
THE
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Under the Auspices of THE THEOSOPHICAL SOCIETY ADYAR

THE SERVICES of H. P. B. to the world in general are manifold, but one especially stands out. This is the unification which she has given through her writings to the various departments of truth in which men have labored throughout the ages. Before the beginning of the Theosophical movement, for over two thousand years since the decadence of Greek civilization, there has been in Europe no religious and intellectual synthesis which a man of culture could profess. Life was broken up into departments severally of religion, science, art, and philosophy. Each in its own way had a great message, but few were able, outside of the Mysteries, to see the nexus between them all, and find a synthesis of truth.

H. P. B. in her writings stated to the modern world this great synthesis which underlies everything. For the first time in the modern world, both in the East and in the West, a man of culture and understanding who, in addition to his intellectual development has a deeply religious nature, can find in the Theosophical philosophy a full satisfaction of all his aspirations. H. P. B. ushered in that great standpoint "of the Center" which is the high-water mark of every civilization. Many after her have added to the body of knowledge with which the Theosophical movement was started by her. But in our days, she was the first to build a bridge between religion, science, philosophy, and art, and to construct that intellectual edifice in which thousands today live, finding through Theosophy the realization of all their hopes and dreams. H. P. B. will stand out in all the ages to come as one who brought the Light and ushered in a new age of Wisdom.—From *The Golden Book*, by C. Jinarajadasa.

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Straight Theosophy

BY CAPTAIN SIDNEY RANSOM

STRAIGHT THEOSOPHY is a familiar phrase to all of us by now. One is reminded of the statement that "narrow is the Way, and straight the Gate." The narrowness there implied is in no geographical sense but rather in the fact that few, so far, wish to travel in the narrowness of directness, of straightness. In "Straight Theosophy" is contained a deep inner significance.

Giordano Bruno once said, "If the first button of your coat is wrongly buttoned all the rest are crooked." Another has said that "the first essential is Right Vision." It would be narrowness of mind to assume that the only rightness is to work for The Theosophical Society, yet nevertheless, for some, that *is* their rightness. How many of our fifty thousand members are convinced that for them Theosophy is the one absorbing interest is impossible to determine, even if it were desirable to do so. But the call does seem to have gone forth for our members to probe their own hearts and answer that question to themselves. We have many interests clamoring for attention, possibly too many, but what seems required are not interests, but *interest*.

It is easy for a traveling lecturer to talk! Karma has kindly given him the current opportunity of devoting all his twenty-four hours to the Society, and he can forget all too easily that few of his fellow-members have time to attend many meetings or to engage in lodge activities beyond a certain point. A traveling lecturer, too, can forget that speaking to a continuous series of advertised meetings and enjoying the publicity provided is one thing, but the steady, often monotonous, regular meetings of a local lodge, week after week, is quite another thing! Far more enthusiasm is needed in keeping a small lodge going and in contending with local difficulties than in the visiting of a number of different lodges. In the latter case, the ever-fresh conditions of different lodges help to keep the traveler fresh!

The visiting lecturer must certainly keep to Straight Theosophy, for there is no time for anything else. It would be unfair to all concerned if he spent his hour in teaching his audience subjects which they could learn elsewhere, and perhaps learn better elsewhere. He has something to teach which is unique, and which is a specific solution to the world's problems. He has no quarrel with other teachings, but his special subject is Straight Theosophy.

People have attended a Theosophical lecture because they wanted to hear the speaker's pronunciation! Well, one cannot help that, but it would be sad if that were all the listener received from the lecture. Again, a Theosophical lecturer is not on the public platform to give lessons in geography, numerology, literature, or science except in so far as he may be able to show the light of Theosophy on such and on other subjects. A member of our audience has not been fairly dealt with unless he has, at the end of the hour, been shown something of *what Theosophy is*. Some members seem to think it rather an accomplishment when the word "Theosophy" is not mentioned. Well, there are some hundreds of millions already who do not mention the word Theosophy, so it seems a pity if we few thousands should wrap our particular talent in the napkin of hesitation.

Theosophy is a most noble word of glorious lineage. It denotes a living heritage, and we have no reason to accept so easily the misinterpretations of mediocrity. In the effort which some lodges make to provide a weekly public lecture, the difficulty is sometimes met by inviting a number of non-Theosophical speakers to fill the gaps. It would be better, in such cases, to have fewer public meetings, or if the weekly public meeting is demanded, to get the members themselves to give simple talks on Straight Theosophy. That is what the lodge stands for, and a lodge is confusing its dharma when it organizes a series of lectures which is primarily cultural and academic

(however excellent). When we meet a follower of one of the many current movements, there is rarely any doubt as to his beliefs and aims. But a Theosophist, somehow, is often shy of telling his tale. There are enthusiastic advocates of some other movements who make a practice of attending Theosophical lectures for the one object of interesting the assembly in their particular cause. Hardly fair, and one would not advocate such a procedure, but how many of us would be prepared to devote our time to such propaganda?

It is surely unnecessary to say that our lectures should be as cultural, beautiful, and up-to-date as possible, but all such aspects should be regarded rather as facets of the one jewel, Straight Theosophy. I am referring to public meetings. Lodge meetings represent a different proposition. If we have public meetings, then the logical conclusion is that we are endeavoring to present Theosophy to the public. Yet, how half-hearted it sometimes is, how apologetic. Karma sees to it that results follow exactly from the causes set in motion. Results may not be in terms of additional membership, but, paraphrasing *Light on the Path*, we might say that while having no desire for new members, we must yet work and act and plan with the same efficiency and one-pointedness as would those who *did* desire new members! Some friends will say: "But we *do* want new members!" I appreciate that point of view, but must leave its consideration for some other occasion, merely here observing that if additional membership be the one desired result, then there must be something strikingly wrong with our present technique of propaganda. (And if so, what is now the required technique?) A lodge is within its rights to decide not to undertake any public propaganda work, but if a lodge does venture on propaganda, let it be done with skill in action, and that implies business skill. So much propaganda is mixed with a fifty per cent hesitation as to whether one really should propagate.

We are happily leaving that phase, when, from a curious misunderstanding of the principles of authority and freedom, we hesitated to express our allegiance to what we now call Straight Theosophy. As never before, the world is ready

to hear about reincarnation, the purpose of life, the principles of spiritual evolution, the real meaning of the Scriptures, the Elder Brothers, and the inner significance of the phenomena around us. The continued value of regular lectures on reincarnation may be particularly mentioned, for I myself have been surprised into the realization that this subject is what inquirers wish first to hear about.

Colonel Olcott, H. P. B., Dr. Besant, Bishop Leadbeater, and others pointed out the road of Straight Theosophy. They gave us the vision leading to far-off horizons. As to what lies beyond those horizons can well be left for a little while. Meanwhile, there can be no doubt as to what are our work and policy. Our leaders took upon their shoulders the very heavy load of pioneers. They acted as a wedge, a spearhead, cutting into the rigid mass of orthodoxy and indifference. Ours is not such a heavy task, for their initial wedge-work was indeed effective. But it has to be continued, and all our weight is needed. Such little criticism and misunderstanding and indifference as we may have to encounter is small compared to what they continually had to meet. What a splendid task has been offered us: to carry on the pioneer work of our leaders — which is Straight Theosophy.

The complaint that present-day demands keep one too busy to attend to Theosophical work is a perfectly legitimate complaint, if The Theosophical Society is regarded as number two interest, or possibly number three (which attitude every member has an individual right to take); but in such cases where Theosophy is regarded as number one interest, it may be said that the finding of ourselves as being too busy obviously means that we *are* too busy! Some unnecessary baggage then needs dropping, some busy-ness eliminated. The success of many a successful lodge is found, when analyzed, to be directly due to a few members (sometimes even one) who have made Straight Theosophy their number one all-absorbing interest. Such is the inner strength of Straight Theosophy, true to its ancient landmarks; such is the privilege of blessing a whole city, which every single student of Theosophy is offered.

The source of life is inexhaustible, and it only ceases to flow where there is stagnation, because it is not allowed to run out to the people who have need of it, but is kept within the narrow limits of a lodge. If you worked as well as talked, if you labored as well as discussed, if you served as well as praised service, there would be no time and no need to discuss how the lodges of The Theosophical Society shall be vivified.

— Annie Besant

H. P. B. as the Masters Saw Her

First Series,* Letter 13

DO NOT FORGET that all the good results that are in store for our India . . . are all due to her (H.P.B.'s) individual efforts. You can hardly show her enough respect and gratitude, or more than she is entitled to . . . You will have to carefully impress them with the sense of the exalted position she ought to — if she does not — hold among those Hindus who have remained true to the past, care not for the present, and work but for the future, which will be great and glorious if she is only supported and helped by them. — K. H.

From Second Series, Letter 3

. . . Sister Helen (H.P.B.) is a valiant, trust-worthy servant. Open thy spirit to conviction, have faith and she will lead thee to the Golden Gate of truth. She neither fears sword nor fire, but her soul is sensitive to dishonor and she hath reason to mistrust the future. — T. B.

From Second Series, Letter 9

. . . Devoted to the Great Cause of Truth, she (H.P.B.) sacrificed to it her very heart's blood. . .

From Second Series, Letter 16

. . . People must respect her (H.P.B.'s) purity and virtue, for she deserves it. . .

From Second Series, Letter 26

. . . Upasika (H.P.B.) — a woman who served me faithfully. . .

Second Series, Letter 32

The least we can do for a person who has devoted her whole life to serve us and the cause we have at heart is to preserve her body and health for her whenever she may need it again . . . for such is the wish of *all of us* . . . Perish The Theosophical Society rather than be ungrateful to H.P.B. — M.

* *Letters From the Masters of the Wisdom*, First Series, \$1.25; Second Series, \$2.50, The Theosophical Press.

White Lotus Day

THIS ANNUAL DAY of May 8 brings to us all as members and lodges the privilege and inspiration of turning our thoughts to H.P.B., Founder and glorious leader, to whom every one of us owes so much. How great our debt we will realize perhaps if we consider what daily life would mean without the living knowledge of Theosophical principles.

We give to H.P.B. the homage of our hearts on this day which commemorates her joyous release from a worn-out body. But it is not our homage in which our Founder is interested, but rather whether we are living the brotherhood she strove at such cost to establish, whether by our courage and devotion we are reflecting some of her spirit

of self-sacrifice, whether by purity of purpose we are making every lodge a source of strong radiant helpfulness.

On this White Lotus Day let us dedicate ourselves anew to service of the world through unflinching allegiance to The Theosophical Society which she and Colonel Olcott organized to bring light to a world in darkness. The Society is the torch she has given us to bear. Let us serve it nobly, as gallantly as H. P. B. would have us. True homage this would be!

Program suggestions are contained in the Lodge Handbook and the reminder also that the collections are sent to Headquarters for the helping of our national work.



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Science Catches Up

Clairvoyance seems to be a quite recognized phenomenon in orthodox circles, only the name given to it is "extra-retinal vision." Similarly, instead of employing Theosophical terms to describe injuries to the astral or other bodies, a recent medical correspondent to *The London Times* speaks of "wounds of consciousness," and it is interesting to note that the doctor stated that such "wounds" can only be cured "emotionally." He specified such emotional treatment as love, friendship, color, music, etc.

In the social column of another London paper, *The Daily Express*, it is stated that the pituitary body in many people is beginning to evolve rapidly today owing to the amount of good music which is now available; and further, that this gland, as it develops, seems to be a big factor, says the writer, in "spiritualizing the emotions." Several cases of patients were mentioned, where the activity of the pituitary body had been diagnosed, who longed for good music and who apparently were much benefitted when such music was provided.

SIDNEY RANSOM

Change

I have been reading *The Hundred Years* by Philip Guedalla, a book most suited to the present time, especially for those who fear or deny change. We little realize, despite all that happens around us and in our own brief life experience, that change is constant. A glimpse of history alone gives an accurate impression of the immensity of change and a true perspective by which to judge our own times. To review a

century — to see in so brief a period of history that great nations have wrought great changes in themselves and yet have remained great — is to laugh at the fears of reactionaries of any time.

"He that will not apply new remedies must expect new evils, for time is the greatest innovator." So spoke Sir Francis Bacon, and in modern times and on a subject of present moment, Chief Justice Holmes said in 1913: "I do not think the United States would come to an end if we lost our power to declare an act of Congress void." No such drastic change as that is now before the nation, and it is no part of our policy to express opinion on the issue, but with the record of history and the opinion of so great an authority before us, we cannot share the pretended alarm of the reactionaries.

We believe in, we plead for, a balanced view. To hold any other, clouds our vision and blocks our progress. Change is a part of greatness, for even greatness must respond to the "great innovator."

In the power to change in the ever-renewing present lies the certainty of a better future. As the world progresses, change becomes more rapid. Our Theosophical science proves the inevitability of this speeding process. Man's growth implies his ever-increasing power to sense a need and to respond. Adaptability to environment preserved the individual in his early stages; adaptability of the nation to mass needs will preserve a nation in its greatness.

So it should be heartening, not distressing, to find oneself in the midst of change, to live at a time of growth and progress.

—□—

That which all things tend to educe, which freedom, cultivation, intercourse, revolutions, go to form and deliver, is character: that is the end of Nature, to reach unto this coronation of her king. To educate the wise man, the State exists; and with the appearance of the wise man, the State expires. The appearance of character makes the State unnecessary. The wise man is the State. He needs no army, fort, or navy, — he loves men too well; no bribe, or feast, or palace, to draw friends to him: no vantage ground, no favorable circumstance. He needs no library, for he has not done thinking; no church, for he is a prophet; no statute book, for he is the lawgiver; no money, for he is value; no road, for he is at home where he is; no experience, for the life of the Creator shoots through him, and looks from his eyes. He has no personal friends, for he who has the spell to draw the prayer and piety of all men unto him, needs not husband and educate a few to share with him a select and poetic life. —

From Emerson's Essay on "Politics."

To Captain Ransom Happy Voyage!

SINCE SEPTEMBER, 1935, Captain Ransom has been with our Section and from the time of those first weeks has proved himself one of those new-old friends it is such joy to meet. From New York to Florida, from the Atlantic Coast to the Pacific, he has traveled among our lodges, and by the magic of his loving kindness, the delight of his never-failing humor, and the strength of his courage and devotion he has warmed our hearts and inspired members everywhere to live more nobly, and to see more clearly the vision of the greatness of work to which we are all dedicated. A genius in the high art of sincere and warm friendliness, Captain Ransom has helped us all to express the best in ourselves, and in lodge, in home, or in business to stand before the world wiser, truer representatives of

The Theosophical Society to which we have the honor to belong.

It was happy fortune which made Captain Ransom available during last summer to serve as Acting National President when Mr. Cook was absent to attend the World Congress at Geneva, and further cause for gratitude and appreciation of his splendid service.

Sailing on the SS. Berengaria on May 4 from New York City, Captain Ransom returns to his native England, where he will resume actively his duties as Corresponding Secretary of the E.S. He takes with him our loving appreciation and not only all good wishes for a happy voyage, but also the hope that some day he may return to be with us again and to travel in this Section where so many friends will welcome him.

Last Words on Camps!

BY PIETER K. ROEST

Three Theosophical camps will provide recreation and refreshment of soul and body for vacationers this summer.

Our Headquarters' camp at White Lake, Michigan, will run from June 26 to July 11, with myself in charge of the program. There will be daily morning talks and discussions, and evenings of upliftment and happy relaxation around the fire. At special request of those unable to register for the full period or for one full week (at \$15.00 per week including meals and linen), we offer to those *who register during May* a strictly limited number of reservations by the day, at \$2.50 per day. Write to "Olcott," Wheaton, Illinois, (*not to me personally*) enclosing one day's charge to hold your reservation. Remember, non-Theosophists are welcome!

From July 15 to 31 the famous "Orcas Island" camp in Puget Sound will be held. I shall attend

this too, as Fritz Kunz unfortunately will be absent this year, and also as a living demonstration that such camps are *Theosophical* activities recognized and encouraged by Headquarters for their stimulating and unifying effect — bringing together as they do, in happy cooperation, members from many lodges *and* non-members who can thus *see Theosophy as life*. The prices for this camp are \$12.50 per week, *without* bedding, which you will have to bring with you. Register with Mr. Ray M. Wardall, Smith Tower, Seattle, Washington, or Mr. Eugene Emmons, 407 N. Yakima Avenue, Tacoma, Washington, who will be glad to furnish needed information.

The third camp is the newly organized North-eastern one. For details about this camp, see page 114 of this issue.

May all the camps give their visitors a glorious and uplifting time!

All laws of nature are expressions of the divine nature, and we live and move within them; but they are not mandatory; they are forces which set up conditions amid which we live, and which work in us as well as outside of us; we can manipulate them as we understand them, and as our intelligence unfolds we become more and more their masters, until the man becomes super-man, and material nature becomes his servant. — ANNIE BESANT

Flowers and Gardens

BY C. JINARAJADASA

(The following article is the second chapter of that exquisite little book by Mr. Jinarajadasa, Flowers and Gardens. The book is described as a dream structure. It was first published in 1913, and is dedicated "to the Master Koot Hoomi, Who sent the dream.") (The first chapter appeared in our April number.)

Chapter 11 — GARDENS

THEY THINK of their state as "Our Garden." There is a clear distinction in their minds between good and evil, and they bring their similes of flowers into this subject of ethics also. Now, though all flowers are mirrors of virtues, yet they consider some virtues as only suitable to an age that is past, and as hindering and not helping the age in which they actually live. They distinguish between a useful plant and a weed, though both bear flowers; and when a weed is found in a garden they transplant it in a special place so that it shall not die. Only they take care that though it shall live, it shall not flower and produce new seeds.

They understand that even weeds have their place in the ladder of evolution, and are links in the great chain of life, and that but for them the higher flowers could not have been evolved; they look upon weeds as perfectly natural, as having a right to live in their proper place, but not as having a right to propagate in an age that has grown past the weed-age.

They bring this thought into ethics, and so when someone does evil, they say, "That is a weed in his garden; he must transplant it so that it does not injure Our Garden." There is no resentment of evil; they look upon evil as quite natural, but it is a survival that must not be allowed to take advantage of present conditions to vampirize upon the vitality that is the due of the true flowers.

They consider themselves put upon their honor always to consider "the weed in a man" as purely an accidental survival, and as no part of the man at the actual moment. Whatever evil he has done, they feel it their duty to think of the man as *not* having done it. Not that they are blind to facts and do not note the consequences of the evil done; but they have a strange belief that the past is not irrevocable and unchangeable. They believe that the past can be changed, for one and for all. They do not think of atoning for the past by future service; they plan to change the past so that the evil shall not have been done.

The whole thought is so novel and so revolutionary of present conceptions that it is not easy to make it clear. As an instance of what these people do about changing the past, suppose a man has committed a crime; a judge will decree what he must do in some special kind of service to counterbalance the disservice he has done to the state. There is no idea of punishment in their law; the main idea is that of adjustment, the restoration of a balance disturbed. But while the balance is being restored, while the culprit is actually at work restoring it, all — the judge, the public, the culprit himself — think of the past as *not* having happened, in that particular way, to issue in a disservice. Each on the other hand, according to his knowledge of the event, thinks over the past, goes back to it incident by incident, and where the elements of disservice appear, thinks of them one by one, as *not* appearing, and so not culminating in the crime. Sometimes the culprit knows best why "the weed" blossomed in him, what were the conditions predisposing its growth; sometimes another knows all this better than the culprit himself. But whoever does know, according to his knowledge, as it were pulls out the threads in the design that has been woven on the loom of time, and substitutes therefor new threads. This they say is the only real Atonement, for in this way alone is the evil made null and void.

Each individual seems thus to be living not in the present alone, but also in the past, examining the fabric on that part of the loom which we think has been rolled up for ever. He relives the past with the stronger character he now has, and in the light of the fuller wisdom that is now his. As with us our gaze is ever fixed toward a future in which are our hopes, so these people look back and find in the past that they are re-weaving all their comfort and consolation.

They do not think of the future and plan to shape it; they say that "the flower in man" will grow in its own way, and that its growth must always be beautiful if the past is beautiful. They say that a gardener does not need to press back the petals to make a flower open; it will open by

itself if at the proper time he has given it what it needs to grow upon. Their thoughts about the future, here or hereafter, are as follows: "My flower will grow according to the way the Flower of Flowers has taught it."

Loving children as they do, and surrounded as they are by flowers, needless to say these people are extremely intuitive; indeed intuition may be said to be their special characteristic. Sex makes no difference among them in this respect; both men and women are equally sensitive to what is not manifest to their normal consciousness as present fact or future event. Except for the necessary physiological difference in the bodies, there seems nothing to distinguish a man from a woman so far as modes of thought and feeling are concerned; one sex does not pride itself on its sense, nor does the other consider itself more endowed with sensibility. But what both clearly realize is that there are two kinds of sense, a common sense to be applied to familiar and common groupings of events, and an uncommon sense that must be used where all the necessary factors in a problem are not present before the mind. This uncommon sense is the intuition, and they recognize its manifestations in all kinds of ways. Where no intuition flashes, they use normal mental processes; but where once the intuition has manifested they take no account of facts that contradict it, and firmly follow the line of conduct consonant with what the intuition has told them. They say that the intuition is the recognition by "the flower in man" of the great Flower of Flowers.

One result of their being so intuitive is that one does not find in them the spirit of criticism. At first glance this seems intellectual apathy, but looking deeper one sees that their tolerance is based upon a profound conviction. They say that "the flower in man" knows what is its destined future, and will open according to the law of its being; to criticize the way in which a flower opens is mere presumption. Their observations of plant life here help them in their reasoning. They have noted that the flowers of a species show slight variations of color and form; and that in a mysterious way one or more of these variations become fixed and so give rise to new species; a variation therefore is not only not unnatural, but it is especially to be watched for, since it may develop a new species. Similarly they look upon modes of thought and action in others that they cannot explain. Such puzzling people are not considered unbalanced, though

they are of course abnormal; but since in abnormality alone is the only hope of advancement, they are more studied than blamed for not moving in existing grooves.

Moreover, with the intuition playing such a prominent part in their lives, each knows by practical experience that when he is following his intuition and flying in what to him is a straight line, another may see him as most erratic, and perhaps even as not going to his aim at all. Knowing how untrue, and therefore unjust, one is likely to be when one criticizes another, they say, "Watch the flower grow and learn; your duty is to open out yourself and not to tell others how to grow."

The result of this nature of the people is striking; in one way they are very introspective and thoughtful, but in another way they are quick and full of spontaneity. Even to old age they carry with them something of the receptivity that children display to new impressions; young and old have a peculiarly winning smile, the smile of souls that fear nothing, live fully in the moment, and dimly realize their oneness with all that lives.

They have no ambitions and so perhaps are not forceful; but on the other hand they are perfectly natural and full of grace in thought and feeling. They live their lives as flowers live theirs, responding to griefs and joys with a childlike simplicity; one might indeed call them only children, but for one thing. In this childlike life of theirs, "the flower in man" manifests now and then the utmost perfection of thought and feeling and action. Each such manifestation adds to life a little of what never existed before, for "the flowers" then are revealing glimpses of the beauty of the Flower of Flowers.

Compared to us, the people of my dream-state are truly children in some ways, but they are children who have in each a spark of genius, and each spark differs from all the others. Life with them is like living during the efflorescence of a great art cycle; they do not stand apart from life and let life pass them by; they feel that life is creating through them, and they sweetly and simply enter into the spirit of that creation. If for lack of force they are childlike and "primitive," on the other hand each is as the founder of a school of art of his own.

(Other chapters of this beautiful little book will follow, but the book itself can be purchased from The Theosophical Press, Cloth, \$.50.)

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In love all the contradictions of existence merge themselves and are lost. Only in love are unity and duality not at variance. — TAGORE.

The Will To Live

BY MARGUERITE GARDEN

(Address presented in an oratorical contest in one of our largest universities.)

ON A BEAUTIFUL spring evening exactly two years ago tomorrow night, a young boy of twenty-two, a senior at one of the great universities, who was vacationing in Minneapolis, took a solitary ride. He drove to the golf course at Columbia Heights and stopped, took a small piece of hose and connected it to the exhaust pipe of the automobile, closed the doors and windows, lit a cigarette and calmly waited for death. I had the unusual experience of talking with that boy for a few hours that very afternoon. Although he was one of my best friends, he did not even hint to me about his plan and I was as much stunned and grieved as were his parents and fraternity brothers. Dave was a very brilliant fellow, a major in music and English, president of his class and president of his fraternity, good-looking, well liked by everyone — he had everything to live for, as we say.

Why did he end it all? I had always teased Dave about his pessimism — his somber outlook on life. He was such a serious thinker, such an introvert, he felt deeply the troubles and problems of his generation. He had often said to me, "Why Live? Why struggle to go through college? Where does it get us? A relief job or a place in the bread lines. I tell you it's useless — there is no meaning in life for our generation anymore. Our future looks blacker and more horrible than the worst of Cotton Mather's Hells! My friends, Phi Beta Cappas and honor students, are found working in oil stations, washing dishes in restaurants, and acting as porters and bell-hops. Unless we have a rich daddy or an influential big shot we are sunk — unless we happen to be a genius like Einstein, whom nobody understands, or a child prodigy! Our parents sacrificed to educate us, we study hard, we catch colds and get appendicitis and pay doctors to cure us so that we can live longer — why, why? So that after four years we can go out and starve, feeding only on a store of broken dreams."

My friend was fed up with despair and broken dreams — he sought reality and so he chose the realest thing he knew — death.

I ask you, can we dismiss my friend's fate with a few passing phrases — he was emotionally unstable, he was a psychopathic case, he was an irrational egotist? I say no, emphatically no! The will to live is the strongest basic human passion, and when intelligent young men and

women begin to reject life, it is high time that we start looking for the answers to their echoing, "Why?" The fate of my friend is not a singular one. I dare say many of you here tonight have known or heard of similar cases, not all of them ending in suicide, I admit, but there are plenty of them shouting to deaf ears in insane asylums and haunting the vice dens of large cities, losing their identity in a mad orgy of drink, sex, and crime. What is the meaning of it all?

As I see it, the American youth today has one of two viewpoints, both disastrous. Either he is a victim of dream-making, with his feet suspended in mid-air somewhere, or he is a first-rate pessimist who caresses and dotes on his helplessness and his wretched future. It is a significant and dangerous fact that we are so hopelessly irresponsible and adolescent in our inability to face the truth of the future. We live in a democracy with supposedly equal opportunity for all and where personal progress is dependent upon the success of our competition with others. But we college students feel that we are not getting the opportunities due us. We are willing to compete, but where are our chances to do so? We have been excellent competitors in college, but we have paid for our opportunity in dollars and cents, and when we finish we feel that the world should pay us and pay us well for continued competition. This horrible depression which has lasted for six years has booted us into a world of reality which isn't nearly so receptive as was the registrar. We are cruelly disappointed when we try our wings. Of course in America there is never any time — there is no time to mature and disseminate any workable social and economic concepts; there is no time to rehabilitate our dilapidated domestic institutions; there is no time to develop a revolutionary movement sufficiently powerful and responsible to take and hold power when the opportunity comes. We need a complete social and economic reconstruction which will give our young people the will to live. We need to make ourselves over as completely as did the Russians.

What about Russia and its reconstruction? Yes, what about it? Everywhere people discuss Russia — every favorable comment is immediately balanced by an equally unfavorable one. Russia has set the world on fire, conversationally speaking, since the advent of Bolshevism and its reconstruction of Russia's social order. Russia is

the challenge to the rest of the world. Can we, the more intelligent, the more progressive, the more sophisticated, do for our people what Russia is doing for its one hundred sixty millions of people? Just what is Russia doing besides establishing schools, clinics, hospitals, libraries, and greatly reducing its former illiteracy rate? As I see it, the fundamental and most remarkable aspect of the Russian set-up is that it is giving its people a definite workable philosophy of life. Of course, many things possible there would be impossible here because of the difference in our philosophies of life. We Americans are individualists — they, the Russians, consider themselves part of a whole which is of first importance always. Everything here is done in an atmosphere of competition and rivalry that tends to destroy our human relations. There is no unit of activity, we have no one goal definitely in mind. We build up "anxiety-pressures" such as discouragement, cynicism, frustration, which, added to our anxiety in regard to work, food, housing, personal advancement, and professional and vocational opportunity, become so acute and so irremediable that we despair and "give up the ship." We become chronic complainers, ambitionless. We want and need a change badly, but we are absolutely incapable of functioning to bring it about.

In Russia all of these anxieties are taken care of even for the humblest. Luxury has been removed, it is true, but so has worry over economic security. Every boy and girl if he wishes may attend college or a technical institute and when he finishes he is guaranteed a job. He is even paid by the government during his last six months in school. He is trained in his chosen profession; he is taught his worth as an individual who is to serve society. There is but one whole program in Russia — not a relief one, an educational one, a prison reform one, but all contribute their best efforts toward the one main program. Every Russian feels that there is a place for him and he has a faith in the future. We call the Russians crazy people, and yet does this sound so mad? Doctor Frankwood Williams, an eminent psychiatrist, reports that the nervous and mental disease cases in Russia have fallen rapidly. There are beds waiting for them in the hospital wards, but they are largely unoccupied. These crazy people apparently won't even go crazy when they should! Doctor L. Rosenstein, director of the Moscow Scientific Institute, told Dr. Williams that for three months he had been searching in the medical hospitals of Moscow for a new case of manic-depressive depression to demonstrate to his students, and he had not been able to find one. Probably enough cases of this kind have been admitted to any one of the mental hospitals of

New York City this very day to furnish demonstration material to all the medical schools of the city and several other cities besides.

Has Russia anything to teach us? Certainly not the communistic plan of government. I would never advocate the Russian plan—heaven forbid—there are too many atrocities. But I repeat that Russia is a challenge to the world in one thing—it has recognized and performed some admirably constructive work toward solving its youth problem. If the rest of the world would start working on this vital problem, what wonders might we not accomplish? It is a crime that men and women who are graduating from colleges all over the world, well educated and trained in all the fields of human endeavor, should find nothing but emptiness, or a job inferior to their abilities and training, or starvation. Some day soon, and the sooner the better, the American people will welcome young men and women trained in government, endowed with courage of imagination to straighten out this tangled mess. No matter what form of government we embrace in the future — Socialism, Communism, Fascism, or Americanism — we need competent and intelligent leadership.

Thomas Jefferson once made the statement that America would need a revolution every twenty years. What a farsighted gentleman he was! We do not want a revolution with blood shed — we should be intelligent enough today to bring about a social revolution without violence. The task is not a simple one — it requires the combined efforts of the old and new generations. I make my plea to the older generation now, whose assistance we need in our reconstruction. We, the younger generation, cannot of our own volition effect any constructive change. We are apt to be too radical, too impulsive — or despair too quickly — we have not had the experience and wisdom that come with age. We need your cooperation as educators. You must, through education, develop in the boys and girls of today an unclouded mind that will not be easily infected by our radicals, who fortunately have not yet geared themselves effectively to the task of enlightening and moving the American masses. Through home and school and city environment you must make us feel that the future is something besides a long wait for death. Youth must be allowed to dream, yes, but he must be warned that dreams without action are but "the children of an idle brain." You must make him realize that everything of importance that was ever done in this world was begun by one man or one woman. "That is why," writes Channing Pollock, "I believe that the insurmountable obstacles which afflict our civilization, such as the conquest of war and poverty and ignorance, will be surmounted in time, when that

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Understanding Our Work

By ADELAIDE GARDNER

THE PREVIOUS FOREWORD* was apparently more than usually provocative, because it was not without self-contradictions. A radical self-contradiction or paradox is, however, one of the inevitable expressions of truth, for no one view of things can ever include the whole, and when one gets a fresh angle of vision and expresses that truthfully, it usually runs, at least in part, counter to the original picture. Totally to discard the first is childish. It was not "wrong" — only imperfect. The second view will sooner or later be found to be incomplete, also, and contradictory to later illumination. But each is a facet of the diamond of truth, and no one facet carries the whole light.

Another analogy for the impossibility of conveying directly any true impression of the real is the method used to draw three-dimensional objects in perspective. A house stands flat upon the ground, yet if you draw all its base lines straight, the house becomes two-dimensional on paper. To draw a convincingly real house, the base lines must slope away from the corner angle, and it is their right relationship to each other which conveys the illusion of the house as standing firmly on flat earth.

As the finite mind is like the sheet of flat paper in relation to the deeper aspects of reality, it is axiomatic in occultism that there is no absolute measure of truth so far as the finite mind and the finite senses go. No effort will enable truth to be conveyed in words. One imagines that "Black is black and white is white" is a statement of actual fact — but a few experiments with subtle tones of lighter and darker greys and whites will show up the illusoriness of colors. Color values are always relative, and not absolute, as every artist knows. Today we are indeed fairly ready to accept the senses and emotions as unreliable in their interpretations of experience, but we feel that reason, logic, intelligence are surely reliable as tests of truth. Yet the mind is also the slayer of the real because of its personal preconceptions. How are we to make it the clear mirror of the spirit that it must become if it is to hold open and true the ideal patterns of the archetypal world as molds into which feeling and physical substance can be shaped?

To clear and spread the mind so that it can be trained in impersonality and lucidity there is no better practice than meditation upon an honestly faced paradox. One of our members noted that

*cf. THE AMERICAN THEOSOPHIST, April, 1937.

last month's Foreword in one place said that true spiritual growth never was the result of self-interest or self-seeking, and yet a little further on stated that living the Theosophical life demanded an ever-increasing self-awareness. Both are true; one of the root problems of the spiritual life is to find the knack of achieving Self-awareness without becoming self-enclosed. Another is to learn to stand alone, independent of superstition, of the opinions of others, and of the support of authority, and yet remain reverent, cooperative, and always ready to share whatever we possess with everyone around us.

Such paradoxical demands are best resolved in daily work and living contacts with others, and that is why the structure of The Theosophical Society with its lodges and Sections is so ideal a background for the study of occultism. Our basic platform is universal brotherhood, and each member is pledged to make this an active principle in his life. Yet very often the lodges are far from expressing this ideal in their organization and work. Some one figure dominates and determines policy, study, and methods, and all the others follow sheepishly or with reverent devotion. Or else there are factions, and this group goes if Miss X is taking the class, and stays away when Mrs. Y holds forth. Or worse, far worse, no one leads and no one follows; the meetings are boring and the members critical. They begin to "wonder what the Society is for," or perhaps lose interest and resign. It is so easy to say, "This is not *my* idea of how an occult society should be conducted," and so difficult to contribute to a group the incentive and goodwill that it needs in order to function effectively as a group.

But suppose the lodge is fixed in a groove, the "wrong" people are dominant and the spirit is either sectarian, or didactic, or conventional and dry-as-dust, or ultra-emotional. One or two members are bored or shocked or feel frustrated under those conditions. What can be done? Here is a true dilemma, or paradox of conduct. If one attacks the situation critically, one produces unbrotherly reactions; if one remains silent, one supports a situation of which one deeply disapproves. For some the solution is withdrawal — but that is nugatory and non-contributive, a purely personal solution to ease oneself.

The solution of a genuine dilemma or paradox, as the Zen Buddhists so truly say, can only come through growth in spiritual perception. That is why the last thing to do is to run away

from paradoxical situations or facts. In a lodge, the solution of the sort of situation described above will often lie in a deeper understanding on the part of the more critical members of certain of the factors involved. He often needs to learn a deeper tolerance and less denunciation in regard to the personalities of other members, and very often what is lacking is some understanding of the movement and its teachings as distinct from the personalities of those members with whom he has to work. One does not really perceive the import of Theosophy until one can value it for itself, apart from any of its expressions or exponents in the physical world.

It is just at such crises that the value of lodge and group work for occult training comes into its own. We have said over and over again in these Forewords that the living basis of Theosophy and of all occult training is a deep acceptance of the unity of all life. An experience of this unity can be attained very quickly if the bored or critical member will sacrifice his bewilderment or his personal feelings as to how things ought or ought not to be done, and devote himself to discovering that which he has in common with the other members of his group. He does not have to agree with them intellectually, nor approve of their methods. There is no need to sacrifice his own sense of right and wrong in regard to his own actions. That which he is called upon to sacrifice is his intolerance, his incapacity to work with those who differ from him, his demand that others shall conform to his standards of belief or of behavior.

If a member sets to work with determination to put brotherhood first, to feel and express a deep unity with his fellows, and to strip off those aspects of himself that obscure this unity, he will soon discover that the teachings themselves take on a quite different aspect. The critical intellect can and should remain alert in regard to them; they will stand the strictest scientific

inquiry and repay close scrutiny and study. But the life of our movement lies at the level of buddhi, and demands for its true expression not merely the intellect but the intellect made serviceable to insight. We need more insight into the Theosophical teachings and also a more humble sense of our limited perception of their real meaning. What do you or I know of the real working of chains or rounds? Of what real and immediate value to each of us is the theory of rebirth? We have each only a most shallow perception of the meaning of these great laws.

So we come back to our first idea, that, as each aspect of any truth is partial, Miss X can teach us something as well as Mrs. Y, and we shall each be the more genuine student of the ancient wisdom if we can learn something from them both, though we like the one and feel antagonized by the other. We are beginning to understand the inner meaning of Theosophy, when in spite of dislike or disapproval of Miss X, we appreciate her biased contribution and are open to see some value in her very limited views.

And do not estimate the success of a lodge by membership or obvious results. The quiet, honest study of the occult wisdom, fearlessly doubted and fearlessly believed, discussed, applied, assimilated, works, at its own inner level, to lighten the darkness of the world mind. But this is only true, obviously, when the minds that study shine with insight and goodwill as they confront their problems.

Goodwill we can create if we wish to, and that sense of unity which purifies the mind and evokes insight. The illumined mind does not necessarily result from cleverness or logic or brilliant reasoning, but much more surely from a humble fellowship with those from whom we differ, even while we hold sincerely to the honest perception of such facets of truth as lie open to our particular angle of vision.

(From *Theosophical News and Notes*, England, March, 1937.)

THE WILL TO LIVE

(Continued from page 105)

one lifted voice becomes an irresistible power."

We must understand that history repeats itself — that there have always been periods of prosperity followed by periods of depression. There are certain times we simply must live through, even if we have to grit our teeth and hang on! Life is not always a chamber of horrors — neither is it always a gay picnic ground. You, our educators, must not let us yield to the illusion of frustration, as did my friend who preferred death to the futile struggle he felt he was waging. My plea to you

is the plea of the college youth — give us the will to live, which you and your grandfathers had! Help us in our struggle to do something in this world! After all, there is a lot of doing left to be done! Let us realize the significance and importance of Lincoln Steffens' words: "Nothing is done. Everything in the world remains to be done, or done over. There is not in all the world a perfect railroad, nor a good government, nor a sound law. Go to it Youth. The world is yours!"

World Progress

BY L. W. ROGERS

MOST OF US are inclined to take a pessimistic view of human affairs. We are distressed by the appalling political corruption in our great cities, by the increase of many forms of open gambling, by the daily bank robberies and by the scores of lesser moral offenses that seem to justify the declaration that "the world is as bad as it ever has been." Worst of all is the ever-present sense of actual war and impending war, with its insistent evidence that at the highest level of civilization we can boast, humanity is still capable of hurling explosives into a city to blow the bodies of peaceful non-combatants to pieces or crush helpless, frightened children to death beneath tumbling walls. Unless we take second thought about the matter it would seem that the word "evolution" is a misnomer and that the world is neither making progress nor is capable of it; that it is, indeed, "as bad as it ever has been."

But that is only because that which is present to the senses is far more impressive than that which is past. Nothing is more remarkable than the ease with which humanity forgets its past. But we have only to recall that past to see how rapidly the human race is really moving. The advance in science within a generation is so patent that detail is superfluous. In invention the distance covered within the memory of living people lies between the ox team and the automobile, between the "pony express," which was the "fast mail" of our grandfathers, and the airplane that now crosses the continent between sunrise and dusk. In all that relates to material things rapid progress is too obvious for argument. It is on the ethical side alone that pessimism seems to be justified. But it only seems so because our moral past is not recalled with sufficient precision. Our ethical advance is really quite as amazing as the scientific.

In the not distant past it was the custom when a city was taken in war to "put to the sword" the major part of the population and to make slaves for life the remainder. In times of peace the slave trade flourished. It is true that we still hang people for committing crimes, but the number of offenses for which the death penalty is inflicted has diminished to two or three and in nearly all the civilized parts of the world it is invoked only for murder, and maybe for treason. Only a little while ago there were many offenses for which people were hanged — offenses for which the punishment now would be a short jail

sentence; and these hangings for petty theft occurred only a short time ago. Bishop Leadbeater remarks in one of his books that he has seen posted up for public reading at the entrance of a London prison the announcement that such and such a person had been hanged for stealing a pair of gloves valued at two shillings sixpence. In other words, merchandise worth sixty cents! Now in that country a man sentenced to life imprisonment must be released after twenty years no matter how long his natural life may be nor how young he was when imprisoned. When we reflect upon the ethical improvement made in so short a time it seems not too much to say that it is about equal to our material progress.

These thoughts are suggested by the almost startling step taken in the United States in the realm of economics. Recent legislation sustained by the court of last resort is as fundamentally important as Magna Charta in England was seven hundred years ago. In the long, slow evolutionary rise of the masses of the people to higher and higher standards of living it is more than a milestone. It is a monument — this legal recognition of the right of collective bargaining. It means that the irrepressible warfare between capital and labor is to be shifted from physical violence to the mental level, just as war between nations will sometime be. It means that the world has taken another evolutionary step from brute force to reason in settling disputes. Only a few generations ago the common man had no legal rights. Only the king and the nobility had rights. The serf was just a shade superior to the slave. The advent of the steam machine changed him from serf to factory worker. Since then his progress has been by shortening the hours of his work day and at the same time increasing the day wages. At first his hours, fixed by law, were from daylight to dark. Very slowly it got down to twelve hours. Half a century ago it had shortened to ten hours. Forty years ago the eight-hour day was a novelty. Only one organization in the country, and that a German one, had securely established it. Today it is almost universal and the six-hour day is being suggested. While the work day was shortening from twelve hours to eight, the day wage was more than doubling. Legalized collective bargaining means a still faster increase. The ultimate result will be a more even distribution of the wealth that is created by the combined energies of capital and labor. That, in turn, will

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Summer Sessions

Summer School — July 31 to August 6

Convention — August 7 to 11

Already we are enthusiastic about the plans for the program for our Summer Sessions, which are developing splendidly.

You know that our own Miss Neff, who is a staunch American even though she has spent so many years traveling, and at Adyar and Sydney, will be with us to share her rich experience with both Dr. Besant and Bishop Leadbeater, and out of the background of that experience, to help us to realize anew the depths and heights of Theosophical principles.

There will be Dr. Roest and Miss Henkel, whom you will be glad to hear, and in addition a number of our members who have been doing unusual work in their own lodges and federations

and whom we think should be more widely appreciated.

The keynote throughout the Sessions will be *Understanding*, in anticipation of the Campaign for Understanding which has been announced by Dr. Arundale as the program for our lodges throughout the world for the coming year.

We decline to divulge all the possibilities of the program, but you are going to enjoy it immensely, and perhaps best of all, discover again, as we do each year, the joy of our comradeships as Fellow-Theosophists.

Make your plans now, and also please register early.

Rates for Olcott Sessions

Types of Accommodation

Type A Cots in Headquarters rooms — sharing room and private bath.

Type B Cots in Headquarters dormitory — sharing general showers.

Type C Room in village (board at Headquarters).

Registration, Board and Accommodation as Above

<i>Summer School Only</i>	A	B	C
July 31 to August 6... (6 to 7 days)	\$25.00	\$18.00	\$22.50

Summer School and Convention

July 31 to August 11... (11 to 12 days)	42.00	30.00	35.00
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Convention Only

August 7 to 11... (4 to 5 days)	18.00	13.00	13.00
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Registration Only

For any period... (Young Theosophists — under thirty)....	\$2.00	1.00	
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Meals Only

Breakfast, 35c; Lunch, 50c; Dinner, 65c.
(With Type C accommodation, garage if required, 25c per night additional.)

WORLD PROGRESS

(Continued from page 108)

bring a higher standard of living and leisure for everybody. But it should not be supposed that an end to industrial troubles is at hand. The struggle will go on but it will be more a battle of wits and less a matter of bricks and bludgeons.

Those of us who believe that evolution is closely watched and guided by superhuman

Intelligences can understand that They are deeply interested in giving the least advanced among humanity the very best environment and conditions that the law of karma permits. It is an inspiring thought. World progress has been rapid under such guidance. By the same token it will be more rapid in the near future, for evolution gains momentum as the years go by.

On Popularity

BY DR. PIETER K. ROEST

REPEATEDLY I am asked — especially after a lecture which finds favor with the audience — why our movement is not more popular. Naturally I have thought about that question a good deal, and I find not one, but many answers. The most obvious of these is of course that we have not made an effort to make it popular; we do not advertise ourselves. The publicity we get, as a Society, is so sporadic and minute that it makes no dent on the public mind, either favorable or unfavorable. The few who come to our best advertised public lectures are still by no means “the public,” but at best an infinitesimal fraction of it. Nowadays anyone who wants to reach the masses must make use of mass-publicity channels; and these have been financially beyond our reach so far.

Yet there is our voluminous literature which has reached vast numbers of people, at least in a sporadic fashion. Most educated folk know us at least by name. But even among those who have read some of our literature and like it there are few who appreciate the organization which made that literature possible. Their contention is that while Theosophy may be an interesting philosophy, a Theosophical Society is quite unnecessary. Not a little this attitude is due to an unfavorable impression received from our Society by poor or downright shoddy lodge work, or by reports of dissension among our ranks — especially in the past — or of set beliefs among us which they cannot or will not share. However erroneous these impressions may be from the larger point of view of our movement as a world movement revolutionizing the thought of mankind, be it ever so gradually — the psychological effect is the same as if our critics were a hundred per cent right. And it will take a long and persistent campaign of almost irreproachable work and conduct on our part to melt away this prejudice. And that sounds easier than it is; for we have to row with the oars in our possession, which are by no means perfect. Only a gradual improvement in quality of membership and workmanship in all our contacts with the world at large can make our movement generally respected by the thoughtful.

But even that would not automatically make it large or popular. Science and scientific organizations enjoy this respect and are nevertheless restricted in popular support, not to speak of the comparatively few who actually belong to such

scientific bodies. The people at large may pay homage to that science which is so conspicuously changing the world before their very eyes and almost hourly pulling new magic rabbits out of its laboratory-hat — yet they remain content to watch the show, and find the effort to understand the “works” far too much trouble. Let us remember that it is less than a century since the majority began to read and write; while even reading and writing are by no means the same as thinking! And some facility to think consecutively, logically, critically, is needed for even the simplest science. And now consider:

Theosophy presents an utterly logical foundation of big ideas, for most of which it is not only necessary to think coherently and clearly, but to think in terms of really profound abstractions. Moreover, many of these concepts are completely foreign to the notions of our age; while some of them are definitely inimical to a vast horde of our pet prejudices and habits.

How then can anyone expect Theosophy to be popular? Only two types of people will respond to it: the most intelligent, and the most intuitive — the latter whether they possess a critical intellect or not. And these two types will as a rule respond to it *only when they have become intensely dissatisfied with the views they already hold*. To those content with what they have Theosophy has no more appeal than an exotic creed; it may be interesting to read or hear about, but there the matter ends. And when we speak of *response* we naturally imply that they have *come in contact with Theosophy*; which is no doubt a rare chance in a hundred — considering our overstimulated lives and our Society’s undernourished propaganda system! A further reason for restriction of the numbers of those whose minds are *open* to Theosophy is that deplorable but inevitable fact that their first acquaintance may be made with the wrong person or group, or with the wrong book, or with the wrong idea — from their point of view. If a university professor of philosophy reads only our oversimplified introductions in our free literature; or if a simple soul in search of comfort in some sorrow happens to stumble on *The Secret Doctrine* . . . well, that is most probably all they’ll want to know of Theosophy in this incarnation! And now do you still want to know why Theosophy is not *popular*?

The question next in line is obviously, “What shall we do about it?” — but that we can discuss next time.

Our Lodge Problems

From a Federation Bulletin

BY ITS PRESIDENT

HOW OFTEN we hear members, committees, and boards discussing our lodge problems, and how often are these so-called lodge problems so grave there seems no solution. Two facts should be apparent. First, the lodges are not "ours." Second, the lodges have no "problems." As to the first, the lodges are chartered by Headquarters, hence belong to Headquarters, not to us; Headquarters in turn belongs to Adyar and Adyar belongs to the Masters. Reducing this equation to its simplest terms, the lodges belong to the Masters, not to the members. As to the second, what we call lodge problems are the members' problems, personal things. And they are such simple things, such poor things to affright our committees and boards.

Every person who joins The Theosophical Society takes upon himself certain responsibilities, certain duties to the group or lodge to which he belongs. At random, some of these are attendance, dues payment, study, self-development, program participation, janitor work, propaganda, etc. He is not committed to abstinence from flesh food, alcohol, tobacco, or narcotics, but if he accepts the responsibility of self-development he will learn the value of such abstinence.

Although the responsibilities named above are set down at random, probably the most important of them is attendance. How very few lodges have full attendance of members, and how quickly so-called lodge problems would evaporate if members would attend religiously. There's that word "religiously"; why do we use it as a descriptive adjective? Because religious people practice their religion by attending their churches, mosques, or temples. *Why* they do so is beyond the range of this inquiry. But they do and we do not. A member complains that the meetings are not interesting; what of it! Is the lodge running an amusement enterprise? Must we be entertained? Why not attend, raise a voice, and change the character of the programs so they will be interesting, if that is the criterion. Another member has heard that "stuff" many times; well, what of that too! What a grand opportunity for that member to learn to state the Theosophical fundamentals in a new and fresh manner. Granted, the movie house down the street changes its programs every night or so, but the plots of the stories can be counted on the fingers of two hands; new methods of presentation, new actors, new

locales, are what they use, and we can do so too. Another member had company drop in at the last moment; if that member had committed himself to make a fourth at bridge that night would casual callers have kept him away? A fourth member forgot the meeting; there is no comment possible on this situation that would get past the editor of the bulletin.

Lodge officers plan, program committees agonize, program participants tremble, the musician is late, but at last the meeting is ready to get under way and a bare handful of members straggle in and sit down in the last row, daring the officials to present something that will keep them awake. Exaggerated? Well, perhaps; but this condition presents an overtowering lodge problem. If any six of those sitters on the back row would get on their feet and howl for bigger, better, and more interesting lodge meetings how delighted the surprised officials would be to go into a huddle immediately with them and jump at constructive suggestions. But no, some or most of that sleepy six will stay away from the next meeting. Lodge problem indeed; let our members attend regularly, religiously, if you please, and their very presence will inspire their lodge officers to higher things.

Then, there is this matter of dues payment. We agreed to pay our National dues when we joined; we knew how much they were and if nobody told us about local dues at that time we still were aware there are such things in the world as rent, light, advertising, books, and the other endless small expense of providing and equipping a meeting place. Lack of proper financial management produces another so-called lodge problem. Lodges there are, and their name is many, in which mention of dues is just another taboo. The usual excuse for this condition is that we are banded together for higher things and the mention of money is destructive of something or other. Every member knows in his heart that our organization cannot function without funds. They must come from somewhere, and what kind of member is he who is willing to accept the advantages provided by others without doing his part. Proper and satisfactory provision is made for those of us who are unable to pay our dues.

How many lodge problems would there be if the members attended regularly and paid their dues promptly?

“Our Colyum”

THIS is the time of year when the air smells soft and we spend most of the day gazing out of windows and thinking about summer holidays. Theosophists pull strings and wait anxiously to discover if they've had the luck to get their vacations at that most attractive of all times — July 31 to August 11. These being the dates during which the heavens smile upon Summer School and Convention, and each beast, bird, and insect, tree, flower, and stone at Wheaton, including the Staff, exerts himself to make Headquarters lovely and delightful in every possible way.

Theosophists of course feel the world's their home and every man's their brother, but there are special places and especially beloved ones even in the most congenial families. Wheaton is definitely one of the places, and the people one finds there worth covering some distance to meet. Those who come regularly to Convention know all about this; nothing but sudden death would prevent their attendance, and doubtless not even that. They don't come only for the talks and discussions, moreover, stimulating as these may be. The most important part of Convention is just the fact of being there, and what each one brings for the refreshment of all the others. It's a matter of sitting next to people, walking up and down with them, carrying trays and consuming soup simultaneously, smelling the same flowers, looking at the same skies. In other words, living together.

Theosophists need to be together now and then. We believe firmly in our oneness, we feel the strongest ties of common interest and effort, but we are all individualists with minds of our own, and we are very much scattered. We become so keen about the problems involved in our own work that we often forget that hundreds of other lodges all over have equally exciting affairs going on. We begin to feel there's nothing quite so important as that the intelligent looking young man who sits in the third row at lectures should join the T. S., or that our new class in comparative religion should draw a good crowd. We need to withdraw a little, and it's by coming once a year to Convention that we begin to see our activities in their true perspective, as part of a wider national and international scene. Once we've done that, we don't feel the same disappointment if by chance the young man makes his way to other fields or the class doesn't shake the town. We're not quite so caught up in the moment when we

have paused to renew our awareness of the T.S. as a whole, existing apart from personalities and daily vicissitudes — an organization with a deep and permanent strength of its own.

Naturally every member longs for Convention, and only impossible morasses like whooping cough in the family or visits from important non-Theosophical aunts prevent. Or slight financial difficulties. The whooping cough and the aunts are hard to get around, but for the financial situation there is a very simple remedy, evolved so that you may get to Wheaton with practically no expense. We call this brilliancy Easy Savings Plan No. 2, and are happy to illustrate it by taking a day in the life of a typical Theosophist, from Kansas City.

Some people do take their little envelope (E. S. P. No. 1) to the office with them so as to have it handy for lunch, but we realize the hazards of such a plan (one might lose the envelope) make it rather impractical. Our K.C. member comes home conservatively of an evening and runs to his desk to put 3 cents into No. 1 Easy Savings Plan envelope. Having done this, he is confronted by No. 2 Easy Savings Plan envelope. Now Kansas City is (for our purpose, you understand) 500 miles from Chicago, making the journey to and fro 1,000 miles. At 2 cents a mile we figure this with some difficulty to make \$20. (Please check up on any discrepancies in the arithmetic.) This doesn't include pullman, which you'll have to figure out for yourselves. We intend to help you acquire the necessities of life, not the luxuries. Well, there we are with \$20, but we are willing to call it \$24 for purposes of division. \$24 makes \$2.00 a month, which is $\$.0666666-\frac{2}{3}$ (7 cents to you) a day. So with a sigh of relief we see our Kansas citizen slipping 7 cents into Easy Savings Plan envelope No. 2. Outside of the higher mathematics involved because of unavoidable geographical differences, could anything be simpler? Seven cents a day and you are ready for Convention with your ticket purchased and \$4.00 left over to buy an orchid to pin on your coat.

There is only one flaw in this arrangement. By following the scheme outlined you will bring yourself with a minimum of effort to Convention in 1938. But it is the 1937 Convention which lies outstretched before us. For this, all else failing, we can only recommend one course: Sell the family plate. It will be worth it.

Development of the Intuition

BY MRS. EVELYN B. BULL

Directed Energy

(*Second of a series of articles under the general caption "Development of the Intuition."*)

Salvation consists in the ability to make whole that which was in parts; to unify and coordinate all the elements of that which is to be saved. Only so can there be completion. With integration comes strength and purpose in endeavor, single-mindedness. There can be no useful project established, whether of an individual or a community, which does not recognize this principle.

Seeking to justify and explain this, let us turn to specific cases of healing. The man who, by wrong thought, has created a mental abscess, cannot be remedied in any other way than by a reestablishment of his mental attitudes. Any attempt to aid himself or to be aided from physical or emotional levels will be largely wasted. A man who, by emotional excess, has wasted away the tissues of his emotional body cannot be cured, except by slow careful treatment and rebuilding of those tissues. If the excess has been undue, scars and possibly a permanent lack of emotional strength may result, to which he must adjust himself. But it is almost always possible to reinstate power through emphasis upon the positive qualities, and through patience a gradual increase in the willing capacity of the individual. The potent force of will, when directed in the right channels, has never been fully estimated, and has indeed been ignored by those who need it most.

Surely the possibilities latent in man are worthy of mention. How futile of him to desire happiness, without knowing the means of conveyance to it! As well start to walk around the world, and perish of fatigue on the roadside! The law brings true happiness without the direct seeking of it, but even if that is not fully comprehended, one should know ways and means, and not pursue any end in such ignorance.

Facts are things to be manipulated, as any building stones. Learn those facts and profit by them. It is inconceivable that man will continue to ignore the possibilities for his welfare and increased vitality in all fields. Observance will bring speculation, and speculation, conviction. Such is the prevailing force of his nature that, once set upon a road of discovery, he will travel thereon, until he reaches the end.

But he will come to an increasing realization that the purpose of his life is to present an integrated instrument for the flowing forth of Divine Force. In no other way can he serve his own ends than by serving those of the Divine. A pipe unconnected with the reservoir is useless; connected, it brings life to many. It is a conduit of experience. In this way, we may learn that our experience and that of another are so merged and blended that we cannot tell where one begins and the other ends.

Our well-being is necessarily that of our fellow-men, as is our lack of it. The appreciation of this basic fact brings a responsibility, which is absent when we think that we are finding only for ourselves or even only for our immediate group. This is not so. The man in China, starving from famine, affects us; we affect him. That we do not realize or even understand this is because we live so closely bound by physical conceptions. It does not mean that we must go forth and rectify the needs of the man in China. That may or may not be a part of our life's program. But what we do need to gain is some feeble glimpse of the truth — that man am I.

This truth cannot be adequately acquired on the emotional or reasoning level. It is a truth presented for the first time by the intuition, and if its power is felt by the mind, or as emotional force, it is because that force has descended, and permeated those levels. When it descends sufficiently, and far enough, it produces action corresponding with its own nature.

Now when we apply this truth to the rehabilitation of ourselves as a cogent and necessary factor in the welfare of the world's citizens, we will find it of inestimable benefit. There is this to be said for the various theories which are prevalent, that they have opened men's minds to the possibilities inherent in their nature. But we should not be contented with fragments of principles. Let us try to understand as fully as possible the way in which we are made and the methods of keeping ourselves fit. Study as is your inclination. Probe, search, and you will find, gradually, underlying principles which coincide or amplify each other. On these build your details, and on the details, your practice. Do not let your processes of thought or action become vague or vitiated. Have an end in health, as in anything else, and pursue it.

(*Concluded on page 120*)

The Northeastern Camp

Members and friends of The Theosophical Society will be glad to know that 1937 marks the opening session of a summer camp for the Northeast. This camp will be more than just a place for rest and recreation; it is an experiment in communal living. In the freedom of constant association out of doors a broader view of life and renewed vigor for everyday affairs are gained.

The property, which is situated in the foothills of the Berkshires, 1000 feet above sea-level, consists of 125 acres of rolling land and wooded hills. Through it flows a wide, fast-running stream, which falls in a cascade into a beautiful gorge overhung with hemlocks. The country surrounding the camp is varied, with many lakes and mountains. Nearby, the Taconic Inter-State Park offers opportunity for horseback riding, hiking, and mountain climbing, while within two miles is a large lake for boating and swimming additional to that in our own pool. A golf course adjoins the property, and there will be other games and sports on our grounds.

This camp enterprise is conceived in the spirit of fullest liberty and simplicity. Campers make their own programs and consult together over matters of convenience and comfort. For the sake of the wild life, hunting and fishing are interdicted, but there are virtually no other restrictions. The diet of the camp is wholly vegetarian, with abundant supplies of fresh vegetables, fruit and dairy products. Services are principally maintained by volunteer help, of which there is no lack. This makes the camp unrivaled in a spirit of freedom and cooperation.

The problems of life and the place of man in Nature form the ground for vigorous and exciting discussion. For this reason there is never any need for formal or artificial activity. The days are filled with such variety of excursion, spontaneous interest, friendly company, expansion of mind, and sheer beauty as to vanish all too soon for most.

Although it is not formally agreed, in such surroundings campers — whether acquainted

with Theosophy or not — cannot but assume the existence of invisible or super-physical worlds and of the vast nexus of natural law. These concepts will be eagerly canvassed, not as speculative notions but as the avowed background of life, important enough to warrant the most careful examination. This year we shall do experimental work in meditation under the direction of Dora Kunz, and in natural living under Dr. K. C. Hitchcock, and Fritz Kunz will be available to lead our discussions. We hope that groups will form for study, and a good deal of competent instruction in various subjects will be offered freely. The principal characteristic of the camp is, however, its spirit of unforced and genuine fun.

A charming old Colonial house contains the dining room, and its upper floor will accommodate a few visitors. Campers will also be lodged in floored tents and in quarters built into a vast timbered barn. Modern plumbing makes for every comfort, but campers will need to bring personal bedding, including blankets and linen. The railroad station is Craryville, New York, on the Harlem Division of the New York Central, two and a half hours running time from Grand Central Station. There are frequent trains and the camp station wagon meets guests by arrangement. Best automobile routes will be described to those who come by car.

The camp will be open for week-ends through the summer, but the special two-week program begins with supper Saturday, July 3, and will run through lunch on Sunday, July 17. The rate is \$18.00 per week, or \$35.00 for two weeks, all inclusive; children at half price. Week-end rates may be had upon application. Reservations may be accompanied by \$5.00 per person, and should be made with Robert Drew-Bear, Treasurer, Box 1409, Hartford, Conn. Bulletins of camp news will be sent out at intervals to those who are interested. During the camp session, communications should be addressed to The Camp Manager, Pumpkin Hollow Camp, Craryville, New York.

SECRETARY,
Northeastern Camp



Are not the mountains, waves, and skies a part
Of me and of my soul, as I of them? — BYRON.

Theosophy in the Field

Lodge Activities

Besant Lodge (Cleveland) announces a program of weekly lectures for April and May which should attract the attention of many. Some of the fascinating lecture titles include: "Science in the Light of Heredity" (Illustrated), "Occult Healing," "Color — Interpretation and Psychology," "Designing and Art — As Related to Theosophical Principles," "Music — The Universal Language" (With Musical Illustrations), and a book review of *The Hermit of the Himalayas*. As a special attraction, the members and friends of the lodge were invited to attend a musical program on Sunday afternoon, April 25, under the auspices of the German Class and arranged by Mdme. Emi de Bidoli.

Besant Lodge (Hollywood) writes: "The lodge social on Friday evening, March 26, proved to be highly successful from every standpoint. The program was excellent, the attendance was good, and the financial return to the treasury was very satisfactory. It was gratifying to note that quite a number of visitors were present who made an initial acquaintance with our members and the lodge rooms under the happiest circumstances. The success of the evening would seem to indicate that we should provide more frequent opportunities for entertainment and social intercourse."

Chicago Lodge reports: "The lodge has planned an interesting program for May. Mr. J. C. Myers will give a stereopticon lecture on 'The Symbolism of the Ancient Mysteries,' in honor of Miss Edith F. Armour, who is leaving for Larkspur, Colorado, to take up the duties of President of the American Federation of Human Rights (Co-Masonry). At another lodge meeting Mr. Myers will speak on the subject of 'The Wesak Festival.' Throughout the season his class in *The Secret Doctrine* has been very instructive, and has been well attended. Mrs. Hopkins recently gave a very able and instructive explanation of the essential points dealt with in the two books, *How to Use Your Mind* and *Streamlining Your Mind*."

Hermes Lodge (Philadelphia) presented Captain Sidney Ransom in two public lectures and a talk to members in April. The lodge continues with its various discussion groups in addition to the regular closed meetings and Sunday evening public lectures.

Lotus Lodge (Philadelphia) issues an attractive program of public activities for April. Captain Sidney Ransom gave two public lectures on April 8 and 9, and led the discussion for the Theosophical Forum on April 11. The topics of

discussion at the Sunday afternoon Theosophical Forum meetings were: "Yoga," "Theosophy, the Science of Life," "Trends of Science and Religion," and "Psychic Phenomena." On Wednesday evening, April 28, the Theosophical Order of Service was represented by Miss Mable K. Zimmers, National Head of the Animal Welfare Department, who spoke on "Animal Welfare."

Oak Park Lodge: The entertainment committee announces a "Gypsy Party" in April. An evening of laughter and song around the campfire is anticipated. Some of the members are rehearsing a one-act play, "Joint Owners in Spain," which will be presented the last of April for the benefit of the Peace and the Animal Welfare Departments of the Theosophical Order of Service.

Rainbow Group (Columbus): In announcing the two lectures given by Fritz Kunz on March 30 and 31, the lodge writes: "The subject of the first lecture will be 'Telepathy: A Fact, and Its Philosophy.' Mr. Kunz will give new information on the reactions of the mind which have been mentioned so frequently in the newspapers of late. The second lecture will be entitled 'The Secret Geometry of Life,' and will show how from a few basic solids all the forms of life are made. The models with which the lecture is illustrated will render it equally clear and enjoyable to the geometer and the one who knows no mathematics."

Saginaw Lodge writes: "We are making progress financially. The proceeds from rummage sales, cake sales, and suppers, are gradually clearing up our indebtedness. But we are not neglecting the intellectual or spiritual side. At the closed meetings the study class is conducted by a different member each week, thus giving all an opportunity for practice in leadership. The lodge has an H. P. B. Training Class, and there has been a public talk given by a member every Sunday throughout the season, except when an outside speaker was presented. On March 21 Mr. W. S. Wylie of Detroit gave a lecture on 'Reincarnation,' which was well received. We are expecting a return visit from him in May, when he will give a series of four lectures. Dr. H. J. Stafseth, of Michigan State College, Lansing, gave a lecture for us on April 18, his subject being 'Life in the Invisible.' Nine members from Saginaw attended the March Federation meeting in Lansing, and the lodge is looking forward with great pleasure to entertaining the Federation in June. We are planning to make next year a banner year for Theosophy in Saginaw."

St. Louis Lodge: Mr. Fritz Kunz will give a series of lectures on *The Secret Doctrine* in April. The first of its kind ever to be given in St. Louis, the lodge is eagerly looking forward to this event which probably will be the only opportunity of hearing Mr. Kunz this year, before he leaves in July for a foreign tour.

Wallace Lodge (Idaho) sends the following enthusiastic report: "Our little lodge had a lecture by Dr. Roest in the Community Hall on April 12, with about twenty-five present. It was the clearest explanation of Theosophy that we have ever heard. Everyone spoke of it with highest praise. It was such a comprehensive lecture that even those who were learning of Theosophy for the first time grasped the idea. We all found Dr. Roest a most charming person, and we were glad of the opportunity to know him. We shall look forward to his return with great pleasure. A class is being formed and Miss Musa K. Howes will conduct it."

Ohio Federation

The regional conference of the Ohio Federation, which was held in Cleveland April 10 and 11, was a very successful occasion. We have received the following brief report of it:

"The high light of the conference was the presence of Fritz Kunz. Saturday evening and Sunday morning he talked informally; Sunday noon we all lunched together and had a lovely social time; then in the afternoon Mr. Kunz gave one of his illuminating and inspiring talks on mental telepathy. The hall was packed to capacity, and everyone was intensely interested. We then proceeded to the Besant Lodge room, where the hostess and her assistants had prepared tea, sandwiches, cookies, etc. The exquisite daintiness of the tables, which were decorated with flowers and candles, added much to the enjoyment and happiness of this final phase of the occasion. All together, it was a delightful gathering of old and new friends."

Michigan Federation

The Michigan Federation was entertained by the Lansing Lodge, Sunday, April 4. About seventy members of the lodges of the state enjoyed a day of comradeship and inspiration.

The meetings were held in rooms of the Union Building of the Michigan State College in East Lansing. The surroundings and atmosphere of

the college furnished a keynote of education, which was the general trend of the discussion of the subject, "What Shall We Teach in Modern Theosophy?" Major L. E. Gardner's talk on this subject was followed by an exchange of ideas and practical suggestions from members of each lodge, making an interesting session.

The afternoon meetings were preceded by music. Dr. B. Jimenez was reelected president of the Federation, and other officers of the Board are also to serve another year.

The public was invited to the lecture, "How We Create Our Environment," given by Miss Marie R. Mequillet, librarian at Olcott. Her talk was full of interesting material and was appreciated by the public as well as by the members.

The Northwest Federation

The Northwest Federation met on March 21, at Bremerton, Washington, with four lodges represented and Dr. Roest as the guest of the Federation. On arrival at Bremerton the delegates were conducted on a tour through the United States Navy Yard, Puget Sound, and at 1:30 the business meeting was called to order at the Enetai Inn by the president, Mr. Nelson Durham. A review of the work accomplished in the past six months was given by the chairmen of the various committees besides the work of routing the lecturers. The book committee reported two boxes of books ready to be distributed to the smaller lodges. The new territory committee reported to be concentrating on Olympia this year. Mrs. Flint reported on the business of the Everett Lodge.

The annual election of officers was held and Mr. Austin Bee of Tacoma Lodge was elected president and Mrs. Bessie Burks of Bremerton, the first vice-president. Miss Margaret Sherlock of Besant Lodge, Seattle, was elected second-vice-president and Mr. James Louttit of Tacoma Lodge, secretary-treasurer.

Dr. Roest spoke on the work and gave some valuable ideas that have been worked out in other federations. After the business meeting, dinner was served at the Enetai Inn, and then Dr. Roest gave a public lecture on "Life's Great Design," which was well attended and enthusiastically received. The delegates returned to their homes with a day's work well done and many new friends and contacts made.

How may a man attain to Self-knowledge?
By contemplation? Certainly not; but by action.
Try to do your duty, and you will find what you
are fit for. But what is your duty? The demand
of the hour. — GOETHE.

Theosophical News and Notes

Above the Clouds

Copy for this month's issue is being written high above the clouds as the plane flies on. Passing up through them there is rain and storm, but the power of finely tuned motors takes us above, where all is clear. Flying south the earth is more green and the trees in fuller leaf each time we come back to earth.

Month by month the Easy Savings Plan is reported in these pages—the purpose, the achievement, the need, what members say of their own experience with the Plan. But we have not yet brought our real power to bear, because many have not yet given the Plan a trial.

Unitedly we have the power to lift our Society above the clouds of present difficulties, beyond our limitations of finance and organization, so that it too may progress to sunnier seasons and reach with its great message those ever-productive fields that wait for the seed of our planting — the philosophy of life that we possess and must share with a world to which no other than the Ancient Wisdom can bring happiness and the solution of its ills.

Won't you add your power, however slight you feel it to be? It takes the full power of all in perfect attunement to reach the heights.

The Olcott Lecture

Our members are reminded that *June 20*, is the closing date for the receipt of manuscripts for the Olcott Lectureship. We hope to have a large number of entries in this annual contest for the honor of presenting the Olcott Lecture at Convention.

Those who plan to enter their lectures should submit them as early as possible, in order to give the judges time for careful study. The award will go to the entry which, in the opinion of the judges, "throws most new light upon an understanding of Theosophy."

Please note the following conditions: Manuscripts must be typewritten and must be submitted in duplicate. The lecture should take approximately forty-five minutes for delivery. No identifying marks should appear on the manuscripts, but they should be accompanied by a letter giving the name and address of the sender. These letters will be filed for reference, and after the judges have made their decision, will be used for identifying the writers of the lectures submitted.

The winner will attend the Convention as the guest of the Section.

The Olcott Players

A new activity recently launched at Headquarters is that of the Olcott Players, composed of members of the staff and several other members living nearby.

The purpose of the group in inaugurating this activity is threefold: to equip a "little theater," to study the technique of play production, and to produce plays. Behind this is the larger purpose of giving expression to the ideals of beauty of thought, emotion, and action through the medium of artistic work.

As an introduction of this new project to the public, the Olcott Players presented Charles Rann Kennedy's well-known peace play, "The Terrible Meek," as a contribution to the Easter Sunday Olcott Day program. The enthusiastic response of the audience was a source of encouragement to the group. Plans are under way for presenting a number of carefully selected plays during the next few months, and Summer School-Convention visitors will have an opportunity to see the work which is being done by the group.

Our director is Miss Winifred Boye, Headquarters bookkeeper, who has had experience in the production of plays at Hull House, Chicago, and at Berea College, Kentucky. We are fortunate indeed in having such a capable director.

It is felt that this new activity is in line with the ideals of beauty and art that we as Theosophists should strive to express in our everyday lives. Besides actual participation in the plays themselves, there will be opportunities for using, in various ways, whatever talent is available among the staff members; for example, in directing, painting, music, lighting effects, sound effects, the artistic arrangement of scenery, and other incidental work in connection with the producing of plays.

As a method of conveying to the public the underlying truths of Theosophy, there is none more effective and impressive than the drama, when handled with artistry and restraint.

To Lodge Presidents

DEAR LODGE PRESIDENT:

Please request your Right Citizenship chairman to forward to me, before June 1, his or her report for the year, addressed to 5996 Woodbine Avenue, Philadelphia, Pennsylvania.

Fraternally,
ALICE F. KIERNAN,
Director Right Citizenship
Department T.O.S.

Visit From Dr. Sonck

Dr. John Sonck, formerly General Secretary of The Theosophical Society in Finland, stopped in Chicago long enough to pay a visit to Headquarters on March 21, and to deliver a lecture to the Finnish Circle of Knowledge.

Dr. Sonck will reside temporarily in New York City. His numerous friends wish him all success in his philanthropic enterprises for the cause of Theosophy.

Forwarding Mail

We gladly accommodate members by forwarding any mail, but we cannot be responsible for second-class material or foreign mail unless additional postage is provided.

Your thoughtful consideration will be appreciated.

Flood Relief Fund

The statistical column in our last issue recorded the payment of \$100 to the American Red Cross for the Ohio Flood Relief fund, this being approximately the amount of Easy Savings Plan collections that members designated for that purpose.

Standing Committees

Among the items of business considered at the Convention of 1936 was the adoption of the recommendation of the National President for the appointment of standing committees each headed by a member of the Board of Directors and each having as its special function the reaching into the membership through the committee members in their own localities to bring about a wide exchange of ideas, to formulate recommendations and plans by which the work throughout the Section may be enhanced in value and new methods devised.

Plans have progressed slowly. The Board members (committee heads) have considered in detail the purposes of their respective committees and will shortly select their committee members. It is hoped that during Convention the committees may commence their activities, after which detailed outlines of their programs will be published. Members may shortly expect to be approached by one or other of our Board of Directors to function on these committees, as follows:

Class Organization and Study Courses

— Mr. E. Norman Pearson

Publicity — Dr. George W. DeHoff

Youth and Culture — Mr. James S. Perkins

Theosophy in Action — Mr. Robert R. Logan

Membership — Miss Marie Poutz

Lodge Functioning and Relationships

— Miss Etha Snodgrass

Staff Members Wanted

Headquarters will shortly need the service of a stenographer and of a janitor and handy-man. This will mean permanent employment for suitable people — single persons or a married couple. Preference will be given to those who would consider residence at Olcott an opportunity of service.

Please write promptly, giving references and stating full particulars — experience, age, responsibilities.

Are You Traveling Abroad?

Please do not overlook the fact that Headquarters has a steamship agency and will benefit by the commissions if you purchase your tickets through us.

Wherever you may be going, on the Pacific or Atlantic oceans, be sure to let us be your agents.

Address for Captain Ransom

Since Captain Ransom sails for England on May 4, his mail should not be addressed to Headquarters but should be sent to England.

c/o The Theosophical Society,
50 Gloucester Place,
London, W.1, England.

We shall be grateful for your helpfulness in this regard.

Theosophy in Action

Mr. Otis Vaniman of Fort Lauderdale, Florida, recently succeeded in having printed in *The Daily News* of that city a half-page article entitled "Science Finds a New Race Type." The article, illustrated with drawings of the various race types, presents a vivid story of the root races and sub-races. It briefly tells the story of ancient Atlantis and Lemuria, and describes the physical and psychological characteristics of the new race type.

Although not referring to Theosophy, articles such as this are interesting to the readers and are an excellent means of spreading Theosophical truths even though "unlabeled."

Theosophy in Action

Mr. Thomas W. Pond of Baltimore, Chairman of the Publicity Council for the Maryland Anti-Vivisection Society, is indeed active in the work of that organization. On April 4 he spoke, by invitation, before the Jared Sparks Guild of the Unitarian Church in Baltimore; and on April 16 he took part in a public debate on the subject "Is Animal Experimentation Justifiable for the Cause of Human Well Being?" This debate was arranged entirely through the fine spirit and untiring energy of Mr. Pond.

Is Your Lodge Listed?

We often receive complaints from members that they are unable to locate lodges in cities where they visit. All lodges should arrange for a listing in the telephone directory either direct or as a double listing through one of their members who can supply information — preferably a business address.

Correspondence

The Editor,
THE AMERICAN THEOSOPHIST,
Wheaton, Illinois

Dear Editor:

There is much material which has already been supplied by physician-Theosophists, on the subject of vivisection, etc. Such a man as Dr. Beddow Bayly, highly respected both in his own profession and in The Theosophical Society, has written many articles and pamphlets, and in the current issue of *Progress Today* (published in London) a number of articles by doctors will be found. While it is true, as Mr. Horne says, that anti-vivisection articles often include ethical and occult considerations, yet there is also available quite a considerable amount of purely scientific evidence in support of anti-vivisection. A man of Mr. Horne's scientific attainments must be aware of this evidence — it certainly is available.

As to the supposed need for our judgments to be "untrammelled by emotions or ethics," is the need not, rather, that our emotions should be under control, but surely not eliminated? We are not dealing with mere mechanical effects, but with a subject which includes such factors as emotions, feelings, and ethics. Anti-vivisectioners have certainly been known to lose control of their emotions, but most certainly vivisectioners have also (as witness many a public debate on anti-vivisection). Too often is it assumed that orthodox belief only is scientific, unprejudiced, just.

Sincerely,
SIDNEY RANSOM

Lodge Librarians, Please Note

The Seattle Lodge of the Inner Light is fortunate indeed in having the services of one of its members, Mrs. Laura B. Flint, who is completing a subject index of the *Adyar Theosophist* for their library. This is a splendid service, and will make available to the members material of great value, as well as of fascinating interest. It is doubtful that our members and lodges fully realize the rich source material to be found in the *Adyar Theosophist*, and librarians or competent assistants are wise indeed to organize this material so that it may be easily available.

International Correspondence League

The English secretary of the International Correspondence League of the Theosophical Order of Service writes that the English correspondents are wanting pen-friends, and asks our members to join in this activity and become correspondents. This is a splendid avenue of service for our members. Will those who are interested please write to the secretary.

Miss Emily Massingham,
Sunny Court,
Gurnard,
Cowes, I.O.W., England.

The Kunzes

Fritz, Dora, and John Kunz sail on July 20 (after assisting at the Northeast Theosophical Camp) for Holland and England. If possible, Fritz Kunz will accept an invitation to the Copenhagen Conference. He will lecture five weeks in London and principal cities in the provinces in England. The present plans bring them to New York in November. An important feature of the visit is conferences on research and visual education methods with principal European workers of our Society.

Statistics

<i>American Theosophical Fund</i>		
Previously reported.....	\$3,661.09	
To April 15.....	183.25	\$3,844.34
<i>Building Fund</i>		
Previously reported.....	577.00	
To April 15.....	91.19	668.19
<i>Greater America Plan Fund</i>		
Previously reported.....	1,764.43	
To April 15.....	78.46	1,842.89
<i>Easy Savings Plan</i>		
Previously reported.....	3,160.45	
To April 15.....	493.04	3,653.49
<i>Olcott Tree Fund</i>		
Previously reported.....	125.00	
To April 15.....	5.00	130.00
<i>Helping Hand Fund</i>		
Previously reported.....	53.00	
To April 15.....	15.00	68.00

Birth

To Mr. and Mrs. Robert Gephardt, a son, Donald David, March 28, 1937. Mr. Gephardt is a member of Colorado Lodge, Denver.

Death

Miss Flora B. Harvey, Annie Besant Lodge of San Diego, March 29, 1937.
Miss Letta A. Mead, Pittsburgh Lodge, March 24, 1937.
Mrs. Alice Leland, charter member, teacher and secretary of West Side Lodge of Buffalo, March 21, 1937.

Man's history is the history of his journey to the unknown in quest of the realization of his immortal self — his soul. — TAGORE.

The Children's Convention Camp

The Children's Convention Camp will be held in the white house on the Headquarters grounds near the entrance.

Children from the ages of three to twelve can live here for \$8.00 per week. This includes a dormitory bed, board, and full-time play supervision, with a paid full-time house-mother living at the camp. There will be services of a registered nurse and doctor available at all times.

Our camp equipment must limit the number to twelve children, and preference will necessarily have to be given to full-period applicants. A fee of \$1.00 must accompany application for registration, which is non-returnable, but which is applicable on camp fee, balance of which is pay-

able on arrival. To facilitate wise planning for this first year, it is hoped that registrations may be in by July 1 wherever possible.

For children living in the village with their parents, or registering for only the four-day Convention period, the camp will be available for luncheon, supper, and full recreational activities at the rate of \$1.50 a day. It would be appreciated if these registrations likewise could be in by July 1.

Will this not be a wonderful solution of your child problem at Convention and an opportunity for your child to contact Theosophy and Theosophical children under happy auspices?

Address all applications and inquiries to Mrs. J. E. Middlekauff, 928 N. Cross Street, Wheaton, Illinois.

Application to Children's Convention Camp

Parents' Name _____

City _____

Street _____

Name of Child _____ Age _____

Sex _____

Date of Arrival _____

Summer School _____

Convention _____

Full Period _____

(Registration fee of \$1.00 to accompany application.)

DEVELOPMENT OF THE INTUITION

(Continued from page 113)

We cannot hope to cure ourselves over night of any ailment — mental, emotional, or physical — although such cases have definitely occurred. For most of us, however, it is a question of patient eradication. Thought and being are one. You can create that which you would be, but you must remember that replacement occurs where there has been elimination. There is your opportunity. Choose to build those qualities of well-being which will be lasting and permanent, which will be productive of peace and strength and happiness. For when a man knows what he wants to do, and is able to do it, there is nothing to equal his satisfaction. It is strange, but this complete condition occurs with its in-

evitable result of complete happiness only when a man's aims are subservient to the needs of others. Self-sufficiency is impossible even when it appears to be quite successful.

Bring to the whole your share of life, that when results are estimated by the Divine Producer, there may be no gaps nor vacant spaces for the fulfillment of His requirements. There is a Light that can penetrate our darkness and make all clear, if we seek its power and trust in its efficacy. Believe this, and, seeking, know. Words may be stepping-stones on the path of Light, but you alone can walk upon them. Your eyes alone can know your destination.

Book Reviews

The Prophet Child, by Gwendolyn Plunket Greene. E. P. Dutton, Inc., New York, N. Y. Cloth \$1.75.

In this beautifully written book, the author speaks of the gifts of those children who live in a world which their elders have forgotten and the reality of which they often ignore. She stresses the need for recovering the simplicity of the child, the means of regaining it, and its preservation in spite of the encroachment and distractions of the material world.

This book is first a plea for the understanding of children, whose aptitudes should be developed through proper education; then it offers to older persons many worth while thoughts concerning the value of beauty, honesty, vision, and a better adjustment to all the great realities. She points out the need of tranquillity, of the recognition of the unity of all life, the dangers of pride and separateness, and the reality of the unseen. She is very loyal to the Church, but not blind to many faults in its interpretation. To her the religious

life is one fully lived in faith and action.

This book shows a breadth of understanding which is helpful. The value of discrimination is emphasized. It is a charming and sincere book.

— F. M. P.

A Hermit in the Himalayas, by Paul Brunton, E. P. Dutton, New York, N. Y. Cloth \$2.50.

Always a book from the pen of Paul Brunton is delightful and satisfying reading, and *A Hermit in the Himalayas*, written in journal form, does not depart from his usual charm.

The descriptions of the particular spot in India's great mountains to which he retired for meditation is so vivid and real that the reader can think himself there with very little effort. All through the book, running like a thread of spirituality are his thoughts and deep meditations on many aspects of life. The author's spiritual attitude is so calm, so sane, that his message comes with added strength and hope to the reader.

— A. F. B.

PURPOSEFUL READING FOR THE SUMMER

Most people read casually with the idea that at some future time they will make a thorough study of the subjects in which they are especially interested. However, systematic study is thus continually postponed. Why not select and order now books for your reading during the summer? We suggest the books listed below. Other suggestions will be found in our catalog, pages 34-39.

ART

Art and the Emotions, by C. Jinarajadasa		\$.35
Art as Will and Idea, by C. Jinarajadasa	Cloth	1.00
Karma-less-ness, Essays on Art, by C. Jinarajadasa	Cloth	1.25
Club Offer: The three books for \$2.25, postpaid		

HEALTH AND HEALING

Healing Methods Old and New, by Elizabeth A. Gardner		\$.75
An Occult View of Health and Disease, by Geoffrey Hodson		.50
Ways to Perfect Health, by Irving S. Cooper	Cloth	1.00
Club Offer: The three books for \$1.75, postpaid.		

MEDITATION

The Consecrated Life, by Clara M. Codd	Cloth	\$.75
The Laws of the Higher Life, by Annie Besant		.25
Meditation, Its Practice and Results, by Clara M. Codd	Cloth	.75
Club Offer: The three books for \$1.25, postpaid		

RELIGION

The Christian Creed, by C. W. Leadbeater	Cloth	\$3.00
Dramatic History of the Christian Faith, by J. J. Van der Leeuw	Cloth	2.00
Esoteric Christianity, by Annie Besant	Cloth	2.25
Club Offer: The three books for \$6.00, postpaid		

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THE CAUSAL BODY AND THE EGO

Material culled from forty books, mostly those written by Annie Besant and C. W. Leadbeater, has been arranged and classified so as to present a coherent account of the finer bodies of man. In addition, considerable information is given regarding the planes or worlds associated with the finer bodies of man. Also, an account of discipleship and initiation is included in this volume. 334 pages — 45 diagrams. Cloth \$5.00

THE SOLAR SYSTEM

A compilation of technical Theosophy, derived mostly from the works of Annie Besant and C. W. Leadbeater. The book treats of the making of our Solar System, the Solar Logos, the Planetary Chain Logoi, the Planetary Logoi, the Lords of Venus, the Four Great Kumaras, Manus, Bodhisattvas, Mahachohans, Buddhas, World Teachers, and Adepts. The author explains the chains, globes, rounds, races, and sub-races. 356 pages — 47 diagrams. Cloth \$5.50

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