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OCTOBER ★ 1937

Under the Auspices of THE THEOSOPHICAL SOCIETY ADYAR

WE are the Self, and therefore the joys and the sorrows of others are ours as much as theirs, and in proportion as we feel this, and learn to live so that the whole world shares the life that flows through us, do our minds learn the secret of peace. "He attaineth peace, into whom all desires flow as rivers flow into the ocean, which is filled with water but remaineth unmoved — not he who desireth desire."* The more we desire, the more the craving for happiness — which is unhappiness — must grow. The secret of peace is the knowledge of the Self, and the thought, "That Self am I," will help towards the gaining of a peace of mind that nothing can disturb.

— ANNIE BESANT

*Bhagavad-Gita, ii, 70.

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The World's Awakening to the Powers Latent in Man

I—X-Ray Sight

BY MARY K. NEFF

"X-RAY sight" or "eyeless sight" are new scientific terms describing the age-old phenomenon of clairvoyance. Just as mesmerism in its early days was branded as a fraud and a humbug, yet today under the name of hypnotism is utilized by the medical fraternity to make possible painless surgery, and by psychologists to explore the human mind and to cure vices and bad habits; so clairvoyance or second sight, so long looked at askance by modern science, is now coming into the field of investigation as "X-ray sight," or as the "sixth sense."

All the English-speaking world was thrilled in 1935 by the feats of Khuda Bux in London. Newspapers everywhere reported how this young Mohammedan was blindfolded, not only in the ordinary way but by a coat of putty over his eyes in addition, and then rode a bicycle through London's heaviest traffic in perfect safety.

There are many similar but less-advertised cases on record. For instance, Captain Gerald Lowry, the first British officer to be blinded in the Great War, developed this "sixth sense," and is able to steer his yacht, ride a horse, skate, and even box. A gentleman of Lille, in France, recently discovered that he could see through closed eyes. M. Ouvrien's claim was tested by a French scientist, Dr. Louis Farigoule, before a large crowd. Among other experiments, a doll was hidden in a drawer in the dark-room of Dr. Farigoule's laboratory; but the blindfold Ouvrien at once went to the drawer and picked out the doll. Finally, he drove his motor-car blindfold, through the heavy traffic of Paris, dodging other cars and even stopping whenever the traffic lights required it!

There is the rather famous case of the young Spanish boy, Benito Paz. His father, a school-master, discovered that the boy could read his alphabet book as well closed as open. The well-

known eye-surgeon, Dr. Pedro Niel, investigated this case. In one test the boy's father wrapped a button in paper, placed it in a tin tobacco-box, and put the box into his vest pocket. The boy at once found the button, thus demonstrating possession of a kind of X-ray sight which could penetrate paper, cloth, and metal.

Years ago I myself knew an American child two years old, who so loved buttons that her mother filled a box with odd and pretty buttons, as a plaything for the little girl. In the course of the day the buttons were dropped here and there about the house, till when night came, the box was empty. They were not gathered up, but left lying about. Next morning immediately after her breakfast, the little tot set about refilling her button-box. She could see those buttons through anything — under rugs, beneath cushions, in dark corners behind pieces of furniture. She never made the mistake of looking where there was no button, there was always a concealed button where she searched. She was seeing without eyes, by some subtler means of vision.

Paul Brunton, the famous author of *A Search in Secret India*, *A Search in Secret Egypt*, and other fascinating books on occultism, tells how he experimented with what he calls the "psychic telescope." He says the gift came at first of its own accord in a dim fashion; but after he had practised concentration exercises, it developed into a clear faculty. He found that just after waking, just before falling asleep, and twilight were the best times for the experiment. I will quote his own account:

"As a rule I closed my eyes tightly, fixed my full and firm attention on a point midway between the eyebrows, and used an effort of will-power to project my attention forward to any point desired. I began with my own room, and after

making out various objects in the darkness, managed to penetrate the brick wall. Finally I succeeded one morning in seeing a friend who was nearly two hundred miles away. He was lying in bed fast asleep, and I saw him quite clearly as a flesh-being, not as a ghost. The vision was most realistic. In every case of this peculiar form of vision, the picture flashed before my gaze as though lit up by a spotlight, although apparently separated from me by a long, dark tube. One had a curious sensation of peering through the wrong end of a telescope."

That "long, dark tube" is an interesting point. The trained clairvoyant, or occultist, will tell you that from the force-center between the eyebrows (which is the center connected with clairvoyance) there may be projected a tiny flexible tube of etheric matter, resembling a microscopic snake with an eye at the end of it. This was symbolized by the snake upon the headdress of the Pharaoh of Egypt who, being chief-priest as well as ruler, was supposed to possess the power of clairvoyance. In India it is spoken of as the "eye of Shiva." Long ago men and animals possessed this "third eye" on the forehead; it is still present in certain snakes and lizards just beneath the skin. When the two eyes of physical sight were evolved this single eye, which had recorded the vibrations of subtler worlds, became dormant and is now a vestigial organ. You will be reminded by all this of the giant Cyclops whom Odysseus met on his wanderings, and who possessed a single eye in the middle of his forehead.

Crystal-gazing, or scrying, is a crude form of clairvoyance. Friar Roger Bacon (1214-1294) was the first crystal-gazer. Whereas Mr. Brunton fixed his "full attention upon a point midway between the eyebrows," the scryer concentrates upon his crystal. Dr. John Dee is said to have been crystal-gazer to Queen Elizabeth.

Clairvoyance and crystal-gazing have been utilized to discover hidden crime and criminals, and as time goes on probably will be more and more used. To give you an example: some thirty or forty years ago, a Mr. Foxwell left his home at Thames Ditton one morning, to go to his work in London as usual. He never returned. The police concluded that he had purposely disappeared, and gone to America. The family repudiated this idea, and suspected foul play. They consulted several clairvoyants; and at last, directed by Dr. Wallace, one of Harley Street's distinguished specialists and a Spiritualist, Mrs. Foxwell visited a Swiss seer, Von Bourg, who was then quite the rage in the West End of London as a crystal-gazer. Knowing nothing whatever of the lady who called, save that she brought a letter of introduction from the great Dr. Wallace, Von Bourg on looking into the crystal for her, saw

the body of a man in water. His description convinced Mrs. Foxwell that it was her husband whom he saw. He identified the spot as the river Thames about a mile from the Foxwell's home; and later predicted that the body would be recovered about five in the afternoon of January 31, it being then the end of December. On the date and at the place given by Von Bourg, the Foxwell family assembled. For a long time nothing happened, save that an occasional boat passed and a solitary man on the opposite bank was taking weeds from the water. But suddenly this man shouted that there was a body entangled in the weeds, and when it was secured it proved to be that of Mr. Foxwell without a doubt. There was a mark of injury on the head, as Von Bourg had said there would be; but it was never discovered how Mr. Foxwell met his death, nor how his body came to be in the Thames River. Nowadays, when baffled by a mystery case, detectives and the police consult clairvoyants far oftener than the public suspect.

As one of the Objects of The Theosophical Society (under whose auspices I am addressing you) is to study "the unexplained laws of Nature and the powers latent in man," clairvoyance has come in for a large share of its attention, and several famous seers have been numbered among its officers, including Madame H. P. Blavatsky and Dr. Annie Besant. The Society for Psychical Research has also investigated the subject, and at present scientists are beginning to take some interest in it.

The Theosophical Society maintains that clairvoyance will be the common possession of all mankind in the not very distant future although now it marks its possessor as somewhat unusual. It will constitute our sixth sense. It is a well-known fact that man's five senses answer to very few of the vast range of vibrations known to exist in the universe. Science has tabulated them in octaves, thus: first octave 2 vibrations per second; second octave 4 per second; third octave 8 per second; fourth octave 16 per second; fifth octave 32 per second; and so on up to the 62nd octave, whose vibrations per second are so numerous that it is useless to recite the figure. The first, second, and third octaves are out of our range; octaves 4 to 15 are interpreted by our ears as sound; octaves 16 to 24 are beyond our ken; then octaves 25 to 35 are known to us as electricity. Continuing up the scale, octaves 36 to 45 are unknown to us; but octaves 46 to 48 are sensed by our skin as heat; octave 49 is interpreted by our eye as light; octave 50 gives us the actinic rays. Then comes a gap to octave 61, which are the X-rays; and above that lies the Great Unknown.

Now, a clairvoyant is a person whose organism

is sensitive enough to answer to a few more vibrations than the normal number sensed by man. Clairvoyance means "clear seeing." The clairvoyant sees just a little more than the ordinary human being sees; another octave of vibrations is beginning to open to him.

So far we have been considering only one phase of clairvoyance, namely, clairvoyance in space, physical space, or place. However, there are many phases of this power. Clairvoyance in time involves the past and the future. Seeing the future is called prediction or premonition; and seeing the past Theosophists term "reading the records of the universe," or touching the memory of God. Theosophical literature spreads before our mental vision a vast panorama of the history of our solar system, of our own planet

earth, its early continents and races, religions and philosophies. Three books especially: *The Pedigree of Man*, *Man: Whence, How and Whither*, and *The Lives of Alcyone*, are the result of combined research into the past; and they give an antiquity to Man as far greater than that asserted even now by science, as the epochs of science are greater than the four thousand years of Biblical tradition.

Then there is that variety of clairvoyance which sees those whom we call "the dead" as plainly and freely as the living, and can follow them into the subtle worlds of emotion and thought where their lives are spent.

How we shall all rejoice when we too become clairvoyant!

Free Will and Fatalism

BY GEOFFREY HODSON

Theosophy Throughout the Ages

(Fifth of a series of articles under the general caption "Free Will and Fatalism." The fourth article appeared in our September number.)

IN IMAGINATION one may study the Theosophical part of the Plan, trace the bestowal upon humanity of the Divine Wisdom. The law of cycles will be clearly seen in operation as one looks over vast periods of hundreds of thousands of years. Theosophy will doubtless be seen to come to humanity as it were in waves, the peak periods of the great civilizations of the past representing the crests of such waves. At those times all the forces of light, all the upward tendencies in every department of human life are at their strongest, and the Masters choose those times for Their offering of Theosophy to men.

One would trace the movement in China, Egypt, Persia, Greece, and India, see the periods of Theosophical Renaissance in each age, and study with great interest the last incarnation of The Theosophical Society in the Near East with Alexandria as the Adyar of the times.

Then followed a deep trough, the dark ages, followed in its turn by the present gathering of the waters of life for the formation of the next great wave which will carry onwards human enlightenment, human progress and the fulfillment of the Plan to its next great stage, to the crest of the wave of the coming epoch.

In all of the past incarnations of The Theosophical Society — incidentally, contemporaneous with incarnations of many of its members and chief workers — one would see Theosophy as the driving force and very core of the current of

power which lifts the waters of life up to form the crest of the advancing wave.

Up to now Theosophy has always been for the few. Never before in historical times have the inner teachings been broadcast as is the case today. Rather have they been closely guarded and given only to those who had proved their trustworthiness.

Looking at the present, the movement today is seen to be in its infancy yet already affecting the world as never before; this time the greatest effect is produced by the impact of Theosophical thought upon the mind of humanity, this being the most important and far-reaching result of the sixty-one years' work.

Success now seems assured for this incarnation of The Theosophical Society. It promises to live and grow and never again to pass into pralaya. There will of course be the troughs of the future, when Theosophical activity will be physically diminished, but there is reason to hope for an unbroken line of life for The Theosophical Society on into the future when the whole world will be Theosophized.

Every Theosophical worker of today is sharing in that future achievement. The work of each member is of immense importance. Knowledge of the brotherhood of man, of reincarnation, karma, inner and outer evolution, the goal of Adeptship, the existence of the Adepts, of planes and states of consciousness beyond the physical, and above all the existence of the realm of the Real, the source of all power, all wisdom, all knowledge, of all substance and all form, must reach the mind of man as soon as possible.

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Dr. Besant — Statesman

On this first day of October as we give loving homage and grateful remembrance to Dr. Besant, it is an opportunity by study and appreciation to learn from her in the special field of statesmanship in which she stood preeminent ever among great leaders. Tremendous is the need of the world today for the qualities and abilities she possessed in such splendid measure; and heads of governments, outstanding men in every field of endeavor, as well as those in lesser circles of responsibility and achievement, would do well to follow her example, that they may inspire men to noble living and lead mankind into ways of kindness and beauty.

Never seeking position or power for herself, yet facing fearlessly the obligations of leadership when imposed upon her, Dr. Besant pressed forward toward the goal of her vision courageously but with the restraint of wisdom, never antagonizing, but always with fairness to her enemies, and with a never-failing trust in the Great Law which will ultimately bring all men to the attainment of their divinity.

How carefully she avoided all exaggerated and inflammatory statements, and how strongly and emphatically she repudiated and discountenanced them in her opponents. What an example for leaders to follow in these days when reason and balance are so much in need, in a period of rapid and crucial change.

Particularly in the realm of her work for India's freedom Dr. Besant revealed the strength of character which never faltered in allegiance to the goal set for her on behalf of India, never diverted

by praise or blame, but equally serene in the midst of success or seeming failure, the friend of her enemies even while opposing gallantly their principles of action or platforms, and forever true to the highest ideals of honor and fair play, whatever the provocation.

What strides we should take in our own country, as well as in the affairs of the nations, if local authorities, legislators, governors, congressmen, presidents, kings, might realize the glory of a statesmanship impersonal, dedicated to unselfish service, asking only the well-being, the happiness of the people whom they serve in their varying degrees of authority. Equally essential to the achievement of true government is the obligation of every individual citizen to uphold the same high standards in his own personal life and relationships, since integrity in leadership is a reflection of the high standards demanded by those whom leaders serve, whether in lodge or state or nation.

May the grandeur of our great leader, Dr. Besant, glow in our hearts, and inspire our lives that our fellow-citizens and our country may increasingly reveal the noble qualities which made her unique as leader and statesman.—E. S.

Have you ever been drawn away for a moment into higher, more peaceful realms, when you have come across something of beauty, of art, of the wonders of science, of the grandeur of philosophy? Have you for a time lost sight of the pettiness of earth, of trivial troubles, of small worries and annoyances, and felt yourself lifted into a calmer region, into a light that is not the light of common earth?

Have you ever stood before some wondrous picture wherein the palette of the painter has been taxed to light the canvas with all the hues of beauteous color that art can give to human sight? Or have you seen in some wondrous sculpture, the gracious living curves that the chisel has freed from the roughness of the marble? Or have you listened while the diviner spell of music has lifted you, step by step, till you seem to hear the Gandharvas singing and almost the divine flute is being played and echoing in the lower world? Or have you stood on the mountain peak with the snows around you, and felt the grandeur of the unmoving nature that shows out God as well as the human spirit?

Ah, if you have known any of these peaceful spots in life's desert, then you know how all-pervading is inspiration; how wondrous the beauty and the power of God shown forth in man and in the world. — ANNIE BESANT.

The Young Theosophists

(Editor's Note: The following four talks were presented by the Young Theosophists as a symposium on the 1937 Convention program.)

Understanding Ourselves

BY ROSAMOND HARRY

IT IS MY PURPOSE to take you on a short treasure hunt for that very elusive jewel which each is seeking — himself. We are all more or less concerned with this search for self or at least for an understanding of self. We are born, we go through the pains of growing up physically, we stumble through the period of adolescence and in the meantime we develop to some extent that peculiar process called thinking. Then suddenly, it seems we are presented with a fully developed human being or personality. He has concepts, emotions, prejudices, desires, and sometimes he has dreams and unfulfilled longings to reach out and touch the farthest star in the heavens. He sees a bit of sunlight reflected in a pool of common water and feels a flash of something he cannot define but yet can identify with an inner yearning that each glimpse of beauty brings forth. He begins to ask, "Who is this person I call myself? He is so close to me, yet how little I know of him, his origin, his purpose." Francois Villon, the great gangster poet of the fourteenth century, expressed this thought and condition in his "Ballad of Myself" when he said, "I know all things save myself alone." It was an honest confession with which we all can sympathize, but I believe that it is possible to come to some kind of understanding or awareness of ourselves.

We should know, of course, what we are from the point of view of the greater Self and the bodies, but too often we like to make a definite distinction between our bodies and the so-called greater Self, and when that distinction is made, disregard our immediate and most troublesome aspects, our bodies. But this is an attempt to escape true understanding and we can never interpret the full significance of ourselves unless we face the problem squarely and honestly, recognizing the true importance and relationship of each part of our being. We cannot escape the fact that we are human, that we have bodies, and that it is our task to understand and utilize them properly. They are our instruments, and in a sense we are, as human beings, the sum total of our bodies. They are our means of communica-

tion with the world in which we find ourselves. Just as an artist must have canvas, brushes, and many colors in order to create a beautiful picture, so we must have our tools with which to paint a rich and colorful life. But just as the artist, we must be well acquainted with our tools, realizing the special technique for which they are suited. So I propose that we attempt to understand these instruments of ours and come to some kind of realization of their individual make-up and how they are suited to our own unique purposes.

This can be done in many ways; perhaps through self-analysis, by studying others in an impersonal and open-minded manner, by becoming more and more aware of the great movement of life around us, by living simply and beautifully, and by keeping our hearts and minds open to each new experience and idea that we meet in life. This can be done by including in our lives all life, by becoming aware of the problems, the trials, the joys and triumphs of those around us. Perhaps we can extend this awareness to our community, our nation, and even to the world. Human problems are much the same wherever we may go, so I feel that by an active and open-minded interest in others we can come to a realization of our own significance in life. We should think of ourselves in relation to others and attempt to paint our life pictures in colors that will harmonize with the life pictures of our fellow-beings. This is not an easy task, for there is in each of us much that we would make more perfect. But once we have understood ourselves completely and have made an impersonal recognition of our shortcomings, they become a challenge and an incentive to live a better and more complete life. We can, with this understanding, formulate a purpose for ourselves, an ideal, or plan of action.

It is then, when we have fully understood our bodies or gifts of expression, that we can come to realize in the fullest sense of the word the greater Self, the God within that uses these instruments to express his divinity. He is the great one that dwells in all life, and once we have understood ourselves, we will understand all selves. We will see each person as a pool reflecting a bit of sun-

light, and that beauty shall call forth a yearning we cannot express in words but which will give our own lives richness and meaning. An unknown Egyptian of long ago said of this life we are attempting to understand:

I am the pure lotus,
Springing up in splendor
Fed by the breath of Ra.
Rising into sunlight,
Out of soil and darkness,
I blossom in the field.

Understanding Our Nation's Destiny

BY LILLIAN BOXELL

I stood on the roof of a building in St. Paul looking down on the city. The roofs of city buildings have a mystical beauty. They are like faces turned to God, above the years that pass thickly and noisily in the crowded streets. They are aware of all that is below them and around them — the seasons, the scattered magic of red and green and yellow neons, the people who pour in and out and around them and one by one vanish. Alone to themselves in a place where only the sky is, they hold this knowledge. I stood looking at the city and I knew what the roof knew. It surged up from the hard flat walls and the blocks of light and shadow. It pushed against my feet like a flame that swept upwards against the sun. Motionless around the sky, the clouds like great swelling pearls encircled life. This is America, I thought, and this is myself. For the moment there did not seem to be any difference between us.

But many other things that I think of now are America. The whistle of a train tunneling through the hills, the sound of many voices singing that float out like veils from passing cars, the campus of a university, the long highways, the great sculptural white head of a work horse who stood against a fence on a hilltop, behind him red plowed fields and the hot blue sky, and an eternity of bleak patience in his lifted gaze. Everything I lived in, all that enclosed and permeated my life, is America. I do not know myself apart from her. I shall not understand her destiny except as I understand myself, my life, and my destiny.

To understand a nation's destiny does not mean only to create some personal vision of its future. In these other talks this morning, we are speaking of understanding ourselves, our relatives, our world neighbors. To understand implies first of all a deep sense of belonging. We belong to ourselves, therefore we want to understand ourselves; we belong to our relatives, to our nation, and to the world. We cannot escape all these relationships. We are linked with all these unfolding destinies, part of their existence and their past and their future. But only when we recognize

that link as one which does exist, which is valid in its existence, do we want to understand. We are quite often blessed with relatives whom we do not want to understand because we have repudiated this link, saying in effect if not actually — You do not belong to me; therefore I will make no attempt to understand you. That attitude of course is the result of a very limited conception of oneself. We all have had this experience of repudiating someone, of saying — You do not belong to me.

There is another viewpoint which says of everything and everybody—You belong to me. Everything about you that is individual and beautiful but also everything about you that is common and ugly belongs to me. That is the real American viewpoint, the democratic viewpoint, and we are only American and democratic when we have this largeness and comprehensiveness which does not exclude anything from ourselves.

I wonder how many people who profess to love this nation do not love it only in retrospect or in futurity. They speak of its splendid ideals in the past and make a pious wish that they may be re-asserted in the future; they love America in her yesterday and her tomorrow, but today is not America to them — it is something they repudiate. The other viewpoint sees yesterday and tomorrow struggling in today, and is united with that struggle in the awareness of belonging.

A French proverb says that to live it is necessary to forget the past. But I think one must not forget anything of the past; that to live it is necessary to remember the past in all its richness and goodness, and all its defeatedness also. It is necessary to know that one has lived nobly, and to take courage from that, but also to know that one has lived badly, and to take wisdom from that — to be rich in the possession of all the glory and meaning of the past, to be poor only in its unfulfilled promise, to be strong to make that promise fulfill itself.

So although it is necessary to recognize the partial failure of our national ideals, I think we must remember that the failure is partial and not

entire. I recall a history course I was subjected to, which aimed at a complete objectivity and honesty in which all that we have associated with our nation of idealism and splendid purpose was revealed as wolf's clothing. I accepted it — at least I thought I accepted it — it was part of a whole attitude of what used to be called debunking, which began after the World War. Some time later, a young person spoke in the accents of disillusionment which I recognized as originating from this history course. I surprised myself very much by suddenly protesting: "We are not so bad! I know where you got that, and it is partly true or perhaps entirely true, but all the same we are not so bad!"

It felt good to say it. It was the same goodness I used to feel as a child when patriotism was a simple and noble thing given to one in textbooks, in the reverence taught for the flag — it was the same, but a better, more complex belief, which had accepted the whole story of failure and corruptibility but still believed in something that was still unshaken, which no guilt or corruption could entirely obscure or ever obliterate — an indestructible thing, a nation's soul.

I think older people do not realize how completely this faith was wiped out for a time. We have been a smug nation. There is very little smugness in the attitude of young people today; there is instead a searching for conviction that these ideals with which we began deserve to be perpetuated in our national life. That conviction must become strong and real in the lives of young people of today before they can be gladly and strongly American.

It was a great ideal of rightness which we had at first in our nation. It was right thinking that asserted the freedom of man. A strength is given people who feel that they are right, who have this conviction of rightness in their purposes.

But when many failures and mistakes in the

national life prove that even such a conviction will not save the nation from mistakes and failures, rightness alone loses its force as a basis for action. It was right to assert the freedom of man to live, to have maximum equality of opportunity in life, to be self-directed in his means of spiritual development. All these things were sublimely right, and still it was not enough. It is not the failure of our ideals of freedom but the failure of the motivating ideal of rightness that has pervaded our national consciousness, particularly the consciousness of youth.

So in these later years it seems to me that we have been searching for another motivation than that of rightness, under which the principle of freedom will find new impetus. Beyond rightness lies this ideal which is not really an ideal — only a recognition of something that is true: that we do share life; that the life of the nation is part of us, and we are part of its life; that happiness is a thing which is inclusive — not exclusive — and therefore it is our intimate happiness, our intimate concern, that in our nation all men shall be free and happy. It is not right, it is merely true. With that truth we understand our nation's destiny, which is the realization of all human hope of the good and beautiful in life, as long as men continue to hope and as long as there is anything beyond to realize.

We began with this ideal as *right*, without fully sensing its implications, because they had to be revealed in the living, the suffering, the triumphs of the nation. We have been faced with problems which demanded of us not rightness of action but complete humanity of action — which is only secondarily right.

That is our new idealism but we do not even call it idealism. It is simply and incontrovertibly truth that we are human and must be greatly human, till in this greatness we know what it is to be divine, and that it is not so different after all.

Understanding Our Neighbors

BY BETTY RUDER

It has been well proven that the disadvantage of taking the war-cry of Equality in trying to create a social system is that you challenge the larger forces of natural law. For Nature is against you in that human equality is almost an utter unreality.

However, here in America the economists are solving the enigma of our financial unbalance; our social workers are reforming our schools and opening our eyes to culture, providing more equality of opportunity. And because of our efforts as a

nation we are gradually reaching our goal — the goal of freedom. In striving for a goal which is progressive, we are already well advanced along its path and the initial effort has been made.

I feel that in the frank recognition of a common cause by all Americans, we have more opportunity for its pursuit than has any other nation. For we know that a working plan of government and the progressive reforms of our socialists are American pursuits, and America is natively a land of freedom and of the future.

Thus, our first problem in understanding our worldly neighbors, is to understand our own nation first — to understand its history and destiny and our part in it. Yet, just as the labor situation is vital to us, so is the civil revolution in Spain and, especially, the growth and work of the League of Nations. For these are landmarks of the new era — the era of freedom. And just as we are all separate nations treading different paths and reaching our goals differently, so are we bound by our deep understanding of the struggle of the weaker against the stronger for existence. We should pass an encouraging word down the line now and then, or even set an example to an undecided nation, if the price is not too high.

However, viewing the problem of understanding all nations of the world, several factors about their internal developments must be considered in order to see why such an open approach is needed. In our survey of the life of each nation, let us first consider that nation's physical geography; is it mountainous or plain, lowland or highland? A study of its natural resources will uncover the drama of its most prolific trade. This leads you to the discovery of its history. Perhaps in the study of its heroes and explorers, its artists and its

statesmen, we will better understand the things which are dear to its people and which inspire them. And in the deep byways of its life, we feel the needs which created its social and economic system, its political and religious life, and its artistic temperament.

Lastly, as you wonder what is the destiny of that nation, you find yourself completely in accord with its progression, in sympathy with its failures, no matter if they are moves which are foreign to the policies of your own country. You have that understanding attitude because beneath the veneer of that nation's activity you have been feeling its pulse. Then, in the briefness of its tragic revolutions, you have sensed its quickenings, and in its seeming social injustices, you have been astonished to uncover the inborn struggle of the masses for a wealthier existence.

You have begun to see the progress of that nation as divine, as kindred in its many aspects to the progress of your own. You will recognize and reverence the shaping of its destiny, because you know its temperament, because you feel a part of life with it.

And in the understanding of your differences, those same differences become your link of unity.

Theosophy and the Youth Problem

BY CARLE A. CHRISTENSEN

It is my desire to deal with some very practical aspects of the problems which the youth of today are facing and the relation of these problems to Theosophy. I feel that we cannot approach such problems from too general a point of view. The problems of youth are often unique from those of maturity, and this is especially true of today's generation of younger people, who have grown up in the midst of greater social and economic readjustments than any other generation in our recent history.

It is my opinion that if we as Theosophists are going to aid this youth in meeting their problems, we must develop a specific appeal and a specific technique that will make Theosophy most attractive to them. Granted, that there is no source of inspiration, of idealism, no practical code of action greater than Theosophy, it is imperative that its inspiration, idealism, and plan for action be so presented as to enable this youth to see their relation to their problems. If this is not the case, a great opportunity for us to aid the world in meeting the problems of the present and the future will have been lost.

Surely, the problems of maturity are no less important than those of youth, and there can be

little doubt as to the great ends the Society has achieved in this field of activity. However, there is room for much doubt as to whether we as a Society have adequately met the problems of youth, for there is a general lack of young members in our organization. In practically all lodges they are in the minority and in some, I am very sad to say, there are none at all.

It is not enough to push this matter aside with the well-worn idea that Theosophy is too complex and too magnificent to appeal to a youthful mind. All history testifies that at no time in Man's life is there greater latent idealism than in youth. And if as Theosophists we permit youth to pass through their Golden Age without our having presented to them the truths of Theosophy in a manner they find acceptable, it is for us to question our presentation of it, and to see what can be done to make it more attractive, more vital and acceptable to youth.

Let me say again I do not wish to minimize the place of maturity in our Society nor the appeal of Theosophy to maturity. It is not my desire to separate the Society into two camps, one of youth and one of maturity. We as Theosophists recognize that in the light of the eternal there is neither

youth nor maturity; that these things have but to do with the age of the body — that we may have a youthful body expressing the experience and wisdom of maturity, or a mature body, expressing the vision and idealism of youth. My desire is, however, to point out that while we may find within the Society many instances where the wisdom and maturity of old age are blended with the vision and idealism of youth, this is not true of the outer world. In view of this, it is necessary that we make a specific appeal to *each* of these groups, as a group, if we are to be most successful in bringing to them the truth, the inspiration, and the vision of Theosophy.

A great part of my time is devoted to lecturing professionally on the problems of youth. Therefore, as one who has made a special study of the problems our young people are facing, and as one who has himself matured in this generation of readjustment, I feel I speak with some authority when I say that the youth need and want the truths that Theosophy can give them. An important part of our youth will gladly accept the vision of Theosophy if it is presented to them not only as a grand philosophic scheme that solves *all* problems, but as a *definite* solution to the problems which are today so painfully pressing in upon them; as a specific antidote for the separative and destructive influences which are so rampant in the world today.

One of the greatest problems that is still being faced by our youth, at least an important minority of our youth, is that of unemployment. All superficial evidence to the contrary, there are still, by government figures, literally millions of young people between the ages of sixteen and twenty-five who are out of school and out of employment. For these young people, raised in a country where the philosophy of plenty has always prevailed, where the bywords have been "hard work and perseverance assure all things," the present inability of many of them to secure a regular and adequate income has made many difficult readjustments necessary.

In the past the plan of life for the average young person was relatively simple. He was born, he lived a rather protected childhood, he entered grammar school, went to high school and perhaps on to college. On graduating, he found no difficulty in securing a position in his father's office or with some relative. He worked a short while, fell in love, was married and settled down in a little home of his own, as a contented, constructive unit in his community. Then came a family, later grandchildren, a quiet old age and finally death — with a certainty that he had been able to leave behind him enough to take care of those who survived him.

But who can promise such certainty in this

present-day world of change, of experiment, of deep-rooted social and economic readjustment? Even if a young person does secure a position, who can assure him of a definite future? Moreover, intimately connected with this problem of unemployment is one of even greater moral and social implications.

The inability of our young people to support themselves has necessarily led to their inability to marry, though they may be rightfully in love, and desirous of living the normal, happy married lives that are the greatest possible insurance for the future of any country. In the face of such circumstances alone, adherence to high moral standards would be difficult. Yet, added to this we have the continual bombardment of the emotions of our youth with suggestive advertising, "realistic" literature and motion pictures, all specifically designed to stimulate and appeal to the lower nature until the matter of chastity becomes a greater problem than it has been perhaps at any other time in our history.

Side by side with this, there has been an increasing acceptance of a rather distorted version of the concept of the liberated woman and the equality of woman to man. We have come to assume that the goal of a liberated woman, by which is usually meant liberation from excessive drudgery, is not to be her own unique self, but rather to be a "carbon copy" of a man. As a result of this growing attitude, the mannerisms of our young women, their habits, their indulgences and their petty freedoms have come to almost parallel those of men, and there has been no very widespread recognition of their responsibility as women and as potential mothers, nor of the deleterious effects of such indulgences and freedom upon their ability to fulfill their divine destiny of motherhood.

Nor can very many of us feel blameless in such matters. We have all contributed to the shaping of such an attitude by our emolition and acceptance of it. For example: if we meet some woman who has become accomplished in a literary way we are all aglow at the opportunity of knowing such a celebrity. If she comes to our community we ask her to speak and seek to show her every possible consideration and respect. Or, if a congresswoman were to be among our acquaintances, we would go to perhaps no end to compliment her on what she had done for her country, for the emancipation of womankind and for the achievement of particular social ends. Or, if we were to have the opportunity to contact one of the outstanding business women in this country we should be likely to compliment her generously on her achievements and on what she has accomplished as a woman in a man's world. Yet, if there were to come into our midst a mother of three or four or five children, would we show

her the same homage, the same respect and the same regard that we would show to these other women; women who had been successful essentially as women fulfilling careers of men and not as women fulfilling careers of women?

It is not for a moment my desire to minimize the place of woman in all fields of activity. Certainly we need her influence and the balance of her intuition to offset any too great a tendency towards rationalization on the part of man. Yet, I do deplore the manner in which we have failed to extend to the mother the appreciation, the respect and the homage that is due her. And it has come to the point where today, rather than looking forward to childbirth as a beautiful fulfillment of a mother's dream and aspiration, it too often becomes an enforced visit by an almost unwelcome visitor!

Added to all these factors, there is the waning influences of religion upon our youth. I believe I need go to no great end to develop this idea. I think it is rather obvious to most of you. Even within the church itself observations have been made in this direction. Dr. H. M. Robinson, recent head of the International Council of Religious Education observed some two years ago that there were over twenty million young people in our country without religious affiliations. The point is, however, that important or unimportant as we may feel orthodox religion is to us, it is more difficult for a young person to react to his problems in a wholesome and constructive manner, without some system of belief and idealism than it would be with it. And my final point here is, that in view of the difficulty our youth find in readjusting themselves as social units in our system, in view of the waning respect that the world is showing to womanhood and motherhood in their highest sense, in view of the weakening of the influence of religion upon our young people, it is imperative that we as Theosophists should make every effort to gear our Theosophy to the problems of youth.

Obviously, we will not influence millions and bring an immediate renaissance in this country. But we may indeed recruit from the mass of our youth, a few great leaders, a few great idealists, a few great visionaries, a few great organizers who may with their native ability and with the vision and the idealism that Theosophy can offer them, stem the destructive tide that now threatens to almost inundate our civilization. And it is no less true of the Society than of the world, that all that you may do as mature and wise people will amount to nothing at all a few years from now unless there are, to take over your work, properly trained youth; youth who have the vision and

the idealism with which to carry on all that you have accomplished with your balance of vision and idealism and experience and maturity.

Further, it is our duty, not only to encourage the vision and idealism of youth, but we must see that their vision and idealism are balanced where possible with the wisdom and maturity of the soul, for vision and idealism alone too often lead to destructive revolution or to premature action, while on the other hand, experience and maturity alone lead to crystalization and stagnation. But in Theosophy we may offer to our youth and to the youth of the world a technique whereby they may bring down into their present vision and enthusiasm the maturity and wisdom of previous lives, and so guide and lead our world out of its present chaos into the purposeful peace and cosmos for which we are all working. It is my feeling then, my hope, that we as Theosophists should and shall recognize this need to make a specific presentation of Theosophy to youth. And surely we have no better channel than through our Young Theosophist organization.

But let it not be said that we are acting as a unit separate and apart from the Society of older members; let not the older members feel, as they have in some instances, that there is a competitive element existing between the youth group and the older group; let not the older members feel that there is a cleavage between the youth and the maturity of the Society when the young people concentrate their efforts and interest in the Young Theosophist work. Let us rather feel that each and every one of us is physically equipped to appeal to and to contact a particular group of people in our country today. I think you will all agree that no one can quite so well deal with the problems of a young person, as some other young person who has in some measure acquired the wisdom and maturity of old age though his body may still be young.

I think that we have had before us this morning sufficient evidence, in the contribution of the preceding speakers, that there are such young people within our Society. To sense a separative influence in their efforts to contact youth directly, their efforts to bring Theosophy to youth and to evolve a presentation of it that youth will find most acceptable, is I feel, a grave error. Rather, it is a matter of our youth bringing to the Society the youth of the world, of our maturity bringing to the Society the maturity of the world and of showing them both, that in the light of the eternal truth, there is neither youth nor maturity but only the ageless wisdom, love, and will of the Eternal Self.

An Open Letter to Lodge Presidents

Dear Lodge President:

It is vital to the progress of Theosophy in America and to our work as a Society whose first responsibility is to make known the truths of the Ancient Wisdom, that the Easy Savings Plan shall grow in favor and more fully serve its purpose during the coming year.

While the Burn the Bonds Committee, with you as one of its agents, is actively at work to rid the Society of its long-standing and expensive debt, you are at the same time an agent in this, the Society's first responsibility. The Great Work must go on. Even while plans are in progress to free the Society to do that work better in the future, the present is also our care. The means of meeting the needs of that work in the present are provided through the Easy Savings Plan. So I ask you to make that plan successful throughout this year.

Your lodge during our last fiscal year (ended June 30, 1937) averaged a contribution of \$. . . . per member. Does that sum indicate to you that you have successfully aided your members to become Headquarters conscious, understanding of the needs of the work which they wish Headquarters to carry on? Let me ask you directly, if I may, have you yourself a national understanding and a national point of view as to the work, no less than a local understanding and point of view? You are of course the national representative to your members as you are their representative to Headquarters. Have you from time to time talked with your members collectively and individually from the national point of view as to the needs of the Section, as you have undoubtedly talked to them as to the needs of the lodge? Have

you been enthusiastic for the Easy Savings Plan to meet national needs as you have of course been enthusiastic for your local plans to meet your lodge needs? You do know, I am sure, that without the Easy Savings Plan or some substitute for it, it would be a practical impossibility to carry on national work and provide all the contacts and all the assistance that Headquarters does now furnish.

You have been elevated to the honorable and responsible office of president of your lodge because your members have confidence in you, affection for you, appreciation of your qualities of leadership. They will follow you in your thought and attitude with reference to the problems of the Section as they will follow you in your thought and attitude regarding the problems of the lodge. Lead your members to a wide vision of the greatness of The Theosophical Society, the wide-spread nature of its work, as you undoubtedly lead them to an individual knowledge of Theosophy itself. Your lodge depends upon you, but so also does The Theosophical Society.

I am,

Most sincerely yours in united service
in Their name,

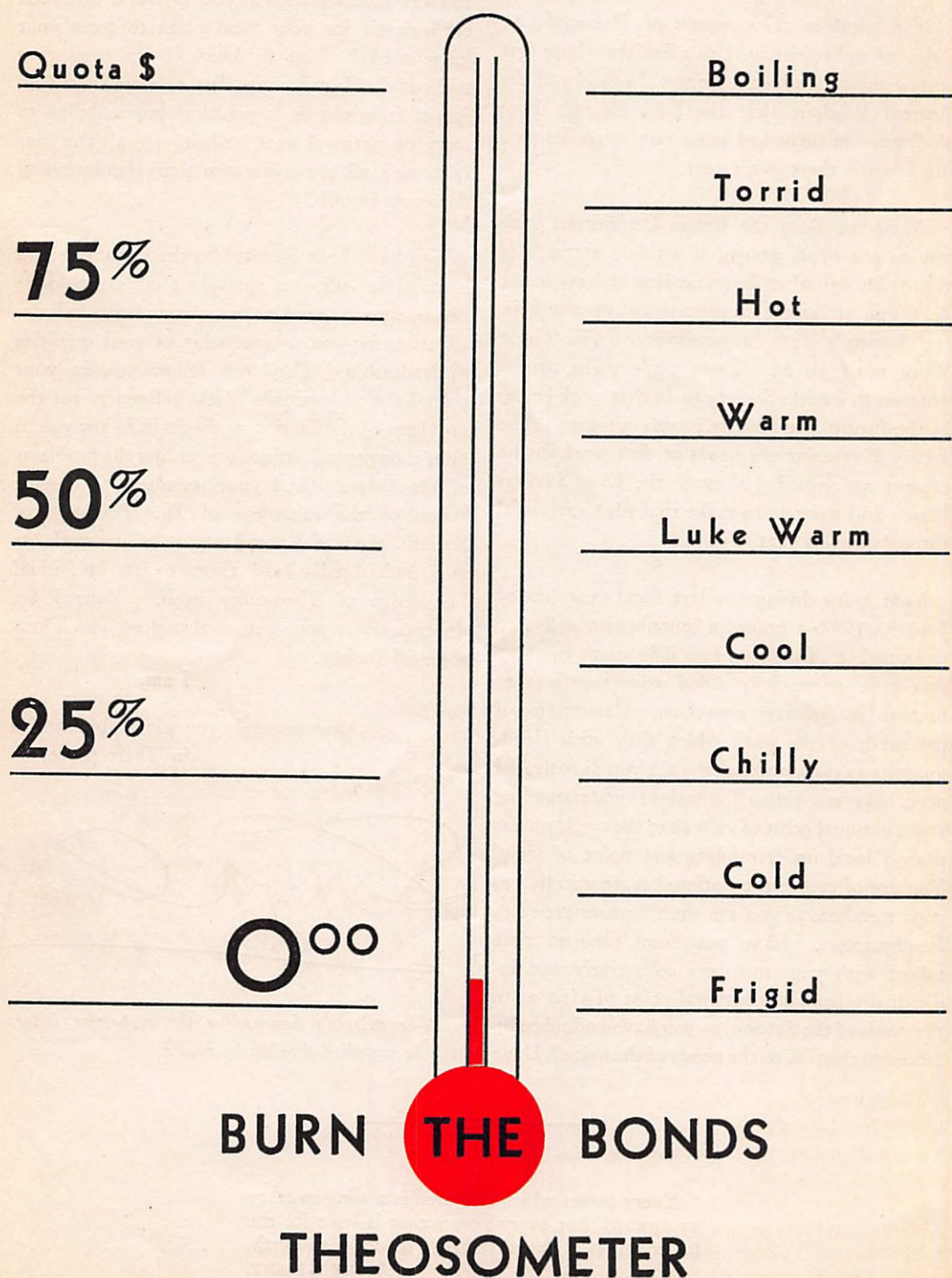


(The missing figures for the respective lodges will be supplied directly by mail.)

Every power which is shared is a wing to carry us upward, but every power that is kept for the lower self is a clog that holds us down to earth.

— ANNIE BESANT.

TEMPERATURE OF OUR THEOSOPHY



BURN THE BONDS

Enthusiasm Spreading

In the last issue of THE AMERICAN THEOSOPHIST, you were told of the organization of the **Burn the Bonds campaign** and of the enthusiasm with which it was received by the membership attending the Convention. Apparently this enthusiasm is contagious and has permeated to remote parts of the Section, for I am happy to report that to Compton Lodge, Compton, California, a member of the Southern California Federation, goes the signal honor of being the first lodge in the entire Section to subscribe its full quota in the **Burn the Bonds campaign**. Compton Lodge is the youngest lodge in the Section. Not only has its quota been subscribed but it has been paid in full. What a splendid record for any lodge to make, and especially our youngest! **This is Theosophy in action.** What lodge will have the honor of being the second to subscribe its quota? What lodge will be first to **oversubscribe** its quota? **Join the honor roll now.**

Every lodge is being supplied with three 14 x 22 display cards. These cards indicate:

FIRST, the data regarding the total amount to be raised and the quota for individual members.

SECOND, the quota for the lodge, and the status of pledges made and needed, to be changed as the campaign progresses.

THIRD, a Theosometer, illustrated on the opposite page, on which each lodge can register its progress in meeting its quota.

The following statement explanatory of this activity, which was sent to all lodge presidents, is restated here for the information of all members:

"The total bonded indebtedness of the Theosophical Headquarters at Olcott is only \$53,750.00. There are 4,047 members, making the per capita indebtedness approximately \$13.28.

"In estimating the amounts to be raised by the various federations, lodges, and individuals, account has been taken of the fact that many members will be unable to contribute anything. Under present conditions, this allowance will probably run about twenty-five per cent. Thus the quota per member was set at \$18.00.

"While many members will subscribe more than this amount, others will give less. But the average per member must be \$18.00 or more.

"With September as the starting month, there are ten months before the next Convention in which to raise this money. Certainly most The-

osophists can spare \$1.80 per month — **not** for a period of years, but for only ten months — in so splendid a cause as a debt-free Headquarters and an unobstructed channel for the Masters' use.

"One thing is vitally important. The campaign must be put over immediately. Time can be taken to raise the actual cash, **but the pledges must be secured.**

"The Society has no other debts. The original program provided that Headquarters would be financed entirely by money pledged, and did not contemplate payment of bonds and interest from operating revenue. The reason that these bonds are outstanding is that due to the depression and other causes, former pledges were **not paid**. Last year principal and interest took practically one-fourth of the Society's income. Think what splendid work could be done with this money!

"Many of the present members have had no direct part in building and paying for our beautiful Headquarters. They should feel it a wonderful privilege to have a share in wiping the last traces of debt from the Center.

"Think what a blessing it will be to **your** lodge, and what an example it will set to others to **oversubscribe** your quota. Get behind this work; push it with all your might — and then push a little more — and **do it at once.**

Time is vital — make your pledge now."

It should be easy to raise the full amount of the bonds. Doubtless some sacrifice will be needed, but if every member will cooperate for just ten months by some self-denial to the extent of forty-five cents per week, our goal will be reached. The individual amount is relatively small, yet combined with others it makes our total easily attainable. You have ten months in which to pay your pledge, but it is vital to the success of the campaign that you make **your** pledge **now**.

Do not delay.

Put your lodge over the top.



Chairman,
BURN THE BONDS Committee

Before You Teach—Study!

By E. NORMAN PEARSON

Chairman, National Committee on Class Organization and Study

A study class, to be successful, must be interesting.

To stand in front of a group of people and just read from a book, or even to present a lesson from a study course in such a manner, will doom the class to failure from its very beginning.

It is absolutely necessary that we develop classes which abound in interest, which are full of life, and in which not only is teaching presented and discussion encouraged, but there is good fellowship and happy laughter is frequently heard.

Our classes must present opportunities for gaining knowledge.

But they must do more than that—much more.

The class must be a place where seekers for truth can learn of the Divine Wisdom, can be helped to apply that priceless Wisdom to their individual needs, can find the companionship of kindred souls, and can see among those who are responsible for the conduct of the class an attitude of confidence and joyousness which will become for them an example, an unspoken message which will supplement and strengthen a thousand-fold the spoken word.

To accomplish these things a class leader must do much more than merely present his material to his group.

Class leaders, before you teach, **STUDY!**

Study first the subject matter which is to be presented to the class. You *must* master that thoroughly. Each chapter or lesson should be taken in turn and a complete series of your own notes made, so that you can supplement the lesson with your own comments and additions. Note particularly the portions of the text which

present an opportunity for discussing world trends and events in the light of Theosophy, or those which will particularly assist in the difficulties that individual class members may have made known to you. Reading must be liberally interspersed with such comments to keep the interest of the group and to make the study really valuable.

Study the individual members of your class and try to meet them just where they are. All kinds of people will attend a public class. Each, in some measure, is seeking truth. The successful class leader will really study his class members and try to discuss with them their particular needs, never, of course, carrying that to the point of intrusion into their private affairs.

And remember—encourage humor. Let us be happy as we study. An occasional humorous reference which encourages laughter—the kind of laughter Victor Hugo speaks of as that which “opens the lips and the heart, that shows at the same time pearls and the soul”—will do wonders in drawing members of the class closer together in understanding.

So, study your class material. But study also methods of presenting it. Give out your material intelligently, joyfully, with vigor and earnestness. Do your work as an offering to the great Elder Brothers who are doing so much and whom we can help by carefully planned effort *and can hinder by work carelessly done*. Study these necessary details, dream and plan and meditate before you act, dedicate your efforts to Them. Then act. And when you act, let it be with courage, with confidence, and with determination.

For if you do these things, you will succeed.

To a Lodge

Dear Fellow-Students:

Most of the Great Work is wrought by Thought and Will and by making ourselves channels for the spiritual forces that pour down upon the world. Comparatively little is done on the physical plane. I would therefore ask you, who come to this room, to remember that your thoughts, embodied in your discussions, should sow good seeds in the mental atmosphere of your town; and, even more important, that your

meeting itself, for one high purpose and in a spirit of aspiration, will, if you keep harmonious, serve as a receptacle for a higher Life than yours, a Life which shall radiate from the center you form, over your town, strengthening every good work in it, and weakening all evil forces.

May that blessing be yours.

Your faithful servant,

ANNIE BESANT

The Lodge Study Course

(Based on the Campaign for Understanding issued at Adyar.)

(Note: This outline is to aid lodges who would otherwise feel unable to participate in this world-wide program. It is not intended to supplant individual initiative or study or to eliminate from lodge work other features through which members find valuable means of contribution and self-expression. Rather is it expected to unfold such opportunity to members who would not otherwise feel equal to individual contribution.)

Ninth Week

Theme: Understanding between Youth and Age:
The Child.

"There is a lack of balance between youth and age. The young do not understand the old. The old do not understand the young. The old flaunt their experience, the young their freedom. The old worship their gods, the young worship themselves, not yet having fashioned any other gods. The old dream, the young imagine."

OPENING:

Music.

Reading: From a Campaign leaflet or *A Blavatsky Quotation Book*.

Meditation.

THE LESSON:

A. *Preparatory Work*. (Basis for discussion.)
Read Chapters 1 and 2, "The Babe" and "From Birth to Ten Years Old" in *Be Ye Perfect* by Geoffrey Hodson.

B. *Topics for Report*. (For member participation and training.)

1. Read "The Child," p. 47 in *Child Training in the Light of Theosophy* compiled by Prof. R. K. Kulkarni.
2. Résumé of *The Coming Race* by Annie Besant, Adyar Pamphlet No. 76.
3. Short talk on "The New Sub-race, Its Characteristics and Needs" from *Australia and New Zealand as the Home of a New Sub-race*, by C. W. Leadbeater. See also last few pages of Chapter 11, *Masters and the Path*, by C. W. Leadbeater, and last two paragraphs of Chapter 2, *First Principles*, by C. Jinarajadasa.

C. *Discussion and Questions*. (To stimulate original thought.)

1. Do you find that the children of today, who are forerunners of the new sub-race, exhibit any of these characteristics? In what way? Illustrate from life if possible.
2. What are some of the ways in which adults misunderstand children?
3. Do present-day parents fill the child's

needs more completely than parents of past generations? How and why?

4. What common errors are committed by parents and what is the reason for it?
5. How does a knowledge of Theosophy affect child-care and child-training?

D. *Summary of Salient Points for Notebook*.

CLOSING OF THE LODGE.

Tenth Week

Theme: Understanding between Youth and Age:
The Youth.

"But where there is understanding there is neither youth nor age. The old are young because of their understanding, the young are old because of their understanding. Age and Youth meet where there is understanding."

OPENING:

Music.

Reading: From a Campaign leaflet or *A Blavatsky Quotation Book*.

Meditation.

THE LESSON:

A. *Preparatory Work*. (Basis for discussion.)
Read Chapters 3 and 4, "The Principles of Education" and "From Ten to Twenty Years" in *Be Ye Perfect*.

B. *Topics for Report*. (For member participation and training.) (Make a selection.)

1. Résumé of "Theosophy and Education" and "a Talk about Education" in *Child Training in the Light of Theosophy*.
2. Book review, *The Spirit of Youth and the City Streets* by Jane Addams. (From public library.)
3. Give a report on youth movements and organizations in America and the world, outlining their purposes, methods, activities.
4. Summarize Chapters 1 and 2, "Overture" and "Post Victorious" in *The New Image* by Claude Bragdon.
5. Résumé of Chapter 15, "Leisure and Youth" from *A Guide to Civilized Leisure* by H. A. Overstreet.

C. *Discussion and Questions*. (To stimulate original thought.)

1. Why do youth movements hold such an attraction for young people today?
2. What is the fundamental reason for misunderstanding between youth and age? How can this be prevented? Whose is the greater responsibility to create understanding, the young or the old? Why?
3. If you are young, what causes your misunderstanding of older people? How can you resolve this misunderstanding? If you are older, reverse this question.

D. *Summary of Salient Points for Notebook.*

CLOSING OF THE LODGE:

Eleventh Week

Theme: Understanding between Youth and Age: Maturity.

"There is no more potent force for peace and happiness than the alliance between age and youth on the foundations of a perfect understanding that the power of each is the joy of the other."

OPENING:

Music.

Reading: From a Campaign leaflet or *A Blavatsky Quotation Book*.

Meditation.

THE LESSON:

- A. *Preparatory Work*. (Basis for discussion.) Read Chapter 5, "From Twenty to Forty Years" in *Be Ye Perfect*.
- B. *Topics for Report*. (For member participation and training.)
 1. Résumé of Chapter 5, "The Stages of Life" from *Modern Man in Search of a Soul* by C. G. Jung. (From public library.)
 2. Review *A Guide to Civilized Leisure* by H. A. Overstreet. (From public library.)
 3. A brief sketch of the novel *Within this Present* by Margaret Ayer Barnes, bringing out especially how the reactions, attitudes and lives of mature people today have been influenced by the World War; or *Testament of Youth* by Vera Brittain. (Any other novel along this line could be reviewed with this point in mind.)
- C. *Discussion and Questions*. (To stimulate original thought.)
 1. What is the difference between the attitudes, reactions and responses to life of young people and those of the older generations.
 2. What qualities of youth should older people strive to retain? Why? What causes their loss with increasing years? Is it necessary?
 3. What causes the breach between many parents and their maturing sons and daughters? Would understanding of these causes remove them?
 4. What can the maturing person do to retain

youth, physically, emotionally and mentally? Is it desirable and to what degree? Are the three bodies related in this matter of growing old?

D. *Summary of Salient Points for Notebook.*

CLOSING OF THE LODGE.

Twelfth Week

Theme: Understanding between Youth and Age: Old Age.

"Age needs all that youth can give it. Youth needs all that age can give it. Together differently and triumphantly."

OPENING:

Music.

Reading: From a Campaign leaflet or *A Blavatsky Quotation Book*.

Meditation.

THE LESSON:

- A. *Preparatory Work*. (Basis for discussion.) Read Chapter 6, "From Forty to Eighty Years" in *Be Ye Perfect*.
- B. *Topics for Report*. (For member participation and training.) (Make selection.)
 1. "The Hindu Ideal of Old Age" for materials, Chapter 8 in *Manu, A Study in Hindu Social Theory* by Kewal Motwani, or other books on Indian life.
 2. Résumé of Chapter 5, paragraph 5 to end, in *Man, the Unknown* by Alexis Carrell, dealing with growing old. (From public library.)
 3. Résumé of "The Three Paths," Chapters 7, 8, and 9 of *Be Ye Perfect*.
 4. A report on the progress of old age pension movement in America and abroad.
- C. *Discussion and Questions*.
 1. What characteristic of old age makes life today particularly trying to old people? Why?
 2. What do you think has been the significance of the movement headed by Dr. Townsend?
 3. Do you think it is wholly the fault of young people that they reject the advice and experience of old people? Why do they?
- D. *Summary of Salient Points for Notebook.*

CLOSING OF THE LODGE.

The Reading Shelf for the Month will be found on the back page of this magazine.

Other Reading Suggestions

Am I Getting an Education, G. A. Coe (Youth and education).
Sex and Youth, Sherwood Eddy (Simple and straightforward).
Youth Serves the Community, Paul R. Hanna.
The Spirit of Youth and the City Streets, Jane Addams.

Theosophy in the Field

Lodge Activities

Besant Lodge (Hollywood) writes: "We have had a most interesting month. On the first Saturday in September the members, together with their friends, spent a happy afternoon at their annual picnic, frolicking in the glen amidst the dancing shadows of the giant sycamore trees. We were delighted to have with us on that occasion the Rev. Harold Boon of Indianapolis Lodge, whose wife has long been one of our members. Our speakers for the month have been unusually thrilling. Mrs. Geo. de Sulerzyski spoke on 'The Wisdom of the Kaballa,' a difficult subject which was very ably handled. The next week we had the pleasure of hearing a talk on psychology by the Rev. Harold Boon. He brought out many points unfamiliar to most of us, and an interesting discussion followed. 'The Efficacy of War' was the title chosen by our next speaker, Mr. James Wycherly. It proved to be a provocative one. When he had finished, the members were soon on their feet in an animated exchange of views. Our last speaker of the month was Mr. Walter Hassel, who spent many years at the Manor as a pupil of C. W. L. His subject was 'Our Emotions—the Forgotten Man,' which brought out the point that our civilization has spent most of its energies building up the physical and the mental bodies, and entirely neglecting the emotional. Our lodge programs will follow closely the outline given in the Campaign for Understanding.

Kansas City Lodge reports in its Bulletin: "For years we have talked about a downtown location on the ground floor where our books could be displayed. Now we have it—let's make the most of the opportunity. The official lodge program will begin in October, and the Campaign for Understanding will be used."

Lightbringer Lodge (Washington) writes: "The season was inaugurated by a visit from Miss Poutz, who held a members' meeting Monday, September 13, at the home of Mrs. Bean, who served a very delicious vegetarian dinner to about twenty people. Two of our most active and valuable members, Dr. and Mrs. Greville, are leaving Washington for Ann Arbor, Michigan, where Dr. Greville will teach in the university; so the occasion was also in the nature of a farewell party to them. At the meeting held in the evening, presided over by Mrs. Nugent, president of Lightbringer Lodge, Miss Poutz talked of her work as chairman of the Membership Committee. She outlined plans for conducting a membership

drive, with which the members present were in hearty accord, and the ensuing discussion was most interesting. It would certainly seem that so much enthusiasm and interest would revitalize Theosophy in Washington. It is also pleasant to record that this meeting was composed of members from both the Washington and Lightbringer lodges and several guests from other cities.

Los Angeles Lodge is taking a vacation from public activities, but has been having some excellent lodge meetings. In August Mr. L. W. Rogers gave a report on the recent Convention at Wheaton, and early in September Mr. Eugene Wix, the new president of the Federation of Southern California Lodges, spoke to the members. His talk was followed by a delightful social evening.

Lotus Lodge (Philadelphia): The Campaign for Understanding is being used as a basis for study and discussion at the regular weekly meetings of the lodge.

Ojai Valley Lodge: The first lodge meeting of the season was held Tuesday, September 7. Dr. Roest spoke on "The Work" and gave an excellent summary of the recent Convention at Olcott. Mrs. Mayes reported most interestingly on the activities of the Young Theosophists.

Pacific Lodge (San Francisco) reports: "We have had a delightful and fascinating summer at Pacific Lodge, following the plan of last summer in giving to our members the full choice of their lecture topics. Mr. Ira Doak presented a very interesting talk on 'The Evolution of the Group Soul,' illustrating his talk with charts made by himself. Mr. Kendall Jenkins spoke on 'The Fourth Planet,' and Mr. Alexander Horne spoke on 'The Purpose of Life'—his talk being based on modern trends toward our occult interpretation of life and the evolutionary process now being developed by some scientists in the field of biology. Mr. Mads Christensen reviewed Frank Townshend's book 'Earth'—a book which brought to the minds of all of us Gibran's 'The Prophet.' We feel that these talks have definitely contributed much to our lodge life, and to our understanding of Theosophy."

St. Louis Lodge resumed its lodge activities on September 1. Mr. Luntz presents his occult Bible lectures every Monday evening at eight o'clock. The Thursday afternoon class in Theosophy is under the direction of Mrs. E. R. Thatcher, and opened for the season on September 9 with a delicious luncheon. The research seminar lectures will begin in October.

Florida Federation

The Florida Federation held its fourth annual convention on Sunday, September 5, in Miami Beach. Saturday was given over to the arrival and registration of delegates and members, and ocean bathing; then in the evening at seven o'clock Mrs. E. Norman Pearson gave an inspiring talk on Round Table activities. At the regular open forum on "Visual Theosophy" Mr. E. Norman Pearson, Vice-President of the American Section, spoke, using reel slides to illustrate his subject. At the close of the forum a number of members took another dip in the beautiful green waters of the Atlantic Ocean; others went sightseeing in Miami; and "Sun-greeters on the Beach" were to be seen early the next morning.

The convention was opened Sunday morning, Mr. Park H. Campbell of Miami acting as chairman. Others on the program were Mrs. Elizabeth T. Ferrin, Mrs. Jessie McAllister, Mr. Rawdon Sharpe, and Mr. Ralph B. Kyle, who told of his plans for the coming year to assist the various lodges of the Federation by providing speakers and lecturers from within the Federation itself. Mr. Pearson read a most beautiful and inspiring message of peace and good-will from our National President, Mr. Sidney A. Cook. Messages also were read from Miss Winifred Boye, formerly of Miami but now of the staff at Olcott, and from our beloved Captain Sidney Ransom.

Sunday afternoon Mr. Lewis Bare gave an interesting and helpful lecture on "An Outline

of Yoga and Mysticism." Later in the afternoon the members of Miami Lodge conducted a motorcade which toured the City of Miami. This happy and successful occasion was concluded with Mr. Pearson's public lecture on "The Rebirth of Christianity."

Southern California Federation

The annual picnic of the Federation of Southern California was held at Recreation Park in Long Beach on Sunday, August 29, with the Long Beach Lodge acting as host. It proved to be all that could ever be desired in a picnic: a perfect California day; a lovely park; heavenly ocean breeze; congenial people, and a fine lunch. The afternoon meeting was held in the open air, all seated on the lawns under the live oaks. Mr. Eugene Wix, our new president, presided. After a few words of welcome by our perfect host, Mr. Louis Ball, president of the Long Beach Lodge, Mr. L. W. Rogers addressed the meeting, speaking to us on the subject chosen for the afternoon, the "Convention at Olcott." His talk was most interesting and in his beautiful and kindly manner was able to convey to us much of the Spirit of Olcott. Mr. Wix and Mr. Ray Goudey followed with enthusiastic talks on the great need of the "Burn the Bonds" campaign, which met with great approval, for we do feel strongly that when that burden is lifted from Headquarters, there will then be a release of still greater force from an unhindered Olcott. At the close of the meeting light refreshments were served by our hosts, and thus ended a happy day.

Report of Activities

The Astrological Research Group September, 1936, to August, 1937

It is regretted that this report comes at the end of the season; but efforts *will* be made to be more prompt in the future, with more frequent reports.

The season just passed was divided into three periods, by sheer destiny rather than intention: (1) the good start — September, 1936, to December, 1936; (2) the unavoidable calm — December, 1936, to March, 1937; (3) the revitalized expansion — March, 1937, to . . . "still going strong."

The Bulletins issued during the first period are evidence of the original plans of increased concentration on more diligent study.

The second period of inactivity was not regretted more by anyone else than myself. But I just had to move an entire factory, and had to do it well. That left no spare time whatever for over three months.

The third period was made possible by two

factors: Miss Evalyn Weir of Rutland, Vermont, took over the preparation of the material for the monthly Bulletins, and the handicap of the second period subsided.

Students who have for a period of years been accustomed to a well-established type of literature are not easily won over to a different type, unless for good reason. Therefore, it was with utter diplomacy that we offered to the actual students in our group the Chaldean or antique method of house division. The only force used to promote conversion was that of clear-cut evidence; but the choice and final decision were left entirely to these students. That was begun in June, 1937. Since then, in this relatively short time, all these students have accepted with great enthusiasm and solid conviction on their own part this antique method. It appears — as far as I know — that

we are the first group in America to accept this bit of ancient wisdom collectively, solely on the basis of its proven superiority over the systems that had descended upon the world from the trigonometric acrobatics of certain chaos producers of the Middle Ages. The Group is requesting now the adoption of the antique method throughout all the literature issued within the Astrological Research Group. This may really be our first step toward actual research, and may lead to uniformity of procedure far more rapidly than would have been possible by gradually eliminating the common confusion resulting from the study of a multitude of authors, some even of doubtful caliber. The coming season will prove or disprove the justification of this statement.

Also in the month of June, 1937, a plan called "Means of Service" was placed before the active students of the Group and unanimously approved. This plan involves the eventual offering to the Society and its members of a collective astrological service. However, we are all convinced that at first we must gain a greater foothold in the newly acquired expansion derived from the use of the "antique system."

The services of Mrs. Cordelia Reynolds, who has done all the secretarial work for the Group, have been of inestimable value in carrying on the work.

Most cordially yours,

ALFRED STRAUSS

T. O. S. Day At Convention

BY ROBERT R. LOGAN

Chief Brother

Everyone at Convention seemed to think that the 1937 session of the T. O. S. was the best one yet held.

The theme chosen by the Chief Brother was "The T. O. S. in America — Does it Work?" and the speakers were free to take whichever side of the question appealed to them. Some thought it worked well as a whole, some thought it was ineffectual, and some that it worked in some lodges but not in others, depending upon the cooperation of the lodge officers and the ability and tact of the head brother.

The National President, Mr. Cook, made a strong plea for the full cooperation of all lodges and federations with the T. O. S.; Dr. Pieter Roest stressed the importance of turning our Theosophical knowledge into intelligent action adjusted to the needs of the world around us; and Mr. Carle Christensen, president of the Young Theosophists, said the same, adding that the T. O. S. had flourished in the Oak Park Lodge and fitted itself perfectly to the work of the lodge.

Miss Anita Henkel said she had found friction in some lodges between the lodge officials and the head brothers and she thought the position of head brother, unless the head brother happened to be the lodge president, tended to create a sort of division of authority and consequently a lack of cooperation.

It was pointed out also by Miss Henkel and others that too much authority was vested in the head brother, who sometimes so dominated the department brothers as to deprive them of initiative and sometimes was so inefficient or indifferent as to impede or discourage their efforts.

Although the American Section of the T. O. S.

has no power to change the international structure, a little experimentation might be permissible in the interest of greater efficiency and as a means of finding out how best to help the members of the Section to express their Theosophy in action.

I should be glad therefore to have some expression of opinion both from members and from T. O. S. brothers regarding the advisability of some change of organization such as (1) appointing head brothers for a federation or district and not for a particular lodge, or (2) abolishing the position of head brother entirely, letting each department brother work only under his National Department Head, or (3) some other way of making the T. O. S. flexible and yet leaving it sufficiently organized to unite the efforts of the members working through it and so give them greater influence than they would exert alone.

There are now 63 head brothers and about 130 department brothers with few if any assistants, which shows that the T. O. S. has not been used to any real extent by our membership of 4,000 as a means of contact and coordination of effort.

Of course many of our members are engaged in altruistic work outside of their lodge activities, but apparently they do not see the value of combining their numbers through the T. O. S., or else have not been made aware of its true purpose and function and have looked upon it rather as some added burden to be shouldered than as a system of inter-communication and mutual reinforcement.

The T. O. S. should be much more useful to us than it has been so far, and I trust our members will find out a way to make it so.

Theosophical News and Notes

Dr. Arundale Coming—Will You Attend?

Dr. Arundale has advised us definitely of his intention to be present at next year's Convention. It is now necessary for adequate planning that we know promptly approximately how many members will attend. We anticipate that the Convention will be so large that it will be necessary to hold it at a hotel in Chicago, preceded by Summer School at Olcott. To make the necessary arrangements and to know definitely that a hotel will be needed, we must know the probable attendance. Convention will probably be held quite early in July. Register now if you can, but in any event, drop a line to Headquarters stating whether or not you expect to attend.

The Next Campaign

In preparation for the campaign for the 1938-39 season, Dr. Arundale has asked for contributions from all over the world. Members whose interests run especially along any of the lines indicated below are urged to write briefly, relating the subject to Theosophy and showing that Theosophy is the next step in the development of that particular subject. The material offered may be in a condensed and terse form suitable for a brief pamphlet, or it may be longer, for later reduction to the desired length.

The following committee is appointed to collect and deal with these contributions. Please mail directly to them:

Science — Mr. Hugh F. Munro, Sr., 2132 N. Hancock Street, Philadelphia, Pa.

Education — Miss Julia K. Sommer, Krotona, Ojai, Calif.

Politics — Mr. Louis H. Bean, 2271 North Upton Street, Arlington, Va.

Economics — Mr. James Taylor, 1720 North Taft Avenue, Los Angeles, Calif.

Philanthropy and Social Science — Mr. Grover C. Huckaby, Elmwood, East Springfield, Pa.

Art — Mr. Warren Watters, 3111 Pacific Street, Omaha, Neb.

Industry and Business — Mr. Sidney A. Cook, Olcott, Wheaton, Ill.

Committee appointments for "Religion (Christianity)" and for "Nationalism and Internationalism" are not yet made. Will those who write on these subjects please send their contributions to Miss Anita Henkel, committee secretary, Olcott, Wheaton, Illinois.

It is desired to show the value of Theosophy throughout the world, especially in its emphasis on understanding as the great healer of antagonism. A list of suitable literature for further study may be appended.

"The Theosophist"

The September number of *The Theosophist* brings the first of those special issues, this one largely devoted to excellent articles on the dignity of death. The passing of great teachers, kings, heroes, and saints, and of great Theosophists is magnificently portrayed. Among these are some, to us, little-known great ones; for example, Padmini of Rajputana; the story of Bhishma from the *Mahabharata*; the Hero of the Deccan; Beethoven; Sir Thomas More; and of course Hypatia and Giordano Bruno; and there is an interesting article by Lord Haldane on "How Animals Die."

In this same number there appears the second of hitherto unpublished lectures by Dr. Besant on "The Dark Powers in Nature" — "There is a soul of goodness in things evil, would men observingly distil it out."

Over eighty most absorbing pages!

The Work First

The committee who organized and is so well carrying on the campaign for Burning the Bonds and freeing our Section from burdensome debt is making an appeal to every member. Your Treasurer, however, must remind you that important as is this campaign, still more important is the carrying on of the work for which the Society exists. With this the campaign committee is in accord. Therefore, Higher Memberships, regular donations, and Easy Savings Plan contributions should not be curtailed. These must be continued if we are to carry on the work now — this month and this year.

Campaign Pamphlets

Lodges that have not yet ordered from Adyar their pamphlets for the Campaign for Understanding can now obtain them from Headquarters at 10 cents per set of ten, or 10 cents per booklet of ten, duty and postage paid.

The separate pamphlets are best for public distribution, but each member should have the set in a booklet. Order promptly.

Returned From China

We have just learned through a telephone call from our member Mrs. Phillip Sherwood, of Dedham, Massachusetts, of her safe return with her family from the war regions in the Orient. Mrs. Sherwood was on board the "President Hoover" when it was bombed off Shanghai.

To All Presidents and Secretaries

Headquarters has recently sent a notice to all members whose dues are unpaid reminding them of the rule which requires the removal of their names from the magazine mailing list. Far too many members respond placing the responsibility for non-payment entirely on the lodge secretaries, who apparently delay in some cases weeks or even months before remitting to Headquarters.

Will lodge officers please protect their members by prompt mailing of dues, and save Headquarters all of the work of removal and re-instatement of memberships and correction and recorection of mailing lists.

National Officers' Visit

Mr. Cook and Miss Snodgrass were recent guests, for an extended week-end, of Mr. and Mrs. Arthur Chase, who are spending the summer in the Pocono Mountains. Mr. and Mrs. Chase some time ago accepted the responsibility of being the representatives of Dr. and Mrs. Arundale at Vasanta House at the Huizen Center.

The week-end was not only a period of restfulness amid beautiful scenery, but afforded opportunity to consider together the great purpose of the Center and Olcott's intimate relationship with it in its occult service to the western hemisphere.

Be Known as a Theosophist

Speaking of one who recently joined us, a member writes:

"We are working in the same office, and she asked me if I was a Theosophist. I told her I was and asked her how she knew. She stated that a remark she had heard me make to someone led her to believe that I was, and it was then she told me she had embraced Theosophy when quite a young girl but had never been invited to join. I extended the invitation to join the Society if she so desired, and I am happy that she is now one of our membership."

Here is evidence that every member who makes himself known as a Theosophist may be the contact that others are seeking.

For Isolated Members

A number of isolated members or those unable to attend lodge meetings have indicated their desire to carry on the Campaign for Understanding in their reading during the coming season. This is an excellent way for these members to participate in the world-wide campaign. A membership in the National Library will make available the necessary books to those unable to purchase them. Write to Headquarters for the National Library rules.

Burn the Bonds Reports

Lodge presidents are reminded that every two weeks they should report on the progress of the Burn the Bonds campaign. The reports should be mailed to —

Mr. Eugene J. Wix,
1550 Virginia Avenue
Glendale, California,

on the blanks that have been furnished for that purpose.

Lodge presidents are also reminded that the National members living in their area should be called upon and their cooperation sought in this campaign.

Book Reviews for Adyar

Dr. Arundale makes an appeal for book reviews for *The Theosophist*, both as brief notices and as material for that special feature of *The Theosophist* "The Book of the Month." In all cases the book should be sent with the review, and it would become a contribution to the Adyar Library.

New books are especially needed on science, parapsychology, religion, anthropology, biology, philosophy, outstanding phases in history, great men and women (philosophers, heroes, saviors), politics, economics, books of verse, etc.

The Lodge Handbook

Many new lodge presidents have been elected this year. Have the Lodge Handbooks been passed on to these new officers? The Handbook is designed to give a clear idea of what lodge work should be, and we suggest that all new officers read particularly the sections pertaining to their work in order to become as efficient as possible.

The Ballard Movement

A series of analytical pamphlets by Dr. Gerald B. Bryan and bearing the following titles may be obtained from The Theosophical Press.*

- No. 1, *The "I Am" Experiences of Mr. G. W. Ballard.*
- No. 2, *The "I Am" Teachings of Mr. G. W. Ballard.*
- No. 3, *The "I Am" Doctrines of Mr. G. W. Ballard.*
- No. 4, *The Source of the Ballard Writings.*
- No. 5, *The Ballard Saint Germain.*

Members who are inquiring about this movement will find these of interest, and to some they will give pause in the light that they seem to throw upon the nature and source of what in this movement are called the "I Am" teachings.

*(40 cents each, postpaid.)

Presidential Appointments

I hereby appoint Mr. and Mrs. Henry Hotchener as my Representatives for all unofficial business connected with Adyar.

They are requested to stimulate in every way possible an increasing appreciation of Adyar as the heart of the Theosophical Movement throughout the world, to supply any information that may be required, to help the Adyar Committee, and to concert, with the President of The Theosophical Society in America, ways and means of gaining for Adyar increasing support from, and closer intimacy with, the American membership.

I hereby appoint Mrs. Hotchener Associate Editor of *The Theosophist* and *The Theosophical World*. Mrs. Hotchener is requested to organize literary contributions from the United States and South America, and to do all in her power to help to increase the circulation of the journals.

I hereby appoint Mr. Hotchener American Business Representative of The Theosophical Publishing House, Adyar.

GEORGE S. ARUNDALE

The President writes in explanation of these appointments that they do not include authority to collect money for Adyar but are intended for the purpose of aiding in making American members still more Adyar conscious. In this effort it is certain that our members will extend full and close cooperation to Mr. and Mrs. Hotchener.

The President has also appointed Miss Norma Makey of Adyar as Liaison Officer for the United States. Miss Makey would be happy to have all the information that members can send her about this country and this Section. Members are invited to correspond with Miss Makey and thus themselves draw nearer to Adyar and in their own nearness increase that of the Section to our International Center.

Dr. Arundale requests that it be clearly understood that all Liaison Officers are entirely unofficial; that all business must go through the usual official channels; but that members may use Liaison Officers for the straightening out of misunderstandings, if any such exist.

Adyar will be glad to have our members utilize the services of these unofficial ambassadors for the purpose of reporting America's point of view, outlook, need, etc., Theosophical and otherwise.

Thanks

The Bremerton Lodge recently sent as a gift to Headquarters a supply of towels and other household linen, for which we are very grateful. Thoughtfulness such as this on the part of our lodges is always greatly appreciated by Headquarters.

Important Regarding Addresses

The insistence of members, including lodge officers, in addressing mail to individuals at Headquarters instead of to The Theosophical Society often results in great delay in important matters, for the individuals addressed are not always at Headquarters. Vacations and other essential absences necessitate forwarding mail which often ought to be opened and dealt with promptly.

Please address The Theosophical Society. Mail will thus quickly reach the individual who can give it necessary attention.

Travel Agents

Dr. Arundale has appointed Thos. Cook and Son as official travel agents to The Theosophical Society, but urges members to utilize the travel arrangements which the Section has to offer.

We therefore again emphasize to our members that The Theosophical Society has the agency for all important steamship lines and it is therefore a distinct advantage to the Society if members will purchase all ocean transportation through Headquarters, where full information as to steamship sailings and accommodations is currently kept on file.

Itineraries

Mary K. Neff

October 1-20, Ohio Federation.

October 22-Nov. 3, Michigan Federation.

Dr. Pieter K. Roest

October and November, New York Federation and vicinity.

Archetypal Symbol of the Christos Head

evolved mathematically; basis of "Three Fall into the Four" executed in three versions:

1. Manifesting as "Light," Firstborn son.
2. Manifesting in Solar Logos.
3. Manifesting in Individual Become Christ.

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From Fritz Kunz

From a letter from Fritz Kunz written from Holland we gather the following interesting information:

"At Huizen, a few days ago, we visited Miss Dykgraaf. Her American friends will be happy to know that she is the same vigorous, warm and generous personage, with a vivid and kind memory of her tour in the United States. Revisiting an old friend and colleague such as this, after years, gives one an unequalled feeling of the continuity and power of our work — admitting (as one must) that a Dykgraaf is, alas, not found in every town!

"The Dutch, as a whole, however, are capable of conveying a feeling of substance and of *carrying on*, while modestly deprecating the importance of their work. We asked how many T. S. members there are here in the Hague. 'Four lodges,' someone said, 'none very large — the largest, perhaps 250 members!' New York, St. Louis and points west, please note. The General Secretary, Mr. Kruisheer, and Mrs. Kruisheer, were happily here in Scheveningen also, and we visited the headquarters in Amsterdam — now a splendid development in the heart of the city (opposite the great diamond market). We found here, too, an old acquaintance, J. J. Poortman. These re-associations, and the prospect of more in England in September and October, make me conscious of the long years of T. S. life on which my present floats like white foam on a deep blue sea of Being and duration.

Alas, acute physical reaction on entering the first real holiday in years on our arrival here prevented a visit to Ommen Camp. Dora went, however, and reports Krishna entering a promising phase of specific instruction, the positive supplanting the negative (if necessary) ground-clearing.

"Old friends. Old colleagues! The old, old — and ever young — Cause! I have resolved to try to incorporate in some future tours in the United States those areas where so many old American colleagues have been unvisited for so long. Louisiana, Texas, and Florida, please take warning! The jobs Dora and I have felt it important to assist in are now at a flourishing stage. The Orcas Theosophical Camp had a wonderful season, we hear. What's more, the premises are in use (as I write) by the Northwest colleges for a highly successful German-speaking camp. Orcas, then, is in the clear and ready for a larger phase, for which its directors are making such preparation as they can. Then the new Camp in the Northeast, Craryville, New York, has made a start so wonderful (profiting from Orcas experience) that it may be regarded as entrenched. Then the visuals-and-texts which have consumed so

much of my time the last three years are entering on an easier phase as new writers and associates come into this work. (See *The Theosophist* for September.) The T. S. in the New England area is also entering a new era, one which promises to reveal much easier methods for us all. These and other aspects of the T. S. work, with which we have been privileged to associate lately, then, are at a pleasant and promising epoch.

"After the visit to England is over, and the season in the Eastern States is at an end, the undersigned, feeling not his antiquity and decrepitude, but heartened in Holland by a breath of the dogged and eternal, proposes to pester other ancients in New Orleans and Austin and Houston and so on. They have had years in which to recuperate. Let them take notice and prepare. After all, it's a storm-cellar and tornado country anyhow. One Big Wind more or less — what's that to Texas?"

Theosophical Camps

Both the new camp in the East and the well-established camp on Orcas Island were the inspiring settings for federation meetings this summer. At Orcas all but the smallest lodge of the Northwest Federation were represented in fuller numbers than is usually the case at meetings in a town, and splendid work was done. The occasion was especially happy since so many members of the Canadian Society attended and plans were made for international cooperation in that area through exchange of speakers and materials. Thus even the work of those who stayed at home was strengthened for the whole of the coming year — thanks to the camp. — P.K.R.

Statistics

Birth

To Mr. and Mrs. Claude Owen a son, Carrel Estes, August 13, 1937. Mrs. Owen is a member of Sirius Lodge, Chicago.

Deaths

Mrs. Anna E. Andrews, Genesee Lodge, Rochester, September 3, 1937.
Mr. Charles W. Baker, National Member, July 11, 1937.
Mrs. Emma S. Bomberger, Aurora Lodge, September 1, 1937.
Mrs. Zeora Campbell, Kansas City Lodge, recently.
Mrs. Susan Howard Carrington, National Member, July 21, 1937.
Miss Selma Francis, Besant Lodge of Hollywood, July, 1937.
Mrs. Maude W. Miks, Colorado Lodge, August 22, 1937.
Mrs. Elizabeth B. Wagar, Santa Monica Lodge, August 13, 1937.
Mr. Frank W. Williams, President of Sampo Lodge, Detroit, August 24, 1937.

Marriage

Miss Marie C. Goulet, Genesee Lodge, Rochester, and Mr. I. Edward Stein, August, 1937.

July 15 to September 15, 1937

Burn-the-Bonds Fund

To September 15.....	1,755.47
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American Theosophical Fund

Previously reported.....	7.20	
To September 15.....	100.16	107.36

<i>Building Fund</i>		
Previously reported	6.66	
To September 15	104.10	110.76
<i>Greater America Plan Fund</i>		
Previously reported	12.00	
To September 15	497.51	509.51
<i>Easy Savings Plan Fund</i>		
Previously reported	161.86	
To September 15	513.35	675.21
<i>Besant Bust Fund</i>		
To September 15		3.00
<i>Olcott Tree Fund</i>		
To September 15		75.00

Mrs. Maude Wheeler Miks

Mrs. Maude Wheeler Miks, a charter member of Colorado Lodge, was released from physical disabilities on August 22, 1937, to continue her friendly, helpful service in the invisible realms. Mrs. Miks has been an active member of the Society since 1900 and has held many offices. She was a talented musician and could always be counted upon for beautiful and inspirational music.

Her passing means a great loss to Colorado Lodge.

Round Table Leading Knights Attention!

Please fill in the information blank below and mail to the address indicated — at once!

Name of Table

Name of Leading Knight

Address of Leading Knight

Number of Pages

Number of Companions

Number of Squires

Number of Knights

How often do you meet?

This is just the beginning! To every Table sending in the above information, correspondence will begin *at once* by two Tables eager to make the "Friendship Quest" begin at home.

Send blank to Betty Ruder (National Corresponding Secretary of the International Friendship Quest), 3305 Oakland Avenue, Minneapolis, Minnesota.

Reality

The world I live in must be real as I —
Not merely tangible as wood or stone,
Or permanent or vast or true alone;
Not merely bounded by the earth and sky.
It may be fleeting as the heart's first spring
Or solid as the oak; but it must be
Substantial as the finest part of me,
Wide as the farthest arc myself can fling.

It must be real. The world I live in must
Be real as firelight on the snow and thin
New moons,—as wand'ring strains of violin
That shatter sterner substance into dust.

Not in my heart, but in its mists that rise,
I'll find, I think, the world to base my skies.

HELEN PALMER OWEN

(From *The Young Theosophist*, July, 1937.)

Book Reviews

Defence of Madame Blavatsky, by Beatrice Hastings. The Hastings Press, Worthing, Sussex, England. Paper \$1.00.

Noteworthy indeed, is this small volume, slight only in format, but commanding in its ringing demand for justice for a great person, H. P. B. The author, who is not herself a Theosophist, brings to her task an impersonal point of view and the penetrating intelligence of a student and gifted author and declares that she is "defending a woman of genius."

Every Theosophist will welcome this critical examination and dissection of the baseless assaults on our revered Founder and will be deeply grateful to its author for the painstaking research which has enabled her to present a convincing defence.

— E. S.

Astrology and Its Practical Application, by E. Parker. Translated from the Dutch by Coba Goedhart. The Aries Press, Chicago. Cloth \$2.50.

For almost a decade this inspiring work has done much to raise the status of astrology in England and on the Continent, and it should perform the same service for America. It is comprehensive, vital, and logically constructed — a book for beginners and advanced students alike.

The reader is brought to a vivid awareness of the unity of all that exists, and is led to find his own place in the oneness, and to apply his knowledge to his daily contacts with life.

One unique gift of this work is its cheerful and constructive attitude toward so-called "afflictions." For each of these it reveals the underlying cause — always some lack within the man himself, and suggests the fundamental remedy — a practical method of supplying that lack. The author sums up this attitude in a quotation from Dr. Annie Besant: "All disappointment which reaches us from without is the reflection of uncertainty which is within us." — A.A.

The Newer Alchemy, by Sir Ernest Rutherford. The University Press, Cambridge, and The Macmillan Company, New York. Cloth \$1.50.

In *The Newer Alchemy* Sir Ernest Rutherford gives, in his usual lucid and direct style, a brief yet comprehensive survey of our present knowledge concerning the transmutation of the elements. He has made this subject peculiarly his own and speaks with authority when he tells us what science has done and is doing today in studying and perhaps assisting in the evolution of matter.

I Went to Church in New York, by W. Melmoth Bomar, Ph. D. The Gramont Publishers, New York. Cloth \$3.00.

If it is not yet recognized that religion in itself is the eternal search of man for God and that the various religions are but the methods of the search, then a careful perusal of *I Went to Church in New York* might well be offered as evidence.

Dr. Bomar, in an unbiased and intimate manner, literally takes his reader by the hand and escorts him to thirty-one of New York's "representative religious" services. Colorful locale, brief historical data, creeds, devotionals, hymns and inspirational music, with a personal description and introduction of the speaker, mould a "frame" for the message to be given.

The various "messages" represent a most interesting study of comparative creeds rather than religions. Earthy Fundamentalism accompanies higher Metaphysics, while Orthodox and Liberal Catholic, Humanism and Hinduism, Theosophy and Science, with all popular Protestant faiths, proclaim their individual dictums for man's enlightenment.

The book is heavy with Church and it may leave the reader a bit groggy — there are "so many Gods and so many Creeds" — until he frees himself from that atmosphere with the realization that underlying each denominational service there is the divine truth of a Great Plan which must ever be fitted to the individual's growth.

— MARIE HORTON.

My India, by Lillian Luker Ashby with Roger Whately. Little, Brown and Company, Boston, Massachusetts. Cloth \$3.00.

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