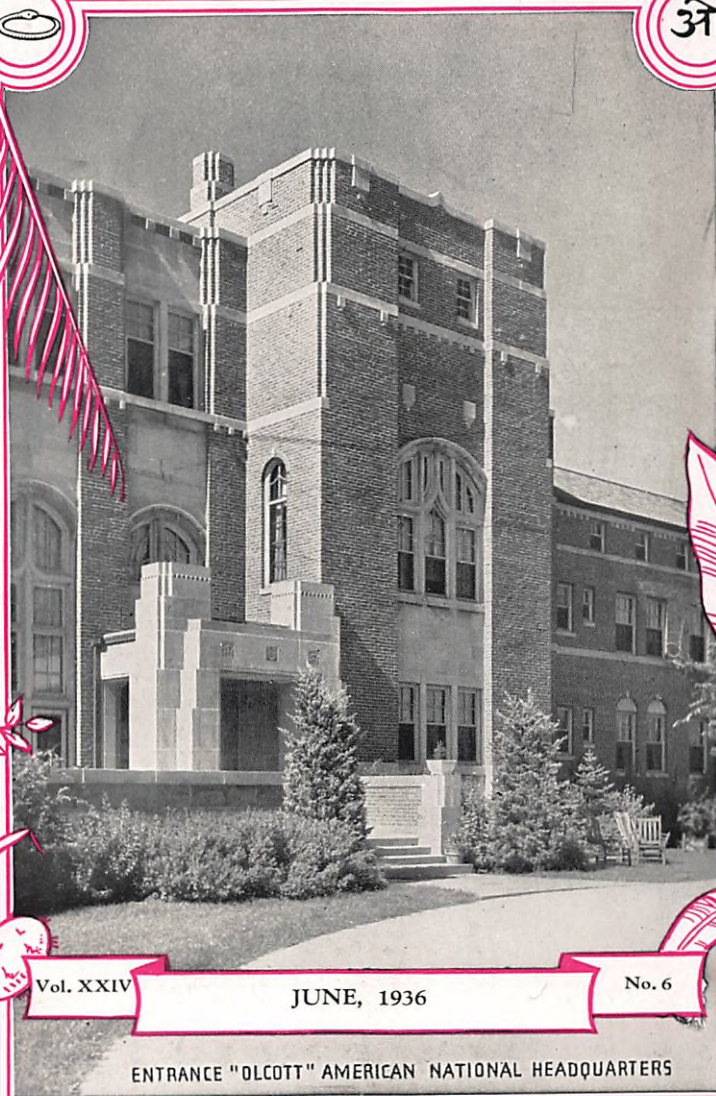


THE AMERICAN THEOSOPHIST

Official Organ of
The Theosophical Society
In America



Vol. XXIV

JUNE, 1936

No. 6

ENTRANCE "DLCOTT" AMERICAN NATIONAL HEADQUARTERS



• UNDER THE AUSPICES OF THE THEOSOPHICAL SOCIETY ADYAR •



FIFTIETH ANNUAL CONVENTION — JULY 4 TO 10

OLCOTT



These scenes in the quiet and beautiful Headquarters grounds await those who attend Convention — July 4 to 10 — for a period of constructive work in peaceful environment.

♦ ♦

RESTFUL AND INSTRUCTIVE — AN IDEAL VACATION

THE AMERICAN THEOSOPHIST

formerly THE THEOSOPHICAL MESSENGER

Official Organ of
The Theosophical Society
In America

Vol. XXIV

June, 1936

No. 6

The International Academy of the Arts Inaugural Address

By RUKMINI ARUNDALE

THIS is an informal beginning of what for the present we are calling The International Academy of the Arts—possibly we may find a better name for it afterwards.

Our Objects will be:

1. To emphasize the essential unity of all true art;
2. To work for the recognition of the arts as inherent in effective individual, national and religious growth.

For the time being we shall have no formal organization, as we want to begin in a small way so that as we work we may sense the lines along which we should develop. The spirit within all our work will be to reflect as best we can art as a pure power of Divine Nature—God in His Aspect of Beauty.

We hope in due course to attract artists to Adyar from all parts of the world (for our Academy is international, as its Objects show)—artists in whom the spirit of art shines and who know art to be an expression of the power of universal life and growth. We often think of life in terms of will and of wisdom, but we often neglect life in its aspect of beauty.

This is a time in which individuals, nations and faiths may be drawn together largely through the intensification of a spirit of individual dedication to the beautiful, and through the education of the appreciation of the beautiful in the many different forms in which we find it in different faiths, in different nations, and in different races. The West does not yet know how to appreciate the beautiful as expressed in eastern forms. The East does not

yet know how to appreciate the beautiful as expressed in western forms. The more the West and the East draw together in mutual appreciation of all that is beautiful in the civilization of each, the more quickly shall the world approach the goal of universal brotherhood and peace.

Therefore is our Academy *international*, even though it has its setting and headquarters in India. But it must be remembered that India is a very great home of the beautiful. There is not a single art which has not been beautifully expressed in India—whether music or dancing or painting or sculpture or architecture. Every expression of the beautiful has been revered with great faithfulness by Indian artists for thousands upon thousands of years. India has much to give to such an Academy as ours, as the West has also much to give; and I feel particularly happy that we are inaugurating this movement on a day sacred to Nataraja, the Eternal Lord of the Dance, the Lord of Divine Rhythm, to whom I offer whatever I can give.

My dream for our Academy is that it should not merely serve to encourage the arts as such, but should no less stimulate the spirit of art in every department of life. Art is a stream flowing through all life, even more than it is a department of life. There is no fundamental distinction between science and art, or between religion and art, or between philosophy and art, or between industry and art, any more than there is essential distinction between life and art. Art is a universal mode of life, as also, most truly, is science, is religion, is

every individual and particular expression of life. The part is always vibrant with the whole, and with every other part. Life is one whatever be its forms.

I therefore feel that while we may rightly emphasize certain forms of art, we are mainly concerned with the universal spirit of art, for as the spirit spreads and intensifies in beautiful purity, so will it naturally assume the forms appropriate to varying circumstances and needs. If the spirit of art be free and universal, then will life grow in simplicity and beauty, and Nature will be honored in the myriad forms through which she attains self-realization.

I am particularly hoping that young people may come to Adyar to study in the Academy, for already we are privileged to count upon its staff two very great teachers—one of singing, and the other of dancing, under both of whom I have been fortunate to study. Of course these teachers are Indian teachers, for we are determined to do all we can to encourage the renaissance of Indian art in all its branches, so that India may once again rise to the stature of the beautiful which was hers in the long ago. Unless India learns once more to reverence her own splendid standards in the arts neither will she be worthy of Swaraj, nor will she be able to take her rightful place among the nations of the world. The authorities of the Besant Memorial School have offered full cooperation with the Academy, so that our students may benefit, at least to some extent, from the ordinary curriculum, and the students of the School themselves may benefit from the artistic education which the Academy hopes to provide.

I am hoping to have the support of artists all over the world, so that while our beginning will be more or less on Indian lines, gradually all lines may find beautiful expression here at Adyar in emphasis of the essential unity of all true art, and to establish an honored place for the arts in every aspect of human life. I want the life of the individual, the life of every nation, the life of every religion, to be as full of the spirit of art as these are so often full of the commercial, the intellectual and the utilitarian spirit. There is every reason why all objects of practical utility should be artistic. There is every reason why commercial life should promote art no less sedulously than it is supposed to promote material prosperity. There is every reason why the mind should be no less artistic than it is supposed to be logical and discriminating.

Indeed, without art all aspects of life fall short of achieving their purpose. And as we move forward into the new age, we must restore to the arts the place they have lost in education, in religion, in industry and commerce, in national and international life, in individual and social living. Thus alone shall prosperity return and peace and happiness for all.

We already have the nucleus of a fund for the building of a theater, so that beautiful dramatic work may be undertaken, and in particular the wonderful dance dramas which play so large a part in the lives of the Indian people. We hope to encourage Indian artists to write plays embodying Indian themes, full of inspiration and beauty, and we shall hope to produce them on the most modern scientific principles of production. One of the most important duties of the Academy will be to help to present to the West all that is best in Indian Art, and to win for it the appreciation which true art should receive from artists everywhere, irrespective of all distinctions of nationality and race. There must be a universal brotherhood of art, and our Academy will do all in its power to promote it, thus linking nation and nation, faith and faith, individual and individual, in mutual appreciation and therefore in mutual fellowship.

I want, however, strongly to emphasize the fact that the work of the Academy is only beginning as we strive to express the arts in beautiful forms, in beautiful sounds, in beautiful colors. The supreme purpose of the Academy is to encourage the living of beautiful lives, of lives so refined and so artistic, so gracious and so compassionate, so true and so noble, so wise and so understanding, that everywhere the beautiful is extolled and all ugliness fades away. Our Academy will be very proud and happy to encourage beautiful dancing, beautiful music, beautiful painting and sculpture, beautiful singing, beautiful handcraft and architecture, to give support to that spirit of the beautiful which knows no distinctions of race, of nation, or of faith. But the Academy will be still more happy to know that in its own humble way it is helping to make more beautiful, more artistic, the lives of all, that in the education of the young, creative reverence for the beautiful has a preeminent place, that ugliness is beginning to depart from daily life whether in the home or in the earning of livelihood, that leisure finds decreasing satisfaction in the crude and vulgar, and that the whole world is slowly turning away from those barbarisms of war, of greed, and of cruelty, which still challenges its right to be called civilized.

As the Academy grows it will take upon itself such organized forms as may seem most suited to its world-wide objective. In the meantime we shall establish a nucleus of its work at Adyar, and I hope to visit many countries to enlist the active support of all who believe with me that true physical, true emotional, true mental living in no small measure depends upon the influence of the beautiful upon each, and that essential to happiness, peace and prosperity, is beauty.

(Delivered at Adyar, January 6, 1936.)

(Communications should be forwarded to The Hon. Secretary, The International Academy of the Arts, Adyar, Madras, India.)

The World Congress

GENEVA, JULY 29 — AUGUST 4



Palace of the League of Nations, Center of World Peace

Going to Geneva

More than twenty delegates from the American Section will be in attendance at the World Congress; sixteen have already registered and purchased their passages through Headquarters. Some of these have planned an after-Congress tour which will include Paris, Switzerland, Milan, Venice, Heidelberg, the Rhine Valley, Naarden, London, and the Shakespeare country of England. Heavy travel makes it imperative to complete arrangements promptly. The whole trip, including the sight-seeing tour, can be covered for less than \$600.

World Congress Publicity

The World Congress is not an event for Theosophists alone. As already announced, many of the sessions will be open to the public, and it is intended that the Congress shall impress the public mind with the greatness and the soundness of the principles for which Theosophy and Theosophists stand — including outstandingly, on this occasion,

that of justice and the broad sweep of the Theosophical concept of what justice really is and how it can be applied in many fields to the solution of the world's ills.

Because it is preeminently to be a contribution to public thinking on such a vital subject, it is desired that the Congress shall be given as much general publicity in magazines, newspapers, radio programs, and otherwise, as possible. Members who have an opportunity to utilize news items relative to this world event at Geneva should apply to Headquarters for material.

Excursions

One of the Congress lectures will, if possible, be held in the open air on the "Saleve," a mountain near Geneva. Excursions after the Congress will be arranged for those who wish to visit the beautiful scenic country near by. Visits to the Palace of the League of Nations, the International Labor Office, and other points of interest in and near the city will be arranged.

So you're going to Convention? Take with you reason, tolerance, and a sense of humor. Fortify your admiration for leaders and your confidence in fellow-workers with the consciousness that human nature, though ever striving, is ever frail. If disappointed in some, do not become embittered over all. Know in advance that not even the greatest are perfect in every virtue. At close range, one must say of each what my grandfather said upon his return from seeing Kentucky's famed statesman, Henry Clay: "He is, after all, just a man." Nor should one's personal disappointment in the failure of some favorite measure impair loy-

alty to the organization itself. The purpose of the association, the cause upon which it rests, the service which it could render — these far transcend the judgment or desires of any individual, any group of individuals.

And — transcending all else — when in those hectic days you catch even a faint glimmer of purposeful direction, strengthen and magnify it with all that you have, all that you are. *For you will be in the presence of a power, perhaps the only power, which can start a confused and weary world singing upon the upward path.*

(Extract from an article by Lena Madeline Phillips in PICTORIAL REVIEW).

THE AMERICAN THEOSOPHIST

Published monthly by
THE THEOSOPHICAL SOCIETY
IN AMERICA

National President — Sidney A. Cook
National Secretary — Etha Snodgrass

Publication office — 217 Fox St., Aurora, Ill.
Editorial office — Olcott, Wheaton, Illinois

SUBSCRIPTION PRICE.....\$1.00 A YEAR
FOREIGN SUBSCRIPTIONS.....\$1.25

Entered as second-class matter Dec. 19, 1932, at the post office at Aurora, Illinois, under the Act of March 8, 1879.

Acceptance for mailing at special rate of postage provided for in Section 412, Act of Feb. 28, 1925, authorized Dec. 13, 1927.

Second class mail is not forwarded. Therefore changes of address should be sent promptly to The American Theosophist, Aurora, Illinois, or to Wheaton, Illinois.

Editorials

Events of the Day

Someone has recently said that the institutions of a democracy are constantly on trial and must justify themselves in the crucible of criticism, the only proper requirement being that such criticism should be informed, tolerant and unprejudiced.

To stop following the crowd and to do our own unprejudiced thinking is admittedly a different thing at a time when "the throbbing machine of modern propaganda" daily turns out millions of words. Organizations retail information flavored to their own taste and so attractively labeled that it is readily accepted without recognition that it is not the original brand, not the whole grain, but a doped-up substitute for the truth it purports to interpret. It is hard to filter the facts, and propagandists by the thousand take advantage to feed to the majority their own brand of information, knowing that few can, and scarcely any care to, discover what is true.

A well-known Washington service tells its clients: "It is less important to know what members of Congress say for publication (they post a lot)." Merle Thorpe, writing in *Nation's Business*, said recently: "Once a . . . fiction, born of half truth or misconception, takes off from a mental catapult, it requires more than the force of gravity to bring it to earth." In this country of ours there are so many propagandist operators of catapults shooting the public mind full of half truths and misconceptions, that truth can scarcely be heard.

This article is written therefore to present some truth from undisputed sources and from the personal knowledge of the writer — to make some of us realize how inaccurate and incomplete is the thinking the propagandists do for us.

Let us first acknowledge that it may not be wise for any political party to attempt to solve all the nation's ills in a few brief months. It is necessary, however, to seek honestly a solution of every human problem. That is the duty and responsibility of government. It was James Harvey Robinson who said that "if the history of mankind be regarded as a clock of twelve hours, each hour representing 20,000 years, and if the present mo-

ment be regarded as high noon, then the prophets of Israel lived only seven and a half minutes ago, and Socrates a half minute later. For all the cruelty and stupidity in the world today, man has not done so badly in so brief a period. If he will but protect and foster the liberal spirit, he will succeed in reasoning and experimenting himself out of his present difficulties."

This may give us a perspective from which to view our problems and allay in some degree any undue alarm as to the progress and fate of our civilization. But Theosophists who study their *Secret Doctrine* know that whereas over 40,000,000 years have expired in bringing the race to its present state, at this stage in the Fifth Root Race, only 100,000 years or so will be needed to complete the Sixth and Seventh. Evolutionary progress speeds up as man acquires the power to help himself cooperatively with the Plan. Man's intelligence must be put to work. He must reason and experiment.

This is what the President said in a recent address, and though an element of the press ridiculed and cartooned the idea, the alternative is obviously to do nothing or to continue the policies and "experiments" of the past symbolized by present chaos. Judged by their failure to bring happiness and to meet the human needs of millions of fellow-men, the plans of the past must too have been merely experimental; or perhaps the distress about us is but the by-product of schemes that were never planned for human happiness at all. One or the other must be true, and in either event change must come.

One of the greatest mistakes is to assume that changes of government in these times of speeding evolution, and therefore of increasing problems, would bring peaceful days. A well-known Washington representative of a great industry says this and adds: "There is evidence of a distinct economic trend which in its inception has nothing to do with politics." It is these trends apart from politics that are vitally important. Let us look at some of the facts beneath the present situation, and, incidentally, perhaps divest propaganda of some of its force.

When the Honorable James M. Beck died recently, he was principally identified in the headlines as "a New Deal foe." He condemned the N. R. A. and the A. A. A., and was best known as a great Constitutionalist. He fought and labored constantly to protect that great document of American liberties, but his very knowledge of it caused him to say that "changed conditions have developed many defects and even injustices in our present Constitution," and he predicted that it would cease to be, when the people "ceased to adapt it either by popular usage or judicial interpretation to the ever-changing needs of the most progressive people in the history of the world."

And speaking of the Constitution, let us recall the fact that it is no party prerogative to pass unconstitutional acts. Neither of our great parties has much on the other in that respect. Indeed, some of the legislation which has made our history has been unconstitutional; for instance, the Louisiana Purchase, which began our great western expansion, was made when our Constitution conferred no power upon the federal government to acquire property. In 1803, when this occurred, opposition on Constitutional grounds was raised by the reactionaries of the day. The Emancipation Proclamation was issued and the slaves were freed long before the Constitution authorized any such act. In both these instances, the Presidents of the day, Jefferson and Lincoln, were well aware of the unconstitutionality of these acts.

The writer of this article spends a good deal of his time in executive business circles and discusses current affairs constantly with business men; yet for all their approval of the Supreme Court decisions in the case of the N. R. A. and the A. A. A., he has not met a single business executive, among hundreds, who has read either of these decisions. Yet, in reading them, one learns that neither of them turned upon economic or national needs, but upon technical legal interpretation. The Court in its decisions did not express an opinion as to the soundness of the ideals behind the legislation, or the need to meet the problems that it endeavored to solve, but only determined whether they could legally be solved by the particular means which the law provided. It remains a fact, as a great industry recognizes in a bulletin to its members, that "many small industries and trades of importance numerically have been crippled by competitive tactics which have led to sweat-shop treatment of labor, unfair rebates and similar practices." This statement is in the bulletin of an industry whose leaders are almost unanimously opposed to the present administration. It is stated further in this bulletin: "There is in this situation a continuing effort to reach a legislative answer, which will not down until trial and error have been employed."

What of the farm problem? The normal carry-over of the country's stock of wheat is 120,000,000 bushels; yet in the seven years from 1926 to 1933, the country's stock grew steadily year by year to 393,000,000 bushels. Apart from the question as to how a surplus stock should be

utilized, the fact remains that its existence (largely out of the hands of the farmers) made it impossible for them to sell current crops at living prices. With an income so low that it was out of all proportion to the cost of the things which he normally bought, the farmer ceased to be a purchaser of industrial commodities, and contributed therefore to unemployment, adding distress in the cities to his own in the rural areas. Let us be honest too, and recognize that the program of crop curtailment has from its inception been announced to be a temporary expedient until balance was restored. There has been no attempt to permanently curtail farm production. And let us also give just weight to the heavy headlined importation of wheat, which after all was less than 4 per cent of our own average annual production, and was for the purpose of balancing stocks of a special kind.

What of relief? Business men particularly are clamoring to have this problem transferred to the states and local authorities; yet business men are in Washington today seeking federal funds for relief in their own communities. The Court of Appeals in the State of New York, passing upon the Constitutionality of the state employment insurance law, recently said: "The fact is that in the past few years enormous sums of state and federal monies have been spent to keep housed and alive the families of those out of work *who could not get employment*. Such help was absolutely necessary and it would be a strange sort of government, in fact, no government at all, that could not help in such trouble."

But why not through local agencies? Perhaps the following affords a clue. The writer knows personally a large real estate operator, recently active in one of the rehousing and slum-clearance projects. Asked why such a project should not be carried out by the municipalities involved, this man said: "The government knows too well how much of its funds would stick to local political fingers." And he quoted an experience of his own of a few years back, in which he and some associates offered at current prices a piece of property for a small local park. The offer was refused and the property was sold to others, but in a few months, after passing through several other hands, it was acquired by the local authority to whom it had been originally offered, at just ten times what had first been asked.

What of the public debt? The government has borrowed vast sums of money and increased the national debt by perhaps ten billions of dollars. How often is this emphasized! We may have our different opinions as to this policy, but is it generally known that the government has increased its annual interest expense only \$56,000,000 and its sinking fund requirement only \$125,000,000? Thus the annual additional cost is only \$181,000,000 — a figure to meet an economic emergency, unimportant as compared with military and naval appropriations.

What are the facts as to labor conditions behind the anti-labor propaganda? Chief Justice Taft rendered a decision of the Supreme Court of the

United States a number of years ago recognizing the right of labor to organize for purposes of collective bargaining. But subversive methods to prevent the exercise of the right have been carried on for many years, and for twenty of those years labor has been demanding a general investigation of under-cover and violent methods utilized against a right granted by the Supreme Court. The United States Steel Corporation a few months ago admitted its own contribution to these methods in announcing the dissolution of its espionage system. The writer personally knows a manufacturer with several hundreds of employees in a small town who boasts of the fact that since the elimination of N. R. A. control he is able to get sixty hours of work per week for an average pay of \$22. And everyone knows that child labor has been reintroduced into the textile and other industries. It is inevitable that legislation by any party should trend in the direction of eliminating such abuses.

What of the purchasing power of our money? We hear of the 59-cent dollar because of the reduction of its gold content, but valued by what it will buy, the dollar today is worth \$1.21 as compared with the dollar of ten years ago. These are the figures of Irving Fisher, the brilliant economist of Yale University, substantially supported by most economic experts. There are other changes in value much more important than this, and here we return to the farmer's problem, for in 1926 800 pounds of wheat brought him the purchasing power of an ounce of gold, but in 1933 it took 2,600 pounds of his wheat to give him that same purchasing power.

And so it goes. In an acutely complex economic system, when so many agencies are telling just as much of the truth as they wish to be known and in just the way that they desire it to be understood, it is hard to discover what is right and true. Yet there is much that may be taken for granted. Certain fundamentals may be depended upon in our governmental system, and perhaps primarily that Congressmen and senators and governments of whatever party, often at a loss to know what to do to solve great problems within legal limitations, are as individuals honest and sincere. Misrepresentation of intentions is a part of the dark art of propaganda. This article, presenting some facts, some personal experiences, is an appeal only for fair judgment impersonally applied to national problems, regardless of how one may personally be affected. It is an appeal for an open mind, a fair appraisal, a search for the truth behind the headlines and for belief in representatives of all parties who plan and struggle against the odds of lobby

ists and propagandists, to make life more livable in this our country.

Mr. Henry Morgenthau, Sr., upon his eightieth birthday, looking back upon a long and active career was asked what convictions the experiences of life had brought to him. He answered: "As I stand poised at the border, there are two facts that stand out above all others. The first is that an act of personal kindness confers blessings more upon him who does the act than on him who is the recipient of it. The second is that he who has moved with the current of liberalism knows that he has been on the side of the angels, that he has marched with those forces which from the beginning of human history have sought to convert this earth into a Kingdom of God." Such is the attitude of the Theosophist as he reviews the events of the day in the light of evolutionary trends and human problems which exist behind all legislative effort and which are potent for change beyond either politics or party.

Peace in School Curriculum

Teachers in the New York City schools were recently instructed to emphasize the importance of world peace, avoiding any appeal for any particular doctrine of pacifism or non-resistance in their educational work.

Dr. Harold G. Campbell, superintendent of schools, said:

"I wish to emphasize the importance of teaching our pupils the futility, horrors and devastation of war, and the blessings and benefits of peace." He urged teachers "to instill into the minds of pupils ideas of the brotherhood of man, respect for institutions, manner and customs of other peoples, as well as for our own institutions, manners and customs, and an appreciation of the sanctity of human life, regardless of race, color or creed."

Thirty-seven thousand teachers, responsible for more than a million pupils, were impressed with this splendid ideal of peace education. A circular distributed to the teachers stated:

"Our teaching of peace ought to lead to a conviction that the human race, in settling disputes among nations, should rise to a higher plane than it has reached in the past and to a determination that instead of resorting to war, nations — the people and their representatives — should solve their difficulties by conciliation, mutual agreement, arbitration, or other peaceful means. The teaching of peace should be a matter of continuous concern and should reach pupils in all grades."

Our hats are off to a courageous educator.

In musing, strength must come to dare,
Petitions are but empty air,
Brave action is the only prayer.—*Dr. Besant.*

The New World

By JAMES S. PERKINS, JR.

IN EVERY age youth shoulders the standards of a passing generation. As youth chooses to revise, accept or reject these standards so the world hastens or pauses in its awakening to joyous freedom. The Young Theosophist should clearly and impartially judge the standards of his world, and if he chooses, he must envision the standards for a freer and a happier world. The Young Theosophists are fitted for this task perhaps better than any other group. This is deliberately said, because they have resources of knowledge and power from which they may draw forth strength and breadth of vision that will grow undaunted through the years. Their knowledge of certain great universal laws may give them a patience and a steadfastness that returns again and again to the ideal. It gives them a profound measuring rod by which to judge standards.

Of such youth the pioneers of every age and nation are drawn. Although they may not perfectly reject the onslaughts of the "world's slow stain," they do hold the vision of service to humanity, God or freedom. They have tasted the joy of such service. Through them pours a mightier and a sweeter power than would ever be their lot living unto themselves. Theirs is the indescribable, silent happiness which, from time to time, visits the heart of every true pioneer, and which once tasted, leaves him forevermore dissatisfied with a lazy, soft existence. He feels the call of danger, of strenuous living, of hurling himself forward on the wings of an ideal, contemptuous of the cost it entails in discomfort and suffering. In the heart of every Young Theosophist such power sleeps. He must waken it. How? His Theosophy can aid him with self-recollection.

First, he knows that all life is one life, that in reverent service to life everywhere he will awaken that power of vision we call intuition.

Second, he knows that he is playing a fascinating game of life and death under a beneficent law of perfect justice. He holds the power of creative will — of vision — which he pits against the world's heavy karma. On his side are the forces of life. The Young Theosophist can never be completely discouraged by the set-backs that karma brings.

Third, he knows he works with eternal time — that he is an immortal soul. Something of the ageless patience of the mountains, the sea, and the rocks may become a part of him. What matters the slowness of growth? The Young Theosophist frees himself of youth's fretfulness.

Certain advantages are his, such as the knowledge of the power of thought. Its magic changes the world whatever the obstacles. He knows also that from age to age the world passes through a

birth period, and a new world is born. Such an age are we in. From the innermost realms of life comes this movement of rebirth. The Young Theosophist can be a channel for its creative flow. In this realization is the spirit of greatness — of universality — which we must encourage within us, as Dr. Arundale urges us to do. We must not expect to understand it all at once, but dwell with it. Understanding will grow.

Then there is the knowledge that many times before in other nations and climes we have been "Young Theosophists" — called upon to rekindle the ideals of a nation and a world. We hear again the old, old call, and thrill to this game of the creative will against death and decay.

Let youth then, dwell steadily with greatness, using the knowledge of Theosophy to support its judgments, its dreams and ideals, until experience has brought that inner realization and illumination which matures youth into useful manhood and womanhood. So will the Young Theosophist prepare himself to create a new world.

We have caught a fleeting glimpse of some of the powers and resources that may be awakened in the soul of the Young Theosophist. Let us now think about this fascinating job of creating a new world. It is a job, par excellence, for the Young Theosophists because it is a world-wide job. Every nation must have its Young Theosophists and from all parts of the world youth must speak to youth, as Rukmini has shown.

How shall we take part in the creating? Quite simply. As every artist does, we first brood — dream — envision! True, steadfast vision is the goal. You remember Tennyson's vision in *Locksley Hall*:

"For I dipt into the future, far as human eye
could see,
Saw the Vision of the world, and all the
wonder that would be
Saw the heavens fill with commerce, ar-
gosies of magic sails,
Pilots of the purple twilight, dropping down
with costly bales
Heard the heavens fill with shouting, and
there rained a ghastly dew,
From the nation's airy navies grappling in
the central blue;
Far along the world-wide whisper of the
south-wind rushing warm
With the standards of the peoples plunging
thru the thunder-storm;
Till the war-drum throbbed no longer, and
the battle-flags were furled
In the Parliament of Man, the Federation
of the World."

(Concluded on page 129)

The Election

Some Election Views

IT HAS BEEN our desire to keep these pages free of anything of an electioneering nature. In our May number the National President introduced the candidates and explained the basis of his nominations. Letters later received from Mr. Kyle's supporters were not introductory of their candidate, but were in the form of protests that the National President had exercised his right of nomination.

These views are expressed in a letter that is now being circulated in the Section by Mr. Kyle's nominators, who are working energetically to insure his election. Their letter is reproduced here. It also presents a brief biography of Mr. Kyle's attainments and experiences.

Such data has not been furnished to our members in respect of the other candidates; yet it is to be supposed that they too have made their contributions and gained their distinctions in education and professional and business life. All six candidates are known in their communities, and some nationally and even internationally for their service to the Society.

A few voices have been heard in opposition to the introduction of women to Board membership. On this point the National President has said:

"I would like to emphasize the right of the women of the Section to be represented. This in recent years is an innovation. The membership of the Section is preponderantly feminine. Is there any logical reason why the membership of the Board should be exclusively masculine? Other Sections have found it advisable on many occasions to place women in the office of chief executive. I cannot conceive of any sound basis upon which this Society 'without distinction of sex' should exclude women from Board membership."

In answer to a suggestion of geographical representation, the following is taken from a letter of the National President:

"I think that all idea of geographical representation would completely disappear in a realization of the solidarity of the whole Society.

"Certainly during my administration we have endeavored to distribute such service as we had to offer throughout the whole Section, without considering one part of it of any greater value or importance than another. I have never known any members of our Board of Directors to indicate in any way a provincial or home-territory attitude, but always one, representative of the whole of the Society. It is with a little regret therefore that I note any tendency to recognize constituencies, as it were, within our ranks."

Perhaps the forthcoming ballot will serve not only to elect our Board, but also to indicate the view of our members as to the soundness of the practice of nomination by the National President.

About Mr. Kyle

To the Members of The Theosophical Society in America:

We, the undersigned, nominators of Mr. Ralph B. Kyle, of Gainesville, Florida, for the election to membership on the National Board of Directors of The Theosophical Society in America, respectfully present to you the following information:

Mr. Kyle was born in Wilmington, Delaware, November 3, 1880.

He was educated at University of Delaware, receiving two professional degrees, Bachelor's Degree in Civil Engineering in 1903 and Master's Degree in 1921.

He has been a full member of the American Society of Civil Engineering since 1921.

He served in the World War as First Lieutenant, 314th Engineers, 89th Division.

He is a Thirty-second Degree Scottish Rite Mason.

He joined The Theosophical Society in 1922 in New Orleans, La. He has served the Society as secretary of Crescent City Lodge, New Orleans, as president of Jacksonville Lodge, and is now serving his second term as president of the Florida Federation.

In business life Mr. Kyle is secretary-treasurer of the Retort Chemical Company, Inc., vice-president of Gainesville Retail Credit Bureau, Inc., and secretary-treasurer of United Acceptance Corporation.

It has been many years since a representative of the southern part of the United States sat on our National Board. In that area south of the Ohio and east of the Mississippi Rivers there are 13 states, more than 27 per cent of our total states, yet we have no representative on the Board.

The other five candidates who are in nomination with Mr. Kyle live in Ohio, Pennsylvania, Illinois, Maryland, and California. These five candidates were nominated by Mr. Sidney A. Cook and Mr. E. Norman Pearson.

We believe Mr. Kyle's candidacy has been unfairly handicapped by a method of nomination which surrounds his competitors with a "halo" of official approval.

We believe by reason of Mr. Kyle's character, education, business experience, knowledge of corporate procedure, and knowledge of Theosophy, that he is eminently qualified to sit on our Board.

We believe his election will bring the Southeast into closer personal touch with Headquarters and will maintain and strengthen the existing friendship between our lodges and Olcott.

In view of all this, we request your favorable consideration of Mr. Kyle's name when marking your ballot, which will be printed in the May number of THE AMERICAN THEOSOPHIST.

Signed by: RAWDON SHARPE, secretary,
Jacksonville Lodge.

PARK H. CAMPBELL, president,
Miami Lodge.

JOHN F. SELLE, president,
Gainesville Lodge.

The Election Is On

Have you voted? There will obviously be changes in the personnel of the Board of Directors. There are six candidates in the field to fill the five elective positions, and any of them would be new on the Board. Are you as an active member taking an interest in your Society to the extent of sending in your vote? A ballot was supplied in the last issue of the magazine and one is provided in this, and every lodge secretary has a supply sufficient for every member.

Give the matter your thought and interest. Vote in accordance with your best judgment, that by your choice the Society may be well guided and more fit to carry on the work in which you are interested and for which you became a member.

At the recent election of National President and Vice-President, many ballots were received several weeks after the ballot closed, and only a quarter of our membership voted.

Florida members are working for their favorite

son. Will the members of your city and state be equally well represented in their choice at the count of the ballots? To be inactive in the voting is to support candidates whom you would not choose by your ballot.

Votes must be at Headquarters by June 10. Not much time left!

The Reason

A question has been asked as to why the certificate for nomination of Directors in our April issue stated that the names of the nominees appeared in the order in which they were received. The answer is quite simple. The By-Laws of our Society require that they shall be listed in this order, and the explanation was given since this order would not be preserved in the ballot, in the succeeding issue, for which purpose the By-Laws require that the names shall there be printed in alphabetical order.

THE NEW WORLD

(Continued from page 127)

Every Young Theosophist must arrive at his vision of the new world. We of the twentieth century have so much material to work with. We have seen this "war in the heavens." Today we stand in deadly peril of another baptism of the "ghastly dew" of warring air-navies. How many more of these visitations of death must we undergo ere that glorious sequel, "the Parliament of Man," shall arrive?

It is our work to envision that sequel now. No day should be born that does not see in every nation on earth youth clarifying and arriving more definitely at that vision. The Young Theosophist has particular value in this work. His access to a knowledge of universal law gives to his vision a more practical wisdom than is that of our modern political sages. With a knowledge of the law of karma for instance, he knows that it is fruitless to dream in one direction and be thoughtless and cruel in another. He must press the ideal of a *universal brotherhood*. He will be wiser than to lend his strength to any movement that arouses one class against another, of low against high, of ignorant against elite, of proud against humble. If this looks all but impossible, let him try to understand the true sources of world movement.

It was Archimedes who said something about, given a proper leverage, he could move the world. The Young Theosophist might search for such a leverage in the *power of ideas*. Let him study how

ideas rule the world. Ideas are born, vague and indefinite, in the depths of certain souls. Those ideas growing more definite in expression, create a myriad of thoughts in the minds of many men. From these thoughts spring nation-wide action. Hence our occupation must be with "right ideas" if we would truly create, for to move the world, but move it in the wrong direction, is not much help. Youth, because it is nearer to the soul, and likely to be purer in ideas, must search profoundly for those *right ideas* and cleave to them as messages from God. With these as a background, no day should pass that streams of thought do not go forth clarifying these ideas. Best of all is clarifying them in action, in preparation for that time when we who are young today will hold the helm of civilization in our matured grasp.

Individually examining the standards of this age of transition, ennobling them where we may, we salute the passing of an old, tired world. As we speak to one another across the nations there can be born a new spirit of international order that is capable of "furling the battle-flags" and placing in their stead the "Parliament of Man." We shall move forward thinking and acting in a greater spirit of comaraderie between nations and nations, peoples and peoples, between higher and lower kingdoms of life into the future of the New World.

(Reprinted from *The Young Theosophist*.)



Convention

July 4-10

THIS month we present the Convention program as tentatively arranged. There is much to be worked out and many changes and rearrangements will be made, but this is the only opportunity to present the program in our magazine, since Convention will be upon us when the next issue reaches our members.

The business sessions, which to some are often less attractive, should this year be of interest to all, for there will be new plans to present, to discuss, and to approve. The National President has in mind a plan, through standing committees, to draw more upon the skill and experience of representative workers for the administration of the Society and thereby broaden the interest of the members. Reports will be made as brief as possible, that the essentials may receive full consideration. Proposed changes in the By-Laws will promote interesting discussion. Then, after the first day of getting together and disposal of these matters and essential formalities, three most delightful days keyed to the subject of the World Congress will produce instructive papers and discussion, for the program as organized is planned for full member participation. We shall all be contributors, if we wish, in quite a number of the scheduled hours.

Mrs. Georgine Wetherill Smith is among the early registrants, and the new art project of which she is the generous sponsor and which has moved slowly forward, as such projects must in their preliminary stages, will be more fully unfolded to us in its magnificent enterprise and purpose. Remember too our annual exhibition of art and the folder display about which Mr. Perkins has already made announcements.

Mr. Logan is planning a program different from anything in previous years in the hope that the T. O. S., which is already the field of service for many members, can become the active interest of all.

We have such talent within our ranks, and the hope of those responsible for the program is that much that is now latent will be discovered in its potency in the course of this Convention.

Registrations are beginning to come in. The most desirable accommodation goes to those who first register. Send in your registration and let us prepare a place for you. We need to know just as soon as possible the extent of the preparations necessary. Be a cooperator. Register early, sending the registration fee of \$2.00 and as soon as possible your check to cover your accommodation in accordance with the rate chart here published.

Remember, we shall be unable to tell you anything more about the program in advance of your

arrival, but those in touch with the arrangements and who view them prospectively are looking forward to a wonderfully good time at this year's Convention. For it is going to be a kind of homey, friendly, get-together occasion. It will be good to see the members who have been unable to attend in August, when our Conventions have usually been held, and to introduce Olcott to our members in early July. Every month makes Olcott different and every year adds to its beauty.

Tentative Convention Program

Saturday, July 4

Arrival and Registration of Delegates.
4 P.M. Reception.

Sunday, July 5

7:30 Meditation.
9:30 E. S. Meeting.
8:00 Public Lecture — Captain Sidney Ransom.
4:30 Official Convention Photograph.
7:30 Music.
8:00 Address to Members; Keynote — Sidney A. Cook.

Monday, July 6

7:30 Meditation.
9:15 Address of Welcome.
Opening of Convention.
Greetings of Delegates.
Appointment of Committees.
Introduction of Resolutions.
10:30 Business Session.
Report of National President.
11:45 Adjournment.
2:00 Meeting of the National Board of Directors.
Committee Meetings.
8:00 Address — "A Dynamic Theosophical Society" — Dr. Pieter K. Roest.

Tuesday, July 7

7:30 Meditation.
9:00 Business Session.
Reports of Committees.
Other Business — Other Committees.
10:30 Intermission.
10:45 Business Session Continued.
11:45 Adjournment.
2:00 Final Business Session.
The Board of Directors.
4:00 Adjournment.
7:30 Music.
8:00 Soiree.

Wednesday, July 8

- 7:30 Meditation.
 9:00 Symposium — "The Understanding of Justice."
 10:30 The Young Theosophists.
 2:00 Symposium — "The Foundations of Justice."
 3:30 Round Table.
 7:30 Music.
 8:00 The Olcott Lecture.

Thursday, July 9

- 7:30 Meditation.
 9:00 The Theosophical Order of Service.

- 3:30 Forum Discussion — Organized.
 7:30 Music.
 8:00 The National President.

Friday, July 10

- 7:30 Meditation.
 9:00 Symposium — Applying Justice.
 10:30 Members' Talk — Captain Sidney Ransom.
 2:00 Questions and Answers.
 6:00 Picnic Supper.
 7:30 Artistic Finale.
 Closing of Convention.

Convention Rates — July 4-10, 1936

Accommodations

- Type A — Cots in Headquarters rooms — sharing room and private bath.
 Type B — Cots in Headquarters dormitory — sharing general showers.
 Type C — Room in village (board at Headquarters).

RATES

Registration, Board and Accommodation

Convention	A	B	C
July 4-10.....	\$27.00	\$18.00	\$18.00
Registration Only for any period.....			\$2.00
Registration Only for any period, Young Theosophists (under 30).....			1.00

Meals Only

Breakfast, 35c; Lunch, 50c; Dinner, 65c.

(With Type C accommodation, garage if required, 25c per night additional.)

What Should the National President Do?

MEMBERS write to Headquarters on all kinds of subjects, from keeping cats, to searching inquiries relative to the Nirvanicatomic sub-plane, but here is one that the National President would like to ask of the members. Some there are who view with alarm the interest aroused among Theosophists, and the departure here and there of a member or two attracted by people who work all kinds of psychological hocus-pocus through various claims of occult powers or connections. Some want them exposed or their practices denounced; some suggest that our members be admonished as to the nonsense for which they fall, while others call upon the National President to make investigations; some furnish what they think is authentic information to support these claimants to spiritual powers, and others equally well disprove them.

We at Headquarters know how easily people fall for the rubbish that is given out, what bunk is offered as spiritual knowledge upon unfounded claims to "Adept" contacts in hidden mountain fastnesses, and how financially profitable it is for those skilled in its dispensation.

But the question is, should we try to dissuade a member from his propensity for experimentation?

People who are inclined to speculate learn that it is unwise to buy wild-cat stocks only by buying them. Members who run off on this, that, or the other byway along which some plausible leader attracts a crowd, will learn only by experience that they have left the real to follow the unreal, the more to seek the less. To dissuade them from these particular byways is only temporarily to keep them on the highway, for some other byway will sooner or later attract them, or so it seems. Shall we let them have their folly now or divert them if we can, that they may be foolish later? Reason does not enter into their decisions and reasoning has little power to save them from their folly.

What do our members think about this problem? Here is a subject for interesting correspondence which this magazine will be glad to publish, provided it deals with the question and is not written to support the particular piece of artfulness that for the moment holds a writer's interest, or to condemn those who see more wisely. Let our correspondence deal with the question of the Society's responsibility, if any, to expose those who misguide, or its obligation to interfere with those who are willing to be duped.

The Junior College Course

(Editor's Note; All of our members will be interested to know that this Course is to be inaugurated this summer for Theosophists of student age, under twenty-five.)

THE Junior College Course in Creative Theosophy which will be given at Headquarters this summer will open with an excursion on July 11, the day after Convention closes. On Sunday, the 12th, will be the official opening addresses, the rest of the day being free for "settling down" at Olcott and getting acquainted. Work starts on Monday, the theme for the first week being "Theosophy and Science." After another excursion and free Sunday we shall plunge into the next week's work with its vast theme: "Theosophy, Philosophy and Religion." A third excursion will prepare us for the third week's work on "Theosophy and Human Problems," after which we'll spend a week-end at the Indiana dunes on the Lake Michigan shore to find out how delightful life can be! The next three weeks and their excursions we shall devote to studying various ways of Theosophical Service: by study and life, by teaching and by doing, closing the Course with a farewell picnic on August 21, where many a tear will doubtlessly be shed!

Throughout these weeks we shall spend part of the morning in the study of Theosophy—pure-and-simple, discovering, perhaps, that it is not as simple as we thought it was, but surely pure and quite exciting! Its power to unify, to integrate our minds will become increasingly apparent; life will take on new meaning and fascinating beauty when we plunge deeper into our more challenging literature with critical and penetrating thought. We shall not avoid problems or soft-pedal difficulties; we shall face whatever comes up and let the Ageless Wisdom prove itself!

The afternoons we shall devote to research and to learning how to express ourselves in speech, writing or other arts of communication. The late afternoons will be for sports. There are at Olcott opportunities for playing baseball, volley-ball and tenniquoit; also for practice-golf; in Wheaton, a few minutes away, for swimming and for tennis, and a daily fee golf course; and all around of course for riding and for hiking.

Our evenings will be free, but far from empty! We shall have informal pow-wows on the roof or around a camp-fire, poetry-readings, musicals and sing-songs in the spacious and cozy library; and we shall go to Wheaton or some nearby place when there is a good picture showing. So we shall have plenty to occupy our minds and hearts and bodies; life will be rich and interesting enough in those six weeks! But we shall also learn to love the silence in which we can hear the whispering of

our Soul, and contact the blessing of Those Whose spirit broods over this American center of Their Society. Every morning an hour will be devoted to quiet preparation for the work of the day, so that our inner being may partake of the activity of the outer, and harmonize and guide it. Thus only can we learn to *live* with our *whole* nature, and know the happiness of real growth.

We shall associate with interesting people, too. Apart from Olcott's regular staff and its field workers, we shall have the delightful company of Captain Sidney Ransom from England, India and South Africa; and of Dr. Henry Douglas Wild, our poet-teacher from Rutgers University, who will open for us new worlds of beauty. Both these inspiring gentlemen will be on our "Faculty."

Do you want to come? Then write us now, as soon as possible. You know we cannot have more than a dozen students this year and we shall have to consider applications for enrollment in the order of their arrival. Applicants must register before June 11, or apply now for a conditional enrollment, if they wish to be considered. The cost is kept as low as possible, and summer fares to Chicago are low.

Several young people have asked how much they will need in excess of the cost of transportation, board and room. Of course that varies with the individual's way of living; but we estimate that ten dollars will take care of the cost of the excursions for the whole period; laundry should certainly not be more than six or seven dollars; and twenty to twenty-five dollars pocket-money ought to carry anybody through the necessary ice-cream cones, sodas and swims of these six summer weeks! We give below an estimate of the total costs.

Some parents have inquired with some anxiety whether there will be supervision, lest their offspring run into harm or mischief of some sort. There will be sufficient supervision for normal, wholesome young people to protect them from harm; but the Society cannot accept responsibility for students disobeying the few and simple rules for Olcott guests. Young people "of college age" are expected to behave as grown-up persons. The girls will have a competent and sympathetic counselor in Miss Winifred Boye of our Headquarters staff, who is experienced in such service to large college and camping groups. Parents may feel assured that Olcott is a *home* to their son or daughter, and neither a hotel, nor a boarding-school for "problems"!

(Concluded on page 135)

The Greater America Plan

By DR. PIETER K. ROEST

The Magic of the West

Long before I ever visited the West, it fascinated me. Upon my first visit I fell in love with its grandeur, its vastness, and its people; and every return visit has strengthened that love. There is something in the western atmosphere which makes one feel different about life; some magic which lifts petty cares and makes one smile at life, and say that in spite of everything "it is good." There is something also which makes one dream of the future, of a humanity released from its ignorance and hatred, a world playing and working and laughing, and finding life infinitely worth while. The immensity of Nature seems here to have opened and widened the souls of men, rather than overawed them; western people are rarely, if ever, afraid, and rarely, if ever, complicated. A straightforward simplicity and friendly fellowship meet and hearten the stranger who comes without mental armor himself, and if he has brought any, he finds it soon pierced by shafts of good-natured banter. "We are all human, just human," the West seems to whisper in the hearts of its people, and the visitor who perceives the beauty of the truly human cannot help loving those who express it so directly.

Their comparative isolation (it seems that we must think of metropolitan cities as the centers of the world, but *why?*) seems to intensify their sense of fellowship with other human beings; greetings come naturally, especially on the immense stretches of highway between towns; conversations are easily entered at any time, with anybody — no formal introductions are needed. No wonder that in this atmosphere Theosophy flourishes; it strikes a note clearly and intelligently which is already, though unconsciously, an undertone of these people's lives. It is not unusual to find in a small town — say of about twenty thousand population — a vital, intelligent lodge membership of twenty or more of the finest people one could meet anywhere. Even smaller towns have their few faithful pioneers in the study and living of the Ageless Wisdom; often working under handicaps which members in lodges more fortunately situated can hardly imagine. To me the greatest inspiration in my missionary work, the fullest compensation for the sacrifices it demands, are the beautiful lives of so many of the members I contact — lives not recounted on front-pages of noisy newspapers, names not known among our Theosophical galaxy of saints, members often without the advantages of a good education, but whose obscurity is the setting for such a flame of dedication and service as radiates far into the night of human existence. Theosophy may be talked about, but it is *deeds* that communicate its power;

it is the atmosphere of true friendship that beckons other souls to its light.

Encouraging Reports

For many months I have had in my folder several reports which I had in mind to share with you in this magazine, but other and more pressing material crowded them out. It seems now that there will never be enough space for what I have collected; so before it becomes too antiquated I want to publish at least the gist of some of them. This month I shall print some passages from a report of work in Minneapolis last year, because it may be very helpful to lodges which want to use the program suggestion which I outlined two months ago; at least it will give them good ideas for the fourth week of each month — the "Theosophy in Action" week. The meetings here described were held on every last Sunday of each month.

"While the activities and the arrangements for the regular monthly meetings at the Theosophical (lodge) Headquarters under T. O. S. auspices were carried out by individual efforts of individual T. S. members, the meetings enjoyed the hearty support and cooperation of the members of the Minneapolis Lodge, and as a result one can consider these T. O. S. meetings on the whole quite successful.

"The programs dealt with subjects of vital interest — in politics, on city and national government; in economics, on social-economic problems; in travel, on China and the South Seas. The speakers invited were authorities on their subjects and generally their discourses upon their topics were exceedingly interesting and educational, bringing about a broader understanding of the topics discussed, of conditions and opinions around and outside of the Theosophical Society. The advantages of this type of T. O. S. activity at the Theosophical (lodge) Headquarters are:

1. These public T. O. S. meetings at the lodge headquarters — well advertized — attract and bring some people into Theosophical surroundings who may not be especially attracted by Theosophical subjects only. Once making contact and liking the surroundings, they may then be attracted to some of the Theosophical discussions.

2. These public T. O. S. meetings make it possible to link the ideals and high principles of The Theosophical Society to activities outside of the Society and to explain to the public how Theosophy tries to strengthen all activities for the advancement of humanity.

3. Through these T. O. S. meetings, contacts can be made with members of other organizations, and

(Concluded on page 138)

Children's Department

★ ★ ★

With Mary Ellen Through the Ages

By RONA ELIZABETH WORKMAN

*"All the world's a stage,
And all the men and women merely players;
They have their exits and their entrances;
And one man in his time plays many parts,
His acts being seven ages."*

The following is Mary Ellen's third act of the seven.

"**W**HERE shall we open the book this time," asked Mary Ellen, as she cuddled into Grandfather's lap. For a moment Grandfather listened to the rain tapping against the windows and the soft sputter and hiss of the blazing logs in the fireplace before he answered softly, "Would you like to see how Ameni, the little slave boy you saved in Egypt, repaid his karmic debt to you? Every debt, as you know dear, must be paid, no matter how many lives may pass, and Ameni, who was reborn in Mayan days as the warrior Istayul, the son of a great chief, paid his by the greatest sacrifice he could give. Look thou into the past my child, and see!"

★ ★ ★ ★ ★ ★ ★

Clear against the burning blue of the sky a great temple reared its carved and painted walls upon the summit of a smooth white pyramid of stone. A steep flight of narrow steps, guarded on each side by the carved and gilded length of a feathered serpent, emblem of Kulkulkan, the god of the ancient Mayas, led to the altar before the temple's wide doorway. The great plaza facing the flight of steps, bordered with stellas and altars and ringed with gleaming palaces of white stone, was brilliant with a surging, gorgeously clad multitude, whose dark faces, beneath feathered head-dresses and bands of beaten gold, were turned anxiously upward to the little group of priests and warriors grouped about the high altar. The clear chanting of the priests and the dull roll of the temple drums vibrated in the still hot air, while from the waiting people came the ceaseless murmur of many voices.

Suddenly the drums broke into a thunderous roar, and as if that were a signal, the people parted, crowding back from the center of the plaza, leaving a cleared space through which came a strange procession. First a company of priests and warriors, the warriors in cloaks made of the brilliant plumage of the tropic birds and the priests in long white robes, marching to the throbbing rhythm of the drums and the measured chant of deep voices. Then into view, stepping slowly, yet in time to the drum beat, came a young girl, her hands bound behind her with gold chains, while her great dark

eyes, lifted to the waiting altar, were wide with terror. Behind her, as she followed the priests and warriors up the steep steps, came a long line of slaves bearing on their shoulders burdens of rich gifts of gold and silver, beautifully dyed and woven cloth and gorgeous plumes.

"Oh Grandfather, what is it?" whispered Mary Ellen, frightened by the picture and the throbbing, sinister music. Grandfather laid a comforting hand on her shoulder. "Don't be alarmed, dear. Remember it happened long, long ago. The lakes and springs that supplied their city were drying up and the Mayas were offering sacrifices to Kulkulkan, their god, asking him to restore the water to their land. You, as the maiden Ulil, were chosen as their offering."

Eagerly Mary Ellen watched the slender child climb the flower strewn steps, followed by the slaves with their burdens. Louder and louder thundered the drums, nearer and nearer to the high altar came the little sacrifice, then as the warriors and priests separated and passed behind the altar, she moved on alone and stood before the high priest. Slowly he stepped forward, threw back his cloak of beautiful feather-work, then drawing the stone sacrificial knife from his girdle, he lifted his arms to the cloudless skies and began the savage chant of offering.

Hardly had the first words passed his lips, than a young warrior leaped from the group of chiefs and nobles who stood as the king's guard near the altar, and flung himself upon his knees before the high priest.

The chant stopped suddenly; each one in that great multitude held his breath to listen, and in the stillness the young brave's voice rang out trumpet clear. "Oh, Hunac Ceel, great priest of Kulkulkan, I pray thee to take me, the warrior Istayul, as a sacrifice instead of this child. Thou knowest our god prefers a willing victim, and this maiden fears to die. Seest thou not the terror in her eyes?"

Springing erect he stood, his arms folded upon his brown chest, marked with the scars of battle, waiting the high priest's answer. For a long tense moment silence reigned, then the priest spoke coldly.

"Why should the warrior Istayul offer himself as a sacrifice in place of the maiden Ulil? Do you long for the sweet peace of death?"

"Nay, O priest of Kulkulkan, I love too well the clash of battle to desire peace, but since our god desires a human sacrifice, or so you, his priest, claim, I offer myself. This child, as thou knowest,

has been raised in my father's house and I love her as my sister. She fears the death of sacrifice and I would spare her. Will not Kulkulkan take a warrior in her place?"

The priest stood silent. In the stillness a solitary drum began a low throbbing, then ceased. Still Hunac Ceel, the high priest, waited, then suddenly, with a wild cry he flung his arms aloft, the jeweled handle of the sacrificial knife making a blazing arc of light.

"I send thee a worthy offering, O Kulkulkan, a warrior who has won his head plumes in fiercest battle and wears his lip plug with honor. Take thou this sacrifice, O mighty god of the waters, and send again to thy people the gift of thy overflowing lakes and rivers."

Swiftly the knife descended. The young warrior sank slowly down before the altar. A low, deep-throated murmur rose from the crowd below, then died away. The drums burst into a triumphant thunder, then stopped suddenly as a tall white-clad priest, whose grey locks were bound back from his face with a broad band of gold studded with a single blazing jewel, stepped into view and raised his hand for silence.

For a moment he stood, looking at the figure lying dead before him and at the kneeling, weeping girl, then he lifted his face and studied the skies as if looking for a sign. Tense silence fell over the waiting people, for this was Citan Quatu, the priest and prophet whom all loved, and none but evil-doers feared. He stretched forth his hand; all fell upon their knees.

"Oh my people," he cried, his voice ringing through the still hot air; as he spoke the light of the blazing sun began to darken. "Behold, Kulkulkan, the great one, hides his light from thee for a warning. Too long have ye, O people of Maya,

stained his altars with the blood of human sacrifice instead of offering him the fruits and the flowers he loves. I have warned thee and ye listened not. Now, once more, I speak and as the darkness gathers listen to my words. Unless thy altars are wiped clean of human blood, and are stained no more, thy cities shall become deserted, thy temples torn asunder by the trees and vines of the jungles and men shall seek in vain for thy history."

Swiftly the sun's light was fading, as the disk of the moon covered its surface. Wails of terror resounded as the frightened people cried to Kulkulkan for mercy. Only the old priest, Citan Quatu, stood silent, his arm about the shoulder of the weeping Ulil, then as the light began to brighten he gave a signal and the drums began a low murmur. Moving forward he lifted his arms above the kneeling multitude. "Kulkulkan has heard thy cries, and once more sends his light. Heed ye his warning, O people of Maya." At these words the drums roared in triumph and songs of rejoicing rose from the kneeling people.

Slowly the scene faded from Mary Ellen's sight the thunder of drums and the singing grew indistinct, then died away.

"What caused the darkness, Grandfather?" she asked eagerly. Grandfather smiled. "It was an eclipse, dear, that I, as Citan Quatu, the old prophet, used as a warning for my people, but they soon forgot, and now, even as I said in that long ago day, their cities are only masses of ruins and none can read their story."

"I'm sorry about the young warrior," whispered Mary Ellen, sadly. Grandfather kissed her cheek where a tear was shining. "Don't cry, dear. He paid his debt, and in the paying won a great reward, for he 'laid down his life for a friend.'"

THE JUNIOR COLLEGE COURSE

(Continued from Page 132)

Estimate of Expenses for Students of the Course

Transportation: cheapest by round-trip summer rates on train or bus. Train travel is cheapest by coach, but for a little extra one may have "tourist" berths, which are just as good as the much more expensive Pullman berths which go with first-class fares.

Board and room at "Olcott"	
for six weeks.....	\$65.00
Tuition — <i>free!</i>	
Excursions (at least six, but in parties).....	10.00
Laundry (depending upon the individual) approximately.....	6.00
Pocket-money (varying also, of course).....	20.00

Estimated total without travel expenses.....\$101.00

Do not bring lots of baggage. But while Wheaton is warm in summer, it may suddenly turn cool — so bring a coat! Also bring swimming-suit and other sport-paraphernalia you wish to use; and bring music and any portable instrument you play, along with a good sense of humor.

Carry your money in the form of travelers' checks, not cash.

Whether you have written to Mr. Cook or not, write him NOW for definite or conditional registration and do NOT come to Olcott unless you have received word that you have been enrolled for the course. Headquarters will gladly answer any further inquiries.

With cordial greetings,

DR. PIETER K. ROEST,
Director of the Course

Theosophical Order of Service

By **ROBERT R. LOGAN, CHIEF BROTHER**

The Chief Brother would like to have reports from all the National Department Heads on the work of their departments since last Convention, in time for the preparation of this year's T. O. S. program, together with any suggestions they may care to make regarding representation at this convention, in case they cannot attend personally. If for various reasons nothing much has been accomplished during the past twelve months, it is better to say so, and then outline whatever work is proposed for next year, than to make up a perfunctory report of unimportant activities. We realize that in some cases the National Heads have been prevented by illness and other troubles from giving their attention to the department work, and that in others the National Heads have been enthusiastic and eager and have met with little or no response from their Department Brothers. There is no use worrying over these inevitable disappointments, there is always another year and new opportunities.

In connection with Convention, it would be exceedingly helpful if the Head Brothers would write to the Chief Brother and give him a report or a letter on the work and general outlook in their lodges and districts, and also if the Department Brothers would send a letter or report to their National Head and to the Chief Brother also, if they can, without inconvenience, make a copy. All of the above may be formal or informal as preferred, the main thing is to exchange information and thoughts about the work, whether work actually done by the T. O. S. or in which some T. O. S. member has cooperated.

There being no summer school this year, the Braille transcribing classes will begin at Wheaton, Wednesday morning, July 1, with Mrs. Flavia B. MacKenzie in charge, thus giving three days in advance of Convention for this work. The rates for this pre-Convention time will be \$2.50 per day.

To those interested in this work Mr. F. A. Baker offers the following information:

"The majority doing hand transcribing are using what is called a Braille slate. There are two kinds, a pocket slate and a desk slate. The latter is best suited for book transcribing. This consists of a board somewhat larger than the Braille page, with a metal strip across it which has holes for the Braille cells and which slides up and down the page. A small stylus is used to push the dots into the paper. The price of the desk slate is \$2.00 each (eraser 10 cents additional), and may be had from

the Howe Memorial Press, 133 Newbury Street, Boston, Massachusetts, or from the American Printing House for the Blind, 1839 Frankfort Avenue, Louisville, Kentucky.

A Braille slate with paper and eraser has been donated by a member who is unable to go on with the Braille lessons owing to ill health, and will be presented to anyone who wishes to take the lessons and do Braille transcribing but feels unable to buy the equipment. Please write Mrs. MacKenzie regarding it.

If one cares to invest the money in a Braille writer, much more can be accomplished in a given time because with this machine one can make six dots as quickly as one dot can be made with a slate and stylus. This machine is about the size of a typewriter and is similar in action. It is a wonderful machine and has many advantages over the slate. The price is \$43 plus the express charges.

They may be purchased from the American Foundation for the Blind, 15 West 16th Street, New York City. All Braille equipment should be ordered immediately. Paper may be purchased from the Theosophical Book Association for the Blind, 184 South Oxford Avenue, Los Angeles, California, at six pounds for \$1.00, the cost price. The lessons given by Mrs. MacKenzie will be free.*

The code for Braille, grade one and one-half, consists of a cell of six dots arranged in two columns of three dots each; all the letters of the alphabet, the numerals, the punctuation, the accent marks, and many whole and part-word signs are made from the six dots. It all depends upon the position of the dots. In all there are sixty-three different characters, made from the six dots. Anyone who cares to learn to do the work for the Theosophical Braille Library need work only one hour a day. A splendid opportunity for service. When the work is finished send it to the Theosophical Book Association for the Blind at the above address, where all work will be shellacked and bound and circulated among the readers. Those who have already received certificates from Washington, D. C., for writing Braille will please get in touch with F. A. Baker, 184 South Oxford Avenue, Los Angeles, California, immediately, so that he may give them a list of books which are most needed, and to save duplication.

*All those intending to take the class at Summer School please notify Mrs. MacKenzie, and she will have all equipment delivered at Headquarters in plenty of time for the class.

What Lodges Are Doing

Aurora Lodge reports that Mrs. Iris White has given three most successful talks on "The Evolutionary Plan." In lovely colors she sketched illustrations of the subject at hand, which was very impressive, particularly to newcomers. All three lectures were exceedingly well attended by a very responsive group. The lodge president writes: "We feel very thankful to Mrs. White for her effort and ability to arouse interest in Theosophy with her new method. It was interesting to note that the entire group attending the first talk was present at each successive talk, without further reminders."

Besant Lodge (Hollywood) was particularly fortunate to have Mr. and Mrs. Henry Hotchener as speakers during its celebration of White Lotus Day on May 5. The Sunday lecture program for the month of May is a splendid one, with two lectures by Mr. L. W. Rogers, "Thought-Power and Fate," and "The Occultism in Shakespeare," May 3 and 10, respectively; two lectures by Mr. Fritz Kunz, "The Heavens Declare" and "The Wheel of Destiny," May 17 and 24, respectively; and a joint lecture by Mr. and Mrs. Hotchener, "The Occultism of Life Here and Hereafter," May 31. The lodge social on April 21 was an artistic, social and financial success, with music and refreshments contributing to the evening's enjoyment.

Besant Lodge (Tulsa): Bishop Hampton was scheduled to give two public lectures April 13 and 14 on "Power of Consciousness" and "Occult Knowledge." It was considered advisable to charge an admission fee of 25 cents in order to help Bishop Hampton with traveling expenses. "The Human Atmosphere" and "The Aura in Health and Disease," two public lectures given by Mrs. Dora Kunz on May 1 and 2, were illustrated by beautiful and unique paintings, and on May 3 Mr. Fritz Kunz spoke on "Reincarnation: Its Cause and Cure." Mrs. May Powell has faithfully carried on her class in Theosophy in spite of ill health during the past two months.

Birmingham Lodge reports a very successful season of Theosophical work. Straight Theosophy Campaign subjects were used for the Sunday public talks and topics assigned to the new members for lodge programs. For the last three months there have been highly interesting programs under the general heading "LIFE — As Seen Through the Eyes of a Physical Scientist, an Occult Scientist; a Philosopher, a Religious Devotee, and an Artist." There is also an interesting class in philosophy each week conducted by Mrs. Orlene Moore.

Chicago Lodge celebrated White Lotus Day with a delightful program of music, verse and an excellent talk on H. P. B. by Mrs. David Holguin.

The meeting was generally felt to be one of inspiration to "carry on." The lodge has undertaken the task of making a model of an ultimate physical atom. This sounds like quite a task but should be a very interesting and instructive one. Dr. Arundale's book *You* is being reviewed and studied during the regular lodge meetings and has met with unanimous approval.

Colorado Lodge (Denver) reports that the three public lectures by Dr. Roest from April 27 to 29 were well attended and much appreciated. While in Denver, Dr. Roest addressed not only the Research Club but the high schools as well. This was done by means of a radio hook-up so that all the schools heard the talk at the same time. A public study class was organized, led by Mrs. Oenone Hickling, and started out very auspiciously with an attendance of ten. The members of the Denver group appreciate the help given them by Dr. Roest as well as his inspiring messages.

Columbus Lodge had as its guest on April 7 Miss Anita Henkel, who addressed the members on the purpose and ideals of a lodge and the practical application of Theosophy to some of the problems of everyday life. At the Sunday afternoon meeting April 26, Mr. J. Arthur Faulk of Besant Lodge, Cleveland, gave an interesting talk on "The Philosophy of Luther Burbank."

Dallas Lodge invites all Theosophists who visit the Texas Centennial, which opens at Dallas June 6, for a six months' run, to contact the local lodge through the president, Mrs. A. F. Pillet, telephone 5-5243; or the secretary, Miss Mary Fouraker, 9-6657.

Detroit Lodge had a delightful tea Sunday afternoon, April 5, with Miss Florence Case as hostess. "Bottles Should Also Be New" was the subject of an interesting talk by Marie Racey, Associate Professor of Education at Wayne University. There was a special Easter program on April 12, at which the Round Table presented the Ceremony of Light, and Mrs. Elsie Pearson gave an illustrated talk on "The Mystery of the Holy Grail." "Heredity in the Light of Reincarnation" and "Reincarnation in the Light of Heredity" were two lectures given with considerable success by Mr. E. Norman Pearson on April 19 and 26. The lodge birthday was celebrated on April 14 with a social evening for the members. Mr. Pearson reports the start of a new class with 70 registered and in attendance. He states: "Without doubt they are the finest group of people we have ever had and they were tremendously interested. The class talk was illustrated by specially prepared reelslides, and everywhere there were expressions

of approval of the idea of visually illustrating the spoken instructions. A very interesting and educational motion picture also helped a good deal."

Genesee Lodge (Rochester) has had very interesting meetings since the first of the year studying the conditions as they will be in the Sixth Root Race colony in Lower California. The members are preparing to take their places in the colony by living the Theosophical teachings and following the suggestions in Mr. Leadbeater's book *The Beginnings of the Sixth Root Race*. A series of six Sunday evening public talks was given by Mr. Robert Percy on the fundamentals of Theosophy. Mr. Percy also gave an illustrated talk from the Pearson lecture on "The Reality of the Invisible." The visit of Miss Anita Henkel was appreciated, as her keen understanding of lodge problems enabled her to pass on some very good ideas to the lodge.

Maryland Lodge (Baltimore) reports good fortune in having two splendid lecturers following each other closely in the persons of Mr. Fritz Kunz and Captain Sidney Ransom. Our correspondent writes: "Mr. Kunz, after giving a practical lecture on 'Theosophy in Use,' spoke to us on 'Mysticism and Magic' and 'The Mystery Schools of the East.' The lodge was more than delighted with Captain Ransom's first visit, finding in him a unique and forceful exponent of our philosophy, as well as a charming personality. The lodge's good karma will continue with a series of lectures by Mrs. Dora Kunz, who will deliver three lectures relating to the aura in health and disease, giving the result of her clairvoyant investigation conducted in New York Seminars under medical supervision. The lodge has been successful in giving public vegetarian dinners on the first Friday of each month with the dual object of contacting the public and raising funds for the lodge.

Madison Lodge is going along quietly but steadily, and hopes to report an increase in membership. Public discussion meetings are held on Friday evenings at 8 o'clock, and closed lodge meetings on Sunday mornings at 10. It is encouraging to know that several of the members plan to attend Convention this summer.

Miami Lodge reports that the Pearson illustrated lecture on "The Reality of the Invisible," was given with great success on May 12, having been well received by a house filled to capacity. Mr. Gerald Smith of Miami Lodge has a class in Theosophy once a week at West Palm Beach under the sponsorship of Mrs. Kathleen Martin. It is hoped that this class will in time become the nucleus for a new lodge.

New York Lodge; The recent New York bulletin was full of interesting bits of information regarding personalities and events. The high-light seems to be that Paul De Saas is not standing for re-election. White Lotus Day was celebrated this year on May 6 as an entirely family affair, with Will Pitkin and Will Ross as speakers, Maude Foote to furnish the music, and H. Douglas Wild and Margot Loines to give the traditional readings. On the following Wednesdays Will Pitkin is scheduled to give a series of three talks on "Health and the Spiritual Life."

Oakland Lodge reports a very active year with classes, outside lectures, and well attended lodge meetings. Our correspondent writes: "The Visual Education Service furnished by Fritz Kunz has been used with success, and we are finding much enthusiasm for the continued use of the illustrated lectures from the New York Research Seminars as well as for the Pearson lectures. There has been a very fine spirit of cooperation between members and lodge officers, with not only a willingness but a real desire to serve in every possible way. This has led to a delightful feeling of harmony in the group, with confidence in our strength to meet the future."

St. Louis Lodge reports a full program of social activities which include a dance Saturday, April 25; a presentation of the Saroff Marionettes at the Theosophical Auditorium, Sunday, May 3; and a benefit bridge party Saturday, May 9. On the more serious side of lodge activities are scheduled three lectures in the "Bible Interpretation" series by Mr. Chas. E. Luntz, as well as two classes in astrology every Tuesday and every Friday.

THE GREATER AMERICA PLAN

(Continued from page 133)

T. S. members may be invited to present the Theosophical point of view to these organizations.

4. The T. S. members reach a broader understanding of activities and conditions outside their own circle and therefore will become better Theosophists.

5. These public T. O. S. meetings — being self-supporting — make it possible without any expense to the lodge to advertize the lodge headquarters and to make it known as an outstanding cultural community-center where any subject can be discussed in harmonious surroundings and where differences can meet in an atmosphere of

sympathy and understanding.

6. These public T. O. S. meetings act as a spark-plug to the Theosophical lodge and bring about much more successful Theosophical meetings.

"Special mention should be made of those meetings where the public lecture was preceded by a fireside-hour during which refreshments were served. This makes possible a closer and more intimate contact and discussion among all participants.

"It seemed particularly appropriate to stress these ways of *sharing* Theosophy with the world in the form in which it *will* accept our light — service.

Theosophical News and Notes

The July Issue

Watch for our July number! You may anticipate it with enthusiasm, knowing that there will be no disappointment.

Several months of consideration and consultation, innumerable samples of paper stock for body and cover, many pages printed in various styles of type and arrangement, have finally evolved a magazine that should be a joy to read. Of course criticism reaches the editor, but most of it has been with reference to the appearance of our magazine; and now we have a new format — an artistic cover in color, an eggshell body stock (no shine to its surface), a statement of contents, a rearrangement of material, new departments, and best of all perhaps, a new and larger type. Here is evidence of evolution at work. Those who remember the magazine of five years ago are enthusiastic about the changes that have occurred in the meantime, but to use the vernacular, they haven't seen anything yet.

One of the new departments will be devoted to literature and the arts, and will be in charge of Dr. H. Douglas Wild.

Anticipate your copy with enthusiasm. Read it now from cover to cover.

The Olcott Lecture

The time for the submission of manuscript competing for the Olcott Lectureship has been extended to June 15. Although this will give the judges but little time to study and review the lectures, we are anxious nevertheless that our members shall have full opportunity to compete.

Staff Changes

Mr. and Mrs. Byron Bole left their home in sunny California to come to Wheaton as members of Headquarters staff, on May 1. Berkeley and Oakland Lodges will no doubt miss them very much, for they were active workers in both groups.

Mr. Bole assists Mrs. Blanche Reed in the Theosophical Press. Work in connection with the preparation of THE AMERICAN THEOSOPHIST and various other office duties occupy the time of Mrs. Bole.

We are fortunate in the addition of these competent young people to our Headquarters staff, and we happily welcome them to life in our Olcott "family."

On Saturday, May 9, the staff made its luncheon a festive occasion in honor of Mr. Philip Sealey, who left Olcott on May 11 to continue his education in the East. The best wishes of all the staff go with him.

Notice of the Fiftieth Convention

The Fiftieth Annual Convention of The Theosophical Society in America is hereby called to convene on Monday, July 6, 1936, at 9:15 o'clock a.m., at the Headquarters Building, Olcott, near Wheaton, Illinois, for the transaction of such business as may properly come before it. This Annual Convention will adjourn from time to time until its business is finally finished and may hold any of its subsequent meetings as it shall elect.

Under the By-Laws of the Society, every member is entitled to vote in all conventions either in person or by proxy.

IMPORTANT

Whether you intend to be present or not, please;

1. Sign the proxy on the form below, inserting therein the name of the person whom you appoint to act for you at said Convention.

2. Cut off the proxy and mail the same *immediately* to the National Secretary at Olcott, Wheaton, Illinois, with the word "Proxy" marked on the envelope. *Put the proxy alone in the envelope.*

3. Notify by letter the person whom you have chosen as proxy, of your action in so doing.

You are asked to comply with the above *immediately, whether you expect to be present or not.* This will in no way prevent you from voting in person if you are present at the Convention, but will insure the necessary quorum.

ETHA SNODGRASS, National Secretary.

SIDNEY A. COOK, National President.

PROXY

KNOW ALL MEN BY THESE PRESENTS, that I, the undersigned, a member in good standing of The Theosophical Society in America, hereby appoint

..... with full power of substitution in the premises, to be my proxy, to vote in my name in the Fiftieth Annual Convention of the said Society to be convened in the year 1936 and in any adjournment or adjournments thereof, and to act for me in said Convention as fully as I myself might do if personally present, hereby ratifying and confirming all that my said attorney and proxy may lawfully do by virtue hereof.

All previous proxies are hereby revoked.

Given under my hand and seal this day of, 1936.

..... (SEAL)
(Write Name Plainly)

Member of Lodge,
located at (or state if
National member).....

The Easy Savings Plan

Oh yes, they are "easy" savings! One of our lodges, not by any means the largest, has now brought its contribution up to a total of \$103 — all saved in pennies, which the Society and its purposes would never have received if the contribution had been solicited in dollars. If this were an average, \$25,000 to \$30,000 per year would be available and would speedily solve the Society's financial problem.

The success of a lodge in meeting its proportion of the need depends not only on the members but on the leadership that inspires them to do their part. With a vision that sees the purpose, how simply it could be accomplished and how quickly opposition or indifference would vanish!

It really is *easy*. The name is no misnomer. Shall we not all take seriously the opportunity to accomplish so much by so little effort, putting into practice a little daily discipline, which should have its regular part in our lives no less than does our breakfast in the morning or our retiring at night? Here is a way for each of us to apply our pennies to the Society's need, and while the pennies of one seem so little, the pennies of all are a very great deal.

Famed Dog Is Paid Tribute

Shep, a dog owned by Dr. J. Walter Bell of Fresno, California, has gone to his doggy devachan, but his memory will live for a long time in the hearts of his many Theosophical friends throughout the world. A marble tombstone with appropriate engraving is being prepared for his grave. As president of the Fresno County Humane Society, Dr. Bell will have many opportunities for real service in honor of his faithful friend.

DO NOT FILL IN THIS SPACE

PROXY BY SUBSTITUTION

(This side to be filled in by the holder of proxy only in case he has to be absent from Convention.)

I hereby appoint _____
to represent me in the 1936 Convention
and to exercise this vote thereat with full
power of substitution.

(Signed) _____
Original Proxy.

Elliott Holbrook

Elliott Holbrook, who passed to the higher life on March 20, leaves in the hearts of his many friends a memory of real love and devotion that will not quickly pass away.

Mr. Holbrook was born in Rockland, Massachusetts, in the year 1850. Graduated in civil engineering from the Massachusetts Institute of Technology in 1874, he became a member of the American Society of Civil Engineers and belongs to the Institute of Civil Engineers. He is survived by his widow, Mrs. Dorothy Holbrook, a daughter, a stepson and six grandchildren.

An old and valued worker in Theosophy, having become a member of the Society in 1893, Mr. Holbrook gave generously to the very last of his time and money to help carry on the work he loved so well. His tireless devotion to the cause of Theosophy will ever endear him to his many Theosophical friends, and his passing will be a real loss to the Kansas City Lodge. Gentle, kind and understanding, he practiced in his own life those virtues of brotherhood for which our Society stands. While sympathizing deeply with his friends and relatives, we rejoice with him in his greater freedom.

Official Itineraries

The 1936-37 itineraries given for our Headquarters-directed workers in our April number remain unchanged as to Captain Ransom and Miss Henkel, and detailed arrangements are in progress.

A speeding-up of the schedule of Dr. Roest, however, has been made necessary by new factors that enter into the arrangement, and the following is now his itinerary as it is being submitted for confirmation of the respective lodges:

September — Michigan Federation, Ohio Federation.
October — Buffalo, Rochester, Syracuse, Albany, and the New England Federation.
November — New York Federation, Philadelphia, Baltimore, Washington, Pittsburgh, Headquarters.

Dr. Roest

Dr. Roest's discourses have been meeting with marked enthusiasm both at the hands of the lodges and their friends and of independent organizations for whom he has talked. Reports from the Northwest and the Mountain States indicate how Dr. Roest's presentation and work have grown in acceptability and value since he last visited this area.

Some have written in as to the unfairness of their judgment in the earlier stages of his work. It is generous to admit one's errors, but was it not to be expected that such work as our field representatives have to do would improve with experience, and that Theosophists whose hearts are right will inevitably grow stronger in the work?

Official Voting Ballot**For Members of the
BOARD OF DIRECTORS****Term Expiring 1939**

Vote for 5 (five only).

- ☐ **George W. DeHoff**
Nominated by Sidney A. Cook
E. Norman Pearson
E. C. Boxell
- ☐ **Ralph B. Kyle**
Nominated by Rawdon Sharpe
Park H. Campbell
John F. Selle
- ☐ **Robert R. Logan**
Nominated by Thomas W. Pond
George W. DeHoff
Robert B. Humphrey
- ☐ **James S. Perkins, Jr.**
Nominated by Sidney A. Cook
E. Norman Pearson
E. C. Boxell
- ☐ **Marie Poutz**
Nominated by Sidney A. Cook
E. Norman Pearson
E. C. Boxell
- ☐ **Etha Snodgrass**
Nominated by Sidney A. Cook
E. Norman Pearson
E. C. Boxell

(See instructions under "Voting Directions.")

(Cut off here.)

Voting Directions

1. Mark 5 names on the ballot with an X. *Only five.*
2. Do *not* sign your name.
3. Seal your marked ballot in a plain envelope. Mark this envelope with the one word "Ballot."
4. Enclose this plain envelope in another envelope for mailing.
5. **IMPORTANT** — Place your own name and address and name of your lodge (or "National Member") in the corner or on the back of the outer envelope.
6. Address and mail to The Theosophical Society, Wheaton, Illinois.

NOTE. The sealed plain envelope marked "Ballot" contains your secret ballot.

Your name and address on the outer envelope are absolutely necessary to insure that only eligible members vote.

The two envelopes are separated (the plain one still unopened) as soon as your name is checked with the membership roll.

Only the tellers on June 10 open the sealed plain "Ballot" envelope.

Thus the secrecy of the ballot is preserved.

The voting closes on June 10, 1936, 10 P.M. Ballots received after that time do not count. Vote early. In the recent election many votes were received late and for 30 days after the closing ballots were still coming in. Your ballot is in this issue. Use it NOW.

All members with Headquarters dues paid or holding membership card to June 30, 1935, are entitled to vote.

Printed ballot blanks have been placed in the hands of each lodge secretary (sufficient for every member) for the use of those who prefer not to cut the pages of the magazine.

Exercise your voting privilege — VOTE NOW.

Gift Installed

The very fine porcelain plaque so generously presented by Mrs. Georgine Wetherill Smith has now been appropriately erected over the stone seat between the pillars at the entrance to the Headquarters building. The plaque, which is in an excellent state of preservation, represents in relief "The Adoration of the Angels." It is by one of the eminent Italian artists and has a history associating it with an ancient palace in Italy.

We hope presently to publish exact and authentic information about this valuable gift.

Besant Bust

The firm in Italy charged with the responsibility of casting the bronze bust of Dr. Besant for our Headquarters' hallway recently called for the final payment, and the bust will soon be shipped to us. Members will recall that Mrs. Georgine Wetherill Smith some time ago donated a beautiful pedestal of green Italian marble, and it awaits in our hallway the arrival of the bust.

We doubt its arrival before Convention, but we hope that members will not forget to send in their dollars, that they may have a part in providing this memorial to Dr. Besant. Smaller contributions will be gladly received, but some larger ones are needed too.

**New General Secretary in
England**

Mrs. Adelaide Gardner has recently been elected as the General Secretary of The Theosophical Society in England, succeeding Mrs. Josephine Ransom, who, after the World Congress, will leave for a lecture tour of India.

We congratulate Mrs. Gardner and extend our best wishes to Mrs. Ransom, who is known to many of our members and who has already served the Society not only in England and America, but in South Africa, Australia and India.

Our Trees

A few members have responded to the appeal for trees to enlarge our grove. The grove today is a thing of beauty, with all of the shades of new leaves merged with the darker green of the various kinds of firs and pines. But to insure that we shall always have a grove, we must constantly be planting anew. We have much more ground than when the present grove was planted ten years ago. Let us be planting for the future.

You may select your own tree and name it as a memorial if you wish.

Committee Appointments

At the Convention of 1935 the National President was instructed by resolution to appoint a committee to select a work of art symbolical of America, its traditions and ideals, for representation of our country permanently at Adyar. Such a committee has been appointed, under the Chairmanship of Mr. James S. Perkins, Jr.

The matter of a children's camp during Convention was also referred to the National President, and some considerable analysis of this project has been made, and it is in the hands of a committee, under the chairmanship of Mrs. Herbert A. Staggs.

Ohio Federation

The Ohio Federation of Theosophical Lodges announced its Annual Convention on May 23 and 24 at the Deshler-Wallick Hotel, Columbus, Ohio. On Saturday, May 23, from 10 a. m. to 2 p. m. will be the registration of guests. At 2 p. m. the business meeting will be called, at which the President's message will be read and committees appointed. Then will come the banquet at 6:30 p. m. with music, greetings from lodge delegations and from Captain Ransom, followed by a symposium on "Theosophy Demands Justice as regards: Religion, Science, Art and Philosophy, Education, Motherhood, National Relations, World Relations, Relations Between Kingdoms of Nature, Relations with the Theosophical Society."

On Sunday morning at 10 a. m., will be read the message from Mr. Cook, National President, followed by reports of committees, election of officers, and selection of Convention city for 1937.

Captain Ransom will talk at 2 p. m. on "The Theosophical Work in America, South Africa, England, and India." With a few closing remarks on "Looking Forward to 1937" the Convention will adjourn.

Statistics

Marriages

Mrs. Katherine W. Lancashire, Glendale Lodge, and Mr. Harry Hall Holley, March 2, 1936.

Miss Anne Leslie and Mr. John Roger, both of Lotus Lodge, Philadelphia, April 11, 1936.

Birth

To Mr. and Mrs. Benjamin Harris, a son, Michael Gathany, May 8, 1936. Mrs. Harris is a member of Oak Park, Illinois, Lodge.

Deaths

Mr. Albert B. Grossman, Atlanta Lodge, April 21, 1936. Grossman's membership dates from 1901 and he was the first president of Atlanta Lodge.

Miss Belle Knowlton, Besant Lodge of Cleveland, April 13, 1936.

Mr. Rudolph Schneider, Besant Lodge of Cleveland, May 5, 1936.

American Theosophical Fund

Previously reported.....	\$1,529.22	
To May 15.....	456.36	\$1,985.58

Building Fund — To May 15

Total.....		\$204.70
------------	--	----------

Greater America Plan Fund

Previously reported.....	3,374.02	
To May 15.....	119.00	3,493.02

Easy Savings Plan Fund

Previously reported.....	2,230.14	
To May 15.....	728.01	2,958.15

Besant Memorial School Fund

Previously reported.....	88.00	
To May 15.....	50.00	138.00

Besant Bust Fund

Previously reported.....	169.95	
To May 15.....	5.50	175.45

New Territory Fund

Total.....		25.00
------------	--	-------

Olcott Tree Fund

Total.....		5.00
------------	--	------

White Lotus Day

Total.....		19.60
------------	--	-------

Bequest

Total.....		453.94
------------	--	--------

New England Federation

The spring meeting of the New England Federation was held Sunday, April 26, in the Convention Suite of the Hotel Bridgeway in Springfield, Massachusetts. The day was enlivened by vigorous discussions of "ways and means." The possibility of staging Theosophical lectures in cities having no lodge was given serious consideration. The assistance of National members will be invited for local contacts.

The Federation was especially fortunate in its guest speaker, Captain Sidney Ransom, whose refreshing wit delighted and stimulated his audiences. The evening before the Federation meeting, Springfield Lodge gave an informal reception for the Captain, at which he spoke to the members and close friends of the lodge.

These days of intimate friendliness and close contacts among New England members have created a solidarity of inestimable value. The Federation is repeatedly proving its worth to the three member lodges and the members look forward to the day when its scope will include all the large cities of New England.

Florida Federation

On Sunday night, April 26, the Study Group at Daytona Beach, Florida, which had been going since last October, formed itself into a lodge, sending in to Wheaton a petition for a charter with the names of twelve charter members. At this meeting the Federation president, Mr. Ralph B. Kyle, of Gainesville, appointed a list of temporary officers until by-laws for the new lodge could be adopted and an election held. To keep the newly formed lodge "one-pointed for Theosophy until they are firmly established," Mr. Kyle appointed himself as temporary president, and it is expected that this new lodge will grow and expand in the true light of the Master's work under his guidance.

News from the Florida Federation has not appeared very frequently in THE AMERICAN THEOSOPHIST, and we think it timely to review our work of the past year, in brief.

A member of Miami Lodge once said to the writer: "Why, before the Federation came along I never dreamed of other lodges than my own." When the Federation was organized on September 2, 1934, only six lodges, functioning separately, existed. Since that date lodges have been formed in Orlando, Lakeland, and Daytona Beach, bringing the number of Theosophists in the state to a figure well past the two hundred mark.

It has been the plan of the Federation to pick a city in which there is no lodge of the Society and visit this city every other Sunday, at which Mr. Roy K. Downing, of Jacksonville Lodge, delivers a lesson-lecture on the fundamental truths of Theosophy. This course follows through from "What is Theosophy?" to "The Great Occult Hierarchy" as the closing lesson-lecture, after which the attendants have a very good and workable knowledge of Theosophy.

The Federation President, Mr. Kyle, makes an annual visit to the lodges, thus bringing them into closer contact not only with our National Headquarters and National Officers, but with each lodge in the state, that they might be all joined together in that great bond of brotherhood. Mr. Kyle delivers a public lecture for each lodge on this visit and then speaks to the members at a closed meeting, in which he brings them something of the spark of the fire of Theosophy which is always ablaze in his heart.

That Florida is becoming more and more conscious of Theosophy cannot be denied, and we are happy that we have been able to share in this great work for our Masters. To Wheaton we offer thanksgiving for sending us such lovable ones to help us in this work as Dr. Pieter K. Roest, Miss Anita Henkel, and the incomparable Captain Sidney Ransom, whom we all love dearly.

Mental happiness, equilibrium, silence, self-control, purity of nature—this is called the austerity of the mind.—*The Bhagavad-Gita*.

Proxies—Important

It is very important that you send in your proxy. If you are not personally present at Convention your voice and opinion as a member can be heard through your proxy. Send it to Headquarters or hand it to someone whom you are sure will be present. It is important that all should be represented.

"Theosophical Conversation"

"Theosophical Conversation" is an interesting form of entertainment originated by Richmond Wetmore of Birmingham Lodge. It is a game in which everyone takes part, both members and guests, and is a grand idea for getting people acquainted quickly. Tables are set up as for bridge, and tallies are passed, upon which are the table number and the couple number. Everyone draws a tally and takes his place. At each table is a sheet of paper upon which is outlined a topic for discussion, and the four friends use this topic as their subject for conversation. Each subject has four sub-headings, so that each person has a new point of interest as his turn comes to enter the conversation. For example general subject —: "Is an older civilization justified in occupying by force a so-called savage country?"

1. Does it quicken the so-called savage country's evolution?
2. Is it, or is it not, the duty of the stronger to make laws for the weaker?
3. Is the right of the many over the few, or the imposition by force of so-called civilization justifiable?
4. Does Mussolini show characteristics of Caesar or of Napoleon?

Each person takes up the discussion in turn, everyone contributing to each topic, but letting the one indicated for that topic take the lead, as the conversation proceeds from left to right. A bell rings at the end of a specified time and each table votes for its first and second best "talker." Progression is exactly as in bridge. The topics remain on the same table throughout the evening. Score is kept, and a prize awarded at the close of the hour.

Agent of Dr. Arundale in China

Friends of Mr. A. F. Knudsen will be interested to know that he has been appointed as the agent of our International President, Dr. Arundale, to build up the Theosophical Work in China. From the report of March activities, he has been doing very intensive work for the Shanghai Lodge, with a noon-day talk on Theosophy from 12:05 to 12:20 p. m., every day except Sunday, and a public lecture every Wednesday afternoon. The subjects for the noon-day talks as well as the public lectures are very interesting, and those who appreciate Mr. Knudsen's ability as a speaker feel certain that he will awaken new interest in Theosophy.



American Round Table

RAY W. HARDEN, Chief Knight



A League of Young People Banded Together for Service.

Motto: "Live pure; speak true; right wrong; follow the King."

Pages: 7 to 11 years.

Companions: 12 to 17 years.

Squires: 18 to 20 years.

Knights: Over 21 years.

Official Organ: "Modern Knighthood," a newspaper by young citizens of America. Subscription price \$1.00 per year. Round Table Headquarters address: P. O. Box 92, San Jose, California.

A great deal of interest is being shown in the part to be played by the Round Table in the coming Theosophical World Congress at Geneva this summer. It is here that the Order is to be definitely launched upon a new era of world importance.

When one considers the amazing accomplishments that have been attained by various dictators, merely by giving attention to the training of hitherto neglected young people of their respective countries, it is evident that great potential power and destiny is present in youthful bodies and minds.

The sinister forces are gathering this force for war purposes. We who advocate peace and international brotherhood with true spiritual background, can also gain strength by the enlistment of youth. Through intelligence and understanding we can, if Round Table principles grow sufficiently, shame the spirit of useless aggression and national selfishness, into a sane and healthy state of existence. This is urgently needed as a basis of operation for the development of the next great Race in human evolution.

All of us earnestly desire to support the splendid plans of Dr. Arundale, our World Senior Knight. We need very much to have a representative of the American Division at the Geneva World Congress.

Knight Helene Fedorenko, Chief Knight of the Round Table in France, presents a most interesting summary of the Order's activities in that country.

"The Round Table is always full of life," she says. "There are ceremonies as well as meetings where social, scientific, and Theosophical subjects are discussed. There is also the *Journal Parle* and a children's club here, which is attended by about fifteen Knights. Various Table activities are rhythmic dances, songs, plays, and story-telling by the older Companions. For holidays, the chil-

dren organized a fine program for some ninety young folks from public schools, giving them cinema performance, toys and a choice of prizes. These enjoyments were followed by a pleasant tea party. The Round Table of France now has its own journal, edited by selected members, and it is called *The Modern Knight*. "

Even in Africa, Round Table activities are stirring. From Brakatu Athko, Chief Knight of Gold Coast, reports: "Here the work is still in the preparatory stage. There is hope that the near future will see the Round Table established in earnest. Since we are very much isolated, the reports and publications and minutes of the International Council brings great interest and encouragement."

Miss Flora de Selever, Chief Knight and Secretary for Hungary, reports that the Round Table, like many other forms of group work, is not permitted by the government, in open public meetings. She is, however, keeping in touch with all concerning the Round Table. Many of the members, although separated, hold to the knightly ideals by kindly service to those about them.

Secretary Franklin Lacey reports that the election committee, with Roy A. Tassi, Chairman, has received almost 100 per cent response to the ballots sent out for voting on filling the office of Chief Knight of the Round Table in America. The extension of time, as announced in last month's Round Table Department of THE AMERICAN THEOSOPHIST, and publication of the ballot, will enable all members to send in their votes. Announcement of results is expected to be made in these columns for July.

The most priceless possession of the human race is the wonder of the world. In my tales about children I have tried to show that their simple acceptance of the mood of wonderment, their readiness to welcome a perfect miracle at any hour of the day or night, is a thing more precious than any of the labored acquisitions of adult mankind.—

Kenneth Grahame.

THE AMERICAN THEOSOPHIST

BOOK REVIEWS



to have JUST THE BOOK ONE WANTS when one wants it, is, and must remain the supreme luxury of the cultivated life.

Gods in the Becoming, by George S. Arundale. The Theosophical Publishing House, Adyar, Madras, India. Two volumes. Cloth, per set, \$3.25.

In this revealing book, Dr. Arundale, an educationist of many years' experience, seeks to unveil to our gaze the eternal realities of education. Education, he declares, should release in every man his divinity, through the body, the emotions, the mind and through yet higher powers of consciousness. He traces the way of release through right education. He insists that education must be a way of joy and courage and never a way of sorrow and despair. He paints a graphic picture of this way as unfolding life treads it through kingdom after kingdom of Nature until the human kingdom is achieved, and the individual stands ready to receive the education which is the subject of this book — education for that Kingship, that Godlikeness, which is the lofty purpose of evolution.

Dr. Arundale warns us that through right education alone can the world's problems be solved — and education for cooperation, not for competition, and education which evokes courage, truth, enthusiasm, Self-knowledge, reverence, goodwill, compassion, so that each God striving and seeking may become a "God Triumphant."

The Sayings of the Ancient One, by B. G. Bowen. Rider and Co., London, England. Price, cloth, \$1.25.

This book claims to be a translation from the mystic writings set down by the Berber teacher, Mehlo Moya, written in an archaic form of Bantu, and being in turn translated from ancient records found in a ruined city of Southern Africa. They are very beautiful and poetic renderings of the Ancient Wisdom. The author adds several chapters of his own. The book contains six lessons in true occultism. Three are to prepare the mind for the other three, which are translated from the Isingu M. S. and which form a part of the ritual of instruction of the School of Divine Occultism, which has Africa and certain other countries as its sphere.

The author is for the most part in accord with Theosophical teachings. He states that where he appears to differ, there is no real departure, but that he presents merely another aspect of truth. He gives many helpful suggestions and sane warnings. This is a very interesting book for the seeker, especially for one already familiar to some extent with the Ancient Wisdom and its teachings. — F. M. P.

Buddhist Meditation, by G. Constant Lounsbury. Alfred A. Knopf, Inc., New York. Price, \$2.00.

This work is a presentation of the theory and practice of meditation adapted for the use of westerners along Buddhist lines. The author, Miss Lounsbury, is president of an organization in Paris, France, known as "Les Amis de Bouddhisme," and her preface follows a foreword by Dr. Evans Wentz, member of Jesus College, University of Oxford. Part 1 of the book deals with the theory of meditation, and Part 2 with the practice thereof. Preceding these two sections is a general outline of the theory of meditation. The study of the complete work will prove of great value to any earnest seeker after real knowledge concerning acquisition of that peace which passeth understanding. — W. G. G.

Book of Ram, Bible of India, by Mahatma Tulsidas. Translated into English by Hari Prasad Shastri. Luzac & Co., London, England. Price; paper, \$1.25; cloth, \$2.00.

The "Book of Ram" is the bible of the masses of India. Tulsidas, the author, or more truly the scribe of ancient records, was one of the medieval Hindu saints and through his inspired writing has given a wonderful mystical and devotional teaching. In this translation the West shares a mighty and compassionate teaching which for many centuries has been the heart and soul of India. — E. S.

The Accuracy of the Bible, by Dr. A. S. Yahuda. E. P. Dutton Co., New York, N. Y. Price, cloth, \$3.00.

The author takes a very interesting line in more or less proving the accuracy of the most prominent stories of the Pentateuch. His stress on the necessity of a thorough knowledge of the Hebrew and Egyptian language, and of the customs of that time, is well taken; for the exact meaning of the words of a nation's language is one of the outstanding channels through which understanding of that nation comes. The book is thoroughly furnished with illustrations which augment the particular angle from which Dr. Yahuda draws his conclusions. — A. F. B.

The heroic enthusiast, uplifting himself by the species of divine beauty and goodness which he has conceived, exalts himself to divinity. — *Giordano Bruno*.

Karma-less-ness

C. Jinarajadasa

Art is one of the ways in which we may seek Liberation. One of the greatest joys is to give something, to create something, that we know is glorious and beautiful. It may seem to vanish into space, but it lives in eternity. So a sense of peace, of strength, of joy can come to us all if where we stand now we turn inwards awhile and create some little perfect thing. Then karma ends.

Cloth \$1.25

The Spiritual Life

Annie Besant

Many another difficulty will stretch itself across the upward path as the aspirant essays to tread it, but a resolute will and a devoted heart, lighted by knowledge, will conquer all in the end and will reach the Supreme Goal. No soul that aspires can ever fail to rise; no heart that loves can ever be abandoned. Difficulties exist only that in overcoming them we may grow strong.

Cloth \$1.50

Theosophy as Beauty

George S. Arundale — Shrimati Rukmini Devi — C. Jinarajadasa

Today we stand at the beginning of a period of adjustment in which Theosophy as Beauty will play a very important role. And the Light of Beauty shall not only illumine our minds, but shall also educate our eyes to convey to our souls a very vital aspect of eternal truth. Includes a photograph of Rukmini Devi in a study of the dance.

Paper \$.30

Theosophy the Interpreter

Jinarajadasa — Arundale — Cousins

Today in many lands there is heard once more in the cyclic order "the voice of one crying in the wilderness, 'Prepare ye the way of the Lord . . . ' " It is the voice of Beauty and Art that adds "make His paths straight." Let us prepare the way of the Lord, but let us prepare it beautifully.

Cloth \$.80

Mount Everest Its Spiritual Attainment

George S. Arundale

A vivid and heroic drama given by Dr. Arundale with all the dynamic power so splendidly at his command, but a drama which challenges the aspirant to responsibility of leadership in the world's thought and activity.

Cloth \$1.75

America, the Cradle of the New Race

Mary Gray

A new race is coming to birth, which should lead the world into the paths of peace and brotherly love. It lies within the power of each one of us to help conditions for this new race as we learn to become ourselves centers of kindness to all.

Paper \$.40

♦ ♦ ♦ ♦ ♦

The Theosophical Press

Wheaton, Illinois