
THE
AMERICAN
THEOSOPHIST

Official Organ of THE THEOSOPHICAL SOCIETY in America

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Under the Auspices of THE THEOSOPHICAL SOCIETY ADYAR

. . . the following public testimony as to the existence of the Masters was given by Dr. Besant in a letter to the Newcastle Daily Journal in response to a violent attack by that paper on Madame Blavatsky:



You say that "the very existence of the Mahatmas is doubtful, and probably mythical. We are not aware that anyone has ever seen or held converse with them except the deceased Mme. Blavatsky herself. It is quite certain that Mrs. Besant has not, and knows nothing about them but what she has learned from her teacher."

In these statements you are quite in error. Many have seen and conversed with the Mahatmas. Col. Olcott, for instance, lately said: "I may as well tell you now, once again, to me the existence of the Masters is a thing as completely within my knowledge as the existence of any one of you who is listening to my words. I know them personally; I have seen them in their bodies." He went on to say that he had known them for 17 years.

There are other European and American gentlemen—to say nothing of many Indian ones—who have personal acquaintance with the Mahatmas. Even so far as I am concerned you are in error, for I had direct personal proof of the existence of the Mahatmas, independently of Mme. Blavatsky, before her departure, as I have had since.

Sincerely,

ANNIE BESANT

17 and 19 Avenue Road,
London, N. W.
Sept. 10, 1891

✧ *From an original letter in the archives at Olcott* ✧

THE AMERICAN THEOSOPHIST

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No. 6

The Presidential Address

To the 69th Annual International Convention at Benares

GEORGE S. ARUNDALÉ

BRETHREN: . . . let me welcome you most heartily to this 69th Convention, and let me say on your behalf to Mr. Jinarajadasa how glad we are to see him back again in our midst. I feel sure he will be able to do much to help forward the movement for Brotherhood in this unfortunately distracted country. . . .

I want to say that this is, as probably all other International Conventions of our Society are, the largest Convention that ever takes place annually in the world. Why is this true? Because not only are we attending the Convention who are physically present here; there are thousands of others non-physically present who exercise as much influence on our proceedings as we here in the physical body. So I feel I am addressing a really vast audience of friends visible and invisible. I do not think it would be possible to gather a larger international gathering save under the banner of Theosophy. We may be proud of that, indeed, for we gather our membership of this International Convention from every country practically throughout the world, from all who have worked in the past who now are translated into other regions of consciousness, and from all the Great Ones who have helped us both physically and super-physically. Indeed am I certain that the Blessing of our Elders rests upon us as the potential channel in this year 1944 of a great outpouring of service, not merely to this particular country—this is just a nation among all others—but to every country . . . And we, assembled here, are more than the Indian Section which is also assembled here—we are the International Convention which belongs to every Section throughout the world.

Each one of us, as the different years pass by, is called to put life more abundant both into his realization of Theosophy and into his membership of our unique Society. Every year, and especially the consummation of every year as we have it in an International Convention, is a Day of Judgment both for us to see what we have been able to do and what we have been unable to do, and also for us to see what can lie before us as servants of Those who bless the world with this wonderful Movement. Let us pause to unify ourselves on this, a Day of Judgment.

Indeed does the world call out in its wilderness: Repent ye, for the New World is about to dawn. Prepare ye the Way of Brotherhood and make its paths straight. Repent: that means become renewed, recreated, energized, more full than ever both of wisdom and of truth, of enthusiasm and of active service. We must intensify all that is noble in us, so that we may the more clearly perceive the God in ourselves and the God in others no less, without discrimination of sex or caste or creed or race or nation or color. In our individual selves, however much we may belong to a particular faith, however national we may be, we must also be universal or we are untrue to the fulfilment of the First Object of our International Society.

Repent ye! The Call is especially to Theosophists to make each one of themselves new . . . and in a very remarkable recent leading article in one of India's most important papers, if not *the* most important, *The Times of India*, it is said that "Materialism is at the root of the world's sickness today. . . . To conquer it is the hardest of tasks because it involves not the reform of others so much as the reform of

one's self." So I would first say that the work of all of us during the coming year and during all the years that follow is to reform ourselves individually, to try to rise equal to the occasion which demands so much from us by causing the God within us to shine more than perhaps He has ever shone before. . . .

We may therefore say that the energizing so vitally needed at the present time of a nucleus of Universal Brotherhood depends upon the characters of those who are at present heralding that Universal Brotherhood; depends upon you and me. Most of us here are Indians. The regeneration of India depends upon our own individual regeneration . . . So if we see trouble and difficulty around us, if we see futility around us, as surely as we do, then we must look at ourselves first and not first at others for the solution of those difficulties, those perplexities, and those futilities. . . .

Now what can we do to illumine our characters with the light of Theosophy, with the light of our membership of The Theosophical Society? The very best definition of character I have ever seen anywhere is that character in its fineness is essentially constituted by an "habitual vision of greatness." If we have that habitual vision of greatness, if we are constantly in the atmosphere of greatness, if we are constantly contemplating it, if we are constantly striving to draw it down into our lives, then are our characters changing, then are we beginning to bring into our lives the spirit of greatness itself.

"The habitual vision of greatness." I am a little nervous about the word "habitual," because so many things become habits until we cease to think of them at all. So many of us rush from one lecture to another as a matter of habit. As automatic machines we go to this, that, and the other lecture and we say: "How inspiring, how wonderful the lecturer is." But what happens? I do not say that nothing happens but I ask the question: what happens as a result of our study, of our attending meetings; what happens as the result of our membership of various organizations? If we get into the habit of attending without endeavoring to draw inspiration of an active nature from those study classes, those memberships and those attendances at meetings, our habits will do us much more harm than good. Sometimes I would like to change this quotation by taking out the word "habitual," and say an "ever-intensifying vision of greatness."

Now greatness is life, life abundant everywhere. Nowhere is greatness non-existent,

nowhere is loftiness non-existent. And to the Theosophist is this ever-intensifying vision of greatness at his disposal. Look at the splendid vision given in our magnificent literature as to the evolution of the world, as to individual progress, as to the ladder up the rungs of which it is possible for us to climb. Look how magnificently inspiring and how wonderfully certain is this Science of Theosophy! Ought we not in our study of it to have an habitual vision of greatness so that never do we desire at any moment to escape from it but rather to baptize ourselves in it, to confirm ourselves in it, and to become ordained in it as priests of greatness, so that greatness grows in ourselves and spreads abroad because of us.

Does the average Theosophist identify himself with the greatness he can discern in Theosophy? Does he invite others to contemplate that splendid greatness and inspiration? Does he dedicate himself to the spreading of it? Does he make brotherly contacts because of it where others might make disruptive antagonisms? Does he try to embody the greatness he perceives in Theosophy and in his membership of The Theosophical Society in his action? Does he translate his vision into action?

Therefore, let us first seek the Kingdom of Heaven within us and indeed is it round about us in Theosophy and The Theosophical Society, and then our paths shall be made straight for the service of the world.

There are plenty of plans, plenty of schemes, plenty of panaceas for the regeneration of the world. But always remember that the plan ever matters less and the planner matters more. Always remember that the magnificence of Theosophy as we have perceived it has largely depended upon the magnificence of Those who have given it to us. And if Theosophy is to remain magnificent and not to become merely an intellectual satisfaction, we must be in our own small ways as magnificent as we can, as fine, as great, as noble, as full of service and sacrifice as we can, in order to keep the magnificence of Theosophy at its great level, in order that we may pass it on at no less high a level than it has heretofore attained in us. It is the majesty of Theosophy and the fiery spirit of our membership of The Theosophical Society which must dwell in us today in the urgency of the world's needs; they must dwell as they have never dwelt before.

We are called to greatness as our leaders were called before us, and as they achieved splendidly, but as has never before been so insistently demanded from us. Therefore there

must be this ever-intensifying sense of contact with all that is great as we are able to perceive it in the Science of Theosophy and in our membership of The Theosophical Society, and indeed outside those two great wells of wonder.

All this intensification must begin with ourselves but it is no real intensification if it ends there. Of course the flower of this character which consists in the permeation of it by the spirit of greatness lies in service and sacrifice, that service and that sacrifice which have been characteristic of our Theosophical Society all over the world in varying ways but which must become more and more characteristic in these days of greater and greater need. More service, more sacrifice, and out of these an ever increasing greatness to enable us to serve more effectively the great Servants of the world.

How many movements there have been in which Theosophists have sought to express their sense of greatness in Theosophy and in their membership of The Theosophical Society! We have the Esoteric School, the Liberal Catholic Church, the Bharata Samaj, the Golden Chain and the Round Table, Co-Freemasonry, the great movements in art and in education. We have had the Order of the Star in the East and many other movements. Each movement is the endeavor of a group of Theosophists, or possibly in one or two cases is the blessing of the Elders, to establish a facet of the diamond of greatness in order that a color in the rainbow of greatness may shine, become visible and actively inspiring. Each of these movements and activities has in fact as its purpose to give an ever-increasing vision of greatness. I may find the expression of my soul in one movement, someone else in another. There are Theosophists everywhere who find the expressions of their souls in one or in another or possibly in all of them. All give us an ever increasing vision of greatness, not merely for contemplation but for action. There is no real contemplation which has not action as its fruit, for the flower of the vision of greatness consists in the service and sacrifice that action denotes. It is wonderful that we have been able to join this, that or the other activity, and we are tremendously inspired and enthusiastic because we are members of one or another organization. But we must not stop short at mere membership. We must pass on all or something of that which we have received to others who stand in need of that which has meant so much to us. The acid test of all of them lies in the access to greatness offered to and availed of by their votaries and in the service that results.

But let them all go. Supposing none of these movements continues, Theosophy and The Theosophical Society remain. Greatness ever remains though the vision of it may become less. I am certain that Theosophy can never die, nor The Theosophical Society in this form or in an other. Or membership of The Theosophical Society is an anchor to which our souls are bound and Theosophy is our assurance that the whole world will rise into peace and happiness when the time comes, as the time must come.

Theosophists are seekers of greatness, of nobility, of refinement, of beauty, of truth everywhere. What was Dr. Besant's supreme gift to The Theosophical Society? Her character, her splendor, her simplicity, her beauty—all that just made her Dr. Besant. She may have achieved this, that, or the other, but supremely she was Annie Besant. The same was true of Henry Steele Olcott. The same is true of every one of our leaders. It has been their characters which have made possible the phenomenal growth of the Society under their leadership. Dr. Besant's epitaph was: "She tried to follow Truth." If we try to have a constant vision of greatness, we also shall be following truth.

We must see greatness in ourselves, not as a matter of pride and conceit, as if we were different from and superior to other people, but simply because there is the Oneness of all life and that which is in all life, the greatness of life, must be in us no less. Let us look for it, seek for it, energize it, make it alive in us by the light of Theosophy and our membership of The Theosophical Society.

Theosophy and our Society arouse in us a unique and all embracing vision of greatness. But we must exercise our vision. We must see greatness everywhere—in all faiths, in all races, in all nations, in all living things, in the vanquished no less than in the victors, in those who work for evil no less than in those who work for good. There is no one who can be irretrievably lost. Every one must in all certainty be "saved," to use the Christian expression. So when we look upon a distracted world and look upon the Axis powers and compare ourselves so favorably with them, as perhaps we have the right to do, for the United Nations are working on the side of good and must and shall and will prevail, at the same time those who shall become the vanquished, those who have allowed themselves to be overcome by and made the channels of evil, in them is the Godhead no less. They have to be saved and will be saved by the omnipotence of God. We

(Continued on page 137)

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Cable from Adyar

For German surrender thank God and all who have worked under Him.

—GEORGE S. ARUNDALE

To Leaven the World a Little

It is so easy to say things that will turn our lodges into groups identical with those in many other organizations, studying everything but that which The Theosophical Society was founded to set before mankind. Perhaps some of us are a little old fashioned in thinking that the world's great need and our great purpose is still to make the Ancient Wisdom known, and that this cannot be done by duplicating in our lodges and at our lectures those studies and talks which can be found in hundreds of other organizations and from thousands of other platforms. We feel that it is better to leaven the world a little with the Ancient Wisdom than to join the crowd who have other interests. New presentations, yes, through more skillful and more topical approach, but the presentation must be THEOSOPHY and the

approach must lead rapidly to it; otherwise The Theosophical Society will eventually serve no purpose that is not already being served by others, and the uniqueness which gives us a valid and useful place in the world will have ceased.

Victory and Dedication

This is written on V-E Day. Unconditional surrender has brought an end to the threat to life and freedom, originating in Nazi Germany. In England the spirit of the people, for nearly six years steeled to imminent danger and to the discipline of hardship and suffering, has for the first time broken loose in utter abandon of rejoicing. Pent up emotions long held in restraint are free again—today the rejoicing, tomorrow the thanksgiving. We in the United States similarly rejoice and give thanks, though perhaps in more sober mien since the strain and the hardship have been less, the danger more remote.

But the victory is that of the United Nations, and their cooperation and leadership has been superb. Together they look forward to another victory—the end of a similar threat to freedom arising in Japan. That victory too will come.

Most of all, however, the nations look forward to the consummation of that understanding among mankind that is being sought and is taking form at San Francisco; an understanding that will keep the world from war for a period long enough to prove that all human needs can be better served through cooperation than through war. The work of preparing for a war takes but a few years, the fighting of a war but a few years longer, but the creation and development of the means to peace are a work to which humanity must dedicate itself for all of time. It is not the work of the soldier or the diplomat alone; it is the work of every human being constantly in every act, feeling and thought so to conduct himself that he shall contribute to the peace of the world rather than to the cruelty and the making of war. Through great cooperation and great victory should come great dedication to the constructive ways of peace. In the words of Marshal Zhukov at the signing of the surrender terms in Berlin, we can appropriately signalize the victory only by an undying determination that there shall be "permanent peace."

—S. A. C.

Our Wondrous Duality

BERTHA WILLIAMS

AMONG our ancient verities are Spirit and Form. We say, for example, that Theosophy is Divine Wisdom, a revelation of SPIRIT, and that The Theosophical Society is a FORM through which that Wisdom can be made manifest. We say that we perceive a Universal Brotherhood, without distinction of race, creed, sex, caste or color. We do not distinguish *against* these variations. Nor do we in any sense *cancel* them by our perception of their subordination to Truth.

The Logos, it would seem, may have stated to us: "Here are two verities: Form and Spirit. What is essential regarding them is that they keep proper relationship, Spirit transcendent." It is not sound, we feel, to *deny* the use of patterns, to abridge or curtail their right to channel. It is important rather that we employ them as avenues of soul, let them mirror the quality and the scope of the Divine Breath they embody.

When a man aspires to be impersonal, to be a citizen of the world—tranquil, brotherly, non-partisan so far as may be—he does not alter the fact that he is man; that his skin is white, or brown, or golden; that he claims a native country; that he retains behind and through him in this specific incarnation the heritage of some immediate race and background, some immediate restricting Karma—*through* which he may function. Man by the will of the Logos stays held by adjectives of being—by limitations which are at once both barrier and bridge. So long as he lingers upon earth, as man among men, so long must the human take into account that *pattern* which is earth-life; so long must Spirit recognize Form,—recognize it, permeate it, exalt it to the need of the Creator.

This wondrous duality endures and evolves. Man cannot shrug from his shoulders such matter and medium as Karma places for his use. He cannot disentangle himself from certain accents—of nation, of caste, of individual duty. He may contrive to be a citizen of the world but his *accent* is China or Russia or Italy. He may perceive seven marvellous rays, yet one above six will persuade him to expression. Never can he say, "I am Spirit, pure Spirit. I shall dispense with awareness through limitation; sacrifice all forms rather than sustain any few against others!" Never can he conclude,

"I shall dispense with awareness through the mind—a modifying factor. I shall dispense with awareness through the heart, through the body. These are mere coloring; they cloud the crystal Spirit-in-the clear." How can he vow with reason: "I shall quit these minor temples. I shall worship hereafter in the higher realm of buddhi—choose one broad center of dedication."

If he carried such a thought to its rational end, he must be saying soon: "I now exclude friends and special work, *all* formal relationships. What need have I of friends, having the Godhead within me? What need have I at all of any organized touch with my fellows? Service? What is service but a compromise? Let others look in, as I look inward—transcending barriers, casting them away."

Being wise, we do not yet pare Form to the minimum, shunting it aside as inferior. We cannot so slough it; it is inherent in our pathway.

Nor can we be impersonal to such an extent that we challenge such forms as directly contain us, on the ground that those forms, being distinct, are necessarily in opposition to other patterns! The Logos seems not yet to have found it wise to create the single human both woman and man, both infant and adult; of composite races, showing forth at will any or every mortal characteristic. The Logos has set in His plan for now an exquisite differentiation—unity through diversity! Gardens have not merged to a single flower, nor musical tones to a center-tone. The greatest beauty remains, does it not, an harmonious arrangement of varied and sensitive cooperating synonyms, expressing the One.

Try as we will we cannot refuse to express some accent above another, however we prize *all* accents in the Plan. If art has been our medium, shall we then withdraw from art because it is not equally science or law? Shall we flee from the project of building a house because by that action we forfeit the weaving of a rug or the writing of a book? Does not any one work, established in aspiration, carried through with wit and gentleness, strangely represent all labor; mysteriously, as a finite part, speak for all other parts, and also for the infinite?

Every now and then, throughout our great

Society, come those who say (with varying purpose and vision): "What need have we for any organized Society? What need have we for forms or ceremonials? Why can't we just be brotherly?"—But what would happen to a city or state or country if brotherly individuals went their individual sunny ways, forgetting the law of harmonious *relationships*? that inherent organization which exists on higher levels, and must (so long as men are less than gods) hold this physical world of ours from chaos!

When a form counters others more or equally vital, then for a time must that form be held in abeyance. But only when a form unreasonably precludes, need that form itself be questioned. Gradually withdraw the consciousness from more and more individual flowers—and where is the broad bright stream of garden? Withdraw the consciousness, little by little, one by one from its temples of Beauty—and where is Spirit finally to manifest (down here) as Life?

Or, truth being manifold and several in its smaller selves, how are we solemnly to announce: "The rose says all that need be said of flowering: root, leaf, color, blossom, fragrance . . ." Having known that marvel are we to cry, "Away with the lupine! Away with the lotus and the buttercup! even away

with the rose! I shall exist in the archetype of Flower. Why need I prune the rosebush or cultivate the aster? I shall withdraw from specific gardening and never again by cherishing the rose appear to vaunt it above the lilac."

As we now approach Wesak and Asala, we remember especially the Masters of Wisdom and Compassion. In what lies Their greatness? Is it not largely in Their power to encompass? How can true Unity exist other than through the great inclusion? through a wise and compassionate ever-expanding realm of participation, viewing any or every form for what it is: a challenge and a Way. Is it not by ever augmenting our fine power to *include* that we deepen that course of the immortal Spirit in its present relation to life and living?

Can we not affirm, viewing the splendor of the *whole*: All that is, blossoms; blooms toward Divinity. Then let me not exclude. Let me rather *accept*, in my broadening soul, all and whatever forms karma brings to my touch and power; all that my night and day can cherish: all dreams of men—whichever may cross my path—all valiant hope, all effort and design. Let me as triumphant Spirit pervade the many as does the One!—"believing all things, hoping all things, enduring all things" world without end, toward the everlasting Light.

One with Life through Beauty

The most perfect expression of Beauty is natural, simple and un-presumptuous. So we must first learn to love Nature, in all its many aspects—the birds, the flowers, the trees, mountains, space, height, and grandeur. The four seasons which you notice in Europe especially are all equally beautiful. Summer with its abundance of green; autumn with the whistling winds and golden leaves; winter with its bleak, cold, dark days, and the trees bare of every leaf, showing the lines of each tree to perfection against the grey sky; and spring—when you first see a small green leaf sprouting, almost unnoticed, with just one or two birds singing. Then gradually before you know where you are, every tree is fresh and green, flowers feast your eyes and buds that seemed dead a few weeks before are bursting into life. All these are beautiful expressions of the Creator, and no philosophy of life is necessary to the one who can truly live in the Nature of Life. Appreciation of Beauty in its many aspects—that of keen perception with the eyes and the mind, that of deep feeling, and finally that of sublimating these feelings and thoughts to the highest level of beauty—that makes you one with Life.

—RUKMINI DEVI

The Royal Road

CLARA M. CODD

WE would all love to find, if we could, a straight and Royal Road to the Master and His work. I once heard Dr. Besant speak about this; and whilst, she said, there was really no Royal Road in occultism, the nearest approach to it was by the way of absolute devotion. Now, devotion is a quality much misunderstood. It emphatically is *not* merely astral feeling. It is not dissolving into tears, being awe-struck in the presence of greatness, and so on. As a sane old mystic of the 18th century, Jean Nicolas Grou has written: "Most people are apt to believe that if they occasionally experience some religious emotions, they make no question but that they are really holy—never stopping to ascertain whether these emotions are from God, or merely the action of their own hearts." I think it often happens amongst our devoted members that they mistake astral surges, however beautiful, for intimations from on high.

Now, one way to discover what a thing means is to analyze the derivation of the word which describes it, as Ruskin so wisely told us. The word "de-votion" really means to vow or give oneself away. There is never in it the least thought of self or of what anything means to that little self. The nearest approach to true devotion in daily life is sometimes to be seen in lovers, where one at least loves with a self-abandonment and self-sacrifice which leads us to say, "How devoted he (or she) is!"

The path of true devotion is the only Royal Road in occultism. It is not easily found or trodden. Many times we think we have found it whilst it is still far off. I have said that it is not astral or sentimental outpourings, though these may well be the first stirrings of what may afterwards become true devotion. After a long life spent in the service of Theosophy, I have often noticed that the sentimental type of devotee, generally devoted to one of our great Leaders, is the very one who, when something happens to turn his thoughts in another direction, becomes a virulent and bitter opponent!

True devotion is the great keynote of the Spiritual Life. It is the virtue described by all the great religions and by all real occultists as "purity of heart," and it can be put into very simple words, for it means the complete denial and destruction of our personal self. All religious systems recommend this as the

way to the discovery of God. Did not our Lord the Christ tell us that: "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal." This does not mean that one must "hate" this very wonderful and useful life here in the physical world, but that we must learn to be utterly and entirely indifferent as to what it brings us of joy or sorrow, of success or failure, for both are designed to teach us and to help our immortal souls to grow. If we cling to joys, they will fly away. If we avoid or detest sorrow, its marvellous lessons will escape our ken. William Blake, poet and mystic, wrote:

He that kisses a joy as it flies
Lives in Eternity's sunrise.

This will naturally grow from the forming of the attitude of true devotion in the soul. H.P.B. tells us that chelaship is not a matter of external circumstances; it is an *attitude of soul*. One can be, she says, a sentry pacing up and down before his box, and yet be a chela of the Master doing His work.

What is that priceless attitude of soul? It is the complete and unselfish surrender of the whole man to God, and, if we will, to the Master, the personal Guru, as the One through Whom the God-head shines to us. Indeed occultism has always recognised those two schools of thought which constitute two types of mysticism. The one envisages the God-head directly, generally through some beautiful symbol of Him as Light or Life or Eternal Love. Of this type was the great Augustine; so, too, the lovable Brother Lawrence who attained saintship by the steady "Practice of the Presence of God." Jan Ruysbroek, another of this type, calls the God-head the "Ground of our being."

But far the greater number of mystics belong to the other type, to whom God is seen as shining through a beautiful and perfect Personality who is one with Him. This is the more "human" way, though perhaps it takes a little longer to tread. The Lord Shri Krishna describes both in the *Bhagavad Gita*. "Arjuna said: Those devotees who ever harmonized worship Thee, and those who worship the Indestructible, the Unmanifested—who of these are the more learned in Yoga?" And the Lord replied: "The difficulty of those whose minds are set on the Unmanifested is greater; for the

path of the Unmanifested is hard for the embodied to reach."

There are so many different forms of mysticism, and one we might describe as Theosophical mysticism. It is to take a Master of the Wisdom and to place Him in the centre of our lives and being, to be devoted to Him, which means giving Him all that we have and are, and taking everything as coming from His hand. How often have I heard Bishop Leadbeater tell us to "put ourselves out of the centre of our being, and to put the Master there instead." If we can truly do that, we give the Master the right to arrange our lives as shall be best for His work and ourselves developing as His workers. But we must give it all, not keep a little piece back as did Ananias and Sapphira. Nor once given must we ask it back again. Dr. Besant told us that the Master cannot alter our karma, but that by complete devotion we give Him the right to re-arrange its events.

Now let us see how this attitude of mind works out, both on the negative side, which means the way we face up to and accept life, and on the positive side, which means how we act in our relationships to others around us.

If we are to be His, then we are no longer concerned with what kind of happenings come to us in life. Let sorrow come, let joy come, if it be His will, but do not cling to or avoid either. A joy clung to disappears. It should be kissed and passed on, allowed to fly when and where it will, used only for the time being to strengthen our own serene and happy attitude to life and the world around us. And if sorrow comes then we must learn to be big enough to open our arms to it, knowing that here of all Messengers from on High is the best and most wonderful. I heard Krishnaji once say that if we could do that we would grow so quickly. It is as if the devoted soul said: "My blessed Lord, I have no desires but to serve, to be like Thee. Let all events in life come. They are welcome, for they train me in that most blessed of all services."

And then we must not regard our friends and possessions as our own, either. They are His. If our friend leaves us he shall freely go, and with him shall go our blessing always. If our possessions are taken from us, they shall gladly go too, for they were never ours, but only something which we held in trust for the well-being and happiness of the human race. So do we learn to acquire that "poverty of spirit" which brings us in the end "the Kingdom of Heaven."

Do not let us scheme for the future or regret the past, for to do either is to give rein to egotism. In Australia I once heard a young monk close a week's revival meetings. He told us that he had only one bit of wisdom which he had found to give us, and that was never to live more than one minute at a time. One minute! That sufficed. And let us give that minute to our "Ista-deva," our Ista-deva in ever mounting degrees. First, to the person who is our earth-plane link, then to the Master, then to that personalization of Deity which our heart most adores, then to God Himself. "In Their Name." And finally also in the name of that which They love most—Humanity.

In a wonderful letter to Mr. Judge, the Master K. H. told him to fling himself upon the great life of Nature, as a bird flings itself on the air, undoubtingly, and to live in and for other men, never in or for himself. Unless, said the Master K. H., there is perfect trust, there cannot be the perfect flow of love and power.

Devotion is trust personified. We trust our beloved brother-man, our Master, the Godhead, Life itself. For nowhere in all this marvellous universe is there anything to hurt, but only to help us. As an ancient Unpanishad said: "The universe was created for the sake of the Self," that evolving deity in you and in me. How therefore does it ever mean us any real harm? Note the words of the beautiful little saint, St. Thérèse of Lisieux, the "Little Flower": "Since I have shunned all self-seeking, I lead the happiest life that can be."

A common wildflower may seem almost unbelievably beautiful to one who finds it blooming in a fence-corner of his concentration camp. In our freedom, Beauty is all about us, but our eyes may be blinded by so much, as the eyes of them that are not free are blinded by so little—but with tears.

—IAN MACK

Why Don't We?

SIDNEY A. COOK

Q. WHY DON'T WE NOW BEGIN MAKING SOME EFFORT TO ESTABLISH A HOME FOR AGED AND RETIRED WORKERS IN THE SOCIETY AS SUGGESTED BY MR. COOK IN HIS LATEST ANNUAL REPORT, AND FURTHER EMPHASIZED BY A CORRESPONDENT ON PAGE 41 OF *The American Theosophist* FOR LAST FEBRUARY?

A. I am glad that I wrote briefly on this subject for it has developed quite considerable interest.

The project would be a substantial undertaking, as can be judged from a few figures. Let us suppose it were possible to operate the home, including nursing and medical care, for as little as \$10 per week per person and that the average resident in the home had to be cared for for a period of ten years. That means that \$5,000 would be required for the support of each person entering the home. If 100 people were provided for, it would take \$50,000 per year and for 50 people, \$25,000 per year. Either sum is quite a substantial one.

The home itself would require a considerable investment and I am very doubtful whether we should undertake such a venture until we had not only a home but an

endowment that would insure some income, so that we would not run the risk of permitting members to uproot themselves from their normal surroundings only to find that our project could not carry through.

Such a home as we contemplate should be in the nature of insurance of care to aged members. I think we must not overlook that feature of insurance or protection for them, for there must be freedom from anxiety in such an institution. This requires sound and stable financing.

None of this should be discouraging, but it is necessary to take the realistic view where such responsibilities are assumed. I feel sure that we shall be able to accomplish what we are thinking of if we keep it in mind and constantly work for it, but we must have in mind not only the idea but its practical working out. I am personally most anxious to see an effective plan by which our old and steadfast members may spend their latter years in a Theosophical environment. We need not be afraid that the project is relatively big, for the idea and the ideal are very sound.

The administration soon to take office will be giving specific attention to this project.



Why should man be in love with his fetters, though of gold? Art thou drowned in security? Then I say thou art perfectly dead. For though thou movest, yet thy soul is buried within thee, and thy good angel either forsakes his guard, or sleeps. There is nothing under heaven, saving a true friend (who cannot be counted within the number of movables), unto which my heart doth lean. And this dear freedom hath begotten me this peace, that I mourn not for that end which must be, nor spend one wish to have one minute added to the uncertain date of my years.

—FRANCIS BACON, *Essay on Death*

Concerning Research

FRITZ KUNZ

MR. COOK'S statement, "Concerning Research," in the current issue of THE AMERICAN THEOSOPHIST can be made to serve a useful purpose by concentrating our attention upon the true significance of our Society's objects. I shall aim to employ it for that purpose, by making two independent matters clear which may otherwise be confused in the minds of uninformed readers. I shall number those two items No. 1 and No. 2. I shall make some general remarks under No. 3.

1. We are informed by Mr. Cook that he has had "several conferences" about research with certain unnamed persons.¹ As I was not asked to participate therein,² nor consulted by Mr. Cook before current reference was made to them, I have no responsibility³ for any consequences thereof. In referring to these discussions with persons who are still unidentified,¹ Mr. Cook introduced my name, and only my name,⁴ I believe, in juxtaposition with remarks about these conferences. Readers might naturally suppose me to be responsible for the attitudes and results. But of course I have no responsibility whatsoever for conferences which are conducted and reported entirely by others. I interpreted as generously as possible the impropriety of introducing my name into the obscure reference in the annual report of the retiring National President to anonymous¹ and undated⁵ conferences, as a desire by Mr. Cook to dissociate me from what appear to have been fruitless efforts. For, knowing I was not consulted by him, Mr. Cook could only have mentioned me in order to clear me of all responsibility.³ As the readers of The American Theosophist now know⁶ that I was not notified and was not a participant, that particular episode is closed, as far as I am concerned. (I might respectfully suggest, however, that it is a good editorial rule not to mention people in the magazine in any context which might be misunderstood without first consulting the person named. This is not only a standard and good editorial rule but a brotherly consideration. I refer to it without personal feeling, though now I have twice recently been mentioned without having had a chance to assist Mr. Cook to get his expressions unmistakably clear. No harm has been done in this case, as I am pretty well known after forty-three years of T. S. membership and nearly

fifty years of unremitting labor for the Society we love so much.)

2. The Theosophical Research Association was notified in the November 1941 issue of THE AMERICAN THEOSOPHIST. Readers may possibly recall that only a few weeks later, at a place called Pearl Harbor, certain things began to happen. For this and several other excellent reasons which I shall be delighted to discuss in these pages if readers desire me to do so, the Association never sought and never received any dues, so there was nothing formal to report. The circumstances unfavourable to formal work are now likely to pass away from us in a very short time, and as soon as these impending changes have occurred, I, for my part, will welcome the incarnation of the Research Atman into the Theosophical Research Association body!

3. The really important matter is that there should be research going on, and conferences devoted to it, as is the actual case. A number of members who have interest in such matters are collaborating on actual studies. They are taking very seriously the words we all know all too well: "To investigate . . .," "To encourage the study . . .," "To form a nucleus . . ."—words which mean what they say, research, experiment. In fact I, who have been a formal member of the T. S. so long and have given a whole life to it and to nothing else, have never before been so sure that we can justify our faith by works, that is, by research, investigation, study and by the laboratory practice of Brotherhood. The Ohio Federation, at its conference in Hamilton a few days ago, asked me to come and to show some of the results of this quiet, steady, fruitful work. I did, and I believe members who were there can report upon their own feelings in THE AMERICAN THEOSOPHIST.

Let me conclude by saying this to those who take seriously the words "to investigate," "to encourage the study," "to form a nucleus": *The Bhagavad Gita* has eighteen chapters. It is natural to suppose that its central theme shall be firmly buried in its heart. Observe, then, that the Ninth chapter opens with these words (Besant translation): "To thee, the uncarping, verily shall I declare this profoundest Secret, wisdom with knowledge combined, which, having known, thou shalt be freed from evil." Wis-

dom (theoretical truths) without knowledge degenerates into belief, orthodoxy, superstition, and the rest of those stages. Knowledge without wisdom degenerates into materialism, harshness, spiritual darkness, and the rest of its particular stages. I shall be happy to develop this wondrous theme with those who care for it. The reference to dharma, in the very next shloka, is intensely significant, and not at all easily appreciated without some close thought. The theme recurs again, in IX, 8, "Hidden in Nature, which is mine own . . ." Let us pursue this precious gift which the ninth discourse offers us, the Kingly Science and the Kingly Secret, as it is here so eloquently called, and is no other than "Wisdom with knowledge combined."

Footnotes by the Editor

¹Reports of the Conferences appeared in THE AMERICAN THEOSOPHIST for November 1943 and January 1944 and there the names are given.

²The sponsors of the scheme desired that

the proposed research should be different in nature and purpose from that existing under the leadership of Mr. Kunz. The new activity was to be for all members as distinct from the keen student work for which the existing organization of Mr. Kunz already provided. (No way was discovered to make research an activity of wide practical participation.)

³No responsibility for this proposed scheme devolved upon Mr. Kunz as his name was not among those participating, as it certainly would have been had he been present.

⁴Mr. Kunz's name was mentioned only as that of the head of an already existing research organization which was thus clearly identified as a distinctly separate group and activity.

⁵The reports also give the date of the Conferences.

⁶The readers of THE AMERICAN THEOSOPHIST already knew from reading the reports.

The Conference Meditation

ONE Lodge President made most effective use of the opportunity. The following letter timely to the Conference, constructive and practical in presentation, appeared in two newspapers in Michigan:

"The enthusiastic and wholehearted response of the American people and the United Nations during the War is bringing its inevitable result of Victory closer day by day. Is it not possible to have an all-out effort for Peace, too, that will make a Just and Durable Peace as inevitable as Victory seems today? Most assuredly it is.

"The opening of the United Nations Conference on Wednesday, April 25, presents each of us with an opportunity to participate actively—though invisibly—in the writing of the Peace. Through prayer and meditation we can project thoughts of brotherhood, tolerance, justice and peace to San Francisco, the seat of the Conference, and thereby create an atmosphere conducive to the formulation of plans embodying these principles. It is not expected or desired that we should project the details of any specific

plans, but we can and should send to the Conference ideas of goodwill, harmony and peace. Daily and regular projection of these thoughts on the part of all of us will help tremendously to prepare our delegates mentally for the reception of those plans and suggestions on which a lasting peace can be built.

"Along with many other organizations, The Theosophical Society in America and its many branches throughout the United States is co-operating in a national effort to flood the United Nations Conference with ideas of peace and goodwill, so that all fogs of fear, doubt and distrust may be dispelled.

"Everyone can join to make this an all-out effort to build a new world founded on freedom and fellowship. **THOUGHT IS POWER!** Let's use it to create a world in which war will never again be possible."

We have often stated that the press will always be found cooperative in the use of topical, well prepared Theosophical material. A live and skilful Publicity Agent is a valuable asset to the work of any lodge.

With Our Members in the Services

Prayer for Peace

*O Almighty God, outside which nothing can exist, help us to see Thee in the face of our enemies and to love Thee in them.
So shall Thy Peace spread over our world, and Thy Will at last be done on earth as it is in Heaven.*

—A. B.

Theosophy in Egypt

As our members have traveled on their military duties they have found Theosophists at work the world over. The following letter from Cairo, Egypt, written on April 14th of this year and in response to a letter from Headquarters, tells of the work in that ancient country.

DEAR _____

This is a very belated "thank you" for your letter of 23 October giving me the address of Mr. J. H. Perez. The Lodge here meets Mondays about 6:30 in rooms adjacent the office of I. S. Cohen, 18 Emad El Din, and works almost entirely in French, altho English-speaking visitors are welcome as all the regular members understand English. They are a small earnest group of men, mostly in late middle life. The Lodge has a very good library in French, English and Italian, and adequate well located rooms.

Mr. Perez is an able and amiable gentleman, fluent in several languages, a deep thinker, but with a good sense of balance and of humor. His wife is a charming lady. They have had me and some of my Army friends out to their pleasant suburban home frequently, and I have had them to dinner at my apartment. Through them I have met various interesting people, since they have extensive acquaintance due to more than 40 years' residence in Egypt. They have done much to make my stay in Cairo agreeable, and they are a force for good in the community.

—LT. COL. ROBERT W. WILSON

Service Roll News

Our "With Our Members in the Services" page not having been published recently, the following names have not been listed:

PVT. LOIS J. BURNS, Covington Lodge, U. S. Marines

THOMAS A. DURHAM, Cincinnati Lodge,
U. S. Army

ANTHONY GIZZO, Detroit Lodge, Aleutians
Air Force

LILLIAN GODEK, Detroit Lodge, WAC
PVT. FRANCES JEAN SMITH, Oak Park Lodge,
WAC

JOHN FRAZIER SNYDER, III, National Member,
U. S. Army

We are sorry to report that Mr. Frank A. Marble, an active member of The Theosophical Society since 1917, received word in April that his eldest son, Lt. Roland C. Marble, had been seriously wounded in Germany. Lt. Marble had been awarded the Purple Heart, Silver Star, and Infantryman's Combat Badge.

We also regret need of announcing the death of PFC. Charles Perry Jiran, of Besant Lodge (Hollywood), who died on a battlefield of Europe, recently.

Written in France

M/SGT. VOYLE STEWART, in a letter to a friend:

"The sun has painted the sky a heavenly rose . . . a few clouds of mackerel pattern float lazily to a merging point where they lose their serried ranks. Still is the air and charged with the vitality of France of the Kings, France of the Emperors, France of the Republic. The shades of the romantic dead walk with the shades of the romantic living; for these people, burdened by sorrow and suffering, are but shades of their real selves. But France's vitality is deathless and will rebuild her shambles into scenes of life and beauty. Thank God the day of that rebuilding is in sight."

Talks on Music

2. Music in Its Relation to the Particular

EVELYN BENHAM BULL

THIS life of ours is a fragment of the divine life within us. When music touches that life, it vitalizes it, and renews in us the awareness of things as they are. It does this in a general way or atmospheric way, giving upliftment, courage, exaltation.

But it is also possible to be influenced by music in its component parts. These are its melody, its harmony, its rhythm, and the form-quality it may present. These are the Particular of music, the emanations of its cosmic power, and so these may touch our Particular and draw into it a further degree of our own cosmic life. For music and we are one; it is the song of our own life-process for our ears to hear and our minds to grasp and our souls to be enlightened therewith.

The *melody* of music makes articulate our inner yearnings. It removes frustration and creates patterns of beauty and orderliness. Thus we may learn to realize a central theme of loveliness from the inner life, running through all our days and our days' activities. For a melody has meaning and significance to those who truly listen, far beyond the palpable values of pitch and duration, key, and key-change. In its simplicity lies exaltation; in its soaring may lie our salvation.

Harmony is the texture. It is the unity of many voices producing as one chord, and as a succession of chords, the significance of the melodies to be given forth. All blend to produce the beauty which comes from blending. If we could so think of our daily tasks, of our life's succession of hours, the result would not be superficial; nor would difficulties hamper

but, as the dissonance in music, inevitably lead us to a greater understanding of the essential harmony underlying all living.

In *rhythm* one must distinguish meter which is valuable in itself as organized time, and rhythm which is the inevitable pulsation to be found everywhere and in all things. Its beauty in music is that it is here expressed, revealed. It is revealed also in the flowing lines of sculpture, in the harmonious balance in a picture. But in music it is laid bare; we meet its beauty and its power and its compelling quality face to face. Happy are we if we understand it, yield to it, and follow its guidance; for it will lay bare to us also our inner selves and the rhythm which is our own essence. He who learns this may learn to know, in due time, the melody of his being.

In truly great music, *form* is not superimposed. It has an inevitable quality, that only so could the composer express the beauty in his soul, that only thus could just these musical aspects be brought together. An old and lovely folk-song such as "The Londonderry Air" shows this so clearly. Here the form marches onward, one might say, so that the climax of feeling is brought to us exactly and truly and radiantly. How beautiful it is to find this inner completion bringing outer expression of the Divine! In the art-song by Schubert, the same effect is noticeable.

Even so may our lives be full, not of superficial meaning but of an unshakable faith and an unquenchable radiance that expresses no doubt as to our life's purpose and intention, and our joy in its fulfillment.

There is an hour of the Indian night, a little before the first glimmer of dawn, when the stars are unbelievably clear and close above, shining with a radiance beyond our belief in this foggy land. As yet there is no sound from awakening birds; but the whole world seems to be intent, alive, listening, eager. At such a moment the veil between the things that are seen and the things that are unseen becomes so thin as to interpose scarcely any barrier at all between the eternal beauty and truth and the soul which would comprehend them.—*Eddington*.

Some Notes on Ritual

MILLEN COOKE

A MANTRAM is a form—usually made up of sounds or words—which, when properly employed with right knowledge and intention, becomes a vehicle for one or more of the powers of Divine Life.

A ritual is a mantram in motion. Within the major pattern, minor patterns may come into being, evolve, and blend themselves with the great whole, as subordinate themes contribute to the majesty of a symphony. Objects, words, music, and movement all contribute peculiar qualities, after the manner of different instruments in an orchestra. As each instrument has its definite and individual score, each of the factors employed in a ritual has its precise and irreplaceable part to play.

In general, there are two attitudes toward the use of ritual. The first is the easy, negative attitude of admiration and sensation. One can use the objects, say the words, sing the music, go through the motions, and be happily conscious of their beauty and enjoy one's own reactions to the forces released.

The second attitude is positive, and therefore harder to maintain, but it is the only one that is productive of any considerable result. It is an uphill challenge to the will of the participant to create, not *within* the form of the ritual but *through* it and *beyond* it, using the ritual as he would use a building tool. Not for one second may he allow himself to be bound by the form through which he moves. That form, beautiful as it may be, exists only to conduct the power by which all things are made, as the bodies of man exist only to conduct, to convey, the Life that inhabits them.

But just as the bodies of a man must be perfected and brought under his conscious control before they can function with complete efficiency, a ritual must be made perfect, and the subtle forms it builds must be brought within the scope of the will of their creator. Then, and only then, can a rite—however perfect its form and fruitful as it may be intrinsically as a channel—only then can it achieve its full intended creative possibilities.

On the lower planes of our system, a form is required in order to produce a form. The subjective does not become the objective without a "mediator," and all three terms are relative. We cannot make something out of nothing. We have needs if we would create. We must have raw materials. We need workmen. Workmen must have tools. We need the operation of building, itself. Finally, all these are subservient to the plan of the Architect.

In the wise use of ritual, a human being who maintains the positive attitude identifies himself with and assimilates each of these requirements in turn. Each requirement, or stage, typifies a great step in the evolution of a man and of the race. It is only as the ritualist learns to work *through* all five of the "steps" without being caught up and confined in them, and discovers his unity with the true Life of the Architect, that he learns (and at the same time teaches) the great lesson of ritual. For ritual, like Alchemy, teaches the truth of a great Mystical Work through an exactly parallel and practical operation upon a lower plane of consciousness.

The building of the Temple of Solomon is the symbolical representation of the gradual acquirement of the *secret* wisdom, or magic; the erection and development of the spiritual from the earthly; the manifestation of the power and splendour of the spirit in the physical world, through the wisdom and genius of the builder. The latter, when he has become an adept, is a mightier king than Solomon himself, the emblem of the sun or *Light* himself—the light of the real subjective world, shining in the darkness of the objective universe.

—H. P. B.

The Theosophical Order of Service

Musical Therapy in Post-War Reconstruction

IDEL Le MARQUAND, *National Head Brother Arts and Crafts Department*

MUSICAL art is now combining with medical science and psychology in helping man to re-establish harmony of forces among soul, mind, emotions, and nervous system.

To the Theosophist this is not at all startling. Theosophy has long sought to reveal to the world the correlation between scientific facts and philosophical concepts, their interrelation in the basic inner nature of man, as well as man's action upon and reaction to the natural phenomena of the universe. In *The Secret Doctrine*, H. P. Blavatsky gave the world an encyclopaedia on this occult basis of the universe. This revelation of Divine Science, in mathematics and metaphysics, embraces scientific correlation of sound with the human senses. After years of research we find corroborative evidence that the art evolution as well as the evolution of musical harmonics has developed with the evolution of the souls of the nations and races since the first civilization began.

The music of today can be classified into the following groups: *Music with power*

- a: To establish harmonic rhythm in physical motion;
- b: To still or stimulate emotion or thought;
- c: To release consciousness from seat of sensation, induce spiritual bliss; awaken intuition;
- d: To invoke Angels of Music (as used in ceremonial).

Classification C (awakening intuition) is also the means of using the power of musical forms as yoga, union with Divine nature. Through the use of this third type, the student eventually becomes the cooperative channel of music of the fourth type of power: the great universal outpouring of the Gandharvas, or Angels of Music. Such a composition is Dr. Arundale's "A Yoga in Sound," wherein he use an invocation of angels to build a bridge between the lower and higher selves in man.

There are many types of yoga, union. We have, each of us, a particular chord or keynote of sound, which is the individual motif of

God's music for us. In His Plan of the great Symphony of Cosmos, no two motifs of His Music are identical. Such is the infinite power of His life that we have, each one, our own particular notes; so we must all find our own music, making the bridge between the higher and lower selves a vibrant intuitional reality.

Music also contains power to establish better understanding between nations. Theosophists know that western civilization owes its modern progress in culture to the basis of ancient eastern cultures—such as those of India, China, Egypt. The music of China today contains chromatic progressions of sound that compare to our western chromatic scales; (the Division of Lu). Somewhere in the nineteen-twenties China's minister of Musical Education, Chao Mei Pa, published a book, *La Cloche Jaune* (The Yellow Bell) in which he sought to establish understanding between Western and Chinese music, stating the inter-related influence of both types. He illustrated by the Chinese scale and its agreement with the Universe. Later, we were able to correlate these agreements with facts revealed in H.P.B.'s diagrams in *The Secret Doctrine*. Volume V. (linking esoteric correlations to sound, colors, planets, etc.). In the motifs of the Plan, melodies of one race spiral upward into the melodies of the coming race. The ragas of India, long known to have the power to harmonize through certain musical moods conforming to certain moods in nature and in man, are beneficially identified with seasons of the year, hours of the day, and so on. The four sources of ragas can be contrasted with western music and one can draw one's own conclusions.

Against India's *local tribal songs*, set the folk songs, dances, and drum music (Negro and Indian included) of Europe and the Americas. Against India's *poetical creations*, consider our lyric and dramatic love songs, ballads, dances, etc. With *devotional songs of the Indian mystics*, compare our hymns, Negro spirituals, cantatas, oratorios, American Indian chants, etc. And against the *labors of India's scientific musicians*, set our symphonies, concertos, tone-poems, overtures and operas.

One foresees infinite possibilities in eventual western music through the merging of its best

with all that is best in Oriental music. And American medical science might do well to enlist the aid of some of the musical rhythms of India in its endeavors to perform musical healings. For India has long sung mantras invoking the "Higher Self" or Spirit, the true "will-to-be" in man's soul. Indian music has long cooperated with those helpers of mankind, the Devas (angels), in the healing of all nature.

In 1933 Shrimati Rukmini Devi founded an International Art Center at Adyar, Madras, India—the Kalakshetra—with the hope that through this Center the highest cultures of the East and of the West may be drawn together. "For culture, which is beauty, is above all distinction of race, of nation, of faith." How soon will western music aid her ideal in beginning to release the intuition, to cooperate with angelic forms through ceremonial, and as a whole to draw together all that is best of West and East? If musical evolution expresses the evolution of the race and nation, how far advanced are we?

Theosophical pioneers might do well to study the Pythagorean scales and try to ascer-

tain whether or not secrets of musical therapy are hidden in their structures.

The wisdom of Confucius gives us a keynote: "An ideal nation is one whose character is molded by ritual and music. Rites and music, laws and sanctions, have one and the same object, to unite hearts and establish order. Rites govern the exterior man, music his interior soul. Rites render him correct, music makes him moral . . . For music agitates (vibrates) the whole universe, Heaven, earth and all that is in them."

Who knows? Musical therapy may indeed become the Handmaiden of the Lords of Karma. We may even help to prove that in some such manner the Plan of the Logos is quickening the seed of the sixth sub race in soul culture, which will make it practically "free from dis-ease."

This department is asking for scientific data from reliable sources on all types of musical and vocational art-therapy. Address your information to: Mrs. Idel Le Marquand, *National Head Brother T.O.S. Arts and Crafts Department*, 1919 Iris Avenue, Sacramento 15, California.

Rehabilitation and Brotherhood

THE following is excerpted from a letter from M/Sgt. Voyle V. Stewart, a former Staff member, now in Germany:

"We talk about sacrifice as if any act of sacrifice must entail suffering to the performer. 'tisn't so. I know from experience. When I gave Mlle. Pascaline Mallet . . . for the rehabilitation work of the French Section, francs that were intended for my pleasure in Paris, I was happy—full up!

"A call has gone forth for contributors to two funds. As usual, Americans will be heavy contributors. What I am wondering is how many individuals will be sacrificing in order to make their contributions as large as possible?

"Mlle. Mallet told me that the infant mortality rate in France is appalling, that doctors speak of the poor health of children as a matter for grave concern. Malnu-

trition for four long years; malnutrition now; malnutrition for how much longer?

"I went to England. I made friends in England. When I return to America I shall not view England as a land across the sea whose people I know only through books; England will be another home where I have left behind hands warm to clasp, voices beloved to hear.

"I went to France; I made friends in France. When thousands of miles separate me from France she will not be distant to my heart nor will the bright smiles of my friends there be faint in my memory."

Our Rehabilitation Fund amounts to \$5,000. Ought we not to make it at least twice as large? Charity begins at home but like unrestrained children it does not stay at home. With the need so great should not our charity, like children, be simple and unrestrained?

The Presidential Address

(Continued from page 123)

must never forget that, even though we must fight to conquer, as I sincerely believe we shall.

We must see greatness in all, for only as we see the Light shall darkness disappear. But we Theosophists must build the foundations with all others like visioned. You and I must be at the root of all that is moving forward in the world today. We must be at the root of all plans be they economic, industrial, educational, religious, social, scientific. With what? We must be at the root of all with our unfolding characters; with our increasing perceptions of greatness, of quality. Each one of us may participate in this, that, or the other plan according to his capacity, or his inclination, but he must never forget the foundations, and the foundations of every plan consist in character, in what is sometimes called the fineness of the soul. What is the soul but the repository of greatness? We must see to the foundations however much we may participate in the building of the super-structure. We must with our habitual vision of Theosophy-inspired greatness be one with that great Plan which is behind all plans—the making of men into Gods.

How marvellously Theosophy helps us! We belong to a faith. Theosophy tells us of its greatness. We belong to a nation. Theosophy tells us of its greatness. We belong to a race or to a caste. Theosophy tells us of their greatness. We belong to the world. Theosophy tells us of its greatness in the pregnant words—*Universal Brotherhood*. We belong to a time. Theosophy tells us of its greatness. A time of war, of peace, of renaissance, of splendor, of decadence. Theosophy gives us the greater Light. We belong to a changing world. Theosophy tells us of its greatness.

Theosophy is the key to all locked doors. We must be happy where we are in our faiths, in our nationalities, in our races, in all that constitutes ourselves, but we become illumined by the deep study of the greatneses in Theosophy.

But we must not only study ourselves. We must remember that there are those to come after us. We must incline youth to greatness as we are endeavoring to impregnate ourselves. We need youth in The Theosophical Society. Many of us who have borne in some small measure the heat and the burden of the recent days want to see youth growing up and taking our places and giving to the world a

Theosophy and a Theosophical Society which perhaps we have not known how to give, or which it may not have been our Dharma to give during these particular times. Theosophical and The Theosophical Society call out for the young and every single Lodge should have youth in its midst. Every single older member of the Society, so eager with his Theosophy, so enthusiastic with his Theosophy, I was going to say "so young" with his Theosophy, must see to it that there are young people whom he can draw around him. Sometimes one comes across lodges consisting entirely of older members. They are failing in their duty. I am not so particular that there should be Youth Lodges as that there should be youth in the lodges. I challenge every one of us who belongs to a lodge as to how many young people are happy in the lodge, are happy in their Theosophy without any imposition of his Theosophy upon them.

Theosophy expands in our understanding of it, changes, grows from more to more. We must allow to everybody his own Theosophy as best he can understand it, and especially must we allow this to the younger generation. Where are the young people in our lodges? I say not only to you who are assembled physically here but to Sections throughout the world, though I know that many lodges in fact pay special attention to youth, and the more we pay attention the more quickly do we grow and the more happy will the world become. And then the times change and instead of the grey hairs, with one or two exceptions, pervading this platform, there will be youth in the 20's, the 30's, and perhaps the 40's at the extreme; and we older people will be given nice and comfortable armchairs over there with rugs to support our failing circulation, and we shall be happy that these young stalwarts will have the life to do that which we have tried to do but which we must be re-energized to do before we can do it again on the physical plane.

Let us not despise greatness or a call to greatness. Only by studying Theosophy or the Science of Greatness and by inclining youth to study it, only by practising it, can we hope for an habitual vision of greatness and all which such vision means. But we must not miss the greatness. We must see the forest in the trees as well as the trees in the forest, and I should like you to feel that in yourselves as well as

everywhere else there is a forest of greatness as well as the tree of your own individual growth.

I say to all brethren throughout the world, to brethren of every faith, in every land, of every shade of opinion and outlook, I say to you that greatness lies about you in your countries, in your faiths, in all that constitutes your life, greatness lies about you waiting to be revealed in fuller measure, and that Theosophy and your membership of The Theosophical Society can reveal it to you. Let it be revealed, for out of the unfolding greatness in every land will come a Greatness for the whole world, and that shall mean peace and happiness and prosperity for all. True indeed, there is but one Universal Greatness, but there are many great-nesses.

Now I have not defined greatness. I wonder whether it is at all necessary to define it. You all know what greatness is in your own terms—a great man, a great woman, a great piece of architecture, a great painting, a great dance, a great song; you know what greatness is. But what is the best definition I can give to you? It is that which shows to man he is not so far from God after all. He may sometimes think himself very far from God and that it is impossible to reach God, but greatness in all its innumerable witnesses makes clear to him that God is nearer than he thinks. If there are some to say there is no God, be it so. It does not matter. There is always Greatness left even if you deny the existence of God. And who dare say there is no greatness? Think of those who have borne witness—men, women, Rishis, Devas, Saints, Angels, and Saviors. Think of them all as living witnesses to greatness in their sacrifice, their heroism, their beauty, their genius; the great periods of history. Receive this all pervading presence of greatness. Theosophy bears compelling witness and tells man just in a single sentence: *You are God*.

Therefore let us know greatness in Theosophy, let us know the splendor of greatness everywhere, let us try as best we can to reflect it, let us try as best we can to live it. That is the call of the world to Theosophists everywhere. You and I are among the heralds of the coming Light out of the existing darkness. Let us be heralds not merely by word of mouth but by action. We must have in us greatness of heart, greatness of head, greatness of will, and greatness of hand no less; and I earnestly

hope that we may find as the coming year dawns upon us, a revivification of ourselves, a revivification of each along his own lines of growth, along the lines of his own individual unique genius. I hope that that may be the gift to us of this new year, so that not only may we go forward with an increased membership, with an increased devotion to the study of Theosophy, with an increased dedication to our membership of The Theosophical Society, but also with a realization that so much depends upon us which we must fulfil or it may not be fulfilled at all for many a decade to come.

We may not be adequate to give the service the Masters could render, or their special agents were they on the physical plane. But we do the best we can do and we have the Masters behind us. They realize our limitations and They will do all They can to see that those limitations do not interfere with the work. I have supreme confidence in our Elders, and those messengers They have sent into the outer world. I think of four of them particularly: of H. P. Blavatsky, of Henry Steele Olcott, of Annie Besant, and of Charles Webster Leadbeater. Of course, there are others. Add to these as you deem right. The Elder Brethren and Their agents are with us, in fact, however much removed from us they may appear to be. The Society is one and indivisible from its very beginning and long before it may have been established in 1875: How wonderful it is to belong to such a movement, to have had and to have such leaders! We are safe. We must help to make the world safe. We are happy, I hope. We must help to make the world happy. We are at peace, I hope. We must help to bring peace to the world. We are confident, we are certain of victory. We must help to make the world equally confident, equally certain of victory. We are sure we can overcome all obstacles in the course of time. We must help the world to be equally sure. How wonderful a gift even you and I have to offer to the whole world, thanks be to the grace of our Elders and Their agents in the outer world. . . . Let us be prolific with our gifts. Let us rise equal to the need, wherever the need may be, and so give glad hearts both to the Elder Brethren and to those whom They have appointed as Their immediate agents in the early days of the Society.

—*The Theosophist*, February 1945

Theosophy in the Field

ANN ARBOR LODGE on White Lotus Day evening presented Mrs. Dora Van Gelder Kunz in a public lecture entitled, "The Nature Spirits of America."

ANNIE BESANT LODGE (San Diego) has been studying Dr. Besant's *Laws of the Higher Life*. Among its activities are the regular distribution of publicity booklets, as well as distributions to various needy organizations, including Rehabilitation and Red Cross donations.

AURORA LODGE continues to study *The Secret Doctrine*, also to participate in the Peace Conference meditation. Recent lecturers have included Mrs. Amelia Brooks Chase and Mr. Carle A. Christensen. The members also attend Theosophical lectures presented in Wheaton and Chicago.

BESANT LODGE (Hollywood) has an interesting feature in that it presents on the first Thursday of every month its "International Night." Speakers from different countries talk about their native lands.

The White Lotus Day program with its candle ceremony, was especially beautiful.

COLORADO LODGE reports a move into fine new quarters, not extensive in space but quiet and comfortable. Recent public lectures have been given by Mr. Ralph T. Gardner, and early speakers will also include Mrs. Florence Kramer, and Mr. Donald E. Shaw.

COVINGTON LODGE this spring enjoyed a visit from Mr. James S. Perkins. Other interesting speakers were Mrs. Anita Witte of Brotherhood Lodge, New Orleans and Mr. Claude Corey.

DETROIT LODGE in its circular outlining activities for May listed four Sunday programs, lectures and panel discussion, while a special announcement heralded the lecture by Mrs. Dora Kunz of New York.

THE FLORIDA GROUP (Miami) has initiated an eight week class in Theosophy, to consider in ordered sequence "all phases of the Ancient Wisdom," all class members participating.

GAINESVILLE LODGE observed White Lotus Day with a special meeting held at the home of Mrs. Adele Selle. In addition to the usual program was a talk which outlined the Theosophical work accomplished in Florida by the late Mr. Ralph B. Kyle, founder of Gainesville Lodge.

HARMONY LODGE (Toledo) on May 5 and May 11 presented to audiences of approximately 400 people Dr. William Abt of Chicago. Lodge study has been based upon *Elementary Theosophy*, by L. W. Rogers, and the subject of reincarnation has had much attention.

JOLIET LODGE has a new lodge room, and has recently enjoyed lectures by Col. Myron S. Crissy and Mrs. Crissy.

LAKELAND LODGE has presented Mr. L. W. Rogers in a series of six public lectures. The Lodge is also studying, for the benefit of its newer members, Mrs. Rogers' *Elementary Theosophy*, which is giving great satisfaction.

LONG BEACH LODGE holds its meetings in the city's Masonic Temple, occupying the fine Library Room on the 1st floor of the building. Attendance at public meetings is increasing weekly, due partly to the attractive bulletins sent out each month to non-members.

MILWAUKEE LODGE on April 24 presented Mrs. Iris White in a chalk talk, "Our Earth, the Theatre of a Great Evolutionary Drama."

MINNEAPOLIS LODGE in May enjoyed lectures on "The Source of Religions," "Karma and Social Improvement," and "The Bearing of Religious Ideals on Social Reconstruction." Excellent announcements of these titles offer brief quotations which show the trend of the material to be considered.

OAKLAND LODGE has numerous fine activities to report.

The speakers for the Sunday evening public meetings are embarking upon a three month's course of talks based on the fundamentals of Theosophy. During April were presented "Reincarnation," by Mr. Walter Belasco, Jr. and "Solomon's Temple," by Mrs. Jessie Lovejoy; also two illustrated lectures, "The Natural Basis of Order," by Dr. H. Douglas Wild and "Man Visible and Invisible" by Mrs. Anita Wild.

ST. LOUIS BRANCH at its April members' meetings continued its work in *A Study in Consciousness*. "The Meaning of T. S. Membership" was also discussed, Mrs. Ruth C. McMyler presiding.

SAN FRANCISCO LODGE in April had five Sunday lectures, and seven free study classes weekly; including the Friday Lodge Meetings, the subject being "Advanced Theosophy."

SPANISH LODGE (New York) before a large audience had a public celebration of White Lotus Day. Miss Marina Rodriguez delivered the principal address, Mrs. Mario Arias furnishing several selections of classical music. Mr. Rupert Amaya was Master of Ceremony.

TAMPA LODGE has ten new members as the result of a lecture series given by Mr. L. W. Rogers. Future programs will feature "practical Theosophy, now." Members will submit various articles and items of current interest. Meetings will close with a Theosophical thought upon which members will meditate during the ensuing week.

WASHINGTON LODGE (Washington, D.C.) conducts four regular study classes weekly: *First Principles of Theosophy*, Leader, Mrs. Helen Loenholdt; *Advanced Course in Theosophy*, Leader, Mr. Fritz Loenholdt; *Anthropogenesis*, Leader, Mrs. Myra Mobley; *Applied Theosophy*, Leader, Mrs. Elinor Earnshaw.

Public activities of this lodge are enhanced by musical features. One recent worthwhile

program was a special benefit program and party for the Theosophical Association of the Blind.

The Michigan Theosophical Federation in its bulletin of March, 1945 announced its Board Members for the coming year, and reported briefly on the Federation Fall simultaneous meetings held on October 1, 1944. There was included in the bulletin "Discussion of Lansing Lodge" regarding the topic "Developing Theosophical Attitudes."

The Annual Meeting of the Federation was held on April 8, at Lansing, Mr. James S. Perkins, National President-Elect being the speaker.

The Northwest Federation has issued a delightful Bulletin which touches upon many subjects, primarily the May Federation meeting held on Sunday, May 6, at the Besant Lodge in Seattle. Reports of Federation and Lodge activities are interspersed with interesting notes about T. S. members and items of current interest.

Evening Bell

For Franklin Delano Roosevelt

This is no time for tears. The evening bell
Has told the workman of a task well done,
And called him home. Let us not break the spell
Of calm and high achievement, as the sun
Drops anchor in the harbor of the west,
In waters tinged with gold and amethyst.

God speed you, noble Soul, who cast aside
The chains of torture for a robe of light,
And left a body, grown too frail to hide
Your flesh-consuming splendor from the sight!
Go to your thoughts of the new world-to-be,
Which younger brothers were too blind to see.

As the slow ages pass, the world will learn
The wisdom of the vision which you saw,
And some spring dawn shall herald your return
To earth again, according to the Law,
Leading a people, armed with love and peace,
Toward star-lit pinnacles, where pain must cease.

—VALERIA BROWNE THORNTON

Theosophical News and Notes

Bread upon the Waters

Some of our members will remember a letter that the National President sent out in February 1939 to which three pennies were attached to arrest the attention of those who had become "inactive" and from whom no response could be obtained. After six years one of these letters has just come to hand with a membership reinstatement and full dues, and with the three pennies intact!

Christmas in May

The Headquarters Staff one evening at dinner presented a sparkling entertainment, "Your Devachan on Earth," to celebrate the birthday of Mr. Cook. The program, designed by Miss Joy Mills, was delightfully spontaneous, full of humor and gaiety and affectionate tribute.

Later, under label of a Staff Meeting, the entire "Family" was assembled in the living room, to discover a table piled high with a rainbow of multi-colored gift packages, all beautifully wrapped and ribboned. Then our National President stated that in memory of fourteen happy birthdays at Olcott, he had decided to participate in this final celebration; and he proceeded to distribute the bright array of packages, making Christmas in Maytime.

The climax of the "meeting" came when Mr. Cook was prevailed upon to read two more chapters from a wonderful little book, *Our Lady of the Chimney Corner*.

National Library Accessions

<i>Speculative Masonry</i>	A. S. MacBride
<i>The Chaldean Oracles</i>	G. R. S. Mead
<i>The Gnostic Crucifixion</i>	"
<i>The Hymns of Hermes</i>	"
<i>The Hymn of Jesus</i>	"
<i>The Hymn of the Robe of Glory</i>	"
<i>A Mithraic Ritual</i>	"
<i>The Mysteries of Mithra</i>	"
<i>The Chief of the Herd</i>	Dhan Gopal Mukerji
<i>Kari the Elephant</i>	"
<i>The Song of God</i>	"
<i>(The Bhagavad Gita)</i>	"
<i>The Projection of the Astral Body</i>	Muldoon and Carrington
<i>Holism and Evolution</i>	J. C. Smutts
<i>The Architecture of the Universe</i>	W. F. G. Swann
<i>No Beauty in Battle</i>	Barbara Young
<i>This Man From Lebanon</i>	"

Wesak Full Moon

In our April number we gave the date of the Wesak Full Moon as May 26th. This date has been questioned but we confirm its accuracy.

Convention Registration

This year we cannot spend money going to Convention although, because Convention will be everywhere, we shall all be able to attend. Perhaps too we shall wish to register just as we would if we traveled to Olcott, and with our registration pay the usual \$2.00 registration fee. Some did so last year but the opportunity was mentioned rather late. This year we are earlier with the suggestion.

We think it would be good for our members and encouraging to us at Olcott if our intention to share in "Convention Everywhere" were declared by registration. Certainly it would be good for our funds and it would aid in meeting Convention expense if registration were accompanied by the usual registration fee. So we pass along the suggestion, hoping that we shall hear from most of our members and that this "Convention" will be the biggest ever.

Election Note

Announcement is made elsewhere of the death of Mr. Eugene J. Wix, the nominee of the Southwest District for membership on the National Board of Directors. Mr. Wix's death results in a vacancy on the new Board, a condition which is fully provided for in the National By-Laws as follows:

By-Law VI, Section 13 (in part) "In case any Director shall not be nominated or elected . . . the vacancy thus caused shall be filled by the Board of Directors . . . at the prescribed meeting of the Board of Directors next succeeding the election."

Mrs. Othilda M. Lake

We regretfully record the death at the age of 87 of Mrs. Othilda M. Lake, for many years a staunch supporter with her sister, Mrs. Stephens, of the work they so generously and quietly carried on in the lodge at Fremont, Nebraska. Mrs. Lake was born in Bergren, Norway, and for 47 years was a member of the Society.

Voting Closes Soon

About one-third of the ballots that should be cast by members of the Society have been received as we go to press. Many members must vote immediately if their ballots are to reach Headquarters by the close of the mails on June 10. **VOTE NOW.** Ballot blanks have been in your hands and in the hands of your Lodge Secretaries for a month or more.

With Our Members

In a BBC radio talk, London, the Anglican Bishop of Coventry stressed the power of thought. He said:

Think of this. Our thoughts can travel, and do travel, on unseen waves, and it is possible for us to surround those we are thinking of with a kind of barrage of anxious thoughts and so hurt and damage them, or, alternatively, if we can learn to pray, to support them with trust and faith.

Think—if you were away fighting and you knew just at that precise moment at nine o'clock each day that those you love were praying for you and you could rely upon it. Think, too, of how we can help each other in our homes at one moment, an unseen fellowship sending out help together.

—Religious Division,
Ministry of Information, London.

"Convention Everywhere"

A Lodge President writes:

"I was so interested in the published letter (in the last *AMERICAN THEOSOPHIST*) from Dr. Arundale in regard to the 'Convention Everywhere' that I felt that you might be interested also in a report of our use here of this wonderful collection of lectures.

"We have used as a study book for our Lodge meetings (members only) *Gods in Exile* by van der Leeuw, and in addition at each meeting during the year we have read and discussed one of the lectures from *Convention Everywhere* and appreciation has been expressed again and again.

"We feel that if we had had the wonderful privilege of attending the Olcott Convention last summer, it would have been an experience we would always remember, but we have had in one way at least, more than that for we have had the book itself to enjoy during the whole season.

"We hope that we may have another 'Convention Everywhere' this year also."

Subba Row Medal to America

It will interest members to know that Miss Mary K. Neff has been awarded the Subba Row Medal for her history of the movement in Australia and New Zealand.* This is a very high honor and we are glad that it has been won by Miss Neff. Many of our members know her and know of her patience and capacity for delving into and tracing down obscure historical material and her facility in writing of her discoveries.

**How Theosophy Came to Australia and New Zealand*, Theosophical Press, \$1.35.

New Members for April, 1945

During April, applications for Membership were received from the following Lodges: Ann Arbor, Annie Besant (San Diego), Atlanta, Besant (Hollywood), Buffalo, Hartford, Houston, Minneapolis, New York, Ojai Valley, Pacific (San Francisco), Portland (Oregon), Arundale Group (Santa Barbara), Springfield (Ohio), St. Louis Branch, Tampa and Washington (D. C.).

Applications for National Membership were received from Butte, Montana; Chicago; New Orleans; Swampscott, Massachusetts; and Keller, Virginia.

Olcott Sunday—April

Mr. James S. Perkins, speaking on "Pain and Liberation," delighted a capacity audience at Olcott on the afternoon of April 22nd. His lecture was illustrated by original color charts.

Miss Bertha Williams, after the usual tea-time interlude, presented two dramatic readings: original arrangements of "A Quatrain of Ling Tai Fu," by Donn Byrne, and "The Test," by Aimeé Blech.

Pianists for the day were Mrs. Anthony Ostroff and Miss Caroline Tess.

Polish-American Leader Dies

J. B. Oglozinski, pioneer Theosophist in the Polish-American field, died in Los Angeles on April 23, on his 67th birthday. A member of the Society for almost 25 years, Mr. Oglozinski formed the first Polish speaking lodge in Chicago in 1923.

He will long be loved and remembered by the many people and organizations he had so selflessly served, and whose ideals he will doubtless continue to serve in the future.

—C. A. C.

Letter from a Member

DEAR _____:

In paying my national dues for this year I would like to pass on some of the thoughts which come to me.

We, the members, seem to make little effort to show a genuine interest in the other fellow. There is so much interest in just plain self. It seems to me that we could make more progress in applying the high ideals of the Theosophical teachings to our daily living and to the practical problems of living in our community; not by saying "this is the way" but by being more long suffering, patient, and helpful.

It seems that we should change our presentation of Theosophy in America. We probably are in the pitfall of thinking that our philosophy has the best answer to everything and we know more than the other fellow. The methods so many of us use remind me of the know-it-all methods of a haughty priesthood instead of "We are fellow searchers of the truth and from everyone and in everything we can learn something." The result is that so many well balanced people with good minds resent what we teach. Maybe if we try we can become more skilful in the type of approach where we do not preach to people but minister to others and by the example of our own well balanced lives spent in the service of others cause people to inquire about us, "What manner of man is this . . .?"

In our presentation we also have to be more careful to get on the level of understanding of the people around us and talk to them in their language. For example, we can use the *Bible* in teaching our highest truths and ideals and people seem to understand it better.

Probably the value of an organization such as ours can be measured in the spiritual growth taking place in its leaders and members. If this growth is taking place our acts will change. What can we do tomorrow to improve what we did today? Are we going to resist growth?

Yours,

A MEMBER

Towards Rehabilitation

If a child appeared, cold and starving, upon your doorstep, you would feed him and share the warmth of your fire. And now all over Europe children are destitute.

The world is one. How wide is your doorstep? Theosophical Rehabilitation is the answer. Send your donations to Headquarters, for forwarding.

Among the Magazines

In November 1944, *The Bombay Theosophical Bulletin* contained the following item on "Non-leather footwear":

Many have a conscientious objection to leather footwear, especially made from the hides of animals killed for human food. Mr. Gandhi found a solution in the use of hides of animals dying a natural death. . . . We understand that in some fashion shows in New York there are now exhibited play shoes, plastic sandals, and other footwear with soles of polymerized resin and of plywood pieces with interlacing slits so as to be quite flexible. . . . it may well be hoped that we may have a very durable, attractive and cheap substitute for leather for footwear after the war.

The Middle Way, March-April, 1945, has this to say of "Daily Meditation":

It was by meditation, unceasing and determined, that the Prince Gautama became the Buddha, the Enlightened One, and it is by the same means that we must each seek enlightenment. The study of religions, reading other people's writings, discussions about this creed and that, are interesting in small quantities, but of themselves will not produce enlightenment. If indulged to excess they may, in fact, deflect the mind from the real goal.

We must therefore learn through meditation to make the teaching of the Buddha part of ourselves, so that we live the Middle Way from suffering and delusion to peace and enlightenment.

The Bright Invisible

CARNATION PETAL: a beautiful aura, one tenth of an inch, first a bright pink light along the rim of the leaf; above this, several rows of faint pink diamonds, oblongated towards the right, with a square transparent hole or opening in the middle, on a general lavender background; above this a reddish-yellow band fading away.

CARNATION LEAF: an exceedingly narrow aura, rather similar to that of the petal, beginning with a light rim; then four distinct rows of the minutest wavy greenish figures of diamonds, less regular and less angular than those of the petal, these rows being separated by a background of dark lavender; and above them a yellowish emanation, fading into invisibility.

from "The Aura of Plants," *Mercury*, August 1896

Adyar Fund

The Adyar Committee is happy to announce that the sum of Ten Thousand Dollars was cabled to Adyar under date of May 6. The following acknowledgment was received on May 10:

DEEPLY INSPIRED AMERICAN SOCIETY'S CONTINUED AND MAGNIFICENT TRUST IN ADYAR (stop) ADYAR DOING UTMOST AMIDST ALMOST INSUPERABLE DIFFICULTIES BUT WILL STRIVE TO BE MORE WORTHY THAN EVER THE AMERICAN SOCIETY'S MOST GENEROUS FAITHFULNESS
(GEORGE ARUNDAL)

Since the cable was sent several hundred dollars additional has been received by the Committee, and another cable will be sent to Adyar at a later date. The subscription list will be kept open and further donations from lodges or individuals will be most welcome.

—THOMAS W. POND,
Chairman Adyar Committee
MARTIN LARSEN,
Treasurer Adyar Fund

Death of Eugene J. Wix

We express the regret of many members that the name of Eugene J. Wix appears in our obituary column. Gene was well known to many of our members. For a number of years he regularly attended Convention, and became prominent when he so successfully headed the "Burn the Bonds" campaign. He has been President of the Southern California Federation, active in his lodge at Glendale and in many Theosophical activities. He will be very much missed in the work in which he was rapidly coming to be an important factor.

As a member of the National Judiciary Committee and as the Society's attorney Mr. Wix has rendered most valuable professional service. Officially, professionally, and as a fellow-servant his passing is a great loss to The Theosophical Society and to its members. To many he was a personal friend. The members of the Headquarters Staff will miss his humorous, friendly and affectionate Christmas letters, and many others his helpfulness.

To Mrs. Wix, his devoted comrade in the work, and to all of his associates in the service of the Society we extend our deepest sympathy.

We sleep, but the loom of life never stops, and the pattern which was weaving when the sun went down is weaving when it comes up tomorrow.

—H. W. BEECHER

Victory Pamphlets

Our war with Japan continues. Service men are still in need of our Publicity Pamphlets. Four titles are procurable, free of charge. To continue doing your bit, address Department M, Box 419, Wheaton, Illinois. Ask for your supply, today, of pamphlets toward Victory.

To-Those-Who-Mourn Club

Shipment of booklets from April 16 to May 15, 1945—

California	778
Florida	110
Illinois	852
Michigan	205
Mississippi	120
Ohio	200
Pennsylvania	700
Washington	100
Wyoming	130
8 states less than 100 each	241

Total 3,436

1944 (Corresponding period)1,634

To feed the poor is a good and noble and useful work; yet to feed their souls is nobler and more useful than to feed their bodies.

—At the Feet of the Master

Statistics

April 16 to May 15, 1945

European Rehabilitation Fund

Previously reported	\$5,169.13	
To May 15	222.10	\$5,391.23

American Theosophical Fund

Previously reported	7,729.70	
To May 15	168.65	7,898.35

Theosophical Camp Educational Fund

To May 15	500.00
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Marriages

Miss Norma Makey, Detroit Lodge, to Mr. Yagna Shastri, recently.
Miss Pearl Savelle, Pacific Lodge (San Francisco), to Mr. Ulysses J. Charbonneau, Annie Besant Lodge (San Diego), May 7, 1945.

Births

To Mr. and Mrs. William Fleischmann, Fellowship Lodge, a daughter, Wilma Phyllis, May 5, 1945.
To Mr. and Mrs. Byron H. Bole, Oakland Lodge, a daughter, Barbara Jean, May 5, 1945.

Deaths

Mrs. Othilda Marie Lake, Fremont Lodge, April 16, 1945.
Mrs. Ida Koskinen, Sampo Lodge, April 16, 1945.
Mr. Julian B. Oglozinski, Besant Lodge (Hollywood), April 23, 1945.
Dr. Wilfred A. Robertson, Portland Lodge, May 8, 1945.
Mr. Eugene J. Wix, Glendale Lodge, May 10, 1945.
Pfc. Charles Parry Jiran, Besant Lodge (Hollywood), recently.
Mr. John J. Kaplan, Maryland Lodge, recently.
Miss Emma M. Davis, National member, recently.
Miss Grace Esther Phelps, National member, recently.
Mr. Clifford King Pullen, Birmingham Lodge, recently.

For These Days

PASCALINE MALLET, *Acting Secretary, French Section*

If thou be strong and pity fill thy heart, leave selfishness and petty pride aside and stretch the circle of thy living to include the world. Clasp to thy breast its agony and know its sin as thine. Keep not aloof and turn not thy face away.

Goodwill to all must shine undimmed if thou wouldst help.

Not alone to the downtrodden, to the tortured and unhappy victims of man's cruelty must thy compassion flow in ever growing measure, but to those who commit the crimes, to those whose acts strike terror and dismay amongst countless millions, whose moans and cries in camp and jail rise night and day till death bring high deliverance.

If thou be strong and pity fill thy heart, cast not thy hate and scorn upon those erring brothers. They sorely need thy wise compassion, and love alone can win them from their blind wrong ways. Be among the helpers of their diviner selves. Thou knowest not the moment when remorse may stir their souls and lead them through storm and stress to better things. 'Father, they know not what they do!' These words must fill thy mind till naught is left but love divine for wrongdoer and wronged alike, both to be helped upon the upward path, both to learn through suffering the unity of life, where naught is done to one for joy or pain that acteth not on all.

If thou be strong and pity fill thy heart, most surely thou wilt feel and know that by the law of brotherhood thou also partakest of thy brother's ignorance and sin. For hast thou not some time, somewhere, in word or thought or deed, added to the common wrong? The hasty word, the selfish act, have linked thee to those thou wouldst perchance condemn.

Seek pardon then from all who have been wronged, that hate may cease its weary round transmuted by mercy's healing balm. Each morning thus send forth thy prayer upon the world:

FORGIVE ME, BROTHERS, ALL THE WRONG I'VE DONE THROUGHOUT THE
CYCLE OF MY EARTHLY PILGRIMAGE.

Thereafter unite in thought with those whose pardon thou hast sought and speak the words which break the fateful chain of hate:

I PARDON ALL FOR ANY WRONG HOWEVER SMALL OR GREAT I MAY HAVE
SUFFERED IN THE PAST AND PLEDGE MYSELF HENCEFORTH TO HARBOUR
NO RESENTMENT TOWARDS ANY LIVING BEING, KNOWING THAT ALL ARE
STRIVING SIDE BY SIDE TO A COMMON GOAL.

Such words shall pave the way to better times and help to usher in a new fair world for which men long and dream.

December 1943

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