*Parsifal* . . . represents the Love or Christ Principle in man and in the Cosmos . . . Our drama is therefore the story of the perfecting of man—the gestation, birthing and flowering of the love nature in man . . .

The Grail Brotherhood was an actual association of men and women organized for the purpose of serving humanity as spiritual knights. More or less withdrawn from the ordinary outer activities of the world, they were the custodians of and the disseminators of spiritual knowledge in an age of spiritual darkness and ignorance. Teaching mankind that there are worlds beyond the physical one and that a knowledge of these worlds was possible and certain for such as would undergo the necessary discipline and training, they kept open the method of treading that ancient narrow way that leads more quickly to a conscious experience of our immortality. Ever there have been these private schools where training was available for the neophyte who wished to serve his fellows in a deeper and more lasting way than the more general presentation of spiritual matters makes available, leading in the end, as has been indicated, to Initiation into the first hand knowledge of God and His ways with men . . .

[Here follows a detailed analysis of the story and its symbolism.]

—*The Theosophist*, May, 1929

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Hold fast to that which has neither substance nor existence.

—*Light on the Path*



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Christ, the true esoteric Saviour, is *no man*, but the DIVINE PRINCIPLE in every human being. He who strives to resurrect the Spirit crucified in him by his own terrestrial passions, and buried deep in the "sepulchre" of his sinful flesh; he who has the strength to roll back the stone of matter from the door of his own inner sanctuary, he has the risen Christ in him.

—H. P. BLAVATSKY

## I Knew Dr. Besant

I commenced reading the books of Dr. Besant about thirty years ago. They were not my premier choice of Theosophical reading, for by training and experience I was drawn to the more precise and scientific explanations of C. W. Leadbeater. But the depth of philosophy and the practical, down-to-earth workfulness of Dr. Besant in due time made their appeal. I was not too busy in those days to buy and read extensively. Dr. Besant in time took first place. I knew her through her writing and I

## Memorial Funds

A member who is on the Board of a welfare organization sends us a nice contribution toward the retirement of our bonds, given "in recognition of the long continued contribution to Theosophy of Mr. A. F. Knudsen" whom she had never met. Her letter included a suggestion that there may be others who would like to make contributions to memorial funds, established in memory and appreciation of those who have been helpful in their lives.

Any contribution for capital purposes can be made to such memorial funds, capital purposes being the retirement of debt or the extension of facilities. Such contributions are permanent. They become a segregated portion of the Society's growing net worth, bearing the names of those in whose memory or whose honor they are made.

We are glad to have an A. F. Knudsen Memorial Fund. We might well add such funds in the names of Olcott, Blavatsky, Besant and others who have brought enlightenment into our minds and understanding to our hearts and helped us to carry our individual karmic loads.

watched her work in all of its many phases—Theosophical, political, literary, humanitarian.

Then, in Chicago about twenty years ago, I saw and heard her in those magnificent lectures when as an orator she still had no peer. I was fortunate in that on several occasions I casually met her with many others. Once I followed her across the country that I might hear some of her lectures more than once. Then on one memorable occasion she invited me to tea. There were a number of other guests and not much opportunity for conversation with her, but she was gracious to all and a little later accorded me an opportunity for a chat with her. I knew her better then.

I have never thought her perfect but I knew her to be great. It is not natural to me, as it is to some, to worship or adore, but I could appreciate a great life, an unquestioned sincerity, a high purposefulness, an infinite compassion for mankind, a deep spiritual insight. These qualities Dr. Besant had in superb degree. I had little patience then, and not too much now,



with those who permitted themselves to be blinded to the greatness and the beauty of her life and work, through indulging too much in criticism of human failure in lesser things. Her life was pervaded by the great purpose of serving humanity's needs, not too busy to be friendly but too willing oftentimes to be kind to individuals though they were hindrances in her work. When pressure of the work sometimes compelled action in regard to them, their little cliques considered themselves her enemies. She never considered them such though they could

no longer contribute intimately with her to the work she loved to serve.

I knew Dr. Besant for the greatness of her life and its many achievements, for light breaking through the clouds, for faith in mankind and knowledge that the present is worth working in for a future far but sure. That she was not perfect does not matter. What her critics say counts less as time and events provide a backdrop against which her work stands out in beauty and wisdom.

—S. A. C.

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Listen to the song of life . . . first in your own heart . . . Look for it there; and, once having heard it, you will more readily recognize it around you. Store in your memory the melody you hear. Learn from it the lesson of harmony.

—*Light on the Path*

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## Pythagoras: His Mode of Teaching

From *Life of Pythagoras*, by IAMBlichus

CONCEIVING that the first attention which should be paid to men is that which takes place through the senses, as when someone perceives beautiful figures and forms or hears beautiful rhythms and melodies, he established that to be the first erudition which subsists through music, and also through certain melodies and rhythms, from which the remedies of human manners and passions are obtained, together with those harmonies of the powers of the soul which it possessed from the first. He likewise devised medicines calculated to repress and expel the diseases both of bodies and souls . . . he arranged and adapted for his disciples what are called apparatus and contortations, divinely contriving mixtures of certain diatonic, chromatic, and euharmonic melodies, through which he easily transferred and circularly led the passions of the soul into a contrary direction . . . when they had recently and in an irrational and clandestine manner been formed; such as sorrow, rage and pity, absurd emulation and fear . . . For he corrected each of these by the rule of virtue, tempering them through appropriate melodies, as through certain salutary medicines.

In the evening likewise, when his disciples were retiring to sleep, he liberated them by these means from diurnal perturbations and tu-

mults, and purified their intellectual power from the influxive and effluxive waves of a corporeal nature; rendered their sleep quiet and their dreams pleasing and prophetic. But when they again rose from their beds, he freed them from nocturnal heaviness, relaxation and torpor, through certain peculiar songs and modulations, produced either by simply striking the lyre or employing the voice . . .

Pythagoras was likewise of opinion that music contributes greatly to health if used in an appropriate manner . . . And he called the medicine which is obtained through music by the name of purification . . . And there are certain melodies devised as remedies against the passions of the soul and also against despondency and lamentation, which Pythagoras invented as things that afford the greatest assistance in these maladies . . . He likewise used dancing, but employed the lyre as an instrument for this purpose. For he conceived that the pipe was calculated to excite insolence, was a theatrical instrument, and had by no means a liberal sound. Select verses also of Homer and Hesiod were used by him for the purpose of correcting the soul . . .

After this manner, therefore, Pythagoras through music produced the most beneficial correction of human manners and lives.



# The Masters as Journalists

MARY K. NEFF

IT was a most delightful discovery to me to learn that several of the Masters were contributors to the early volumes of *The Theosophist* . . . *The Theosophist* of 1882, for instance, contains at least three such articles:

1. "A Mental Puzzle," signed by "One of the Hindu Founders of the Theosophical Society, Tiruvallam Hills, May 17," appears in the June number. The Master Jupiter, or Rshi Agastya, the Regent of India, lives in the Tiruvallam Hills. That he was a frequent contributor seems to be implied in H. P. B.'s remark to Mr. Sinnett, apropos of Dr. Kingsford:

She can hardly be an infallible Seer, or else Maitland would not have attributed to "Mme. Blavatsky" a sentence written by the Tiruvallam Mahatma in Reply VI of the October (1883) *Theosophist*, page 3. I have his MSS.

The Reply referred to is one of a series of seven scholarly "Replies to Inquiries" suggested by *Esoteric Buddhism* . . . These replies can be found in *Five Years of Theosophy* . . . Reply VII, "Inscriptions Discovered by General A. Cunningham," is signed by T. Subba Row; the others are unsigned.

2. "What is Matter and What is Force?" was written for the September issue by Master K. H.; H. P. B. tells Mr. Sinnett that:

The readers will be stuffed this time and no mistake—with *occult doctrine*. Mr. Sinnett A. P.'s article . . . etc., etc., and finally a criticism upon Col. O.'s lecture, "Is Electricity Force or Matter?" and an answer by Mahatma K. H. . . .

This journalistic work of the Kashmiri Master explains his need of a roll-top desk and the typewriter which his great pupil, C. W. Leadbeater, long ago succeeded in placing on it, by disintegrating the machine to atoms as it stood on his own table, and reintegrating it on the Master's desk in the Himalayas . . .

3. "The Harmonics of Smell" is another contribution of the Master K. H. in the August number of the magazine. He says in a letter to Mr. Sinnett:

I have noticed an article on smell by some English Professor, which I will cause to be reviewed in *The Theosophist* and say a few words.

It is these "few words" which the reader will find below for his perusal and enjoyment. . . .

## THE HARMONICS OF SMELL

. . . An English scientist, Professor William Ramsay, of University College, Bristol, has just communicated to *Nature* (see Number for June 22 [1882]) a theory to account for the sense of

smell . . . he propounds the idea that smell is due to vibrations similar to, but of a lower period than, those which give rise to the sense of light and heat. The sensation of smell, he explains, is provoked by the contact of substances with the terminal organs of the olfactory nerves, which are spread as a network over a mucous membrane lining the upper part of the nasal cavity . . . The sensation is not excited by contact with a liquid or solid but always with a gas. Even in the case of smelling metals, such as brass, copper, tin, etc., there is a subtle gas or pungent vapour given off by them at ordinary atmospheric temperatures . . . As to the *quality* of smell, that he thinks may depend upon the harmonics of the vibration.

Thus, the quality of tone in a violin differs from that of a flute by the different harmonics or overtones peculiar to each instrument. I would ascribe to harmonics the quality of smell possessed by different substances . . . Smell, then, may resemble sound in having its quality influenced by harmonics. And just as a piccolo has the same quality as a flute, although some of its harmonics are so high as to be beyond the range of the ear, so smells owe their quality to harmonics, which, if occurring alone, would be beyond the sense . . . in a mixture of smells, it is possible, by practice, to distinguish each ingredient,

and—in a laboratory experiment—to match the sensation by a mixture of ingredients . . . Poor discoverer, the elephantine foot of the Royal Society may crush his toes! . . .

It may be a comfort to Professor Ramsay to know that he is not the first to travel the path he suddenly has found winding from his laboratory door up the hill of fame. Twenty or more years ago a novel entitled *Kaloolah* was published in America by one Dr. Mayo, a well known writer. It pretended, among other things, to describe a strange city situated in the heart of Africa, where in many respects people were more civilized and perfected than contemporary Europeans. As regards smell, for instance. The Prince of that country, for the entertainment of his visitors . . . seats himself at a large instrument like an organ, with tubes, stops, pedals and keys, and plays an intricate composition of which the harmonics are in odors instead of in sounds . . . It is but too plain, therefore, that Dr. Mayo had, if not a scientific, yet at least an intuitive cognition of this vibratory theory of odors, and that his "smell-harmonicon" was not so much the base-



less image of a romancer's folly as the novel-readers took it for . . . the dream of one generation becomes the experience of the next.

If our poor voice might without profanation invade so sacred a place as the laboratory of University College, Bristol, we would ask Mr. Ramsay to take a glance—just one furtive peep, with closed doors, and when he finds himself alone—at (it requires courage to say the word!) at . . . at . . . at *Occult Science* . . . He will find that his vibratory theory is older than even Dr. Mayo, since it was known to the Aryans and is included in their philosophy of the harmonics of nature. They taught that

there is a perfect correspondence or mutual compensation between all the vibrations of Nature, and a most intimate relation between the set of vibrations which give us the impression of sound and that other set of vibrations which give us the impression of color. This subject is treated at some length in *Isis Unveiled* . . .

[The above article comes from *The Theosophist*, April 1929. Further interesting discoveries by Miss Neff appear in *How Theosophy Came to Australia and New Zealand*, to be reviewed in the May issue of THE AMERICAN THEOSOPHIST.]

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. . . you who desire to understand the laws of karma, attempt first to free yourself from these laws . . . by fixing your attention on that which is unaffected by those laws.

—Karma

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## Seven Men

### Can You Name Them?

1. NOVELIST: b. 1869, Educ. Edinburgh Univ. Farmed in Canada; visited Rainy River gold-fields, ran a hotel; on staff *New York Sun*, *New York Times*; author of more than 25 occult novels, also of *Karma, a Reincarnation Play*, 1918. F. T. S., charter member Toronto Lodge, Canada. Among his books: *The Empty House*, *John Silence*, *The Bright Messenger*.
2. SCIENTIST: b. 1832. F. T. S. '83, London Lodge, doing research with A. P. Sinnett. Knight '97. Order of Merit '10. '61 discovered *thallium*. '75 invented radiometer. '05 invented spinthariscopes, through the use of which Prof. Roentgen discovered the "X-rays." Made artificial diamonds. d. 4-4-19, London.
3. PAINTER: b. 1869. Louvain, Belgium. Prize-winner in School of Arts, Brussels, at 17. Won Grand Prix de Rome '95 for "Christ Glorified by the Children." Formed Salon d'Art Idéaliste '96. First Gen. Sec. Belgium '11-13. Numerous essays and books, poetry and prose, including *The Haunted Horizon*, *The Unknown Splendours*.
4. INVENTOR: b. 1847, Milan, Ohio, U. S. A. Before 18-10-31 had taken out 1500 patents. Recorded voices of T. S. Founders. Invented motion picture camera '91. Experimented with

use of will upon a pendulum. Turned magnificent creative genius to helping of others; gained title "Benefactor of all Humanity."

5. ACTOR: F. T. S. 6-6-11. Regarded as one of the greatest of Hamlets. Originally created role of Manson, the Bishop of Benares in *The Servant in the House*. In '18 gave up lucrative engagements to play leading role in *The Light of Asia* at Krotona, then T. S. Headquarters for America.

6. STATESMAN: b. 1867 Lurgan, Co. Armagh; with W. B. Yeats, fellow Theosophist, responsible for Celtic cultural revival; pupil H. P. B. in Dublin Lodge. T. S. '88. Published first songs in *The Irish Theosophist*. Did mystical paintings. Author of: *The Candle of Vision*, *Song and its Fountains*.

7. MUSICIAN: b. 1871, Moscow. Master-Musician of Theosophy. From Delville received *The Secret Doctrine*, thence his inspiration. '13 through "Prometheus, poem of fire" he linked color and sound in an attempt to express the descent of the Logos into matter, and His ascension; in his program notes credited *Prometheus* to Theosophy.

(ANSWERS ON PAGE 96)



# The Mystery of the Monarchs

W. SCOTT LEWIS

**S**TUDENTS of nature are often confronted with problems for which science has no answer—problems which are readily understood by those who have some knowledge of occult theories. The truth of a theory is usually judged by its ability to explain phenomena in a logical manner, and for this reason it becomes important to record instances in which Theosophical theories explain otherwise unsolved problems. A typical illustration is provided by the remarkable migration of our western monarch butterflies.

Each spring these butterflies make their way northward from California up through Oregon and Washington. Some stop on the way to breed and to sip nectar from the summer flowers. Others continue northward through British Columbia to Alaska, where they lay their eggs on milkweed plants and soon die. By the end of summer all the migrants are dead; and when fall comes to the most northern part of their range, the entire monarch population consists of young butterflies having no physical plane knowledge of geographical locations or of the necessity for migration. (This puts them in a distinct class from the birds, because in bird-flight, remarkable though it is, the young have old and experienced birds to go along with them.)

As the days shorten and the nights grow colder, the young monarchs begin to gather into flocks which fly southward. Some may explain this by saying that they travel in the general direction of the sun, but this explanation fails utterly to explain what happens later.

Week by week the flocks drift on, picking up recruits all along the way. Washington and Oregon add their population to the growing host which spreads over the country in a wave of fluttering beauty. By the time California is reached, all the butterflies have gathered into two distinct flocks.

And now comes the remarkable part of our story. One of these flocks heads for the town of Pacific Grove which is located on Monterey

Bay. They never make a mistake in their navigation, as humans sometimes do, and in spite of the fact that they have no physical plane knowledge of the region, or of the existence of a certain pine grove beyond the center of town, they make their way to these special butterfly trees and there they establish their winter headquarters!

The other flock continues southward to a group of eucalyptus trees north of Santa Barbara, and there they stop. Remember, these things do not just happen once in a while; they can not be explained as accidents. The butterflies move in accordance with a fixed plan, and they never fail to carry out this plan. So regular is the migration, and so impressed is the local public by it, that great care is used to avoid disturbing the monarchs; Pacific Grove is the only city in the world having an ordinance which makes it illegal to annoy a butterfly.

The question which science can not answer is how insects born in Alaska can know of the existence of a pine grove in California, or of the route to take in order to reach it, or even that they should go there. The Theosophist finds the problem much simpler as he has merely to apply his theories of reincarnation and group souls. He realizes that the life which animates the insect flock has made the trip hundreds or even thousands of times, and that all the required knowledge is stored within the group soul. Some of this knowledge filters down into the physical plane creatures, which we can liken to the visible tips of thin, invisible rays extending down from that group soul. This knowledge manifests as an instinctive urge to fly in a certain direction; and because all the insects in the swarm are expressions of one soul, they move together. The flock which goes to the eucalyptus grove obviously forms the visible expression of a different soul.

Thus we see that a problem which can not be solved by the most learned entomologists becomes simple when approached by the entirely different angle provided by Theosophy.

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The butterflies and birds, the flowers, the foliage, the sweet summer itself, only play at dying;—they seem to go, but they all come back again after the snow is gone.

—LAFADIO HEARN



# Russia's Role in World Affairs

C. JINARAJADASA

AT least thirty years ago Dr. Besant told me of the role reserved for Russia in the occult Plan, as the understudy of the British Empire should the Empire fail to do the work expected of it. I have no recollection that she told me that her knowledge was from H. P. B.; had she mentioned H. P. B.'s name, I think it would have made an impression on me. I gathered that the information came to her from her occult Chiefs.

She never gave me the impression that the chief work of the British Empire was to give freedom to India. We know how consistently, from her first lecture on "India and Britain," in 1894, in London, she upheld the need for the two countries to be united. Later, when she entered the Indian political arena, her creed to all of us who worked with her on her political platform was "Britain and India" with a bond never to be broken but strengthened. She took for granted that as this unity in some time to come was a part of the Plan which was decreed, it could not be changed (though delayed) by either India or Britain however great the strain between them.

The role of the British Empire, I have been taught, is to give a working model of what should be the Federation of the World. In the British Empire today, while the directing power is in a white race, there are also in it colored peoples: brown in India; yellow in Burma, Hong Kong and Malaya; a few red in Canada; and black in large tracts of Africa. If the British Empire with all its diversities of races and religions can be welded into a unity, so as to stand together shoulder to shoulder in times of the world's need, it would show all other nations that the dream of a Federation of the World is not the mere dream of an idealist but something which can be accomplished.

It was for the first time in a lecture in Sydney on March 1, 1942, with the title "God's View of Human Affairs," that I mentioned in public what I had heard from Dr. Besant of Russia's role as second string and understudy, *provided the British Empire failed in its mission*. In my lecture tour in the United States in 1942 June-October, I gave the same lecture in nearly every city visited. While the British Empire is today a working team, and has now, with the exception of Nationalist India, united

in a common endeavor for the cause of human liberty, there is one very serious obstacle before her proper mission can be achieved. This is the color bar exercised by the white people, heavily in some places and lightly in other places, against non-white peoples.

Many writers have mentioned this problem of "The Rising Tide of Color." On this very day on which I write, there are two reports in the papers, the first in *The Times* about the discussion in Australia as to the admission or non-admission to citizenship of certain colored peoples; and the second, the warning to colored American soldiers by those who are organizing evening dances at Watford Town Hall, England, not to attend as they will be refused admission. If on this vital problem the white peoples of the British Empire fail, by continuing to keep up the barrier of race and color, such leadership of the world as is held by Britain today will pass presently to Russia. And why to Russia?

Russia is (with a single exception that I will mention later) a land where there is not the slightest feeling of color. She is, too, the land where for the first time arose the thought of the world as a whole. Did we not hear with the coming of the Bolsheviks the phrase "Workers of the World, unite"? *The World!* Because whatever Russia had achieved of freedom from political, economic, and social tyrannies were to be given as gifts to the whole world. Imagine for a moment what the effect will be on all the peoples of color—brown, yellow, black, and red—of the world if, after the war, the British Empire show signs of failure and Russia were to say: "Come with us. You shall be full equals with us in every domain, political and social as well. We do not mind whether your skin is brown or yellow, red or black, or whether your hair is wavy, kinky or straight. You are a human being and the highest that we have achieved we will share with you. And woman is with us the equal of man, politically, socially, and *economically*."

This is the creed which it is the task of Britain to proclaim. But will she do it? While many are willing to accept it as a *theory*, there are also millions who demur and raise various objections, and stand solidly for a white policy, politically, economically and socially for the British Empire.



In the Great Plan whose fiat cannot be gained, and whose goal will be achieved though here and there with delays, arrangements are always made for understudies, both for individuals who have special tasks to perform as also for nations. It is this vision that I gained first from Dr. Besant, which was later amplified for me by Bishop Leadbeater.

The second land where there is not the slightest thought of color in connection with any economic or social sphere of life is Brazil. No man in that country is ever ashamed that his grandfather was a Negro slave. No one thinks of color, though there are millions of Negroes and mulattos. Great poets and ministers of state often in Brazil have had and have today colored blood in them; but each man is rated the equal of all men if he is a true Brazilian; that is, if he lives according to the

standard given to all. His racial stock is of no consequence. It is nobody's business if a white woman marries a colored man. If they are true Brazilians in thought and conduct they will be received "in society." This is what I have seen there, and other travelers also have noted it with wonder. More strange still is the fact that some pure white Brazilians proclaim that it is only by a mixture of races that new and higher types are created in a nation, and that therefore they stand for color intermixtures—an idea repellent to North Americans and British peoples, who erect ostracisms when such intermixtures take place. But not in Brazil. And not in Russia.

I conclude with the popular tag, "So what?" In my next incarnation I hope to see how it has been solved.

## The Order of the Round Table in America

JOY MILLS, *Round Table Counsellor*

THE Progressive Education Association has recently issued *A New Program for New Times*. Prefacing its statement of policy, the P. E. A. very simply proclaims:

A new world is being born and each person and each institution can help determine what kind of world it will become—whether a world of continued strife and oppression, or one of peace and generous, humane living for the masses of mankind.

These are perhaps old words now, but their challenge is none the less real and vital. That education and its leaders are increasingly aware of the importance of the child's training as the determiner of the future world is evidenced by the great emphasis now placed on the social studies. The world of tomorrow will be created by the adults of tomorrow, and the adults of tomorrow are the children of today. The kind of adults they will become depends upon the ways in which they have passed their childhood.

Quite practically and realistically, this is also and far more the concern of Theosophists. There are many young people about us—in our lodges, in our homes, in our communities. Consciously or unconsciously, we affect those with whom we come in contact; the example of our living influences the living of those around us. Children, especially, are eager to emulate the ideals they see in action, and to

follow the guidance of their parents and teachers. If the Theosophical way of life, the ideal of brotherhood and service, is presented to the child in an interesting and inspiring manner, we may be sure that child will reflect in action these great principles. If, early in life, he learns to love nature by sharing in her beauty, by comradeship with her many forms, and by understanding her secrets, he will have with him throughout life an invaluable friend as well as a real knowledge of the fact of the unity of all life. Before he has forgotten his true nature, if he is reminded of old vows, old ideals, old work done in His Name in former lives, the child carries into adulthood the vision of mankind's goal, and the rich and royal secret of Life itself.

The Order of the Round Table exists for this purpose: that we may bring to children of all ages the happiness that we have discovered in the knowledge of Theosophy. The ritual of the Round Table, especially designed for its effectiveness, has the Great Ones behind it, and through its working brings the child to the realization of himself as a channel for the Light. Children love the simple drama and respond to its beauty and to the ideals it expresses: "Live Pure, Speak True, Right Wrong, Follow the Light."



The possibilities of the Round Table for working with children have by no means been exhausted; we have scarcely touched this great source of the forces that will mold tomorrow. There should be a Table in every Lodge, making of each lodge a center of incoming life through the youth it contacts. For life wells up in ever increasing measure as we provide opportunities for its ceaseless flow. No child is too young; the Golden Chain accepts children of three years of age. An adult with vision, faith, dedication, and, above all, with a love for the young Messiahs in our midst,

can begin with three young people. This is the nucleus, and who shall set the limit for its future?

What will the world of tomorrow be like? Do we face enduring peace or intermittent chaos? Let us ask first: Does YOUR lodge have a Round Table? For the world of today is linked to the world of tomorrow by the fears or the hopes, the doubts or the ideals, the tears or the visions, of the children who must grow to adulthood with or without the knowledge and understanding that we may give them, with or without the Guiding Star of Theosophy.

## Concerning the Research Foundation

GERALD BOLE

THE emergence of the research foundation idea as a national project faces the President with two profound problems: First, has it come time for the American Section of The Theosophical Society to enter a new developmental stage? Second, if it has come time, how is the transition to be brought about? The establishment of the foundation is only one step—the final one—in a larger process. To concentrate on the part (the foundation) and ignore the whole (the problem) is to court disaster.

How shall the President decide whether it is time for the Section to move into its next developmental stage? There are three criteria.

First, is American society still in the Victorian era of emotion and feeling or is it in that of mind and fact: sentiment or science? If society is in a mental era, as all facts indicate, why is Theosophy being given to it in a sentimental garb—in the outworn garments of the Victorian age? Can we expect society to comprehend us when we speak to it in an obsolete language? Our problem is to develop a new technic, and language that will not be the exclusive possession of a few specialists but the inclusive possession of the entire membership.

Second, what is the temper of the new members (especially the young people) rising in the Society? We have to take cognizance of the fact that the membership of the American Section is rooted in two different traditions. In general, the older members are products of the Victorian emotional era, whereas the younger members are products of the scientific mental era. We have to face the fact that *the members brought up in the scientific tradition will be*

*the leaders of the future.* The problem to be met is a delicate one. The change of polarity from emotion to mind must be made in such a way that the older members do not feel that they are being discarded nor the younger that they are being discriminated against. The coming Society must be mental first (no matter how much this hurts those who think the mind is the slayer of the real) and emotional second; not the reverse as it is today. If the Section is maintained in its present rigid emotional state, the new will be forced to fight for its very existence in the suffocating sentimental atmosphere, thereby precipitating a clash and a Sectional crisis. The President can prevent this by reducing the present emotional rigidity. On the other hand, if the new is allowed to rush in without a preparation of the old to receive it, chaos will result. The President can prevent this by re-educating the old and finding a vital place for the new. The criticism is made that the "mental" peoples want to dominate the Society with their approach to reality. The irony of this criticism is that those who make it are criticizing others for a fault that only they themselves possess; for it is the emotional peoples who are now dominating the Society and holding it to a rigid emotional pattern.

Third, does the Society in general and the Sections in particular go through definite developmental stages that can be predicted? If they do, then it is not a matter of guess-work as to what the next stage of the work will be; it is no longer a question of whether the emotional or the mental person shall dominate the Society, but rather *what level of consciousness is it proper for Theosophy to express at this*



time. The Society, just as a human being, has its physical period of infancy (Blavatsky-Olcott), its emotional period of adolescence (Besant-Leadbetter), and its mental period of young manhood (the coming era), etc. Are we like the doting mother going to arrest the growth of our child in order to perpetuate a stage we have become attached to—the emotional?

Now, if a consideration of these three points leads the President to the conclusion that it is time for the Society to move into the young manhood, or mental stage of its development, then he is faced with the second of his problems: How shall the transition from the old order to the new be made? Again we shall consider this problem under three headings.

First, a gradual, almost imperceptible change must be made in the tone of the Society to prepare the people for what is to come. This will be done in various ways: through the utterances of the President, through the pages of the magazine, through the national lecturers, etc. This might be considered the re-educational phase of the new order. The President must explain the necessity for the new move, the problems it involves, the temporary confusion that is bound to arise, the advantages that will ensue, etc. The magazine must begin to publish realistic and scientific articles side by side with the emotional and so-called inspirational ones. The lecturers must not all be of the same kind, but must be drawn from the two eras: emotional and mental. One error must be avoided at all costs: lecturers rooted in an emotional era must not be given a few scientific facts, and presented as representative speakers of the new era. Only one who has a realistic basis of experience and inspiration can authentically represent or portray the new.

Second, lay members, key-workers, lodges, etc., must be stimulated and encouraged by the President to bring forth this new. Wherever a tendency toward the new appears, it should be carefully nourished. By stimulation and encouragement, I do not mean paper stimulation and encouragement. If the President is unconvinced of the necessity of bringing forth the new, and yet participates in the process by force of circumstances, his lack of conviction will be immediately felt by those who sense the new and it will paralyze and frustrate their efforts. The only way the new can be stimulated, save by a crisis, is through a burning conviction on the part of the President of its reality and necessity.

Third is the establishment of a "research

foundation" (or whatever other name might be found more suitable). This is a remote objective in comparison with the other two, not an immediate one. It will be the function of this group to "link" world thought with Theosophy, to the end that Theosophical thought will be infused with reality and scientific (in its larger sense) thought with purpose. All three of these steps will be going on at the same time; each one is stressed at a different time—change of tone, encouragement, institutionalization (research foundation)—for a specific clamantic purpose.

Certain criticisms always arise when the necessity of change is pointed out.

1. *The people don't want to change. They are content with the order as it exists.*—This statement is really beside the point. It is like saying: "I am content with being a child; I don't want to grow up." The question is not whether or not you want to grow up, for you will grow up in spite of anything you can do. The question is how to make the growth change with the least amount of suffering and to adjust oneself to the new estate. Similarly with the Society. It is not a matter of whether the members want to change or not. They will change; for the Society goes through developmental stages. The only problem is how to make a smooth transition and a successful adjustment to the new.

2. *Certain members have queer ideas about a new era in the Society. They are talking about "linkage". They have departed from the standards of the Society; in fact are trying to destroy it. They are going berserk.*—There is a "law" of institutions that goes something like this: Whenever an institution fails to supply a "need," an independent individual or group arises within or without the institution that supplies this "need." If the institution then adopts the teachings of the individual or group, the individual or group has no more reason to exist, so fades away; if the institution repudiates the teachings, the individual or group grows to such powerful proportions that it overpowers the institution. The grievance of every individual and group connected with The Theosophical Society should be carefully scrutinized, lest it reveal a serious omission in the workings of the parent body. The new does not appear through the normal, the conservative, the old-faithful; but through the abnormal, the radical, those who have gone "berserk." Let us not ridicule the individual who differs from the group lest we jeopardize the future of the Society.



# Mind Idolatry

CLAUDE BRAGDON

THE second modern idolatry to which I would call attention is the exaltation and worship of the purely rational mind. Although the power to reason and form concepts has undoubtedly brought man to his present estate and given him his control over natural forces, that same analyzing, rationalizing, critical faculty, exalted above every other, and energizing in that waste land created by its own arid and devastating skepticism bids fair to become the devil of the modern world . . .

I once spoke to the editor of a great Sunday newspaper of the gratuitous and irreparable injury often inflicted upon quite innocent persons by reason of his paper's policy of sensational and pitiless publicity. "The truth of the matter is," he made answer, "that a newspaper has no heart." And this is the truth also about our competitive, mind-worshipping, scientific-industrial civilization—it has no heart . . .

The present is called the age of reason because we have enthroned the rational mind and strive to shape our lives in all things according to its dictates. But into the sanctuary now penetrates a voice which says: *The mind is the slayer of the real: let the disciple slay the slayer* . . . But the sovereignty of the rational mind has at last reached its term, and for the

following reason:

With the ascendancy of the rational mind power over evolution passes from the group soul (or from nature) to the individual. Further evolution can result only from the conscious effort toward growth on the part of the individual . . . And the individual who is not evolving does not remain stationary but goes down, degenerates: that is, some of his elements begin their own evolution, inimical to the whole.

Now when this happens the mind itself is one of those elements which evolve in a manner inimicable to the whole. That is to say, for those individuals in whom the growth of love and compassion has not kept pace with their mind-development, devolution will set in . . . This is exactly what is happening today to great numbers of persons of the advanced mental type: they have lost their unity of being, and the only way in which it can be recaptured is by a constantly undertaken polar reversal by reason of which, for the time being at least, the *woman* in them is exalted above the *man*. They must *slay the slayer*—the mind must be made subservient to the whole.

—*The Eternal Poles*, (A. F. Knopf, Inc.)

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## Dr. Besant on "Thought Transference"

SUPPOSING that in your own brain you set up vibrations which enable you to realize the face of a friend . . . When you have made such a picture, it has produced in your brain a likeness in ether. These vibrations go out from you just like the ripples in water that you get if you throw a stone into it. That is exactly what happens—electric ripples go out in circles all around you into space, and when you make an etheric picture of a friend's face those vibrations go out into space. When they are in space you cannot call them a picture—they are only vibrations—but let them be received by a similar instrument to the one that started them and they will produce in that instrument the picture with which they started

. . . That is really the rationale of thought-transference.

The method of doing it most of you probably know. You begin by an active act of the imagination. You think strongly of your friend's outer appearance . . . The thought works in thought matter and makes an image of your friend in the mental world—which, animated by and vibrating in answer to your thought, draws to itself astral matter which builds the astral form. The astral form being in existence, only a little magnetic action is needed to render that form visible . . . and that is perhaps one of the easiest of the experiments in which without danger the power of astral clairvoyance may be developed . . .



# From "Beauty"

RALPH WALDO EMERSON

THE question of Beauty takes us out of surfaces, to thinking of the foundations of things. Goethe said, "The beautiful is a manifestation of secret laws of Nature, which but for this appearance had been forever concealed from us."...

I am warned by the ill fate of many philosophers not to attempt a definition of Beauty; I will rather enumerate a few of its qualities. We ascribe beauty to that which is simple; which has no superfluous parts; which exactly answers its end; which stands related to all things; which is the mean of many extremes... Beyond their sensuous delight, the forms and colors of Nature have a new charm for us in our perception that not one ornament was added for ornament but is a sign of some better

health or more excellent action. Elegance of form in bird or beast, or in the human figure, marks some excellence of structure... any real increase of fitness to its end, is an increase of beauty.

The lesson taught by the study of Greek or Gothic art, of antique and of pre-Raphaelite painting, was worth all the research—namely that all beauty must be organic; that outside embellishment is deformity. It is the soundness of the bones that ultimates itself in a peach-bloom complexion; health of constitution that makes the sparkle and the power of the eye... The tint of the flower proceeds from its root, and the lustres of the sea-shell begin with its existence... *Beauty rides a lion.* Beauty rests on the necessities...

## Days to Remember

May 8.....White Lotus Day

May 18.....Good Will Day

July 5 (11:27 P.M., C.W.T.).....Asala

# From the National President's Correspondence

TO A LODGE PRESIDENT

DEAR \_\_\_\_\_:

I was interested recently to learn of the forthcoming celebration by Buffalo Lodge of its forty-seventh anniversary. For forty-seven years of the sixty-nine year life of The Theosophical Society, Buffalo Lodge under its present or an earlier name has steadily given out the great message of man's unity. It has been a perpetual impulse in the direction of brotherhood. It has been one of those lights that shine out in the inner world, indicating a nucleus of those who as students of the Ancient Wisdom strive to render service to mankind.

There can be no greater service than to live in accord with great ideals and to make known to men their own inherent divinity and by all the means that are in our power to give them understanding of their inevitable on-

ward movement. There is so much cause for discouragement—so much evidence apparently denying that the world progresses. Mankind is so impressed with the present and its problems that it is difficult, except in the light of the Ancient Wisdom, to see the long-term perspective. Few except the Theosophists are willing to work for that far-off time when men will know themselves as the gods they really are.

That a lodge of The Theosophical Society should have had this vision and through its teachings should have given encouragement and comfort and therefore helpfulness through so many years is cause for much gratification.

I congratulate you, my brothers, and wish you continued success and joy in your work.

Yours most cordially,

—SIDNEY A. COOK



# Excerpts from "The Secret Doctrine"

Compiled by May Kyle Willatsen

IT is a well-known fact—to learned Symbolists at all events—that in every great religion of antiquity, it is the Logos Demiurge—the Second Logos, or the first emanation from the Mind, Mahat—who is made to strike, so to say, the key-note of that which may be called the correlation of Individuality and Personality in the subsequent scheme of evolution. It is the Logos who is shown, in the mystic symbolism of Cosmogony, Theogony, and Anthropogony, playing two parts in the drama of Creation and Being—that of the purely human Personality and the divine Impersonality of the so-called Avatâras, or divine Incarnations, and of the Universal Spirit, called Christos by the Gnostics, and the Fravashi (or Ferouer) of Ahura Mazda in the Mazdean Philosophy.

§ § §

The idea of representing the *hidden* Deity by the circumference of a circle, and the Creative Power—male and female, or the Androgynous Word—by the diameter across it, is one of the oldest symbols. It is upon this conception that every great Cosmogony has been built. With the old Aryans, the Egyptians, and the Chaldeans, the symbol was complete, as it embraced the idea of the eternal and immovable *Divine Thought* in its absoluteness, separated entirely from the incipient stage of the so-called "creation," and comprised psychological and even spiritual evolution, and its mechanical work, or cosmogonical construction.

§ § §

The Presence of the Unseen Principle throughout all Nature, and the highest manifestation of it on Earth—Man, can alone help to solve the problem, which is that of the mathematician whose *x* must ever elude the grasp of our terrestrial algebra. The Hindus have tried to solve it by their Avatâras, the Christians *think* they have done so—by their one divine Incarnation. Exoterically—both are wrong. Esoterically both of them are very near the truth. Alone, among the Apostles of the Western religion, Paul seems to have fathomed—if not actually revealed—the archaic mystery of the Cross. As for the rest of those who, by unifying and individualizing the Universal Presence, have synthesized it into one symbol—the central Point in the Crucifix—they show

thereby that they have never seized the true spirit of the teaching of Christ, but rather that they have degraded it in more than one way by their erroneous interpretations. They have forgotten the spirit of that universal symbol and have selfishly monopolized it—as though the Boundless and the Infinite could ever be limited and conditioned to one manifestation individualized in one man, or even in a nation!

The four arms of the X, or decussated cross, and of the Hermetic cross, pointing to the four cardinal points—were well understood by the mystical minds of the Hindus, Brâhmins and Buddhists, hundreds of years before it was heard of in Europe, for that symbol was and is found all over the world. . . . It implies that the "central point" is not limited to one individual, however perfect; that *the* Principle (God) is in Humanity, and Humanity, as all the rest, is in it, like drops of water are in the ocean, the four ends being toward the four cardinal points, hence losing themselves in infinity.

§ § §

Now, the primordial system, the double glyph that underlies the idea of the cross, is not of "human invention," for Cosmic Ideation and the spiritual representation of the Divine Ego-man are at its basis. Later, it expanded into the beautiful idea adopted by, and represented in, the Mysteries, that of regenerated man, the mortal, who, by crucifying the man of flesh and his passions on the Procrustean bed of torture, became reborn as an Immortal. Leaving the body, the animal-man, behind him, tied on the Cross of Initiation like an empty Chrysalis, the Ego-Soul became as free as a butterfly.

§ § §

To the Eastern Occulist the Tree of Knowledge, in the Paradise of man's own heart, becomes the Tree of Life Eternal, and has nought to do with man's animal senses. It is an absolute mystery that reveals itself only through the efforts of the imprisoned Manas, the Ego, to liberate itself from the thralldom of sensuous perception, and see in the light of the one eternal present Reality.

—"The Secret Doctrine," Vol. IV.  
(Adyar Edition,) pp. 46, 107, 125, 126, 131, 159, 134.



# Buried Treasure

## From Early Theosophical Magazines

*What is the mystical meaning of the two thieves crucified with the Christ?*

We must look on the whole story of the crucifixion mystically as the drama of the Arhat stage of the perfecting man. Manas, the Higher Ego, as H. P. Blavatsky tells us, is the Christos, the sacrificial victim who will presently individualize Buddhi, becoming Buddhi-Manas, the Christ triumphant, who, having risen, then ascends. The repentant thief is lower Manas, the concrete mind, which, turning away from the lower world, becomes Antahkarana, entering into paradise with its Lord; the unrepentant is Kama-Manas, which drags away the portion of the Manas interwoven with it, and perishes, rejecting the life immortal.

—A. B.

*A young man has a curious experience in dreams. He is a Parsi, and whenever he dreams of a Hindu temple with images of Devas in it, a death occurs in his family. What is the explanation?*

There is a personal symbolism in dreams, the reason for which has been little investigated. Sometimes the Ego appears to utilize thought-grooves, thought-habits, in order to convey through them as easily as possible something he desires to impress. Sometimes the dreamer sees the fact on the astral, and—apparently in the etheric brain—dresses it up in some symbol peculiar to himself. The same symbol is used consistently for the same fact. H. P. Blavatsky used to dream of a little child whenever a misfortune was on the threshold.

—A. B.

*I often make an appointment to meet a friend on the astral plane, but sometimes he cannot get to sleep at the time arranged. What happens in such a case? May the astral plane be considered as beyond time?*

The astral plane is by no means beyond time . . . If you arrange to meet a person on the astral plane, and one of the parties is not yet asleep, you miss the appointment . . . but with this difference, that when you do not

find the man where you expect him, you can instantly follow up the line of connection with him, and go to wherever he happens to be. When you find that he is still awake, you may either wait for him, or . . . try to impress upon him to follow you as soon as he does fall asleep.

—C. W. L.

*How can one learn to recover the memory on awakening?*

You should remember whilst you are in the astral body that you want to impress the physical. What you do from this side is very largely discounted by the fact that the ego in his astral body usually cares very little about the physical . . . and therefore is not particularly interested as to whether it remembers or not . . . If you can remember that, then instead of rushing into your body, come up to it quietly; stop, check yourself, and say, "The moment I get into my body, I am going to write down all I can remember." The most probable result of the experiment would be that you would be full of the memories that you bring back with you . . . What you have written will serve to recall other things, and in that way you can gradually extend your memory . . . When you go to sleep with the idea that you will try in the morning to remember, it doesn't seem to make any immediate impression; but if you go on steadily making your resolution every night, probably presently you will succeed . . . It is only the first stage that is difficult. When you have some memory, you can soon manage to increase it and make a regular thing of it.

—C. W. L.

*Are there any means other than the bringing back of consciousness to the physical brain, by which one can assure himself of the actuality of the astral work?*

Men have frequently assured themselves of the actuality of their astral work through hearing of its results upon those whom they have tried to help.

—C. W. L.

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Seed for Meditation: THE HIGHEST . . . BEING  
. . . LOVE . . . BEAUTY . . . TRUTH . . .



# Successful Service Series

## XX. Brotherhood and Business

E. NORMAN PEARSON

IN carrying on the work of a Theosophical lodge, in any community, it is necessary to come into contact with people of the business world. There is a landlord—no doubt! There is the bank; there are the newspapers, a printer, perhaps a bookbinder, a caterer, a stationer. There are orders to be placed, invoices to be checked, bills to be paid.

Theosophy can mean nothing less than that things shall be done carefully, accurately and promptly. Brotherhood must be applied to our business associates. It is right that it should. And, in addition to being right, it will make for greater efficiency.

As one would learn Spanish in order to correspond with a person of that nationality, so those responsible for the conduct of a lodge should master the elements of business procedure to the extent of being able to handle matters in a businesslike way. A chain, it has been said, is as strong as its weakest link. Theosophical activities should sanction no weak links, for, if they do, at an unexpected moment the chain may break.

When orders are placed, see to it that all needed information is given in the first place, to avoid unnecessary correspondence or avoidable error in delivery. When goods are received, see that they are checked carefully and promptly and that the shipper is notified immediately if there is any mistake. When bills fall due, be sure that they are paid and that the good name of the Society is not besmirched through needless neglect. The tradesmen you deal with may not attend meetings of the Society, but they will form an impression of the Society through its business actions. "By their fruits ye shall know them" is a statement of deepest truth. The lodge which does not give to these things the care which they should receive had better look carefully within. There is something amiss and it should be remedied.

The president of one lodge makes a point of writing every new year to the landlord and others with whom the lodge has constant and personal contact, thanking them for their courtesies during the year just past and expressing a hope that these happy relationships may continue during the year to come, to the mutual benefit of all. These are generally reciprocated in one form or another. The value of such good-will is beyond price. Show a friendly spirit, but let it be accompanied by the actions of a true friend—and that means a businesslike conduct in business and courteous consideration at all times.

The writer once had occasion to interview the city Electric Light Company to arrange for supply of central heat to a new lodge hall. He will never forget the thrill of pride which was experienced when the manager of that department, after consulting within the mysterious depths of his inner sanctum, emerged and said with a pleasant smile, "The record of your Society on our books is so good that we will forego the usual deposit."

Without a record of such simple things well done, how can we hope ever to reach the greater heights?

Our National Society has set a worthy example in this respect. It would be a revelation to many to see the precision with which volumes of business matters are handled; how time, labor and money are saved because each worker is responsible for a definite task and all tasks are coordinated in one inclusive plan. And its financial standing on the records which count with men of the business world is among the highest.

Surely such things are Theosophy in action. We may be, we should be, dreamers of dreams. That is good. Such people are responsible for the progress of the world. But let idealism find its expression through practical channels. Combined, these two are irresistible.

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The serene silent beauty of a holy life is the most powerful influence in the world, next to the might of God.

—PASCAL



# The Theosophical Order of Service

## Richard Wagner's Mystical Influence

EMI de BIDOLI

**R**ICHARD WAGNER was not only a great reformer of music throughout the whole world; he was also a great poet, a dramatist of first rank, a deep thinker, a philosopher, a splendid prose writer. Supreme to this great versatility we find deep inbedded in his flaming soul the mystical impulse which made him an outstanding figure on the firmament of all the world geniuses . . .

The keynote of Wagner's drama is UNITY in DIVERSITY. His music is the prototype of the principle of cooperation. Spiritually speaking, it symbolizes the mystic Truth that each individual soul is unified with the ALL-SOUL, the all prevading consciousness.

In order to attain Unity, Richard Wagner had to break down all the barriers; he set music free. Although he introduced unknown structural innovations in operatic form, the far reaching effects he was destined to produce are to be found in some other causes.

Beyond all preceding geniuses, Richard Wagner was the first to portray that Love which is God, the Divine Love, or what is . . . termed the Buddhic . . . Wagner's music is very close to the higher planes . . . This spiritual con-

tingent in his music is the secret of its overwhelming effect on certain souls whether they are consciously or unconsciously touched by it.

Richard Wagner was possessed by one exalted idea—the formation of a great Brotherhood of Art. His whole life was single-heartedly devoted to the regeneration of the human race, and in Art he saw the means of its accomplishment. He loved not only the human race but also his younger brothers of the animal kingdom. In many of his letters one can find charming references to domestic animals, and one of his most trenchant essays is directed against vivisection.

His character was by no means flawless, but owing to the fact that his genius was the finest musical medium for divine expression, the message which he brought to the world was of the highest quality. He enriched humanity with a glorious philosophy of life, with the beauty of his melodies and harmonies, also with his curious power to move the human heart. The happy ones who are at the level of comprehending his music, of penetrating the mystical content of his work, will find therein a treasure house of eternal beauty.

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## Theosophy in the Field

**BESANT LODGE** (Cleveland) reports that its members are gaining much through the practical experience of presenting Theosophy to the public, weekly, the public talks given being simple and forceful.

**BUFFALO LODGE** held a special Adyar Day program, arranged by its President, Miss Mildred Evans. Mrs. Rose Glasser was soloist; Mrs. Virginia Borschel not only served as accompanist but read one of her own inspiring poems. Several other members participated in the program. Contributions to the Adyar Fund were received.

**DAYTON LODGE** holds its meetings at the home of its President, Mrs. Laura Olt. Earlier events of the season included a Christmas party, and the splendid illustrated lecture, "To

Those Who Have Eyes," presented by Mrs. Sallie Weis. In January, Dr. Werner Zentner gave talks on "Cosmogogenesis." In February, Mrs. Laura Olt gave two talks on symbolism.

**DETROIT LODGE** reports four Sunday evening programs. Mr. Floyd Merrick talked on the subject "The Mystery and Mastery of Sleep." On Adyar Sunday a unique program of remembrance was given, the various aspects of Adyar being stressed, and pictures of Adyar thrown upon the screen. Later came the symbolic presentation "The Plaid Dress," arranged by Mrs. Henry Shefferly, from material first dramatized at Olcott. Brotherhood Week was observed by a symposium, arranged by Miss Alice Taylor, under the title "The Many Aspects of Brotherhood."



**FELLOWSHIP LODGE** (Chicago) each week holds two-hour sessions, the first hour being assigned to the closed, members' group; the second, open to non-members as well. The closed meetings include a monthly Adyar Hour, varied phases of the work being discussed "but always with Adyar in mind, sending love, in meditation, to our leaders."

**FREEDOM GROUP** (Los Angeles) goes forward with enthusiasm; having recently enjoyed a visit from Miss Etha Snodgrass, as well as lectures by the Rt. Rev. Charles Hampton.

**GLENDALE LODGE** announces its February schedule as follows: On February 1, a joint meeting with Besant Lodge of Hollywood, the address of the evening given by Miss Etha Snodgrass, whose annual visit is acknowledged "a highlight." On February 8 and 15 the subject "The Drama of Civilization," presented first by Mr. Herb Harrison, and later by Mrs. Ruby Gates. On February 22, Mrs. Vivienne Coates continued her review of *Yoga for You*, by Claude Bragdon. On February 29, Mr. James Taylor took as his subject, "The Prodigal Son."

**"HERAKLES LODGE** (Chicago) is finding new inspiration in the fundamentals of Theosophy through a well-planned study of *First Principles*. Enthusiastic discussions follow each brief presentation of the particular subject, and all the members in turn are responsible for leading one of the discussions. In addition to this member activity, Dr. Henry A. Smith is conducting a beginners' class on behalf of the lodge each Tuesday evening."

**INDIANAPOLIS LODGE** on February 20 welcomed Mr. Gerald Bole of Cincinnati, who spoke on the subject "Exploring the Unconscious." His lecture was called "profound, inspiring, masterful." He discussed the hidden forces shaping behaviour and Freud's concepts in the light of Theosophy.

**PORT HURON LODGE** held a pot luck dinner, on March 7, "in honor of Dr. Sara Chase

Willson and Mr. Harlow Willson, beloved members who are leaving to live in Boyne City, Michigan. We, the present lodge, owe a debt of gratitude to Mr. and Mrs. Willson for their faithful adherence to the truths of Theosophy . . . We appreciate their persistent efforts to live the Truth and show 'a light on the Path.' "

**SAN ANTONIO LODGE** received the following statement in the January issue of "The Milam Builder":

The San Antonio Theosophical Society announces its move into Room 1527 Milam Building from Room 821. This Society has made its home on the Eighth Floor of the Milam Building for over eleven years. . .

A free occult library is maintained for the general public and for its membership. The Librarian will have the room open to readers on Tuesday and Friday of each week from 3:00 to 5:30 P.M.

The Theosophical Society, a world-wide movement, has three objects:

With a quotation of these objects, the item concluded.

**SAN FRANCISCO LODGE** continues its work, with public lectures on Sundays and Tuesdays, as well as classes for the study of the *Bhagavad Gita*, and for study of the subject "The Ancient Wisdom and India." There is also a well attended "Inquirers' Class," in addition to the closed, members' meetings. An alert and well-balanced schedule keeps Theosophy in action. "We are . . . making great efforts to live the Theosophical life . . ."

### The Ohio Federation

"By the end of May each lodge in the Federation will have been supplied with three lectures (together with the announcements for mailing) . . . given at no cost to the lodge. The Federation pays traveling expenses . . . and mailing costs (since the notices were mimeographed on Government cards) with these services extended to two new lodges admitted into the Federation since last fall. These services are designed both to supplement the National work and to provide assistance to those smaller lodges needing it."

There is no other solidarity but that in Brotherhood. Intellect divides us; material possessions divide us; everything divides us but the one spiritual life which we have in common; and so we realize that only by recognition of that life can recognition of the Brotherhood be gained, and in declaring the Immanence of God we also declare the Brotherhood of Man.

—ANNIE BESANT



# Theosophical News and Notes

## White Lotus Day

From *The Theosophical Year Book*, 1938:

White Lotus Day is the anniversary of H. P. Blavatsky's passing, and the first official reference to it is in . . . *The Theosophist*, May 1892 (Supplement, p. ix) as follows:

### EXECUTIVE ORDERS

The Theosophical Society,

President's Office,

Adyar, April 17th, 1892

### WHITE LOTUS DAY

In her last Will, H. P. Blavatsky expressed the wish that yearly, on the anniversary of her death, some of her friends "should assemble at the Headquarters of The Theosophical Society and read a chapter of *The Light of Asia* and [extracts from] the *Bhagavad Gita*"; and, since it is meet that her surviving colleagues should keep green the memory of her services to humanity and her devoted love for our Society, the undersigned suggests that the anniversary be known among us as White Lotus Day, and makes the following official order and recommendation:

1. At noon, on May 8th, 1892, and on the same day in each succeeding year, there will be held a commemorative meeting at the Headquarters at which extracts from the before-mentioned works will be read and brief addresses made by the Chairman of the meeting and others who may volunteer.

2. A dole of food will be given in her name to the poor fishermen of Adyar and their families. \* \* \*

5. The undersigned recommends to all Sections and Branches [i.e. Lodges] throughout the world to meet annually on the anniversary day and in some unsectarian, yet dignified way, avoiding all slavish adulation and empty compliments, express the general feeling of loving regard for her who brought us the chart of the climbing Path which leads to the summits of Knowledge.

—H. S. OLCOTT, P. T. S.

For helpful suggestions as to appropriate lodge programs, see *The Lodge Handbook*, page D-10. Collections taken on this occasion are sent to Headquarters.

## Olcott Sunday—February

Mr. Joseph N. Hadjisky, of Detroit, on February 27 delivered at Headquarters a public lecture entitled "The Threefold Nature of Reality." He presented current scientific views as well as lore based upon *The Secret Doctrine*.

This lecture was followed by an added enjoyment, in the playing of Mr. Leon G. Kirkpatrick, concert pianist, of Chicago.

## Rule Regarding Membership

The National By-Laws provide in Section 7 of By-Law IX that "Membership may be held in only one lodge at a time . . ." The matter of duplicate memberships in any form was referred to in our last number. Here we quote the rule regarding it.

## For Novel Entertainment

The tenets of Theosophy can more and more be found among the general reading of the day. The ideas of karma, reincarnation, the astral life—all of these are to be discovered in modern movies, and in the modern drama.

One of our own T. S. members, Mr. W. Jerome Chambers, has presented his views of Theosophy and its laws in his popular novel, *In the Weaving*. (This book was reviewed in *THE AMERICAN THEOSOPHIST*, April, 1943.)

## Publicity

Our "Theosophical Service for the Services" goes on. With sixty thousand pamphlets already distributed, and forty thousand newly ordered, we welcome paragraphs such as the following:

Will it be possible for Headquarters to furnish me with four hundred of the new pamphlets—one hundred of each kind—as quickly as can be accomplished conveniently? I have recently received permission from Red Cross Headquarters in Gainesville to put a set of these pamphlets in four hundred kit bags being prepared by the workers here to give Service boys just as they embark for overseas.

An initial order for one thousand leaflets was duplicated, in response to this paragraph:

Will you kindly send us another batch of our leaflets for the armed forces? I feel very much encouraged by the way they are being received here. I now supply the Soldiers' Service Bureau and the A.W.V.S. Officers' Guest House, in addition to the Fannin St. U. S. O. (conducted by Y.M.C.A.).

Thus the work goes on.

## Lodge By-Laws Must be Approved

Section 4 of By-Law X of the National By-Laws reads as follows: "Each lodge shall adopt by-laws for the transaction of its business . . . By-laws of a lodge shall be sent to the (National) Secretary for the approval of the Judiciary Committee". The rule applies equally to amendments to lodge by-laws.

Will lodges please note that unapproved by-laws or amendments are not effective and, unless already approved, duplicate copies of original by-laws and of amendments should be sent to the National Secretary that they may be submitted to the National Judiciary Committee as the National By-Laws require. Failing this, lodges may find themselves depending upon by-laws that are not actually in effect.



**Convention—1944-45**

Conforming to an urgent appeal of our Government, and in recognition of the growing emergency in transportation and its effect upon our Country's war effort, the National Board of Directors has unanimously postponed the Convention of 1944, to be held concurrently with that of 1945. Such action, fitting to the urgency of the situation, has been taken under the provision of Section 1 of By-Law VIII of the National By-Laws.

—SIDNEY A. COOK, *National President*

(See full article on page 73 for particulars of decision and of substitute program.)

**Symbolic Flag**

Many members have now seen the inspiring and symbolic flag design conceived by Mr. Perkins, our National Vice President, to represent the United Nations of the World; and many have been the requests for printed copies and description. Inquirers will be glad therefore that a reproduction has now been made with descriptive and historical data regarding the flag; copies may be obtained from Mrs. Ann Werth, at a cent apiece (one dollar per hundred).

The reproduction is in full color, size 51½x 71½. Members who have seen the chart can now furnish copies to their friends. It is suggested that those lodges which have yet to be visited by Mr. Perkins in his present itinerary may desire advance consignments. This will be true especially in those lodges where he will deliver the lecture "Mankind Beyond War."

**National Library Accessions**

Titles new to the library include the following:

Aurobindo, Sri (Ghose)	<i>The Mother</i>
Lin, Yu Tang	<i>Wisdom of China and India</i>
Mead, G. R. S.	<i>The Mysteries of Mithra</i>
	<i>The Chaldean Oracles</i>
Radhakrishnan, S.	<i>Hindu View of Life</i>
	<i>Indian Philosophy</i>
Reiser, Oliver	<i>A New Earth and a New Humanity</i>
Besant, Annie	<i>The Pedigree of Man</i>
Cranmer-Bryng, L.	<i>A Lute of Jade</i>
Gibran, Kahlil	<i>The Garden of the Prophet</i>
Husaini, Moulavi	<i>Ibn Al Arabi</i>
Smith, Ruth	<i>The Tree of Life</i>
Staddon, H. E.	<i>Man, Moon and Plant</i>
Udney, E. F.	<i>The Original Christianity</i>
White, Stewart E.	<i>The Betty Book</i>
Aiyar, N. Chidambaram	<i>Brihat Jataka</i>
	<i>Little Flowers of St. Francis</i>

**Bond Requirements**

The reduction of our bonds goes on. The balance is now but \$7,500 but that still requires 75 contributions of \$100, or a larger number of smaller ones, to completely dissipate the remainder. Perhaps the suggestion of a contributor, regarding a memorial donation, as set forth in our editorial page, may inspire some to contribute in this manner.

**Who's New at Headquarters**

Two new members have joined the Olcott family: Mrs. Mary Patterson of San Francisco and Mr. Otto Kalapudas of Detroit. Mrs. Patterson will assist in the Theosophical Press. Mr. Kalapudas will keep Headquarters in shining order. We say a hearty WELCOME HOME to these new members of the Staff!

**Mr. Jinarajadasa's Departure**

By cable we learn from Mr. Jinarajadasa that his departure from London is likely to be delayed for quite a number of weeks. We suggest to those who desire to communicate with him that in the uncertainty of this situation they write their letters to Mr. Jinarajadasa in duplicate, addressing one copy to Adyar and one to his London address. Earliest possible delivery will thus be ensured.

**To Lodge Secretaries**

We have entered the last quarter of this fiscal year. Will lodge secretaries please make another effort to collect and send in the balance on this year's Section dues before the new dues notices are mailed to the members in May.

—MEMBERSHIP DEPARTMENT

**The Japanese of Hawaii**

An F. T. S. in Honolulu sends us interesting newspaper data as to practical brotherhood in Hawaii. The following is quoted from *Honolulu Star-Bulletin*:

The Japanese of Hawaii, either by long residence or by birth, are identified as part of the islands. The attitude of other races is to treat them with friendship so long as they do not forfeit the status of friends by overt acts of espionage, of sabotage, of fifth columnism or other offenses.

... we should always be on guard that an attitude of kindness and trust and confidence is not abused. But we can take a genuine pride in the fact that one wartime contribution which Hawaii has made to the nation is this lesson of treatment of Japanese.

Today largely because of Hawaii's success in handling the "Japanese problem" thousands of husky American lads of Japanese ancestry are ready, or are making ready, for overseas duty as combat units...

And thus one of the supreme tests of patriotic readiness and devotion is being met by youths of a race which, as a race, has earned the animosity of the world. Truly, this is one of the unique results of American democracy.



## Among Our Magazines

In "A Westerner Muses" (*Conscience*, July 1943), Rie Vreeswigh says:

When I ponder on what seems to me to be the outstanding characteristics of the Indian nation . . . I cannot help having . . . a great wish to be also one of India's children. The most outstanding of these (characteristics) to me is Reverence. . . . The second great quality is Simplicity. . . . The third characteristic is Serenity.

\* \* \*

The *Toronto Theosophical News*, December, 1943, in its article, "A Universal Language," contains this paragraph:

The use of Sanscrit terms in Theosophical literature is questioned by some students who consider that the teachings could be just as adequately expressed in English. But unfortunately the English language does not possess words of the same precision of meaning as the Sanscrit, nor it is nearly as rich in words concerning the nature of man, human psychology, cosmology and metaphysics generally. Theosophy is a science and if one is studying a science, one must be prepared to learn its terms and their precise meaning . . .

\* \* \*

*No culpen a los trasguillos; ¡quizas no sea culpa de ellos!*

We quote the initial sentence from E. Norman Pearson's "Don't Blame the Gremlins," as reprinted in the *Juventud Teosófica*, January 1944. Those interested in learning Spanish might compare this translation of the text with the original (Successful Service Series, XI) in THE AMERICAN THEOSOPHIST, June 1943.

## New Leaflets on Theosophy and Christianity

The Department of Information announces a new series of five leaflets on Theosophy and Christianity, and cordially recommends them to members and friends, for distribution. These will find a much needed place in the free literature. The new titles are:

- "Theosophy and Christianity"
- "Bible Interpretation"
- "Concerning Prayer"
- "The Nature of the Soul"
- "The Nature of God"

We gratefully acknowledge the fine service rendered by a member (who prefers to remain anonymous) in preparing the leaflets.

"The Tenets of Theosophy," by C. Jinarajadasa, is also new to our series and may be obtained, together with the eleven introductory leaflets already familiar to our membership.

The war is giving to the world as a unit, for the first time in history, a "realized moral sensation." "Man's inhumanities to man" are flashed instantly through the medium of wires and cables, and we begin to see what can be

accomplished in the way of future development towards the realization of a self-conscious unit, humanity, feeling together, thinking together, aspiring together.

It has been said that "our bodies form the playground of the Divine," and in these crucial days when so many are losing their bodies, their loved ones are seeking a knowledge of the Good Law. We are therefore asking for volunteers who will direct such inquirers, through the placing of leaflets on Theosophy. There is no more valuable gift that Theosophy can bestow upon students than a certain power to interpret the events of life, thus enabling those who are in earnest to build some kind of ordered structure out of seeming chaos.

There is "by God's grace an immeasurable distance between late and too late." How many members will help the Society to be the modern messenger of the most sublime truths discovered by man? Distribution of leaflets is a way of service in which all can participate, and Headquarters will welcome letters from those who will add their strength to our efforts to realize a more effective approach to the fulfilment of our goal—spreading Theosophy!

There could be no more favorable opportunity than the present for launching this campaign, in preparation for this new life which the "Great Combiner" is giving in recognition of the great sacrifice which has produced this feeling of togetherness of the nations, reiterating an everlasting and unchanging hope.

How many leaflets can *you* distribute?

—SARAH C. MAYES

## Bird "Dining Rooms"

Two new bird feeding stations which Mrs. Diana Winslow of Minneapolis Lodge recently sent to Olcott have brought happiness to both birds and bird-lovers. The birds obviously enjoy their new "dining rooms," and the bird-lovers have a fine opportunity to watch them because of the open way in which the stations are constructed. One of these stations is hanging in an evergreen at a sheltered corner of the building and can easily be seen from an office window. The other is in a large pine at the north end of the Pierre Garden, not far from our lovely sculptured St. Francis.

Not only are the stations fine, in themselves, but with each came three refills of the seeds, grains, and suet that the birds like so well. We are grateful to Mrs. Winslow for this thoughtful gift to Olcott.

—C. T.



## India Honors Dr. Annie Besant

Dr. Annie Besant, "Champion of Great Causes," continues to reap the splendid karma of her love and sacrifice for India. On November 16, 1943, during a brilliant ceremony in Madras, a great statue of Dr. Besant was unveiled by Sir C. P. Ramaswami Aiyar—just fifty years after Dr. Besant's landing in India.

The details of the story are told by J. L. Davidge, writing in *Conscience*, November 1943. The statue, we read, is of bronze, "of heroic size, facing east . . . and within close view of thousands of people who will daily pass it. On four panels on the pedestal facing the cardinal points are inscribed striking extracts from her works and a chronological summary of her career."

The statue was erected by an All-India subscription, "and may even become, as Dr. Arundale has suggested, a shrine through which she may pour her spiritual influence to 'irrigate the vicinity.'"

Further gifts in Dr. Besant's honor have included sums of money donated to The Theosophical Society and to the Besant Theosophical School. Many tributes were read at the ceremony of unveiling. And among the words written in bronze: (she) "gave in unlimited measure her rare and rich gifts of thought, eloquence and organizing genius to the people of India, the land of her adoption, inspiring them with patriotic fervour and fiery zeal for great causes . . ."

## The Faculty of Delight

Among the mind's powers is one that comes of itself to many children and artists. It need not be lost, to the end of his days, by anyone who has ever had it. This is the power of taking delight in a thing . . . not as a means to some other end but just because it is what it is, as the lover dotes on whatever may be the traits of the beloved object. A child in the full health of his mind will put his hand flat on the summer turf, feel it, and give a little shiver of private glee at the elastic firmness of the globe. He is not thinking how well it will do for some game or to feed sheep upon . . . The child's is sheer affection, the true ecstatic sense of the thing's inherent characteristics . . .

The right education, if we could find it, would work up this creative faculty of delight into all its branching possibilities of knowledge, wisdom and nobility. Of all three it is the beginning, condition, or raw material.

—C. E. MONTAGUE, *Disenchantment*

## Jubilee Anniversary Honors!

We honor our member *Mr. Kay Rossman* of Omaha, now fifty years on the roll. His certificate of membership bears the date April 11, 1894, and the signature of William Q. Judge, then General Secretary. Although a secessionist with that great American exodus, Mr. Rossman recognized that movement to be for him a "mistake" and so "retraced" his steps in 1907. An unbroken membership of fifty years. *All honor to this good and faithful member!*

## Let Youth Not Fear to Dream

"The time to grow straight and clean, like the stately palm," says Krishnamurti, "is when you are young."

Aspire to live with purity and balance. Do not fear to dream. If your dreams are strong and pure, they will eventually *force* you to act. Do not be frightened by that unlovely word, "practical." Practical things will follow after the dreams, as the rising sun brings with it life and teeming action. Let your soul rise, and the light will shine. Your actions then will be swayed by the Divine, as the tall palm is swayed by the winds of heaven.

—BYRON CASSELBERRY

## Form of Bequest

Those desiring that the Society shall benefit under the terms of their Will, will find the following clause suitable to express their wishes:

"I give, devise, and bequeath to The Theosophical Society in America, a corporation with its principal place of business in the City of Wheaton, State of Illinois, the sum of..... dollars (\$.....) (or the following described property): .....

.....  
.....  
....."

The above is not a form of Will, but a clause to be included in such a document.

Cash contributions made within the taxable year to The Theosophical Society in America not exceeding (including other deductible "contributions") 15% of the taxpayer's net income are allowable as deductions in computing net income under the Federal Revenue Acts and Regulations.

Endowments may be made to the Society with the provision that an annuity be paid to the patron for life.

NOTE THE IMPORTANT TAX FEATURE.



## New Address

The Theosophical Order of Service has as its new address: KROTONA, OJAI, CALIFORNIA.

—ESTHER C. RENSHAW, *Chief Brother*

## Members in the Making

The Theosophical Press reports that an analysis of its mailing list discloses the following interesting fact: more than 62% of the non-members listed have made purchases of Theosophical literature.

## Answers to Quiz, Page 79

### SEVEN MEN

1. Algernon Blackwood
2. Sir William Crookes
3. Jean Delville
4. Thomas Alva Edison
5. Walter Hampden
6. George William Russell
7. Alexandre Nikolaievitch Scriabine

Data from The Theosophical Year Book, 1937

## New Members for February

During February, applications for Membership were received from the following lodges: Akbar (Chicago), Berkeley, Besant (Cleveland), Besant (Hollywood), Buffalo, Detroit, Ft. Lauderdale, Maryland (Baltimore), Mt. Clemens, New York, Oakland, San Antonio, and San Francisco. Applications for National Membership were received from Miami, Kansas City, Clermont, and Georgetown.

## Visitors at Olcott

Among the less frequent visitors at Olcott, Headquarters has welcomed recently: Mr. and Mrs. Laurids Mortensen, Mr. and Mrs. E. Norman Pearson, Mr. Walter Wessel, Mr. Cecil Boman, Mr. Joseph N. Hadjisky, Mrs. Nedra Ruder, Mrs. Estella Renshaw and Miss Esther Renshaw.

## To-Those-Who-Mourn Club

Shipment of Booklets from February 16 to March 15—

Michigan .....	115
New Jersey .....	400
Pennsylvania .....	700
Washington .....	455
3 states, less than 100 each.....	32

Total....1,702

*It is the inescapable duty of whosoever knows that a higher hope exists for mankind to spread the word for the sake of those who will listen.*

—PAUL BRUNTON

## Itineraries

### JOY MILLS

April 4-6	Tulsa
April 9-11	Kansas City
April 13-16	Omaha
April 17-19	Fremont

### JAMES S. PERKINS

April 1-2	Ann Arbor
April 3-4	Saginaw
April 5-6	Port Huron
April 9-11	Detroit
April 12-14	Cleveland
April 16-17	Pittsburgh
April 21-23	Washington, D. C.
April 24-26	Baltimore
April 28-30	Columbus
May 1	Dayton
May 3	Hamilton
May 2-4	Cincinnati
May 6-7	Indianapolis

### ETHA SNODGRASS

April 1-2	Albany
April 4-5	Springfield, Mass.
April 6-9	Boston
April 11	Paterson
April 12-14	New York City
April 15	Olcott
April 26-27	St. Paul
April 28-30	Minneapolis
May 3-4	Glendive
May 7-8	Butte
May 10-11	Wallace
May 12-13	Spokane
May 14-15	Moscow
May 19-22	Seattle
May 23	Tacoma
May 25-27	Portland

## Service Roll

To the Service Roll have been added the following names:

Arthur G. Fronius, Seattle Lodge of the Inner Light, U. S. Army.

Charles D. Eldridge, Seattle Lodge of the Inner Light, U. S. Navy.

## Statistics

February 16 to March 15, 1944

### Building Fund

Previously reported .....	\$4,100.00	
To March 15 .....	406.00	\$4,506.00

### Births

To Mr. and Mrs. Charles Duffy, St. Louis Branch, a son, Charles, Jr., January 22, 1944.

### Deaths

Mr. Edward A. Young, Des Moines Lodge, recently.  
Mr. Lewis E. Collins, Washington Lodge, Feb. 10, 1944.  
Mrs. Elizabeth Prettyman, Hermes Lodge, Feb. 22, 1944.

### Marriages

Mrs. Esther McDougall, Bremerton Lodge, and Mr. K. W. Murray, October 3, 1943.



# Book Reviews

*THE TREE OF LIFE*, Edited by Ruth Smith, The Viking Press, \$3.50.

Here is a book for every family, as well as for the student of the Ancient Wisdom. Made up of selections from the literature of the world's religions, the book has an excellent introduction by Robert O. Ballou. With its distinctive drawings by Boris Artzybasheff, nicely balanced by beautiful typography, it is a book that one loves to read and handle. The selections are well chosen and represent all types of literature. Included in its five hundred pages are the sources of the texts, an excellent glossary and index.

The editor's hope is "that it will enable children to grow up on a diet of the best from many religions; . . . that it will do something to promote the consciousness that 'all are the children of the same Father.'" With this purpose the selections have been chosen especially for young people, and though smaller children may not comprehend the universality of the ideas, they will enjoy much of the material for its inherent beauty of language. It can be of inestimable value in forming a broad background in growing children for their developing thought and understanding, especially when used by parents and teachers who already sense something of the unity of life.

Essentially, however, it is a book for every age: readable and at once beautiful to the eye and ear, inspiring to the heart, and stimulating to the mind.

—C. T.



*THE TWO PERSEPHONES*, by Robert Morse, Creative Age Press, Inc., \$2.50.

With two booklength narrative poems on classic themes, Robert Morse makes his debut in the world of poetry. Both poems are intensely modern in feeling and expression, so that the reader has no sense of dwelling with the poet in some long ago, or in a time less stirring or less "real" than the present.

Based on two legends of Greek mythology, one poem is the familiar story of the abduction of Persephone, her descent into Hades, and her partial rescue by her mother, Demeter. *Ariadne*,

the second long poem, is based on the legend of the Minotaur and the flaming love that sprang up between Ariadne, daughter of the King of Crete, and Theseus, son of the King of Athens, who slays the monster and carries off Ariadne as his bride.

In spite of the dramatic narrative form, there are no long arid wastes for the reader to plough through, such as might be expected in the work of a young artist. Both poems possess a texture and beauty in every line which is usually found only in shorter lyrics:

I think that soon Persephone will rise,  
and with her rise all green and fruitful things.  
Be thankful on that day for Pluto's guile,  
for he has given seasons to a world  
which like unseasoned bread was dull and flat  
with endless summer .....  
.....Be thankful then  
to Pluto, for his gift to you is Spring.

Through both the poems runs a strange nostalgia that portends the tragedies:

Could I cut back this rotten growth of time,  
cut to the place diseased, and bud new issues,  
shoot greener, sweeter days—but no, but no,  
time does not teach, and let us then relive  
the better choice, made easy by that teaching.

The discerning reader, and in poetry that is one who reads with his heart as much as with his mind, will find in the retelling of these classic myths the need and the tragedy of the modern world.

—J. M.



*HOW TO USE MUSIC FOR HEALTH*, by Harriet Ayer Seymour; National Foundation of Musical Therapy, Inc.; \$0.50.

The material contained in this brochure tells of the almost "miraculous" healing effects of music. So simple and natural is the text and so self-evident the law stressed that the method suggested might easily be passed over as a commonplace. This commonplace, however, tested and applied, moves in harmony with the flow of nature's forces and is invaluable in its very simplicity. The basic principle of music-healing is touched upon, and factual suggestions given as to the use of specific selections to aid in curing specific ills.

—B. W.





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