

The American
THEOSOPHIST

Official Organ of THE THEOSOPHICAL SOCIETY in America



AUGUST - 1945

Under the Auspices of THE THEOSOPHICAL SOCIETY Adyar

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Vol. XXXIII

AUGUST, 1945

No. 8

Fiftieth Year

JAMES S. PERKINS

WITH a change in cover format the August issue of THE AMERICAN THEOSOPHIST makes its first appearance under the new administration. It is a noteworthy coincidence that this number also marks the Fiftieth Anniversary of the official magazine of The Theosophical Society in America, which began publication as such in August 1895. Journalistically speaking, this is an auspicious moment for glancing backward and forward.

The first incarnation of the magazine bore the name of *Mercury*, that joyous messenger of Jupiter and friend of all who sought to live greatly. How suitable a name *Mercury* is for a periodical of this nature is perceived with a moment's thought. To emphasize this suitability, after the first few issues the magazine included upon its cover an illustration of the winged god standing, caduceus in right hand, pointing the way futureward, while his left hand rested upon a pillar of curious design. Such pillars were known by the Greeks as *Hermæ*, and were greatly venerated by them because they emblemized the past, present and future. Placed at any crossroad they not only designated the true path for the wayfarer but in addition acted to remind him symbolically of his journey through life.

Carved faces adorn three sides of such a pedestal, that upon one side depicting a bearded old man looking back into the misty past when the gods bade farewell to Man as he commenced his pilgrimage of incarnations in the lower worlds. The front face is that of a satyr, signifying the present with its giddy whirl of life amidst which man recks little of the precious hours and opportunities that slip away forever. Gazing forward from the third

surface is the face of a youth contemplating the wondrous possibilities of the Path of Perfection. Thus we readily see that *Mercury* the magazine pointed out the true way for us as did Mercury the god, and that "the bright young face on the west side of the pillar is yours and mine. The face of all who look to the future with hope and cheerfulness in their hearts . . . ready to assist their fellows in the path of life."

Upon this, our fiftieth anniversary, it would be difficult to find a more fitting observation to apply to our own future. Contrasted with its enfeebled condition in 1895, the solid strength of the Society today, with its splendid prospects of new accomplishments, cannot but lend to all of us who glance backward to those days fresh energy and courage for our Theosophical enterprise. Fifty years ago in April the American Section held its Tenth Annual Convention. A year had passed since the Judge secession. Scattered and isolated efforts by a few earnest members in Chicago and on the Pacific coast had collected the names of Branches and members who would unite to keep alive The Theosophical Society in America. In his report the General Secretary, Mr. Alexander Fullerton, declared that 13 Branches and a total of 281 members comprised the American Section. It was at this time that he gave official status to the magazine with these words:

"Upon the reconstruction of the Section, Mr. William Walters of San Francisco who had founded and was conducting the *Mercury* as a Theosophical monthly for children generously offered to enlarge it into a Sectional organ, to be edited by any those interested might select. This offer was gratefully accepted . . . and *Mercury* is thus the

representative of The Theosophical Society in America." (*Mercury*, Volume 2, page 302)

In August 1895 *Mercury* first greeted the Section as its official voice. His was a forthright voice that spoke brave and kindly words to which we today can wholly subscribe.

"Our policy will be that of tolerance in thought and word and brotherly hospitality towards all who have the cause of Truth at heart. Hence all personal controversy and antagonism will be scrupulously avoided. The pages of *Mercury* are open to discussion of all ideas connected with . . . the advancement and enlightenment of humanity."

The journal was successful in binding the membership in a united effort to reestablish the Society in America upon a solid footing. *Mercury* was published for four years under that name; then in October 1899 this titular allusion to mythology was dropped and the name modernized into *The Theosophic Messenger*. Except for the slight change of the word "Theosophic" to "Theosophical" the

name remained unaltered until January 1933 when, during Mr. Cook's régime, the magazine was given its present designation, THE AMERICAN THEOSOPHIST.

Facing forward now under another administration THE AMERICAN THEOSOPHIST is dedicated anew as an organ through which we shall work together in the cause of Truth, of Beauty, and of Brotherhood. Through it will flow those communications that inform and instruct the lodges and members as to the nature and status of their work. Between its covers will be found the best obtainable Theosophical articles for vitalizing the Society. Theosophy will be applied to the innumerable walks of life; Theosophy will be correlated with modern thought and science; Theosophists who have practical ideas to offer will be heard. But above all, those messages will be reported that challenge us to the greater service of humanity and, insofar as it can be interpreted, the service of the Plan.

With this reconsecration of purpose we enter the second half century in the life of our official organ, THE AMERICAN THEOSOPHIST.

Musings

CARLE A. CHRISTENSEN

ON *Spiritual Unfoldment*:

Your spiritual unfoldment is a simple, natural process and comes from within. There must be no artificial effort to grow, on your part. It is not a matter of your creating something new through mind and emotion. Rather, what you really are has existed in all its perfection since the very beginning of time. It is merely that you have now arrived at a point where you are able consciously to *permit* that perfection, in some measure at least, to shine through you.

To seek to open a rose from without is to destroy it. Therefore let the rose that is your perfection open naturally and beautifully. But give it the soil of a strong physical body from which to gain its nourishment and in which to anchor its roots, the water of pure emotion to quench its thirst, the cool clean breeze of an eager intellect to give it life.

You need not fear that your spirit is not ready. It has been waiting for ages for this moment when you could respond to Its willing.

Open your mind and your heart and release the sunshine of the Spirit within you. And so shall you discover within yourself a strength, a beauty, and a wisdom greater than you had ever dreamt could be!

☆ ☆ ☆

On Prayer:

Silent prayers are best, for they are addressed not to the God without but to the God within.

All that is now rightfully ours is within our reach. We should pray, therefore, not for more possessions but for greater vision and wisdom that we may better see and understand what is already our own.

Our prayer must be more than a prayer of the lips, more than a prayer of the mind. It must be a prayer of the heart, a prayer that is bound up with the Will to meet our problems—not as we wish them to be but as they are—confident that He will give us the Love, the Wisdom and the Strength with which to do this.

Research in England

Report of Theosophical Research Centre, London

E. WINTER PRESTON, M. Sc., Hon. Secretary

THE work of the Research Centre has been carried on steadily during 1944. All members are cooperating in the war effort and some are doing work of national importance and responsibility. Dr. Lester Smith, part author of *The Field of Occult Chemistry* has been actively concerned in the large scale production of penicillin, and Mr. V. W. Slater, the Vice-Chairman of the Theosophical University Council, is a director and chief chemist of a large electrical firm. During the bomb attacks on London in 1944 our plans for work were interrupted, since many members, including Dr. and Mrs. Bendit and the Secretary, suffered damage to person or property.

SCIENCE: The Blavatsky Lecture was again delivered by one of our members, Mr. G. N. Drinkwater, B.Sc., his subject being "Theosophy and the Western Mysteries." He gave in outline a comparison between Theosophy expounded in The Theosophical Society and four of the principal lines of the western mystery tradition—Alchemy, the Kabbalah, Myths, with special reference to fairy tales, and the Christian Mysteries.

A number of members have cooperated with the European Federation Study Groups in the preparation of monographs on various aspects of Theosophy and Problems of Reconstruction. Articles have been contributed to *The Theosophist* and talks and lectures delivered.

MEDICINE: Dr. Bendit has published a book, entitled *Paranormal Cognition—Its Place in Human Psychology*; the substance of a thesis for the M.D. Cambridge. We believe it is the first time, at least in England, that a thesis based on psychical research has been accepted for one of the higher University degrees.

Several qualified nurses have become interested in the work of the Etheric Body Group, and Miss Aline Norbury, S. R. N., sister tutor in a large hospital, has agreed to become secretary of this group in place of Miss Foggitt who has carried on the work for so long. . . .

SYMBOLY GROUP: Subjects considered this year included symbology in *The Secret Doctrine*, the meaning of number, and the circle as used in various religious and mystery schools.

Investigation was made of the work the Group had done some years ago as published at that time in the *Theosophical World University Bulletin*, and it was suggested that the present Group might follow some of the schemes outlined in the Bulletin reports.

ART GROUP: Efforts have been made from time to time to do work on some aspect of art. Quite recently, October 1944, several letters were received asking for information about our work on music. Mr. F. S. Gillon undertook to take charge of the work on these lines, with the help of a musician, Mr. Michael, who has recently joined The Theosophical Society, and Mrs. Norton of Yorkshire, a singer. Mr. Michael has made a special study of Scriabin, while Mr. Gillon is doing research work in *The Secret Doctrine* to extract relevant material. Mr. Gillon's aim is to use scientific methods in his research work and to avoid the attitude of mind that keeps science and art in strictly watertight compartments.

EDUCATION: It is of interest to note that the proposals advocated by Miss Preston in 1942, that Colleges should be established for young people from sixteen to eighteen years of age has been adopted by the Ministry of Education in the recent decision to open County Colleges for culture and training of young people.

OUR FUTURE WORK: Our work as defined in 1938 is to ensure that The Theosophical Society shall receive the full benefit of every advance in any realm of knowledge, and to influence the world of thought by the application of Theosophic principles. To judge from correspondence received, the spirit of study and research is spreading. We have recently had news of the formation of study groups in Uruguay and Mexico, and have contacts with individuals in Bolivia, the Gold Coast and Cairo. We hope that some or all of these may develop research centres in their respective countries.

Our need now is a vision, a purpose for peace. We must be "dreamers of the day," those whom T. E. Lawrence called "dangerous men," for it is they who make their dreams come true. What then is your dream for the University, for your country and for the world?

—*The Theosophical Worker*, May 1945

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THE OBJECTS OF THE THEOSOPHICAL SOCIETY:

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

SECOND—To encourage the study of comparative religion, philosophy and science.

THIRD— To investigate the unexplained laws of nature and the powers latent in man.

Machinery for Unity

With the signing at San Francisco of the United Nations Charter, by representatives of fifty countries, we have the first tangible evidence that a New World Order is here in reality. The Atlantic Charter, the welding of a United Nations out of the necessity of war by the many meetings of the National leaders at Casablanca, Cairo, Teheran, Yalta, in Canada and elsewhere, together with the Dumbarton Oaks Agreement and the Bretton Woods Proposals—all have been steps leading up to this grand culmination.

And now the great hour of decision is at hand, the individual nations must ratify the Charter if it is to become a reality. When ratification has been completed, there shall be cause

for profoundest rejoicing and thanksgiving among those who love and serve mankind.

The machinery now created for world government will inevitably lead to a new estimate of, and respect for Law. It will bring a new hope that the search for justice will replace the outmoded resort to violence in questions of international dispute. Gazing along the path of this trend into the future one sees only a steadily brightening horizon for humanity.

Much attention has centered upon the Security Council as a guarantee of future peace. Far more potent will be the creative work of the General Assembly with its social and economic councils, the court of international justice, the commission of human rights, the world bank, and the other councils such as those on world food and education. Through these are made possible development of the Art of Civilization, which will assist the nations toward a cultural unity of races and peoples—a unity incomparably beyond that of mere military necessity—a unity which rests in the eternal and advances a true recognition of the Brotherhood of Man.

Kingdom of Thought

A cradle of geography as well as a mother's cradle awaits the reincarnating soul to enfold it in certain allegiances, modes of being and characteristic activities. Thus embedded in family and national heredity one automatically becomes a citizen of the country of his birth. One lives in a certain land but (more important!) one dwells in a realm of national thought and ideas. The reality of form is in the mental sphere. All vehicles and happenings at denser levels are but trailing shadows of this moving body of thought. "The soul is form and doth the body make."

Men of a Periclean Age, a Renaissance Era, belonged to such not because they lived in Athens or Florence but because they dwelt together in a particularly magnificent kingdom of thought. We are, so to speak, *denizens* of geographical localities but *citizens* of "mental countries."

To know an American, a Russian, an Englishman, we must arrive at a key-understanding of his *attitude*. And his attitude is but the outer frontier of that kingdom of thought in which he truly has his being. From it all else flows.

Who will claim that our lower material bodies with their incidental eating, breathing and sleeping are more than root-in-the-mud

nourishers of a higher citizenship in a country less perishable, more universal, more altogether beautiful? Love as he will the land of his birth, far more does the heart of a cultured man swell with patriotism for that immortal Kingdom of Thought which claims his true allegiance.

Avenues hence he has opened. Two-dimensional areas of geography have given way to three-dimensional spheres of idea, which in turn open four-dimensional realms of awareness.

Noblest of such kingdoms, whose vistas span great arcs of time revealing the logic and beauty of the evolutionary Plan, is that kingdom which is known today as Theosophy. Its citizens live in physical bodies scattered in many lands of the earth—a remarkable nucleus of people who speak a common language of Brotherhood, who are arrayed in typical mental habits of universal viewpoint and optimism, setting them apart as dwellers in a region of Theosophical thought whose influences are spreading and deepening with the ages.

Harmony Imperative

L. W. ROGERS

THE advent of a new National President in the American Section is so infrequent that it is worthy of especial mention. It is also notable that it usually comes about by resignation after a considerable term of service. Mr. Cook steps out after fourteen years of hard work. His predecessor served eleven and one-half years. Before that Mr. Warrington guided the course of the Section for ten years. Each of the past administrations had its trials and troubles. That is inevitable because we are in the pioneer period of Theosophical history and pioneering of any sort necessarily encounters various kinds of obstacles. Pioneers have to establish new trails in unexplored country. They frequently find themselves facing unexpected situations with no precedent for guidance; and that is just as true of the mental and moral realms as it is of the physical. The pioneer in the material world has before him a wilderness of forest, of desert, of mountain ranges, of swamps, through which he must shape a course. The pioneer in the world of thought and emotion faces a wilderness of misunderstanding, of fanaticism, of prejudice, of ridicule and the swamps of pseudo-occultism as dangerous as the quicksands that sometimes engulf the physical adventurer. Pioneering of any sort is always tough work. It is a job for strong souls.

Strong souls are strong thinkers and we do not and should not always think alike. We see things differently because we have had

different experiences in the past. What seems best to one mind appears objectionable to another. Different views arise and, through the very strength of the convictions held, sometimes grow into more or less of antagonisms. But they are temporary impedimenta that wear away with the passing of time. The sense of a common goal and a common service sooner or later rises triumphantly above all obstacles and differences.

That is a tremendously important matter—that harmony shall be a pole star in the Theosophical firmament—that although the needles of the individual compasses may be deflected to the right or left, to many a degree from center, eventually they all swing back to the guiding star of harmony.

It is a common custom—and with all its failures a useful one—to begin a new year with good resolutions. A new administration can serve the same purpose even better because it is for a much longer period. It should be the occasion for strong and universal resolutions among all members that any lingering grievances and animosities shall be forgotten and that, strengthened by a new unity and harmony, we shall now enter an era of greater accomplishment than the American Section has yet known. I predict for the new National President a successful administration in which renewed and enduring enthusiasm will bring most gratifying results.

Black Magic Question Mark

JOHN STARR COOKE

IGNORANCE . . .," the Old One sighed, "Ignorance is the cross upon which truth is daily condemned. Ignorance, fear, and foolish superstition!"

"Do you mean to tell me there is no such thing as black magic? . . . I can prove it!"

The Old One shook his head. "That's not what I mean. There is magic, great magic, both black and white; but that which is considered magic by most people is only a trick done with mirrors. Real magic goes much deeper than the magic of illusion. Surface appearances which to the ignorant seem black are often white; those which appear to be wondrously white are sometimes the blackest. No! We cannot separate the black from the white by superficial and emotional superstition. It is only by knowledge that we may learn to distinguish the false from the true: our own knowledge which exists apart from the collective knowledge we have garnered from others. Knowledge which is impersonal and, within that impersonality, eternal. Impersonal, unprejudiced knowledge. And then one can distinguish the black from the white only for oneself. Never for another. Interpretation of magic depends entirely upon the personal level of understanding and development. Since we are such transient beings, magic in itself is also transient. Let me tell you a story . . ."

"A long one?"

"Not too long and not too short. Hand me the fan on the table there. It's hot and these beastly flies stick to my skin."

"Flies are a sign of the devil!"

"They are to you. To me they are an indisputable sign of rain," laughed the Old One. He stirred up a breeze within the sultry shack. And he began his tale:

"Many moons ago upon this earth of ours, there dwelt in the fair city of Milan one of the greatest of men. He was a man of such rare impersonal understanding that he was much feared. It was said of him that he was the Anti-Christ come to destroy the Kingdom of Heaven and loose the fiery furies to inflame the world with evil. You see, he was a painter; and though artists were much loved by some, they were looked upon with uncommon suspicion by the general populace. Artists were considered too 'modern,' their ideas too extreme; and so many of the more advanced among

them were condemned by the Church along with witches, necromancers and alchemists. Leonardo was, perhaps, the most suspected of the lot. Not only did he paint in a way the general public did not understand but he delved into all sorts of terrible new fangled ideas. Turn on that electric fan . . . drive away these intolerable flies!"

"Do you mean you are talking about Leonardo Da Vinci?" The Other switched on the fan.

"I am," smiled the Old One. "I was only a boy when I knew him. I was apprenticed to a butcher . . . a revolting job. It was just such a hot sticky evening as this one. The flies were just as thick. I was taking care of the shop . . ."

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The smell of meat in the shop is suffocating. Upon the counter (a flat wooden board on four roughly carved legs) lies half a carcass of beef. Hawkers cry. The baker is throwing bundles of bread onto the roof above the butcher shop. A flower seller smiles brightly over her nasturtiums. The old clock in the square bongs ten times. Throngs of people jostle each other. Old men stand about combing their beards and getting in the way of gossiping women. Young men are out strolling, with their hands and eyes upon giggling girls. Children and birds make a continual racket.

The young Lucca is in the shop trying desperately to clean up the frightful mess left over from a day's work. How he loathes it! How he loathes this place! Lucca, the gentle Lucca, who cried so when Antonio, his father, killed a soft grey mouse. Lucca, il gentilissimo, apprenticed to a butcher!

The boy sits in tears as he gingerly handles the dreadful red stuff. Suddenly he hears a voice. . . .

"Why do you do it?" (A man stands before him. A man who looks like a god.) "It's not your work. . . ."

"I beg your pardon, sir," says Lucca, rising swiftly. "What will it be, sir?" He picks up the dreadful heavy knife.

"How much do you earn here?"

"What? . . . Two soldi . . ."

"What's your name?"

"Lucca."

"Come with me, Lucca. You must not work

here. Here is no realization of life in store for you. You are David who slew Goliath: young, open, revolted by the dead and the dying. You can model for me as the eternal David. Come with me, Lucca.' . . .

☆ ☆ ☆

"And so," continued the Old One, "that is how I became part of Messer Leonardo's household. Living with Leonardo I began to understand how very unimportant are the many separate existences which seemingly make up life. Nobody could be with the master for long without becoming part of his very being. It may seem contradictory but he was so absolutely impersonal in all ways that one could not help but become a part of his impersonality. One had a continual feeling of being at once detached and together in detachment. It was just as he used to say of water. 'Water,' he said, 'is Life as Life is like unto water. We must move with it, not against it. We must feel ourselves immersed in it. We must taste it. We must listen to it and smell it and see it; yet most important of all, we must conjoin these many separate senses into the one sense of being the very moving water itself. All our knowledge originates in our sensibilities. The common sense is that which judges the things given it by the other senses. Therefore, all knowledge may be had by meditating upon water. Water is Light in manifestation and we are creatures of Light.' Study these words. They are wisdom.

"Then one day a terrible thing happened. You must understand that my father was most upset that I had run away to the master Leonardo. He believed Leonardo to be a sorcerer, and my change of occupation confirmed his belief. I remember how he used to wait for me in dark corners of the streets. He would grab me by the collar and take me home. After beating me and cursing me he would lock me in a small room. I would usually escape, somehow, soon afterwards, and go back to the atelier before nightfall.

"However, this day my father locked the door and barred it as well. I heard him leave the house, but I could not get out. Finally in desperation I broke away the lattice. I had an ugly feeling that all was not well with my master. I ran, frightened, to his home.

"Leonardo was up waiting for me. This in itself was not a good sign, as he usually paid little heed to the comings and goings of his household. He bade me enter the room in which he had been working upon the portrait

of the boy David. Saying nothing, he pointed to the spot where the beautiful canvas had stood. It was gone!

"What has happened?" I cried out.

"They have taken it."

"Who?"

"Your father, Antonio; he and a bunch of hoodlums. The ignorant are under the control of ignorance this night. Come. You shall see what fools the senses of desire make of men. You shall see for yourself that the only reliable sense is one's own knowledge which is common sense!" . . .

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The market square again. Late at night this time. Perhaps two in the morning. Darkness. Stillness. Heavy clouds overhead. Nobody in the square but Leonardo and Lucca who are standing quietly within the shadow of an arch. The fountain splashes softly. All else is silence.

Then from the distance come dim but determined sounds of hubub. Closer and closer. Leonardo looks at the boy and smiles his curious smile.

From the absolute darkness of the cloudy night, the whole square is suddenly and startlingly aflame with lights. As if from nowhere a crowd of people has gathered. Torches flare. Mutterings grow to hisses, yells and indistinguishable sounds. Animal sounds. Children scream excitedly. Lucca notices how at night everything looks black and white and red.

From the midst of this whirling angry turmoil, Lucca hears the shouting of his father . . . 'Burn him! To the stake with Messer Leonardo! He has verily bewitched my son!'

Now Lucca sees his father standing drunkenly upon the shelf of the splashing marble fountain. Over his head, Antonio has raised the portrait of David. There is a tense expectant hush within the crowd.

"This is my son, Lucca!" cries Antonio, pointing with one hand at the exquisite David. "This is my son as he stands bewitched! See how he is naked! See how he smiles! See how the light of the devil shines forth from his eyes! And I, his poor father, see how his very soul has been drunk up as a draught of wine by this so-called master of the arts! Master of the arts! Yes! Master of the black arts!" Leonardo lays his hand upon Lucca's trembling shoulder. 'I leave it up to you to judge. You have been but now to my house. You have seen how my son has broken apart the lattice and escaped as if by magic. You are the judges, but if you judge justly, you will destroy him just

as I now shall destroy this mirror of evil which I hold before your eyes as a testimony of witchery!" With this Antonio takes a long knife and slices the masterpiece into fluttering strips. The crowd stares.

Before Leonardo can stop him, Lucca screams, "Stop! Stop it! It's not true! You must not believe this man!"

The crowd turns with an angry sweep towards the source of the thin piercing voice.

"It's my son," shouts Antonio. "They are here. The devil and his prodigy. God has delivered them into our hands!" With one movement people spring towards Lucca as if to grab him, but Leonardo steps quietly in front of him.

"There! There stands the Anti-Christ, the Florentine devil! The stake is too good for him! Crucify him! Crucify him!"

The crowd swirls in toward the intensely still Leonardo. But there is something about the master makes them shy off like timid sheep. There are excited mutterings of "spell-binder," "evil one." Two women snatch up their children and hiding their faces run in panic from the square.

"What's the matter? Are you afraid? Crucify him! Crucify the blasphemer!" yells Antonio. With one sweep of his hairy arm, he throws the wreck of the superb painting into the tinkling fountain and leaps down toward the concentrated Leonardo. There is a moment's pause; then the crowd follows him in a determined rush toward the still man and the frightened child.

"Where is he?" "He's here!" "He's gone!" "He's away!" "The boy?" "Gone!" "Vanished!" "Both of them!" Gesticulations, exclamations, prayers. It is true. What they have seen standing before them has disappeared before their very eyes.

"Black magic!" "Witchery!" "Back to our homes!" "Leave this unholy spot!" "The Devil's abroad!" Flares scatter, voices call, children cry . . .

The square is empty. The fountain splashes quietly upon the remains of the mutilated painting of the naked David. It begins to rain.

☆ ☆ ☆

"Yes, that's the way it was. Seems like a dream now. So many centuries ago."

"I don't understand. What happened?" said the Other.

"Magic," replied the Old One, simply.

"You mean to say you both really disappeared?"

"I do. You see Leonardo knew much more than even history has given him credit for. Much more than you will ever find in his *Notebooks*, as you know them. However, there are books that he has written . . . Think of it! He was accused of being the greatest black magician of the age! You can understand by that how thoroughly people are influenced by superstition!"

"What, exactly, do you mean?" said the Other, feeling a mysterious flicker of excitement vibrating through the room.

"I mean that we must be more than careful to unearth for ourselves the truth behind all things . . . the eternal truth, that is; not the momentary, relative, personal truth. We must be doubly careful when we speak of magic. There are so few of us who can speak of magic with the knowledge of understanding."

"You mean that Leonardo Da Vinci was *not* a black magician?"

"I should say he was not!" said the Old One, dropping his fan in astonishment at the stupidity of the Other. "Leonardo Da Vinci was . . ." . . . But at that moment a gust of wind flung open the rickety screen door and with it came a noisesome buzzing. The Old One got busy swatting out right and left with the back of his hand.

"Flies! Flies! All your tribes of Beelzebub are upon us!" he said disgustedly. And with that he picked up his palm leaf fan, walked toward the doorway

and disappeared.

. . . members of our Society live, act, speak, and even think under the observation of those Masters from whom no secrets of nature can be hidden if they choose to explore her arcana . . . For it is proved that not only are the images of the Past in the "fadeless picture galleries of the Akasha" but also the sounds of past voices, even the perfumes of archaic flowers . . .

—H. P. BLAVATSKY

Letter to a Soldier

RALPH T. GARDNER

THE loss of friends and acquaintances in the war has set me to thinking very often upon the problems of life and death. I belong to a fraternal philosophical organization called "The Theosophical Society," in which many ideas along this line have been gathered up into a kind of system. The sources from which they have been drawn have been world-wide, embracing every religion of antiquity and modern times, every philosophy and all of modern science. Yet there is no compulsion for members to accept anything that does not appeal to their reason. Instead, the one requirement for membership is the practice of the principle of Universal Brotherhood, without distinctions of race, creed, sex, caste or color.

What we call "Theosophy" is no exclusive property of this or any other organization, for truth, like the air and sunshine, has no separate connection with any individual or group.

One can consider any idea apart from its associations, and so, briefly I shall review one or two in the hope that the exercise may stimulate your own thinking and give you some additional peace of mind and faith in the future during the trials and shocks of war.

If you have studied modern physics somewhat, you are aware that there exist many forces in nature that we cannot see, hear, taste, smell or feel. Supersonic waves (those above hearing), electromagnetic waves, radio, infra-red and ultra-violet light, X-rays, gamma rays—none of these can be perceived directly by the senses, excepting the heat-section of the ultra-violet. Even X-rays must be stopped by a fluoroscope to be made visible. Visible light comprises only one tiny slice of the world of known radiant energy. To all the rest we are stark blind.

It is hard to realize that of all the energies pouring down from the sun on a visible landscape, we can actually see only a small percentage.

From this standpoint, it is not so difficult to realize that the unseen world about us may be far more extensive than we had imagined, and may include, for instance, worlds of subtle matter corresponding to our emotions and our mental processes. If this were true, if what we call physical matter could be broken up into

still subtler forms, then we would have a basis in physics for the existence of an unseen world, interpenetrating this one, in which living beings might continue conscious individual life.


You can see from this how close we come, reasoning from scientific grounds, to the ancient idea taught in all the great religions of the world that there is a life after physical death.

Now it is my firm conviction that the immense literature of psychical research during the past seventy years has made out an excellent case for man's survival of death. The psychical research movement is not spiritualism, but the effort of serious-minded professional and scientific men and women to investigate psychic phenomena and see first, whether there is any such thing; and second, what classes of phenomena there are. These reports occupy a great many volumes, and I defy any open-minded inquirer for truth to browse among these reports year after year as I have and not emerge a profoundly changed person. When you read the serious reports of men like Sir William Crookes, physicist who discovered five elements; Camille Flammarion, French Astronomer; Charles Richet, French mathematician; Sir Oliver Lodge, English physicist, and scores of others, you come to the conclusion that Houdini and all his kind were dead wrong. The evidence for life after death is very strong indeed, and it is reasonable evidence.

Our knowledge of matter is no longer so cock-sure that we can rule out all possibilities of a superphysical world, as the materialistic scientist did a hundred years ago. Many great men in science today are willing and eager to think on the possibilities of life after death, not as a process reserved exclusively for those who follow any particular religion, but rather as a logical part of the natural order. If such life exists, it must come to all men, for Nature has no favorites.

Yet it is certainly reasonable that those who build into themselves violent emotions coming from cruel and hateful practises will have in their makeup elements far different from those which comprise the average normally decent man and woman. In a subtle world corresponding to our emotions, for example, it is not

(Concluded on page 180)



JAMES S. PERKINS

HOW well known in The Theosophical Society in America has become the signature reproduced above! For fourteen years letters to members and lodge officers, documents of many kinds—all have borne its vigorous trace. Like a handclasp of friendship, it has conveyed its message of encouragement to some, of instruction and advice to others, of serenity and steadiness to yet others.

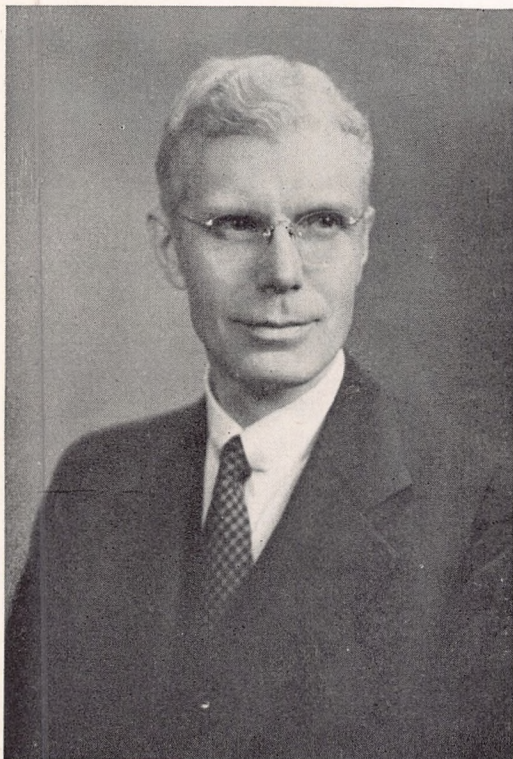
If we look backwards a decade and a half to 1930 we shall find the name of Sidney A. Cook appearing officially before the membership for the first time in connection with the National Board election. His active service began, however, when he volunteered a plan to help solve the Society's financial problem caused by the world economic depression. "Silvering the Path," a new department in the pages of this magazine, was the heading under which he wrote a vigorous series of articles outlining the idea of Higher Memberships for those who could and would do more than pay the usual annual dues. In addition he appealed for payment of the bond pledges lapsing in many cases at that time. Monthly financial reports proved that an enthusiastic and sustained response attended this campaign. All of this was greatly encouraging to the National President, Mr. L. W. Rogers, pressed as he was by the numerous problems of Headquarters organization, and administration and finance. So effective, in fact, was the assistance which Mr. Cook volunteered that Mr. Rogers found it possible to return to his much loved work on the lecture platform. A vacancy occurred on the National Board with the close of 1930 and Mr. Cook was elected to the Board in January, 1931.

His characteristic devotion to duty, together with his extraordinary abilities in the management of various executive problems passed on to him, quickly became evident. The time had arrived, Mr. Rogers perceived, when he might safely think of unburdening himself of the urgent administrative demands upon his time and turn his full attention to the field work. Accordingly, he announced his resignation and

nominated Mr. Cook to fill his unexpired term, arguing that "not only will everything go on successfully at Headquarters but even better than in the past." He added then this interesting biographical note, "Mr. Cook's path converged with mine, if my memory is accurate, at a course of lectures I gave at Calgary, Canada some seventeen years or more ago. I next recall him at the Chicago Convention in 1925, when I was asking for subscriptions to the Building Fund, as one of the heaviest donors."

Undertaking such a task as that of the National Presidency meant for Mr. Cook assuming a relentless schedule of activity, carried on chiefly by night when after the usual number of hours at his office in Chicago (where he is a Vice-President of the Diamond "T" Motor Car Company) he drove to Wheaton to spend several hours at his desk in the Headquarters Building. The sense of responsibility that moved him to accept the office came, as he stated it, "from an unshakeable realization that it involves a direct obligation to those Great Ones Who, through our founders, were and still are the real Leaders in our movement to help the world to an understanding of the Ancient Wisdom and therefore human happiness."

Significantly he added, "Its [the Society's] leadership presents to me the very grave responsibility of so carrying on the work of the Society that it may be truly Their work, conducted in deep humility in a manner acceptable to Them." These words proved to be more than a mere statement of dedication. They meant also a one-pointed impersonality of attitude to whatever the business in hand. They became a standard of measurement to be applied to every activity touching Headquarters. However strongly others may have disagreed with Mr. Cook's position with regard to any specific thought or action, none can charge him with a lowering of his standards. Indeed the experience of close association with him in his work at Headquarters has acted as a constant challenge to look to one's own principles and standards and to be stirred thus to spiritual



growth. This stimulation became to all who recognized it one of the advantages of service at Headquarters under his régime. One felt constantly impelled to serve in "a manner acceptable to Them"—a challenge that can well irk at times any who would grow lax in their own sense of dedication to the work.

Mr. Cook has often spoken of his love of Olcott. He attended the laying of the cornerstone and during all the period of construction frequently visited the work, drawn irresistibly to the spot that, years later, was to become the scene of his work. He always maintained that the place could be a beautiful headquarters but that only by the love of many members and by utterly dedicated service and living on the part of the Staff could it serve its real purpose which had an inner as well as an outer administration aspect.

Rooted in and sustained by such an unwavering principle, the organization of Headquarters staff work proceeded diligently. Wheaton Headquarters became *Olcott*—a Center of The Theosophical Society, a hive of industry where leisure was difficult to find, yet from which a serene life radiated; a truth become increasingly evident as the Conventions of the 1930's have

added their lustre to the steadily brightening fire of the Center.

General development of the work in the field, more efficient organization of lodge procedure, the creation of the lodge handbook, the provision of better publicity leaflets, and many other improvements were all advanced during Mr. Cook's administration.

Although it has not been possible for him to participate directly in the field work by making extensive tours throughout the Section, he did manage flying visits during weekends to all parts of the country, attending all Federations.

In 1932 the then 20-acre estate was given the name "Olcott," thus honoring ourselves and memorializing the 100th anniversary of our President-Founder's birthday. Other additions of property in the next few years doubled the size of the estate. Its beautification and care during Mr. Cook's term of office has had continuous attention, benefiting occasionally from special donations and gifts such as the Pierre Gardens, the arched gateway, Sellon Grove, various plots of trees and shrubs, and from Mr. Cook himself the Aubrey Garden with its well loved "pixie"-pool.

During Mr. Cook's régime our great world leaders, Dr. Annie Besant and Bishop C. W. Leadbeater passed away. Later, under the same régime, the Section took an active part in electing a new President, Dr. George S. Arundale.

Other important changes occurred. The American Theosophical Society became in 1938 The Theosophical Society in America; *The Theosophical Messenger* became THE AMERICAN THEOSOPHIST. All of these are landmarks of the Administration.

During the world economic depression ours and all similar organizations suffered a diminishing income. In our own case the problem was complicated by an outstanding bonded indebtedness of some \$60,000 with its burden of annual interest payments and the retirement of bonds. Despite Mr. Cook's plans for alleviating this situation the problem obviously was not reaching a satisfactory solution even though the Higher Membership project had netted the Society as much as a \$5,000 additional annual income. Constant diminution of funds to meet operating expenses was a warning signal indicating that steps would have to be taken eventually to correct this trend. A new plan was introduced whereby through penny savings—if only the members would adopt this simple device—the problem would be solved. Al-

though the activity was thoroughly organized and given a great deal of attention, it but partially succeeded; the only true answer, it became increasingly evident, was to raise the annual dues. Mr. Cook had tried in vain to discover a way to avoid this necessity and delayed presenting it as the essential solution until 1938 when the national convention acted upon the matter and raised the dues to their present figure. Time has proven the soundness of this move. Whatever objections existed having disappeared, the retirement of the remaining bonds was achieved and reserves have been created at higher levels than ever before, thus establishing our Society upon a sound and strong financial basis. This final most estimable goal was achieved just one year before Mr. Cook's administration ended with his refusal to stand for office again. Truly has he "silvered the path."

There is an absorbing interest in tracing the thread of any leader's true contribution to a Cause such as ours. Long ahead of time he is prepared by Life to make that contribution. The well known saying that when the need exists the leader will appear implies that before the need is present, the leader is undergoing preparation, usually unconsciously. In our Society great dreams for future work were made possible by the creation of a national headquarters. Not only had it to be secured but beautified and gradually lifted by forces invisible to the level of Centerhood. Properly established, the national center becomes an invaluable and indispensable transmitter of life

forces for the lodges and members, stabilizing the work and guaranteeing continuous activity whatever lodges may come and go.

None will gainsay that Mr. Cook, trained for it by his life's work, contributed very greatly to the achievement of the financial soundness we have now attained. Beyond this achievement, however, and sustaining it throughout has been the steady adherence to high principles, the giving of life quality itself which must prove in the long run his greater contribution.

No man can head an organization without arousing his critics; it would be unreasonable, even undesirable to expect otherwise. The past administration has had its share of criticism, yet for the majority of workers and members Sidney A. Cook has been an inspirer of confidence in our cause, a challenge to greater effort, giving second place to none in his devotion to the Master's work. Well did he state in 1931 the ideal that has marked his service throughout the fourteen years: carrying on the work "in a manner acceptable to Them." His faithful adherence to this principle has been an inspiring example before us, which has earned the lasting gratitude of all Theosophists.

And more, this fire of high principle transmitted to other hands ensured the progress of our Society. From the attainments achieved by one administration, succeeding administrations may move toward those still larger goals now made possible.

Thus as he passes from office we measure in thought the splendid work, and salute the Society's honored servant, Mr. Sidney A. Cook.



Letter to a Soldier

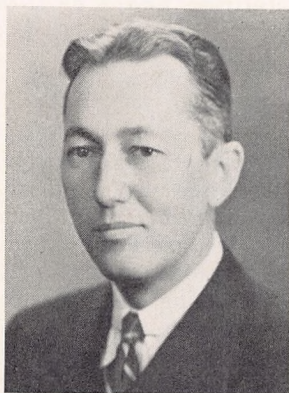
(Concluded from page 177)

difficult to see how evil human beings would, because of their own evil natures, automatically sort themselves into a different set of conditions from those of the average man.

The philosophy that we call Theosophy has

this solace to offer: that such does occur. Conversely, normal and average human beings have nothing whatever to fear from death, but instead, can anticipate infinitely more freedom and happiness than they ever knew in the flesh.

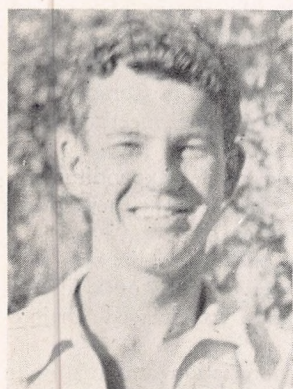
Our Newly Elected National Officers



JAMES S. PERKINS
National President



E. NORMAN PEARSON
National Vice-President



JOHN SELLON
Northeast District



ETHA SNODGRASS
Northwest District



L. W. ROGERS
Southeast District



ANN KERR
Central District



HENRY HOTCHENER
Southwest District



EDWIN LORD
Treasurer

National Board of Directors

Summary of the Official Proceedings of the Retiring Board of Directors—

Meeting held July 13, 1945.

SIDNEY A. COOK

CONFIRMATION of the following matters dealt with by mail during the course of the years ending June 30, 1944 and June 30, 1945:

1. Selection of Convention dates 1944.
2. Dispensing with Convention of 1944.
3. Decision not to reprint "A Message from an Elder Brother."
4. Decision against action proposed by a member in respect of a certain free-lance lecturer.
5. Authorizing the sale of certain securities.
6. Decision to investigate a certain organization that had misleadingly adopted the use of the Society's official forms.
7. Action relative to Social Security benefits for the Headquarters staff. (It was later found that such benefits were not available.)
8. Contributing \$750 from the Refugee Fund to the European Rehabilitation Fund.
9. Announcement of the full clearance of the Society's debt.
10. Report of renewal of fire service by the City of Wheaton.
11. Contributing \$300 to The Theosophical Order of Service.
12. Authorizing the Mexican Section to establish a Spanish-speaking Lodge in El Paso, Texas.
13. Appropriating \$25 monthly to a former staff member.
14. Reviewing the matter of Lotus Lodge.
15. Appropriating \$240 for the Clara Codd Pension Fund.
16. Appropriating \$300 for the Theosophical Association for the Blind.
17. Authorizing a contribution to the Ransom Pension Fund, when such fund is established.
18. Renewing the annual contribution to Mr. Rogers.
19. Resolution of sympathy to Mrs. Kyle upon the death of Mr. Ralph B. Kyle.
20. Electing Mr. Adolphe J. Michel to fill a vacancy on the Board.
21. Conforming to the government request by elimination of the Convention of 1945.
22. Decision to leave the matter of staff salaries to the new administration.
23. Eliminating Olcott Foundation Awards for 1945 and continuing the Committee.
24. Fixing the date of the final meeting of the Board.
25. Approving certain capital expenditures.
26. Confirming the chartering of 4 new lodges and the dissolution of 5.
27. Authorizing the sale of certain securities.
28. Approving a reserve of \$7,500 for extraordinary and war-delayed maintenance.
29. Resolution of appreciation and thanks to Mr. Cook.
30. Resolution of appreciation and affection to Miss Poutz.

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

Dear Damodar . . . he would shiver and tremble if the water was half-knee high . . . neither H. P. B. nor I spared him our sarcasms . . . "Fie!" said I. "A pretty adept you will make when you dare not even wet your knee!" He said nothing then, but the next day when we both went bathing *he plunged in and swam across the stream.* . . .

That's the way for people to grow into adepts. Try is the first, last, and eternal law of self-evolution.

—H. S. OLCOTT, *Old Diary Leaves*

At Waikiki

"MAHUINA"

THE summer's high tide strikes at retaining walls with reverberant poundings, billows back to meet the rush of incoming waters, leaps skyward and breaks into millions of wind-tossed bubbles. Only fragments of coral beach and upper sloping sands remain untouched by the surging sea. The sky is naked save for a brilliant haze. Out in "Queen's surf" Hawaiian boys, standing on boards, ride the great waves with exquisite grace and skill. Immense combers hurl over the reef at "Canoe surf" to an invisible orchestra of mighty drums.

On a portion of wet beach, where the water runs free, Leilani stands poised to take the next foaming swell, her brown body fully aware of the glory of light and the restless movement at her feet. With a joyous run she dives in, glides for some distance, and then, with long, easy, strokes, heads for the reef and—beyond. A large roller looms ahead; it has not reached its crest. With a dexterous turn of the shoulder and a quick propulsion she soars to its top and slides smoothly down on the other side. A-a-ah! What delight!

She swims on, meeting roller after roller, soaring up, sliding down, until she sees approaching her the first huge breaking off-shore wave. How swiftly it crashes forward, its great strength threatening to crush her—roaring in a terrible voice! She rejoices in its wildness, for she is unafraid. Holding herself in readiness till the white cascade almost touches her, she takes a full, deep breath, slips under and down into the golden green—emerging into the sunlight, and whiffing the tangy fragrance that pours back from the spume. Again and again she meets the monsters, each time plunging down and under, arching back into the air, swimming on, until well over the reef.

In the comparative calm of the deep water she floats idly and peacefully, listening to the lovely aria singing above the thunder of sound. Sorrow, cares, loneliness are non-existent; happiness is supreme. The shore is far away; the distant Koolau mountains are veiled in blue. Leilani's heart floods with reverence and love as she contemplates the perfect work of the Divine Artist.

Suddenly there comes a whisper from the winds to her ear: "Time to return—there is work to do." She summons her body into ac-

tion, like one waking from a dream, and slowly moves shoreward, noting the rise and fall of the swells mounting toward the reef ahead. She selects one beginning to form many feet behind her and, knowing about where it should break, starts swimming strenuously, faster and faster every moment, flashing before it with every ounce of speed she possesses; when she feels the first slight lift of it she gives an extra pull, brings her arms close to her side, suddenly makes her body rigid and lets the force of the great breaker, with pennons flying in the breeze, propel her swiftly and easily over the top of the water. A-a-awe! This is the sport of Undines! When she cannot maintain her position all the way, she goes limp in every fibre—becomes one with the sea—and the weight of water passes harmlessly over; then she takes another wave in—"Give me the strength to surrender my strength to Thy will in love" is a lesson one may learn of the sea).

Refreshed and glowing she reaches the beach, locates her bright beach-towel and, seating herself on the sand, shakes the glistening water out of her hair. The color scheme pleases her—the purple on the sand, the intimate green of the hau tree with its golden blossoms, the pattern of the leaves, the sheen on the water. No one, she thinks, could possibly swim in the tempestuous sea today unless entirely familiar with every move—but how simple it is when one *knows how*! She remembers what Krishnaji had said: "In all the world there are only two kinds of people: those who know and those who do not know, and it is this knowledge that matters." The line of demarcation is very definite. With the "knowledge of God's plan for man" all the disasters, upheavals, the tragedies of life can be taken as freely and gladly as an experienced swimmer riding the waves! The thought intrigues her.

But she must consider the joy she had experienced out there alone in the waves. That was something apart. Was it the beauty of the scene? The at-home-ness in an element not her own? The feel of the water and sunlight? Yes, it was that and more—much more! What was it that had made her happiness complete? A hush of expectancy comes over her being; she believes she is close to a great secret; it

was like the gentle touch of a Deva's hand . . . Could it be the forgetfulness of the little self—the little ego? Ah yes! That was it! Joy manifests when the *personal* self is forgotten!

She recalls other periods of joy—in the woods at dawn, in the tree-fern forest when the moon was high, on a ship in the midst of a storm when she heard the symphony of all about her—the time she was able to see the radiant One Life flowing through every

form . . . joy came on soft wings to lift the consciousness into a realm where there are no dark shadows, no selfishness, no fear; no cruelty in any form, no hate. Freedom here has her abode! By its bright light one sees that all is well in a universe of Life and Beauty!

Leilani rises and looks out over the sea. With gratitude and a silent salutation to Him in her heart, she gathers her towel about her and makes her way along the little path leading home.



The Theosophical Order of Service

Annual Report of the Healing Department

MARIE F. MEQUILLET, *National Head Brother*

IN March 1945 an explanatory letter was sent to all T.S. Lodges of this country in which there was at that time no Healing Group. As a result fourteen lodges have since organized such a group. We now have 43 groups in U. S. A. and through correspondence have established groups in Mexico City, Mexico and Accra, Gold Coast, West Africa.

There seems to be widespread and hearty interest in our form of Healing work. A large correspondence has been carried on all year. Pamphlets No. 1 and 2 have been well received and the Krotona Group has received many appeals for aid for those in ill health, and bereaved. Our Krotona Group is a powerful one, and there is a new group in Ojai. Both of these are in the Valley where the Angelic force and cooperation are exceedingly strong, and good work is effected through the aid of this Gracious Kingdom.

Many groups refused summer vacations in the face of the great need of the world, "because suffering and illness know no holiday and we love our work."

It is significant to note that in writing of the Theosophy of the Heart in *The Theosophist*

(Adyar, April, 1945) Dr. Arundale mentions his hope of establishing and contacting "a number of healing groups which will meet partly to cope with the general needs of healing and partly to take special cases and act in emergencies." He points out that young people are best fitted for this type of service because of their generally pure and finely impersonal magnetism. Several points were noted: that these groups should be characterized by the utmost brevity consistent with thoroughness, and need of coordination of the members of the group so that they act as one. A copy of this report has been sent to him. He will, no doubt, be encouraged to know that in the U. S. A. there are active groups in 42 cities, and that we have mothered groups in Accra, West Africa, and Mexico City, Mexico.

Various individuals in isolated areas have healing meditations and are helping in that manner.

Amid weakness and distress the world's anguished call is heard. We answer, ardently offering ourselves as physical plane channels for the outpouring of healing grace.

Talks on Music

EVELYN BENHAM BULL

5. Music and Healing

Ancient as are the records of man himself are the notations of the power of music to inspire and soothe, to arouse and to heal. Recent books have gathered together these notations. We need only recall Pythagoras and the inventing of new rhythms by him to steady and strengthen the mind, and as antidotes for anger, fear, and sorrow.

And in books by Mrs. Seymour, founder of the National Foundation of Musical Therapy, we find similar revelations in modern days, starting with the work during the last War, and with philosophical comments upon that work.

It was Mrs. Seymour's belief that a day will come for the scientific use of music to help to cure depressives, combat fear, and release hidden resources of health. The greater number of calls for therapeutic or curative music are at present from the hospitals caring for the war-wounded. But programs are also used for the tuberculosis patients, mental cases, for victims of insomnia and of pain, and for convalescents. The Foundation has trained hundreds of workers. Requests come in from all parts of the nation for information, and it is hoped eventually to have a chapter in every large city.

The reason for the power of music is that it is an universal language, and hence provides a psychological means of liberation that is open to all. Our aim should be to study the elements of music and find each within ourselves and bring them into perfect union. "Each individual would become conscious of the harmony within himself." Finding this inner harmony, we can develop a technique in listening.

We can learn, with a melody, even if we are not trained musicians, to follow the time through the pitch, and find thus the definite idea that is in the music. In rhythm we can learn to perceive unity in diversity to discover proportion there and in all things. The great need of today is harmony, both in music and in life. Hear the keynote in the music; "hear under" for the basic notes, for it is natural to do so. In doing this, we gain a sense of security and faith, and harmony becomes a more active force in our lives. "When the law of harmony is embodied in the cellular structure of our bodies, its outer expression is health and peace."

Wait, for listening is deeper than thought; is, she says, feeling. In that listening will come confidence and relaxation. For listening has been known down the ages as a means of spiritual development. "After listening quietly and hearing inwardly, there comes an inner sense of harmony. Mind becomes the reflector for the inner light which comes only through stillness."

In musical therapy one plays with the whole self, for music is the language of the Spirit. We must plan what is desired and get it. And we must make use of what may be called musical meditation. Have in mind some definite, constructive or soothing or awakening thought. "Constructive thinking to music is the consciousness of the sound itself, plus a mental and spiritual consciousness."

"Music symbolizes the Oneness and Love which unites all peoples."

6. Music and Love

It is in dealing with music that we should remember that it is primarily a language of the heart, sustained and clarified by the mind. But in the higher reaches of its inspiring influence and spiritual nourishment it takes us beyond either heart or mind. They are then, as they should be, in all spiritual path-finding, ways to an end only. It is a dream of mankind, often held unconsciously, this leading past the endless byways of thought and feeling to the oneness within the individual and to the oneness of man and man. The Oneness in mankind is his most basic characteristic.

But it is a very real dream, nevertheless; indeed, one might say that the grounding and establishing of this promised New Age, with all of its future flowering, depends upon the recognition of that dream in greater clarity. For this going forth of man, this reaching up, is nothing more than the establishing in him of intuitive understanding. We are beginning to realize that intuition need not just happen; it can be understood, it can be cultivated.

When we reach into another's heart and life and needs, silently, quickly, then is the seed of intuition watered. When we read, and something more than the words leaps within us of vision, then are we living at that higher rate of vibration that we call intuition. Similarly in music, we may cultivate our intuitive capacity.

For in music we already have a language

without words. Here the rhythm, the melody, and the harmony are all at one, and have no separate intrinsic significance. One enriches the other, and all express the essential purpose of that particular music. But that purpose is not in words.

It is in the lifting of the wings of the spirit that it is found. By learning to understand music from this real or inner standpoint, our entire understanding of life is quickened and heightened. The return of a phrase, the swift change of a chord, the inevitable curve of a melody, something may more deeply touch us, and then at once, the music as a whole is illuminated, literally, and as it is, so are we. Now this happens more and more frequently in daily life. But in music it is a special opportunity, because in music the materials are separated and dedicated to that end.

This aspect of Oneness that is so found may be expressed as Light or as Love, and in its outer manifestation is, of course, Life. But the imminent development for mankind is in Love. From the flowering of Love will be born intuition as the safeguarding of mankind, and as the preparation for his future imaging. For only as this stage is fulfilled can he be trusted to evoke the Will-aspect which is Oneness expressed as Light. Such music as would then challenge mankind would be quite incomprehensible to us now, although there are germinations present, even so. For in transition, the past, present, and future are intermingled. That is why transition always seems chaotic.

Yet already the confusion in our modern music is dimming and through it all is again to be heard the Melody of Life, leading as a silver thread to the fulfillments of the future.

From the Poets

Omnia Vincit Amor

Love conquers all the clashing creeds:
It finds the Buddha's mustard-seeds
From which compassion germinates;
In ancient Khem it reinstates
The only God Anknaten needs.

What else in Pharoah's daughter leads
To Moses, hidden in the reeds,
And to the Law he liberates?
—Love conquers all!

The love of Allah greatly speeds
The blending of the Arab breeds;
And to a weary world that waits
An end to all its wars and hates
The Christ it crucified still pleads:
"Love conquers all!"
—IAN MACK

Admonition

Before ye would by evil witchcraft move
The substances of earth to do thy will,
Consider what ye wrest with lest it prove
Thy greater adversary to fulfil
Its own and thy forsaken destiny;
To swallow up destruction as a flame
Swalloweth darkness and encompass thee

Around with brilliance; to erase thy name
From that great roll of nature whereupon
Are all inscribed the children of the world.
For though ye tread on light, light is not gone
But flieth upward, and ye shall be hurled
Back into stones—not living, yet undead—
By its own shining weight above thy head.

—MILLEN COOKE

The Mystics

How far from home and strangely wandering
In regions strange and lone and night by night
Where height calls out to deep and deep to
height
With only, now, the radiant stars to bring
A notice of some peace, these pilgrims cling
To some strange hope of some supernal light
Their hearts alone have glimpsed, and not their
sight,
And mind can only image, wondering!

Across the starry heaven of the soul
They trace their ways in images of speech,
Beyond those stately constellations, reach
By unmarked roadways toward some farther
goal
Beyond the stars, where silence waits to teach
The silent mind that contemplates the whole.

—CAROL M. HADLEY

Purpose: Godhood

BERTHA WILLIAMS

ALL men, Theosophy tells us, are gods in the becoming. The task of education is to draw forth that godhood. "As a man thinketh in his heart," so is he. And the education of the future must increasingly concern itself with that state of being, that ideal impulse, which spurs man not only to earn a living but to earn a life: to manifest through each and every channel the one divine essence.

Education must encourage man to think, and to think in his heart rather than merely in his mind. We know that the mental body extends beyond the astral, and when we say in quotation "his heart," we do not refer to the astral body, the seat of emotion and desire. We imply, I believe, that more vital "heart," the buddhic body; for it is here—where love is a shining principle, a power—it is here that man's thought must quicken. From this higher source all activity must rise if we are to move toward Love and Wisdom. For we move inevitably toward the source of our inspiration. To educe godhood we must contact the source of godhood—a boundless source, ever receding even as we approach it.

What is thinking-in-the-heart but meditation? It means more than a sustained focus of the mental principle; it means a sustained focus of the mental principle *in the realm of Buddhi*. And this, like discrimination, is to be practised "not only at the beginning of the path but at every step of it, every day until the end." It demands a state of deliberate dedicated awareness, wherein we do repeatedly contact that source of godhood which is the one all-embracing, all-pervasive principle of god.

The modern college offers an extensive curriculum of subjects to be mastered. Theosophical education, also, will recognize various subjects for study. But the one *great* subject will be man as god; the one great avenue will be creative living. Minor subjects will be approached no longer as unrelated units; they will be recognized as notes in the symphony of a rounded and harmonious experience. The question will be, not "What is music as sound?" but "What is music as *life*?"; not "What does theory say here?" but "How do I *apply* the underlying principle this subject clarifies? How do I interpret it *every hour of every day*?"

Life seems a spherical entity. It does not lay out activities like bricks along a wall: now art, now science, now mathematics, now nature-study. It synchronizes and interblends. All phases it shows eternal, ever present in the pattern. One accent flashes into relief, then another; but life is a flowing, all enfolding whole. And man the god must live richly and completely not in separated activities but in *Being*.

The Plan as outlined by Theosophy assures us that great Adepts take charge of various portions of the One Design. Among these Adepts are Those whose special interests include Education. By these Adepts and by Their pupils are all true educators inspired. For although each must strive to know *for himself*, he can never hope to know merely *in* and *of* himself. We have a wide portion of free will, yet that will is necessarily bounded by the Will of the Great Architect. The One Supernal Will, so we intuit, is toward a complete and evolving glory, a consummation of godhood. Against this One Will, no counter-will can prosper. Even though at moments it seems to do so, apparent "evil" (translated and understood) reappears, later, as part of the Splendor. The Great Design, fluidic and ever-changing, remains, conversely, firm and invulnerable. Man can—if he will—contact this Great Design, respond to Those who most nearly comprehend it. Thus can man lift himself toward the Inevitable; advancing more swiftly, more serenely, toward the goal.

Modern education proclaims that man must think: that to elements presented he must add a new element, an original arrangement, a different slant or perception. Man can no longer parrot textbooks as though the unrelated fact had inherent vitality and wholeness. Each fact must fluctuate, obviously, through various states and powers, according to the color or light thrown into it, by divers minds in turn.

Humanity, on the other hand, must acknowledge those few *laws* which the One Will imposes as steady boundary to thought and action. What constitute those few laws? Here judgments will differ. But many will assert that there is a Plan; that this Plan of the Logos, this Initial Will, is destined to succeed; that man must succeed with it or perish against it;

that each, therefore, must strive to apprehend that Will, and each in his special way attempt to forward it.

Here, as I see it, lies the crux of Theosophical education: I believe that a school for Theosophists, insofar as its teachers can hold the vision, should consider man in his totality as a god; it should strive, accordingly, to correlate all subjects taught *within* that dream of godhood.

Such a school would acclaim man as the law-transmitter, the philanthropist, the artist, the scientist, the dreamer, the impersonal Lover. It would perceive him as a conscious representative of the Plan. The dynamic rhythm of the dancer must exist in his motion throughout the day. He must view all his realm with the vision of the artist, creating patterns of color and light as shadow and sun create them in nature.

As a scientist he must strive for economy and precision—patient, persevering, perfecting eternally toward the Vital Dream.

Thus every moment of every hour would become a moment of flowering worth: of wisdom and compassion in ever increasing measures. The *why* of man's existence, as the dominant note, would precede and sustain the whole adventure, clearly determining the path and the means. The *what* man shall study and do on such a path would in turn be pervaded by the method, the *how*.

In the greater realm of Education, the class room is but kindergarten. Text books are colored blocks. Study periods are tools. The real unfoldment begins with the twenty-four hour question: "How shall man persistently *live*, *applying* all knowledge according to its purpose: eventual godhood!"

Theosophy in the Field

ALBANY LODGE reports as its July venture a cooperation with the Headquarters plan of Convention Everywhere. *The Solar System*, by Powell, has been the subject of study in the lodge during the past season.

BESANT LODGE (Cleveland) brought its season to a close in June by an annual party for members and friends. On this occasion, under the able direction of Mrs. Betty Rosenberg, five members of the Lodge enacted a delightful one act play, created by Mrs. Jacquin Zentner from data supplied in certain writings of Miss Mary K. Neff.

This play, "The Great Alliance," deals with H. P. B. and Col. Olcott. Since other lodges might enjoy the use of this drama as a Founders' Day program, the play will be published in a fall issue of THE AMERICAN THEOSOPHIST.

BESANT LODGE (Hollywood) in its newsletter of June 18 offers congratulations to its faithful worker, Mr. Victor Potel, upon his recent election to the Board of the S.P.C.A. in Los Angeles. The gratitude of the lodge is expressed to Mrs. Bettsy Davis, whose Friday night classes furnished the public activity for July. The program for members only has included: Study Groups, Convention Everywhere, a book review, and a social evening.

BROTHERHOOD LODGE on a Wednesday evening in June attended a lecture given by Mrs. Anita Witte, her subject, "Our I.Q.'s for Entering the Promised Land (the sixth Sub-Race)." The evening also included a farewell party, since Mrs. Witte and Mrs. Isabel Devereaux are moving to California.

DETROIT LODGE reports with regret the sudden passing on June 21 of Mr. Floyd T. Merrick, a gracious member who worked quietly but persistently for The Theosophical Society.

A happier occasion to announce was the June wedding of Miss Esther Frederickson to Mr. Jarl Oster, two members who have been with the Society for many years. Every happiness be with them!

GENESEE LODGE: "We have met and studied in harmony," writes the Lodge President. Work for the year has been built about the book, *A Study in Consciousness*. Members have worked faithfully not only in the lodge but in various civic organizations and welfare activities. *The Theosophist* and *THE AMERICAN THEOSOPHIST* have been regularly reviewed in the lodge room.

HOUSTON LODGE in May had the pleasure of nine public lectures, delivered by Mr. L. W. Rogers to large and interested audiences. Fifteen new members were added to the lodge,

and the entire membership received new inspiration.

JOLIET LODGE at its open meeting in June heard a fine lecture by Mr. Alfred Strauss, his subject being "Knowledge, Faith and Wisdom." The group continues its study of *The Ancient Wisdom*.

MARYLAND LODGE (Baltimore) in an excellent report of its year's activity mentions that its mail and newspaper advertising have been recently supplemented by advertisements placed on cars of the Baltimore Transit Company.

At its final meeting of the 1944-45 season, Maryland Lodge heard various reports, an outstanding one being that of the librarian who stated that from sale of books, rentals, and so on, there now exists a library fund balance of over \$700.

MEMPHIS LODGE reports that its meetings have been "harmonious, quiet, and to the point," based on a desire to earnestly promote the teachings of Theosophy. Study classes will be resumed in September.

MIAMI LODGE will hold one meeting a month during July, August and September; this in addition to three monthly picnics. A two-page mimeographed bulletin of Lodge News, June 1945, expresses the alertness of its designer and contains this interesting paragraph:

"Each of us has twenty-four hours a day, no less, no more. If we tithed our time and devoted one-tenth of it to work for The Theosophical Society, it would mean two hours and forty minutes each day, or seventeen hours and twenty minutes a week. . . . Here are some jobs that need doing that take less than one-tenth of one's time: . . ."

NEW ORLEANS LODGE, although it closes for the summer, will attempt to take adequate part in Convention Everywhere. For as its President recently stated: "We are part of a national organization, which is in turn a part of the international organization, and that a very important link in the work of the Inner Government of the World. If you can get that picture and hold it in your hearts, I know it will make all your Theosophical work a joy."

PORTLAND LODGE some months ago placed outside its door a free publicity box, and now reports that this has proved an asset. The year just past has been one of notable progress, with the best membership increase since 1916.

Mr. William Galvani who joined Portland Lodge in 1892 and for many years acted as secretary has still in his possession the original minute books starting with the lodge meeting

of December 6, 1890. Upon a recent visit to Portland he presented to the Lodge two large crayon drawings of Madame Blavatsky and Colonel Olcott.

Another welcome visitor at the last meeting in June was Mrs. Mildred Kyle, a former lodge president, now of Seattle.

The Florida Federation published in June a four page bulletin of Lodge News, covering briefly the recent work of ten Theosophical lodges. Generous commendation was given to the work of Mr. L. W. Rogers during his stay in Florida.

The Northwest Federation has prepared a two page resume which gives the minutes of its Federation Meeting held in May, 55 members and guests being present. The meeting was opened with two vocal solos by Mr. Alan Stanley. A meditation, "He who loveth his brother abideth in the Light," was led by Mrs. May Kyle Willatsen, with musical accompaniment by Mrs. Gene Sundsten. This afternoon session continued until 6 P.M.

The evening session, open to the public and attended by a capacity audience, featured a lecture, "Man, Know Thyself," delivered by Mr. Fred Werth of Portland Lodge.

The Southern California Federation held a meeting in Glendale on June 24, seven lodges being represented by the sixty members in attendance. Reports were interesting and showed gratifying activity. The Federation has contributed to date more than \$700 to the Rehabilitation Fund; letters were also written to delegates of the World Security Conference, assuring them of support in their efforts to establish a plan for world peace.

Election of officers provided mirth as well as reason, for as each candidate was endorsed, possible disqualifications were also presented. For instance: as most of the officers reside in Glendale, a requirement for contact in these days of curtailed transportation, the Vice-President being the only "outsider," this fact was brought to attention by the retiring President, who argued that one Hollywood officer was worth four from Glendale. Thus was kept alive the rivalry established by the Quiz program of former years.

Each officer as he was installed was decorated by a wreath hung around his neck, and presented with a delightful surprise gift—some suitable object which had belonged to Mrs. Henry Hotchener. Following the business deliberations Mr. Hotchener gave a very instructive talk on "Vitalizing Our Plastic Personality."

Theosophical News and Notes

Good News From Abroad

"Wherever there are angels, there is beauty. Huizen being an angel center, is therefore a place where beauty is always manifest. Angels seem to welcome all who enter the gates." Thus Geoffrey Hodson wrote of Huizen in his book, *The Kingdom of Faerie*.

Those who know of this center will be glad to hear that a recent cable from Holland states it to be once more functioning, having been handicapped by emergency of war.

Derivations and Meanings

MANVANTARA: (Sanskrit, lit. manu-antara), a period of manifestation applied to various cycles. According to *Manu*, I, 79, this period comprises 71 great Yugas, or approximately 4,320,000 years. Sometimes a manvantara is spoken of as one-fourth of a Day of Brahma; sometimes it is referred to as the complete Day of Brahma. More specifically it refers to the reign of one Manu or 308,448,000 solar years.

"For what is the real esoteric meaning of Manvantara, or rather a Manu-antara? It means, literally, 'between two Manus,' of whom there are fourteen in every Day of Brahma . . . each of the Manus, therefore, being the special god, the creator and fashioner of all that appears during his own respective cycle of being or Manvantara." (*The Secret Doctrine*, Volume I, [Adyar Edition], page 132.)

PRALAYA: (Sanskrit, *pra-li*, to dissolve, vanish, be absorbed). A period of obscurity or repose, planetary, cosmic, or universal. As such, it is opposed to a manvantara.

"The words 'Creation,' 'Dissolution,' etc., do not correctly render the right meaning of either Manvantara or Pralaya. The *Vishnu Purana* enumerates several: 'The dissolution of all things is of four kinds,' Parashara is made to say: Naimittika (Occasional), when Brahma slumbers (his Night, when, 'at the end of his Day occurs a re-coalescence of the Universe, called Brahm's contingent re-coalescence,' because Brahma is this Universe itself); Prakritika (Elemental), when the return of this Universe to its original nature is partial and physical; Atyantika (Absolute), identification of the Embodied with the incorporeal Supreme Spirit—Mahatmic state, whether temporary or until the following Maha Kalpa; also Absolute Obscuration—as of a whole Planetary Chain, etc.; and Nitya (Perpetual), Maha Pralaya for the Universe, Death—for man. Nitya is the extinction

of life, like the 'extinction of a lamp,' also 'in sleep at night.' Nitya Sarga is 'constant or perpetual creation,' as Nitya Pralaya is 'constant or perpetual destruction of all that is born.' "That which ensues after a minor dissolution is called ephemeral creation." (*Vishnu Purana*, Wilson, Vol. I, pp. 113-4). The subject is so difficult that we are obliged to repeat our statements." (*The Secret Doctrine*, Vol. III, [Adyar Edition], p. 310.)

—J. M.

News of Jan Kruisheer

Mr. Jan Kruisheer, General Secretary of the Netherland Section, now on lecture tour in South Africa, anticipates a return to Holland, where he will work to reclaim the many properties—Headquarters and Lodge Buildings—"confiscated by the enemy and in many cases sold."

Author of "Education for the Future," which some of our readers will remember, Mr. Kruisheer has recently sent us two manuscripts, to appear in early issues of THE AMERICAN THEOSOPHIST.

H.P.B.'s Birthday

Helena Petrovna Blavatsky, Co-Founder of The Theosophical Society, was born in 1831. The Greek orthodox calendar makes this date July 31; otherwise, August 12. Since lodges are not in session, individual members might celebrate the day by reading, or rereading, *The Voice of the Silence*.

Church "Isms" On Way Out

An item from the *Miami Herald* quotes Frederick A. Wilmot, a former Associated Press foreign correspondent, as stating that isolationism in religion "is on the way out just as it is in politics." After assignments in India, China, the Philippines and Hawaii, Mr. Wilmot has concluded:

The various world religions such as Christianity, Judaism, Hinduism, Mohammedanism, have each developed their own cultures and served various people in time and space, but as the world has grown smaller . . . it becomes clearer that they are striving for the same goal. This does not mean that any religion will give up its own form of worship but it will learn to respect the aims of others and will realize that when one religious group is oppressed, all religion is in danger.

Visitor at Olcott

Headquarters recently had the pleasure of a visit by Mr. Felix Layton, on furlough from the British Army. Mr. Layton's appearance was greeted with enthusiasm, since during his days as a Young Theosophist he was a welcome Convention guest at Headquarters. Previous to his four years in the war effort, Mr. Layton contributed outstanding service to the Besant Theosophical School at Adyar, and during this brief stay at Olcott he spoke of the school and of other schools in India, adding interesting comment as to Indian life in general. He now returns to India, to receive his discharge from army duty.

NOTICE TO CONTRIBUTORS:

THE AMERICAN THEOSOPHIST desires for publication the best possible material relative to Theosophy, theoretic and applied. All manuscripts should be double-spaced and submitted in duplicate, the average length for articles being 750 words. Brief lyrics will be considered for The Poets' Page; these should not exceed 16 lines. No manuscripts will be returned unless postage is enclosed, and no payment is made for material published. Copy requiring immediate use should reach the editor not later than the 15th of the month previous to publication.

A Soldier Wonders

Under the caption "A Soldier Wonders About Reincarnation" the *Miami Herald* published a letter from which we quote:

Dear Mother . . .

There are lots of things we learn from the environment around us . . . I find it hard not to believe in reincarnation, for so many things happen to me here in Italy that just seem to be a recurrence of an experience somewhere else.

Did I ever in my life follow a funeral down the street, a black hearse pulled by white horses, people walking for miles in back of it? Did I ever go with you into a town where everyone had moved away and left the place in ruins?

Strange, isn't it, to walk around a corner and almost know what to expect? . . .

There is more than this world. . . .

I am homesick at times but I wouldn't want to return home and leave all this as it was. This is part of my life. . . .

WILLARD

Letter from a Member

DEAR EDITOR:

The June issue of THE AMERICAN THEOSOPHIST is of unusual interest. The articles on music are especially fine.

I note the item on page 143 in regard to vegetarian shoes. I have been wearing vegetarian shoes for the past few years. There is no problem at all in buying house slippers, bathing shoes, and summer sport or play shoes. They come in various styles and materials to fit every purse. This summer an especially attractive raffia sandal is being shown in the smartest shoe shops . . .

I discussed the subject of vegetarian shoes with several shoe manufacturers, and they all agreed in stating that it was simply a matter of demand on the part of the public; there would be no problem for the manufacturer to provide serviceable and reasonably priced vegetarian shoes. No change in machinery would be necessary.

Faternally,

SADIE STAVE,

Associate Editor *The American Vegetarian*

Second Sight in London

An item from a London newspaper asserts that "London U. Tests Back Belief in Clairvoyancy." We quote:

The belief that human beings can obtain fleeting glimpses of future events is supported by experiments conducted for three years by S. G. Soal . . . a member of the mathematics department, Queen Mary College, London University.

Prof. Ifor Evans said the strange faculty which the tests are alleged to affirm is known as precognitive-telepathy.

Soal experiments with a professional photographer and a pack of cards. Placed in a room apart the subject guessed not the card chosen for him but the one to follow. He did this often enough, Soal said, that "the odds against the whole series of tests being due to chance are stupendous and are represented by a figure of 10 followed by 34 noughts."

Looking Ahead

THEOSOPHICAL WORLD UNIVERSITY: Dr. Arundale, the Rector, writes in *The Theosophist* for November, 1944: "A great Centenary Celebration of the birth of Dr. Besant is being planned for 1947 . . . It is hoped that a second step may then be taken towards the establishment of a great World University at Adyar."

Tour for Mr. Rogers

Despite the difficult travel conditions, Mr. L. W. Rogers plans to undertake, under the auspices of Headquarters, a more extended tour of lodges from the West to the East Coasts, beginning September 1. He will visit as many lodges as possible en route to Florida, his home state. Mr. Rogers was recently elected to the National Board of Directors, as representative of the Southeast District.

With Sudden Yet Gentle Touch

His many friends on the West Coast and at National Headquarters will miss the cheery periodic visits of James Nanson. Seated quietly in the living room at Olcott on the evening of June 27, he was stricken by a heart attack and in the presence of friends passed from the physical world before any medical assistance could be brought to him.

"Jimmy" endeared himself to all his associates with his happy disposition and his readiness to be of service.

The funeral was held in Wheaton on the afternoon of Saturday, June 30, and was attended by members of The Theosophical Society from Olcott, Wheaton, and Aurora. Mr. Sidney A. Cook conducted the Theosophical service, following which the body was cremated and the ashes sent to Ojai, California. Mr. John Nanson, of Niagara Falls, a brother of James, attended the services.

New Members for June, 1945

During June applications for Membership were received from the following Lodges: Ann Arbor, Columbus, Covington, Detroit, Des Moines, Georgia, Houston, Kansas City, Maryland, Meridian, Miami, Milwaukee, New York, Rainbow Group (Columbus), Spanish (New York), St. Paul, Tampa and Upper Darby.

Applications for National Membership were received from Ellery, Illinois; Los Angeles; New Orleans; and Mankato, Minnesota.

National Library Accessions

<i>The Night Bell</i> (enlarged edition)	George S. Arundale
<i>Paranormal Cognition</i>	Lawrence Bendit
<i>Samadarsana, A Study in</i> <i>Indian Psychology</i>	James H. Cousins
<i>Magic Gardens</i>	Corinne Heline
<i>The Seven Keys to Colour</i> <i>Healing</i>	Roland Hunt
<i>The Century of the Child</i>	Ellen Key
<i>The Art of Life</i>	William Kingsland
<i>Introduction to Philosophy</i>	O. Kulpe
<i>The Solar System</i>	A. E. Powell
<i>Ashvaghosh's Discourse on</i> <i>the Awakening of Faith</i>	T. Suzuki (Translator)
<i>The Great Law</i>	W. Williamson

Rehabilitation Fund Events

The Southern California Federation really went to work on behalf of our Brothers in Europe. A special committee was appointed, literature was prepared and distributed, and the first contribution of \$665 (toward a goal of \$1,500) has already been sent in to Headquarters. Our California members have sensed the need and acted accordingly.

Detroit Lodge recently reported a most successful party organized under the chairmanship of Mr. E. Norman Pearson, at which a sum of \$460 was raised through this one event.

Errata

In the July issue, under "To-Those-Who-Mourn Club," the 1944 figure was stated as 1,634 rather than as 3,022.

The second paragraph attributed to OAKLAND LODGE, under "Theosophy in the Field," should have been credited to WASHINGTON LODGE.

To-Those-Who-Mourn Club

Shipment of Booklets from June 16 to July 15, 1945—

Arkansas	116
Illinois	125
Kansas	100
Ohio	100
Washington, D. C.	800
5 states less than 100 each.....	74

Total....1,315

1944 (Corresponding Period)2,078

Our duty is to consider ourself not only as a part living for its own sake but also as a part living for the sake of the Whole.

—PAUL BRUNTON

Statistics

June 16 to June 30, 1945

European Rehabilitation Fund

Previously reported	\$6,541.63
To June 30	948.70
	\$7,490.33

Theosophical Workers' Home

Previously reported	115.00
To June 30	500.00
	615.00

Births

Born to Dr. and Mrs. Richard Chesrow, Herakles Lodge, a son, Richard Amadeo, on June 17.

Deaths

Mr. John Dolan, Wallace Lodge, April 12.
Mr. Floyd T. Merrick, Detroit Lodge, June 21.
Mr. James Nanson, Portland Lodge, June 27.
Mrs. Linda H. Tobey, President Syracuse Lodge, June 5.

Marriages

Miss Dorothy McBrayer, Besant Lodge of Hollywood, and Mr. Marvin Stahl, May 26.
Corp. Sanford Dye, Jr., Besant Lodge of Cleveland, and Miss Frances Martha Metheany, June 23.



SRI KRISHNA'S MESSAGE is the triple one of *Jñāna*, *Bhakti*, and *Karma*, or . . . Knowledge, Love, and Service.

FIRST MUST COME the Knowledge of God's Plan . . . a plan clearly visible. Science today speaks quite clearly of a purpose behind all manifestation and of "a mathematical mind" that guides the whole. Once the purpose is felt, however vaguely, man must strive to fall in with it, to work with the general trend of the whole, not against it.

THEN COMES LOVE. It is of two kinds. The *Bhakta* (the Mystic or Sufi) sees the Beloved everywhere. He lives for and in the Beloved. This is Devotion to a Personal God. These Bhaktas do not desire salvation even. They say that if life after life they are only granted the privilege of loving Him, it would be enough.

THE MODERN "scientific-minded" man has the tendency to discard the idea of a Personal God. Still to him also Love comes—directed to his human brother. He argues truly that if a man cannot love and serve his brother . . . much less can he serve God And even thus he realizes the Supreme, for the Supreme cometh to a man along the way he hath chosen.

THESE TWO PATHS are the realization of the Great Cause by our head and our heart. The third way is the way of our hands—the path of Service. When the realization of Knowledge and of Love come, then the only outlet of our life must needs be service of our brethren. . . .

—I. J. S. TARAPOREWALA



AUGUST SPECIALS

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No. 104—Spiritualism and Theosophy.....	.10
No. 150—Inaugural Address of the Pres. of the Theos. Soc. (1875)10
No. 169—Eastern Magic and Western Spiritualism.....	.15
—— —Golden Rules of Buddhism.....	.15

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