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THE  
AMERICAN  
**THEOSOPHIST**

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*Official Organ of THE THEOSOPHICAL SOCIETY in America*

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AUGUST ★ 1937

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Under the Auspices of THE THEOSOPHICAL SOCIETY ADYAR

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OUR understanding of Theosophy grows as we grow. Are we merely intellectual? Then Theosophy remains in us as an intellectual creed. Are we merely emotional? Then Theosophy becomes for us a new religion. But suppose we are both intellectual and emotional, and in addition we respond keenly to the creations of art and to the beauties of Nature; then Theosophy reveals itself as a power which surges up from within our deepest nature. The philosophy of Theosophy serves us then not as a prop or ladder but as a mirror on which our soul's lineaments are reflected. Each day we create our Theosophy anew.

C. JINARAJADASA



# THE AMERICAN THEOSOPHIST

OFFICIAL ORGAN OF

THE THEOSOPHICAL SOCIETY IN AMERICA

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No. 8

## Fascinating Excerpts From Old Diary Leaves

*(Editor's Note: Colonel Olcott is not very well known to Theosophists of the present day, and it is fitting that our National Secretary, Miss Etha Snodgrass, should present to us some incidents by which to know our Founder better. For long an admirer of the Colonel, her recent rereading of Old Diary Leaves creates the opportunity and the occasion for beginning this series of articles.)*

WE ARE accustomed to thinking of our President-Founder, Colonel Olcott, as the courageous and untiring organizer of our Society, and the staunch comrade of his Co-Founder, Madame Blavatsky, but perhaps we do not always realize the versatility and the variety and breadth of his interests, and his capacity of response to all facets of life, and to all kinds of people. To read *Old Diary Leaves* is to gain a revelation not only of the early years of our growing Society, but also to grow in love and admiration for Colonel Olcott, who was a masterhand in the telling of his story. The following excerpts are not intended to tell a continuous tale, but rather to give a few glimpses of his strenuous and many-sided life, and to share with him something of many subjects. More engrossing than any modern fiction, filled with the mystery and wisdom of India, heart-stirring in poignant incident, *Old Diary Leaves* stands unique and, unconsciously to its author, reveals him both as hero and great lover of humanity.

In the following we discover what unexpected demands were made upon our President-Founder as he traveled in India, and with what composure and perfect adaptability he met every situation. On his tour in India in 1887 he relates the story:

"On 1st August I left delightful Darjeeling and its bracing air, and plunged down the mountain by steam tram to the terminus station of Siliguri, where the mercury stood so high as to make the contrast very trying. I lodged and had my meals at the station that evening and the next two days, and enjoyed the novel experience of lecturing on 'Theosophy and Religion' to a good audience on the railway platform! I then proceeded towards Noakhally, in the Gangetic Delta; but was stopped at Khulna, where I had to wait for the

boat. Being a perfect stranger in those parts I had anticipated a quiet and uneventful evening, but a clerk who had read my name on my portmanteau, having spread the news, my room at the dak bungalow was soon crowded with educated Bengalis, who stopped until ten o'clock to talk philosophy, after which they went home to dine, and left me free to do the same. Rising at four the next morning, I left by boat for Barisal; . . . again I was caught by some local Hindu gentlemen, and pressed to give a lecture at seven o'clock in the large schoolhouse. . . .

"It was on emerging from the hall . . . that I heard the reverberations of that mysterious phenomenon called the 'Barisal Gun.' Not one of the explanations thus far put forth by scientific men seems to explain the wonderful noises. . . . They have the peculiarity of suddenness of explosion without any premonitory rumbling to prepare the listener for what is to come. In my case the first explosion came so suddenly and so loud that I thought a gun had been fired in the village, and within a few hundred yards of me. . . . Presently a second report came, and then, at short intervals, five more, making seven in all. Upon asking what this all meant I was, for the first time in my life, told about the 'Barisal Gun.' Bearing in mind the physical peculiarity of the sounds, the reader will be amused to learn that the following explanations have been gravely offered: the action of the tide (on the beach of the Bay of Bengal, sixty-five miles away); the surf; the crumbling of river banks (alluvial and only a few feet high); the crash of falling cliffs (non-existent); the impact of wind in caves or hill corners (non-existent anywhere near Barisal); echoes reverberating from rocky sounding-boards ('in the mind's eye, Horatio'); the escape of steam

puffs from submarine volcanoes; electrical detonations. Even the explosion of fireworks at local weddings has been mentioned, but not the bursting of soda-water bottles — a last hint which is respectfully offered without charge to materialistic scientific guessers. While it is easy to say what the phenomenon is not, it is not at all easy to say what is, but I am best satisfied with the theory that the 'Barisal Gun' is due to the action of elementals."

While traveling on tour the incident noted below bears evidence of the Colonel's courage and power of decision no matter what the emergency. He writes:

"On my way from the shore to the offing to board the 'Ethiopia,' . . . I had a narrow escape from what might have been a tragic accident. The surf ran very high, and three big rollers had to be crossed in the masulah boat in which I was. These are famous for surf work along the Indian coast, being not nailed or pinned, but tied together with coir (cocoanut fibre) yarn and caulked in the seams. Ordinarily they are very safe, and I have made many trips in them between ship and shore. But this time, after we had passed the first roller and were atop of the second, the boat's prow was lifted so high up and the roller slipped from under her so quickly that she came down on the water with a tremendous blow, and one of the planks split from the cutwater to the bilge and the water began to pour in. All the rowers but one were flung into the bottom and lay there in a mass together. I shouted to them to pick themselves up and go back to their oars, tore the calico covers off the stern cushions and made them stuff them into the crack; set half the men to bailing while the other half tugged desperately to get the boat's head around, did my best with the steering oar, put a safety-belt on Babula, and had him tie the handle of my cash-box to the boat, so that if she foundered there would be a rather better chance of recovering it and the Society's rupees inside, which were my chief concern just then. We finally got the boat around, rode over the roller a second time, and by dint of very great exertions, just managed to beach her, half full of water. Another boat being soon procured, I started again, and this time reached the steamer without mishap. What made the accident most serious of all was that the sea swarmed with sharks, of which I saw some on our way out to the vessel."

Colonel Olcott's sense of humor is evident in the account which he gives below, which will perhaps be especially appreciated by our guests of the Summer Sessions. The incident told by Colonel Olcott occurred during one of the Conventions at Adyar, where, as the story tells, every

available corner is occupied. The Colonel continues:

"By ten o'clock the lights are reduced to a minimum, and the snorers make music for the rest. I have in mind two or three of these trombone-players who are entitled to the championship medal. At times when sitting at my desk upstairs in our vast house, I have heard such a row downstairs that I have thought there must be quarreling, and have gone down to suppress it; but it has proved to be only our champions, lying on their backs with mouths open, and doing their best to break up the Adyar silence."

Members interested in astrology will find Colonel Olcott's account of the famous documents in the hands of a great astrologer from Meerut most fascinating. He tells that "a stranger can walk into the Brahmin astrologer's house, give him no proper clue to his identity, and within the next few minutes have one of those mysterious old books placed in his own hands, opened at a page where he may read for himself the particulars of his present birth, the name, caste, and quality of his father, and the chief incidents of his own life."

Although Colonel Olcott did not have this experience himself personally, yet trustworthy friends verified the validity of the claims, and one of his friends gives his own personal experience.

"I had," he says, "lost my own horoscope, prepared by my parents at my birth, and consequently I did not know the date and time of my birth. One morning I simply asked him (the astrologer from Meerut): 'Who am I?' He ascertained the correct time of the day with the help of my watch, drew a Rasi Chakra appertaining to the time of my query, and, according to certain rules of astrology, drew a Rasi Chakra of the time of my birth. Then, without reference to the Sanhita, he told me, from his personal knowledge of the science, some of the incidents of my past life. Some of his conjectures turned out to be correct, others were wrong. He then retired to his library, and after about fifteen or twenty minutes he brought out a book as usual, and I myself found my horoscope in it after a search of about ten minutes. I allowed the Pandit to read the whole of it, and it took him about three hours to finish it. I cannot now describe my feeling at that time; I thought indeed that I was in a state of dream. The horoscope proceeded, reminding me of the past events of my life from year to year; some of them I had nearly forgotten, and I sometimes had to task my memory to recall them to mind. I cannot imagine a greater wonder than going to a stranger, who, when you ask him who you are, gives you a book



which contains minute details of your life from your birth to death."

Hardships and bitter criticism, obstacles on every plane, nothing deterred him or blinded the clarity of his vision of the greatness of our Society, and so he concludes in one of his Convention addresses:

"This is a Society without means, without patronage, with social prejudices arrayed against it, and vested interests its natural foes; a Society which appeals to no sectarian loyalty, holds out no worldly inducement, but the reverse, to those who join its ranks; a Society professedly devoted to the study and propagation of philosophy, the declared foe of vice and censor of selfish indulgence; teaching the highest moral ideal, affirming the essential unity of religions, and the necessary

supremacy of truth over all; yet we see it within the short space of ten years spreading over a good portion of the earth's surface . . . It is — it must be — due to the breadth of its platform and the judiciousness of its policy of tolerance and brotherly goodwill towards all."

Written in 1885, the Colonel adds the following paragraph when twelve years later he prepared the manuscript:

"Twelve years have come and gone since then, yet the impetus behind us has never slackened, the vital force within the Society never been spent; disasters have not wrecked us, secessions not weakened us, the fountain of Ancient Wisdom has not ceased to flow. Hands across the sea and around the globe, brothers! for in union is our hope and our power to do good."

## Free Will and Fatalism

BY GEOFFREY HODSON

### The Nature of Freedom

*(Third of a series of articles under the general caption "Free Will and Fatalism." The second article appeared in our July number.)*

**W**HILST it is true that He has a Plan which in the main is fixed by Him, room is left in its fulfillment for the results of the waywardness of human beings, for all the misconduct characteristic of early stages of growth and the great measure of freedom which until the Path is entered all human beings enjoy.

The Path once entered, man bids goodbye forever to the freedom of his past. At first he voluntarily subscribes to a law of life expounded to him by others and for a time is conscious of restraint. Later he becomes the Law, and though voluntarily obedient to a still more rigid code of conduct, is yet conscious of a freedom which for him is complete. The existence of the Great Plan and the fact that the chief events which contribute to its fulfillment are fixed, does not really imply the imposition of the will of God upon man.

So it is for the outer world to argue about free will and determinism and to clamor for freedom and rights. Those who live in the inner world care little for either, having found in service and duty a freedom greater than in the outer world is ever known. Thus the very word "freedom" is misunderstood, its real meaning unrecognized save by the few. Do not the apostles of freedom in the outer world by their demands for freedom for themselves impose restriction upon others? Such freedom is a mockery; for man is only free to the extent that he recognizes and insures the freedom of others. The new freedom, the Gospel

of the New Age, will wear a very different face, will be beneficent, kind to all, seeing in another's happiness the result and reward of voluntarily accepted limitations.

Nothing makes a man more free than voluntarily accepted restraint. This applies not only to individuals but to nations, and is a principle which must be accepted both in the fight for freedom by individuals and in the establishment of an order or League for the preservation of the freedom of all. This should be the ideal of all future organizations for the establishment of world prosperity and world peace — not mutual defense, but mutual acceptance and recognition of the right to freedom by all, expressed practically in mutual planning, that the highest possible measure of freedom may be enjoyed by all.

It need not be feared, I submit, that freedom on such a basis would be abused as is the freedom today assumed by force. Such freedom exists in name alone; it is a sham. No one is more restricted than he who maintains and vaunts his freedom by force of arms. His freedom is greatest who is most concerned for the freedom of others.

An ideal for the future? Yes; but an ideal for today for those who would lead the way out of the present imprisonment of man into his future freedom. Freedom for others means freedom for all. This will be the rallying cry of the statesmen of the future. Which of the world leaders of today will catch intuitively its implications, sent out for the guidance of a world which has temporarily lost its way?



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## Mr. M. B. Hudson

It is fitting that we should here officially record a tribute to Mr. M. B. Hudson of St. Louis. In another column there appears the tribute of his associates in the work of the Society in St. Louis, where he was for many years a lodge member and for a scarcely lesser period an active officer and business adviser of the lodge and its related activities. Among these especially was the project he conceived, and of which he was the constant inspirer, that finally took form as the lodge hall and auditorium of The Theosophical Society of St. Louis. Mr. Hudson was the man under whose careful guidance this project developed and was carried through even the recent severe depression. He was not only a business executive to the lodge and its affairs. He contributed generously of his time to the work of spreading Theosophy, through the medium of the lodge programs.

In a larger sphere he was for many years, during the National Presidency of Mr. L. W. Rogers, actively associated with him as a member of the National Board of Directors. During that period he was keenly alive to the needs of the work, and through his practical experience was a contributor to its successful upbuilding. It was during this time that the National Headquarters was built, and to this project also Mr. Hudson brought his business experience and his generous financial support.

Locally Mr. Hudson was active in the work of the Society almost to the day of his decease. He died a warrior's death — carrying on.

## Cooperatives

It is inspiring to Theosophists to realize how many fellow-idealists are striving in various world movements towards the goals of practical brotherhood. The Cooperative Movement is such an example and is worthy of our understanding and appreciation.

In *The English Cooperatives* by Sydney R. Elliott, recently released by the Yale University Press, the author tells the stirring story of this movement, begun so humbly about a century ago by The Rockdale Pioneers and today achieving results so impressive that even the most skeptical must give recognition.

In a modern world in which statistical data and financial results loom large, the figures of the growth and present-day influence in terms of a membership of 7,500,000 in England alone, with a total turnover of \$5,000,000,000 are striking. But more impressive than mere figures is the fact that this economic program with its realistic idealism met the crisis of depression, of unemployment, and steadily throughout continued its gains in prestige, financial strength, and power of service to its members. Here are ideals of integrity, of mutual advantage in vigorous, vitalizing practice constituting a stirring drama. Here are men and women, not in small ineffectual groups, but millions of them, particularly in Great Britain and the Scandinavian countries, who are solving our economic problems in ways which are equitable, and furthermore bear abundant evidence that mutual service, honest, untiring effort, the stimulus of initiative, are motives more potent than the mere desire for gain or ambition for personal position or power. Executives of highest authority and all grades of workers throughout the movement receive moderate but adequate salaries which are never comparable to commercial standards of compensation. Let a cynical world take notice that the satisfactions of work worth doing, of ideals nobly applied, are able to challenge the best men have to give of effort, of thought, of self-sacrifice: the money motive of the competitive system can no longer rank as the essential spur to endeavor. A magnificent refutation in successful practice of the claim that power and money provide the only incentives to individual initiative and constructive enterprise.

Big business is fighting a losing game with the Cooperatives, but whatever final technique is developed to embody the advantages of the capitalistic system with the cooperative, we shall owe a heavy debt to the Cooperative Movement which has borne the brunt of the battle in its initial stages. Peace in commerce is a long stride towards peace between nations, and therefore happiness for all. — E.S.



### Gold, Changes, Values

From the standpoint of news presentation, most discriminating readers give high place to *The Christian Science Monitor*, and again we cull from its editorial page the following article worth passing on:

"An article in a current issue of the *London Economist* discussing today's complexities surrounding gold and alluding to the possible reduction of the price of this metal says:

'Any attempt to wean the public from this belief might succeed in teaching the public that gold no longer possessed a stable value, either in terms of money or commodities, and unless the present widespread belief in the value of gold is replaced by something equally assured, the undermining of this faith would inevitably lead to uncertainty.'

"This statement recognizes that a system (in this instance a monetary one) is no better or worse than men think it is. The use of the words 'belief' and 'faith' make this great and undeniable fact patent. For the main prop under the present

monetary systems is a belief or faith in their efficacy. Gold also derives its worth from the 'widespread belief (or faith) in the value of gold.' Take away such beliefs or faith, as the *Economist* implies, and these systems must collapse.

"This deduction leads naturally to another: that it is not so important for monetary or other systems to be altered or replaced as for the thoughts of men directing them to change and become rid of the faulty, erroneous reasoning that has resulted in confusion and stagnation in world channels of exchange. This would, of course, include a change from the doubt, suspicion, and uncertainty so rife today, to the greater confidence being clamored for in the whole world.

"But to last any time this must be based on that integrity of purpose which alone can result in sufficient mutual trust among nations to bring order into the international tangle. This would constitute the beginning of that change which the world daily knows is becoming more necessary, namely, more reliance on spiritual values and less on material ones."

## St. Michael's News

A VARIETY of subjects have been discussed in the April, May, and June issues of *St. Michael's News*. One of the very interesting items is the inauguration at the Center of week-ends of National Festivals devoted to different nations. The May magazine describes the French Week. A dramatic performance given by the newly formed dramatic club was included, ending in a bright episode in the style of Louis XIV, beautifully costumed.

The more esoteric meaning of the English Coronation Day was described in a morning talk at the Center on May 12, bringing to mind the fact that in days which have passed this service was called a Consecration Service of a king of a world-wide empire, and that kingship is of infinitely more importance than is a king.

"It is consecrated royalty which helps to keep the eternal values on family life, on brotherhood, on cooperation, and federation."

An eye-witness from London describes the stirring and momentous events of this day. This eye-witness says: "Ordinarily we are so dense, so dumb, so shell-incased, but on such a day as May 12 all barriers are down, and our thoughts and emotions are receptive, and we turn expectantly and gratefully, some of us shyly, and almost with surprise, to the flow of higher mag-

netism of which even the dullest of us are conscious at such a time." There is a very charming picture in this issue of King George VI, Queen Elizabeth and the two Princesses, Elizabeth and Margaret Rose.

Two interesting articles are given on German and Norwegian Folklore.

The work of youth in Europe is stressed. In Adyar, India, the Headquarters of The Theosophical Society, the World Federation of Young Theosophists was formed in 1935, with Shrimati Rukmini Arundale as President and Dr. Arundale as Honorary President. The Pioneer Youth Lodge at St. Michael's Center, Huizen, Holland, is part of this Federation, of which the objects are:

1. To bring Theosophy to the youth of the world.
2. To support and strengthen The Theosophical Society.
3. To promote practical brotherhood, national and international.

In Adyar, our Home Headquarters, the first dance recital of 1937 has been given by Shrimati Rukmini Arundale. A special set was constructed for this dance, showing an Indian Temple and tower, and Shrimati Rukmini was beautiful and inspiring in her red and gold costumes.



# Martin B. Hudson

1863 to 1937

BY CHARLES E. LUNTZ,

*His Colleague for Fifteen Years*

MARTIN BOOTS HUDSON was born in Marion, Indiana, December 1, 1863. Before he was thirty, he had made and lost a sizeable fortune in the grain business in North Dakota. Coming to St. Louis in 1897 he established a wholesale stationery business which, for forty years, has catered to St. Louis business institutions and banks. Mr. Hudson was a well-known and highly regarded figure in the St. Louis wholesale district, and his passing has brought countless expressions of regret and of esteem for him as a citizen and a business man of highest standing.

But it is as a Theosophist and for his Theosophical work that the incarnation just closed is most notable. Joining The Theosophical Society in 1911, Mr. Hudson was associated with the late Captain Frank J. Primavesi in the early building up of the present St. Louis Lodge of The Theosophical Society. This lodge, a successor to several others which had functioned in St. Louis since 1882, owes its life and present strength largely to the devoted efforts of Mr. Hudson. He was instrumental in starting, with less than \$2.00, the Building Fund which in ten years blossomed into a \$40,000 property, including the first auditorium ever to be built in the United States for exclusively Theosophical purposes.

For twenty-five years Mr. Hudson served as an officer of the lodge — first in the capacity of Vice-President, then as President, and in 1926 was elected by acclamation Chairman of the Board for life.

For a number of years Mr. Hudson served as a member of the National Board of Directors of The Theosophical Society, being one of those who volunteered to retire in order to make a place on the Board for the present National President, Mr. Sidney A. Cook. He was a close friend and confidant of Mr. L. W. Rogers.

The writer has been in almost daily contact with Mr. Hudson for fifteen years. During this entire association, though there may have been differences of opinion on matters of policy, there has not been one cross word exchanged or even the slightest ruffling of feeling in conversation. Mr. Hudson possessed the extremely rare combination of firmness of opinion coupled with tact-

fulness. His judgment was amazingly sound. He hewed to a clearly drawn line, foreseeing the trend of events with remarkable clarity of vision. In every instance the writer can recall, where his judgment was over-ruled, later occurrences demonstrated the greater wisdom of the course he advised.

He is survived by one daughter, Mrs. Lotta Prehn of Kirkwood, Missouri, who is a member of The Theosophical Society. Mrs. Hudson, also a very well known member, predeceased him two years ago.

Since the acquirement of the present building of the St. Louis Society, Mr. Hudson has occupied the apartment on the second floor, above the lodge rooms. It was in this apartment, in the Theosophical atmosphere, that he passed away as he would have wished, surrounded by the evidences of his greatest life's work. It would be trite to refer to the immense loss to The Theosophical Society of St. Louis of this towering figure. If an institution can be said to be only the lengthened shadow of one man, then surely that man must have been Martin Hudson. His life was lived for the Society in every waking moment. Even during his business contacts he was ever alert, tactfully as occasion permitted, to let fall some measure of the philosophy he lived so well.

His time at his home was constantly at the call of the numerous interested visitors to the lodge building. Again and again he would retire to his apartment only to be compelled to make another trip downstairs to show some new caller over the building or to recommend books, answer questions, or deal with one of the scores of multifarious matters of interest to those who have found or are just finding Theosophy.

In August of last year, Mr. Hudson acquired from Mr. L. W. Rogers ownership of the occult monthly journal, *Ancient Wisdom*, which pressure of other work compelled Mr. Rogers to relinquish. With the writer as editor, he assumed complete business management. The paper has been very successful and was recently enlarged.

The writer profoundly believes that the spirit of Martin Hudson will continue to brood over

(Concluded on page 185)



# Personal Memoirs of Madame Blavatsky

(An advance notice of a book about to be issued, compiled by Miss Mary K. Neff from various sources, including hitherto unpublished archives at Adyar.)

BY ERNEST SELTON

THE author of these memoirs, Miss Mary K. Neff, has given us a valuable addition to Theosophical literature in the form of a compilation of letters, books, and articles relating to Madame Blavatsky's life. The book has been arranged in chronological sequence and assembled with such excellent choice of material as to present to many readers a new light on this fascinating and mysterious personality. It is difficult for people in these times to appreciate the extraordinary circumstances surrounding this Russian woman, whose career constituted a unique record of world travel and adventure, even into Tibet at a time when the difficulties must have been enough to deter any woman, however great her courage or fanatical devotion to an ideal.

As her greatest friends, including her co-worker and associate for many years, Colonel H. S. Olcott, confess to have been baffled by the enigma of her apparently capricious changes of temperament and behavior, it is not surprising that those who never knew her but have only read accounts of her life have frequently been left in a haze of doubt about the method and purpose of her actions. The readers of these memoirs will find this mental fog giving way to flashes of light as incidents of her career take a purposeful shape. Her childhood in Russia, with its many psychic incidents, contains the most illuminating story of her supposed spirit messages from a dead person, extending over years and filled with details of verifiable accuracy, which turned out to be due to the mental contact of her sensitive mind, unconscious on her part, with the mind of a person who all the time was alive.

The memoirs proceed to give what has been hitherto lacking, a fairly continuous account of her wanderings and adventures from the time of her marriage in 1848, at the age of seventeen, when she changed her name from Helena Petrovna Hahn to Blavatsky, until she sailed for New York in 1873 on the mission which was to result in the founding of The Theosophical Society. This period of twenty-five years was one of restless wandering and seeking. Her search for occult knowledge was untiring, and during it she was

frequently in touch with the superhuman beings who guided her movements. It is another high point of illumination to find her statement that at the age of twenty-five she had learned to be entirely positive in her psychism and from then on was able to control the influences which had previously at times used her as a medium.

Later on, when her mission in America was to startle the world with the phenomena of spiritualism, she was able to separate the truths from the errors and make a valiant effort to educate the public mind — as, for instance, by the exposure of the false mediums in the Holmes case.

It was during this period that it gradually became clear that the spiritualistic method of lifting the world out of materialism, which method was supported by the Brotherhood of Luxor, was not going to be wholly successful, and a definite change took place in the use to which H. P. B.'s personality was put. Chapter 33 gives an interesting account of this under the heading of "The Great Psycho-Physiological Change." It is here that Colonel Olcott makes the important statement that he was transferred from service under the Egyptian Brotherhood to the Indian Section and a different group of Masters. This took place in 1875, the year in which The Theosophical Society was formed. A most interesting letter from H. P. B. to her sister, Madame Jelihovsky, was published in *The Path*. This describes in detail the process by which certain of the Indian Adepts used the body of H. P. B. as a means of placing their views on record. The process is recognized in Indian yoga under the name of *avesa* and consisted of a definite occupancy of her body by an Adept, who gave forth in writing or speech the ideas which subsequently were printed and published as the book *Isis Unveiled*. The occupancy changed from time to time as different Adepts assumed the task. Full description of this process and its difference from negative mediumship is given in Chapter 37 under the caption of "Who Wrote *Isis Unveiled*?"

In the formation of The Theosophical Society in 1875, H. P. B.'s life work may be said to have reached its final purpose. Colonel Olcott de-

(Concluded on page 192)



## Love in a Mist

*(Editor's Note: The following story, by S.E.A., which will be published serially since it outruns the limit of a single issue, is a unique and appreciated contribution. As an effort to put into fictional form some of the problems incidental to really trying to live the Theosophic life, this will, it is hoped, prove suggestive of further attempts in a field so little cultivated.)*

IT WAS all in the way the morning sunlight fell on the woods that lined the valley, just where this emerged from the blank gray wall of the Pacific shore fog. A quiet but sparkling glory proclaimed the theme of eternal beginnings: "Let there be light." The pines and firs, caught in the enchantment of shining air, stood sharply still, dreaming their own creation-thoughts; indeed, the silence itself seemed luminous, as it and the light together held each tree, the little flashing stream, and the stones and grasses of the bordering meadows in a radiant purity of possession, permeating each object as with a new-born life.

There was something in the relationship of light to form which seemed to vivify the silence and make it vibrant. All was harmonious so long as the energy poured unbrokenly into the valley from the sun, and the little scene, coordinated by that universal center, merged with one's mind as it did with the light.

But then came a shattering. Incredibly, a gulf was opened in this fresh primeval unity by the barking of dogs, which broke out a few rods farther up the valley. In the rear of a filling station, adjoining a fork in the road, a chained bear was being interrupted in his exercise by three canine assailants. These rushed furiously at their strange quarry wherever the safest approach permitted, but withdrew as the bear, eyeing them with sullen disdain, moved within too threatening proximity.

His thoughts were of what he would do to his tormentors, dog and man, if only he could get at them and hurl them from his path. But the opportunity never came. The day was merely another pain to be endured in the interminable series which made up the prisoner's long dull ache for freedom.

"Hello! I want ten gallons," said a man who had just driven up and stopped beside one of the gasoline pumps. The sunlight glanced from his glittering car in rays that shot into space like things of freedom, miracles of joy.

As the driver began talking with Joe, the service man, another car approached, but it passed without stopping. There was a momentary look of recognition on the face of the man at the wheel as he drove by. Joe, after a glance, turned to his patron.

"That's George Barr, the preacher. Guess you know him. He's a good fellow, and I like him. But he's got some fool ideas." Here Joe grinned. "He's been boycott'n us since we've had the bear."

The customer brooded a moment. "He's up to that is he?" An expression of suave knowingness gave way to a mixture of irritation and contempt on his well-groomed features. "That's about as I expected. No telling how far he'll try to carry this . . . But I guess it won't be far," he muttered, more to himself than to Joe. "Well, I'll be dropping by again. Thanks for the gas."

Three miles farther inland, beyond the filling station, the valley opened out into a broad hill-girt basin. The great natural beauty of this, together with many climatic advantages, made the spot a place of resort for a flourishing colony of commuters to and from a not distant coastal city. The loosely scattered residences, surfaced with white or colored stucco which gleamed through surrounding shrubs and trees, lay spread in the sunshine like a miniature pattern of man's effort to dwell happily upon the earth.

There seemed to be a meaning, more than that intended by the builders, in the position and appearance of a chapel which, seen from the lower end of the valley, stood out somewhat boldly on a height between the basin floor and the sky-line of the hills. Its grayish white limestone illuminated the green and blue spaces below and around it with a pearly glimmering which imparted a kind of admirableness to everything and suggested hidden possibilities of creation, as if stone, united with human thought, drew down upon the planet an architecture of light in which the world-spirit in man could more freely and intensely express itself.

The day happened to be Sunday. At the usual hour, after a carillon in the low chapel tower had chimed, a company of church-goers gathered to attend the morning service. Their minister was the Reverend Mr. Barr, a young man whose influence in the community was receiving increased recognition, both favorable and unfavorable: the former from those who appreciated liberal thought, whether they understood its implications or not; the latter from others who, less convinced of the



importance of principles in human affairs, or at best less certain as to what constituted valid principles, regarded the young clergyman's doctrines as in certain respects inimical to the motives and assumptions on which our civilization is known self-satisfiedly to rest. A case in point was his stand for cooperation and fair play in matters relating to industrial strife in the city, and to the economic problems of farmers in the surrounding country.

He was a strongly built but spare and somewhat angular man of medium height, with vigorous yet sensitive features, the most striking detail of his appearance being a shock of black hair which rose in waves to form a semi-circular plume above his high forehead and temples. As he stood in the pulpit a ray of sunlight slanting down behind him from a window of colored glass, threw his figure into relief.

The sermon, one of its composer's most inspired efforts, was indebted to St. Paul for its text: "Where the spirit of the Lord is, there is liberty." So grand a theme of freedom was, it is true, seldom a subject of thought or discussion among liberty-loving Americans. It was generally considered either dangerous, socially and politically, or too transcendental to be understood, at least in any bearing it might have on the practical attitudes and actions of men in the twentieth century. Nevertheless, the Reverend Mr. Barr had seen in it many eminently practical applications, and was weaving these together in a quiet but ardent exhortation.

It was evident to some of the congregation that he outdid himself, for in a bold, personal interpretation of the spirit and example of Christ he was carried to heights of precept which his most intimate friends found not consistently exemplified in his life. But these inconsistencies should not be imputed to moral dereliction; rather to inexperience in the arduous task of laying a foundation of self-analysis, understanding, and purpose adequate to the living of the great principles which he upheld in his preaching. This was the opinion of his staunchest supporters, who as a rule were much heartened and at times inspired by the sincerity of his enthusiasm; nor did his failings deter them from manifesting a constant loyalty to the ideas for which he publicly stood.

"What we so often lack," he was saying, "is the free, adventurous courage, not of our opinions, but of our innermost convictions. If we knew ourselves as Christ knew Himself, we would fearlessly, naturally reveal by our acts the laws of love and justice, and so carry His Kingdom with us. Yet the history of Christian leadership against the forces of greed, hatred, cruelty, corruption, and misery which so obviously degrade the world, and even against the less obvious preju-

dices, fears, and conventionalities which subtly make for narrowness and servitude of life, is filled with examples of well-meaning men who simply have not risen to the higher challenge which these conditions have called upon them to meet.

"The causes of this failure do not need a prophet to discover them. Each thinking human being knows secretly how far he believes or disbelieves in love as a dynamic power. Nor can those of us here, if we honestly reflect, fail to admit to ourselves that in the worldwide prevalence of disbelief in love and faith in force we are, in some measure, accomplices. It is a most practical question to ask ourselves, whether we are true to love, to justice, and to the freedom of life itself when we fail to meet or even recognize the challenging opportunity which the presence of brutality, exploitation, enslavement and suffering, imposed upon men and animals alike, offers to us in our own neighborhoods. To me the chained bear down the road is a symbol. I invite you to extend the application of it, each in his own way, to the world of life about you.

"The reason we so feebly feel love as an ever-present part of life, like the air we breathe, is that we do not sufficiently feel *ourselves* as parts of life and the world. We believe in things, not men; in circumstances, not life. In our schools we teach facts, not the way thought and imagination can concert these into living ideas and harmonies. And, so we entrench ourselves in a bitter, competitive, artificial existence, in which love, deprived of the freedom of its true spiritual, unifying expression, is confused with passion and exploited, or it is distrusted as a weakness and confined within the limits set by orthodox sentimentality.

"Finally, the thought of liberty teaches us this: that love is something which no man can possess. For love, like truth, is sufficient to itself, however violently our selfish passions would make a private possession of it, or strive to bend it to their purposes. The man who thinks he can acquire the ownership of any human soul or its affections is living in delusion, and this delusion, so subtly egotistical, brings pain upon him and those he loves. In his desire of possession he is thinking of himself, not of them; and so love, which seeks only to give itself, is thwarted.

"In our modern world the time has come for us to know the nature of love, justice, and freedom, not theoretically or sentimentally or on authority, but scientifically. In the spirit of truth we may put on the free mind of Christ and know for ourselves that these things are not mere ideas, vague dreams of mankind, but are laws of life integral with our own being; and that as we express them we are expressing that part of ourselves which is capable of infinite growth and eternal joy."



# Summer Sessions—1937

Summer School — July 31 to August 6

Convention — August 7 to 11

## Summer School and Convention — What They Mean

If we go back to the original Greek, from which the word "school" is derived, we find that it means "leisure, or a means of using leisure." A school in its truest sense consists therefore in the employment of leisure time — a scheme or plan for that purpose. Leisure is that period of one's time when one is free to do as one will, and one naturally fills it with those things that bring greatest happiness and enjoyment. In fact, we think of leisure as time for relaxation and for occupations that we enjoy.

Certainly Summer School at Olcott is all that the words imply. It is a time for relaxation. The program is designed so that there shall be periods of complete restfulness, but it is also planned to make good use of leisure time, to fill that time with those things that bring greatest joy and happiness. These are not only fine associations and friendships, but splendidly inspiring talks and studies, so that the mind and the intuition find enchantment no less than is found by the physical vehicle in its enjoyment of the beauty and the shade of Olcott's grove.

The program appearing in full in this issue speaks for itself. Those who have been here need no invitation to return.

Speaking of derivations, we might note that Convention means "coming together" — this time from the Latin. It is a time of gathering at one place, though not necessarily for one purpose, for in fact, we meet for a number of purposes.

First, perhaps, though not most important, we meet because we are members, entitled to participate in the business conduct of our Society, to hear reports of what has been going on, and to offer our suggestions as to the future. As members we have an obligation in respect of this purpose.

Second, we meet for friendship's sake, for within the ranks of the Society there exist some of the world's finest friendships, brought over from the past and to be carried into the future. We make strong and beautiful ties still stronger and more beautiful as we "come together" in Convention.

Third, we come to inspire and to be inspired in the sharing of our thoughts and in the unity that we feel in the work of the Society that we as members carry on together. Here again the program speaks for itself.

Let us all remember too that whether we "come together" or whether we stay at home, we can all participate in the inspiration and share in the happiness of Convention if wherever we are we turn our thoughts to Olcott. We can watch the program and dwell in thought upon its progress, contributing our thoughts, which someone at Convention may catch, and put ourselves in tune to catch something of the inspiration that we would share if actually present.

Let us all attend Convention, whether at Olcott or in our own home town. Let the center of Convention be at Olcott, but let the Convention be everywhere throughout the Section — a true "coming together" of members in unity of heart and mind and in the spirit of Theosophy.

## 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

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

### Summer School and Convention

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

### Convention Only

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

### Registration Only

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

### Meals Only

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



# Summer School Program

1937

## SATURDAY, JULY 31

8:00 p.m. Moving pictures.

## SUNDAY, AUGUST 1

3:00 p.m. Public Lecture — Miss Mary K. Neff.

7:30 p.m. Music.

8:00 p.m. Address — Sidney A. Cook.

## MONDAY, AUGUST 2

7:30 a.m. Meditation.

9:15 a.m. "Is the World Catching Up With Us?" — Miss Neff.

10:30 a.m. The Campaign for Understanding — Miss Anita Henkel.

7:30 p.m. Music.

8:00 p.m. "Life in the Mineral" (Illustrated) — Mrs. Mary E. Boxell.

## TUESDAY, AUGUST 3

7:30 a.m. Meditation.

9:15 a.m. Organizing the Year — Miss Henkel.

10:30 a.m. "Life in the Vegetable" — Mrs. Mary E. Boxell.

7:30 p.m. Music.

8:00 p.m. "The World: The New Race Types of the Pacific" — Miss Neff.

## WEDNESDAY, AUGUST 4

7:30 a.m. Meditation.

9:15 a.m. "Literature and the Sense of Wonder" — Mrs. Lillian Boxell.

10:30 a.m. "Those Below Us: Our Brother the Brute" — Miss Neff.

7:30 p.m. Music.

8:00 p.m. "Life in the Animal" (Illustrated) — Mrs. Mary E. Boxell.

## THURSDAY, AUGUST 5

7:30 a.m. Meditation.

9:15 a.m. "Understanding Ourselves" — Dr. Pieter K. Roest.

10:30 a.m. "The Morning of the Gods" — Mrs. Lillian Boxell.

7:30 p.m. Music.

8:00 p.m. "Those Above Us: The Masters From Outside Sources" —  
Miss Neff.

## FRIDAY, AUGUST 6

7:30 a.m. Meditation.

9:15 a.m. "The More Abundant Life" — Dr. Roest.

10:30 a.m. "Ourselves: What Is Theosophical?" — Miss Neff.

7:30 p.m. Music.

8:00 p.m. Closing of Summer School.



# FIFTY-FIRST ANN

1886

## Program

### SATURDAY, AUGUST 7

Arrival and Registration of Delegates.

7:30 a.m. Meditation.

8:15 p.m. "The Mirror" — The Olcott Players.

9:15 p.m. Social Gathering in the Aubrey Garden.

### SUNDAY, AUGUST 8

7:30 a.m. Meditation.

9:30 a.m. E. S. Meeting.

3:00 p.m. Public Lecture — Miss Mary K. Neff.

5:00 p.m. Tea.

6:30 p.m. Convention Photograph.

7:30 p.m. Music.

8:00 p.m. Opening Address — Sidney A. Cook.

### MONDAY, AUGUST 9

7:30 a.m. Meditation.

9:00 a.m. Community Singing.

9:15 a.m. First Convention Session

Greetings of Delegates.

Appointment of Committees.

Introduction of Resolutions.

10:15 a.m. Intermission.

10:30 a.m. Business Session

Report of the National President.

11:45 a.m. Adjournment.

2:00 p.m. Meeting of National Board of Directors.

Symposium, "Towards a Golden Age" — Oak Park  
Lodge Members.

7:30 p.m. Dedications

The Sellon Grove.

The Pierre Bird Sanctuary.

The Aubrey Garden.

8:00 p.m. "Our Big Four" — Miss Neff.

### TUESDAY, AUGUST 10

7:30 a.m. Meditation.

9:00 a.m. Community Singing.

9:15 a.m. Business Session

Reports of Committees.

10:30 a.m. Intermission.

10:40 a.m. Plans for 1937-38 — The National Committees.

11:45 a.m. Adjournment.

2:00 p.m. "The T.O.S. in America — Does it Work?" —

Robert R. Logan, Chief Brother.

7:30 p.m. Music.

8:00 p.m. "For Our Own Understanding" — L. W. Rogers.



# AL CONVENTION

## 1937

### Program

WEDNESDAY, AUGUST 11

- 7:30 a.m. Meditation.  
9:00 a.m. Community Singing.  
9:15 a.m. The Young Theosophists.  
10:30 a.m. Intermission.  
10:40 a.m. Round Table.  
11:45 a.m. Adjournment.  
2:00 p.m. "Our Work" —  
L. W. Rogers.  
Mary K. Neff.  
Pieter K. Roest.  
Anita Henkel.  
Sidney A. Cook.  
6:00 p.m. Supper on the lawn.  
7:30 p.m. Animated Poetry Reading — "The Ancient Sage" —  
Alfred Lord Tennyson.  
8:00 p.m. Closing of Convention.

♦ ♦ ♦

## YOUNG THEOSOPHISTS

*(All Young Theosophist meetings held under the willows in the grove at 4:00 p.m., unless otherwise announced.)*

A SERIES OF FIVE GROUP DISCUSSIONS BASED ON DR. ARUNDALE'S CAMPAIGN FOR UNDERSTANDING.

SATURDAY, AUGUST 7

"Understanding One Another"

Each one present will be urged to tell of that in which he or she is most interested.

SUNDAY, AUGUST 8

"Understanding Our Relatives"

Understanding our parents, mates, and children.

MONDAY, AUGUST 9

"Understanding Our Nation's Destiny"

Adjusting our ideals to present-day realities.

TUESDAY, AUGUST 10

"Understanding Our World Neighbors"

Understanding their destiny and its relation to our own.

WEDNESDAY, AUGUST 11

"Understanding Ourselves"

Our part in achieving Universal Understanding.



# I MUST KEEP ON

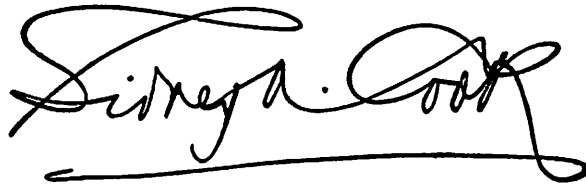
There are some who object to — I will not say that they resent — the fact that this page appears month by month. Some dislike the suggestion of sacrifice and self-denial, but *I must keep on*. I cannot expect, but I can strongly hope, that there are yet those who will read this page, and in understanding of its purpose will respond. I cannot even hope that those who have read and know but have not been touched will respond now. And perhaps the most I can do is just to nudge a little those who have meant to but have not begun or have just forgotten.

Listen to Colonel Olcott, who felt the principle in the Easy Savings Plan to be so important that in his Annual Report of 1897 he said:

"I feel it my duty to call your attention to the splendid example of self-denial for a religious and philanthropic cause which is shown the world by the Salvation Army. While I was in New Zealand the 'Self-denial Week' of the Army occurred, and the astounding fact is that the sum of £25,000 (\$125,000) was put into the treasury as the result of this self-

sacrifice. What can we, Theosophists, show of this sort that is worth mentioning, by comparison? Here are we who profess to be spreading the most noble of all truths throughout the world and to teach the highest morality and purest altruism. Who among us has practiced the self-denial of these eccentric religious sensationalists; what have we to boast of in this direction? I solemnly adjure you, my brethren, to begin this year to earn the respect of your own consciences by setting aside some fixed percentage of your respective incomes as a great fund for the benefit of the Society. . . . The cutting off of our mere luxuries for one week of each year would give us enough for all our pressing needs."

*And we ask but pennies for all of ours.*




Our special business is to face the world's needs with Theosophy. If we desire to grow in power to do so by making progress from one height to another, the quickest course is to be immersed in doing our best to serve the world in our own way, because even though our way is bound to be a somewhat ignorant one, yet if it is sincere and honest, the Elder Brethren will help us to emerge from ignorance into wisdom. They ask from Their servants honest, sincere enthusiasm. — G. S. ARUNDALE.



# Know Theosophy

The Importance of Developing Study Classes

BY E. NORMAN PEARSON,

Chairman, National Committee on Class Organization and Study

Do you need  
**HELP** ?  
in organizing  
**STUDY**  
**CLASSES**



**NATIONAL HEADQUARTERS**  
invites correspondence  
from **LODGE PRESIDENTS**  
and **CLASS LEADERS**, on  
the **PRACTICAL PROBLEMS**  
OF **CLASS WORK**



*A Series of Brochures*  
is being prepared  
on

**HOW TO ORGANIZE A CLASS**  
**HOW TO CONDUCT A CLASS**  
**HOW TO ADVERTISE A CLASS**  
**LISTS OF STUDY MATERIAL**  
**ETC.**

These will be sent free upon  
request. Isolated members willing  
to start study groups will receive  
every possible advice and assistance.

**ORGANIZE NOW FOR**  
**THE COMING SEASON**

**S**HAKESPEARE has written, "Knowledge is the wing wherewith we fly to heaven." All progress is based upon knowledge. Every problem which man must face is a product of his ignorance. Only by replacing ignorance with knowledge can those problems be solved.

And the most infallible guide which man can have along the journey of life is a knowledge of Theosophy.

Therein lies our responsibility — and our opportunity.

Much has been said about freedom of opinion in our lodges. It is vital. But never let us forget that, to be of value, opinion must be based upon knowledge, for "... though a thousand men agree upon a subject, if they know nothing about that subject their opinion is of no value."

So to *know* Theosophy is the first duty of every member of the Society. To know — then to live in the light of its ethics and to help to spread its principles that others too may come to know. Collectively, as a Society, and individually, as members, we face always a solemn duty; that of so ordering our lives and actions that we may bring to others that precious knowledge which proved such a guide and inspiration to ourselves.

Today countless thousands are forsaking old ideas and looking for new truths more satisfying to soul and intellect. Though they scarcely know it, they are seeking the Pathway to Perfection. It is a deplorable fact, yet one which nevertheless we know to be true, that many are being led astray by movements motivated by commercial interests, selling for a price pseudo-occult teachings, sometimes useless, sometimes dangerous. Theosophy is the most fascinating, the most inspiring, and the most practical study in the world. Sufficiently advertised and properly presented Theosophy could not fail to attract the thousands who are now being drawn into the by-ways of mystic chicanery. In face of these conditions, every earnest Theosophist must recognize that the time has come for a new urge, a new and greater wave of energy, to pulsate through our public work, an urge which will bring every member into active participation and will raise it to new standards, endowing it with a new life. Those many thousands must have the opportunity of learning the priceless principles of the Ancient Wisdom.

Our lodges must develop, throughout the country, continually improved and attractive study



courses, under the guidance of capable leaders. They must offer classes, well organized, well advertised, and properly conducted.

Study classes fall naturally into two major divisions: those for the public and those for the lodge member. Both are of equal importance. It is imperative that the inquirer shall be provided with opportunities to learn the essentials of Theosophy. It is equally necessary that, when he becomes a member, he shall find within the lodge adequate facilities for more advanced study. By conducting good classes for the public, good members are drawn into the lodge. By providing those members with proper opportunities for continued study, they, in turn, become capable of helping to bring in more good members to add strength to the work.

Good class work is dependent upon a number of factors; but none of these is beyond the power of the average member who is really in earnest. Naturally, the class leader must *know* that which he intends to teach. It must be more than book knowledge. He must have studied it, pondered over it, analyzed it, thought it through to a conclusion. In other words, he must have made it his own. With respect to the ethical and spiritual side of Theosophy, he must really be endeavoring to put it into practice. He must master the art of giving out first things first, of beginning with the simple and progressing, step by step, to the deeper and more difficult to understand. He must learn to sense the attitudes and knowledge of his class members and try to speak to them in language and ideas which they understand, gradually leading them into a knowledge of the deeper side of things. Always let there be in class work a dignity befitting the greatness

of the teachings which are to be given.

While a study of Theosophy is illuminating to a degree which makes it a veritable revelation, it should never be allowed to become tainted with sensationalism. The student should not be introduced to a system of thought, nor to dogmatic claims of supernatural revelation, but to a study which will become an ever-increasing source of inner illumination, whereby life, death and the Great Plan are gradually understood. And always it should be practical, applied at every possible opportunity to those things in life which puzzle the thoughtful mind.

1. Classes should begin promptly — and end promptly. It is preferable that students should go away wishing for more than be tired by too long a session. 2. Too many ideas cannot be carried away from one study period. Better a few thoughts clearly expressed; then time to think them over. 3. After instruction, discussion. But discussion must never deteriorate into argument. It is for the purpose of clarifying the lesson, and it should at all times be remembered that the class has come to learn Theosophy.

Undoubtedly, the growing needs of today call for considerable expansion in our class work. Every lodge must become an active center vibrant with the spirit of Theosophy, sufficiently advertised to be known in its city and to draw to it these seekers for truth; with members sufficiently informed and work so organized that such seekers shall find therein the opportunities for gaining that knowledge of the inner side of life which they are often so earnestly trying to find.

The harvest is great. Let the laborers be many, and the work be done wisely and well.

## The National Committee on Class Organization and Study

THIS important national committee sets for itself the following program:

1. The development of a desire on the part of every lodge to carry on classes to meet the need of a public seeking an answer which only Theosophy can give.

2. To aid in the inauguration of classes and to strengthen existing classes:

- a. By furnishing practical suggestions in the conduct of classes.
- b. By furnishing study material in suitable form.

3. To offer special training to those who would

become competent teachers.

4. To prepare adequate publicity campaigns for the development of classes.

5. To provide new approaches that Theosophy may be publicly presented in fresh and interesting ways.

6. To establish study groups in new territory, with a view to providing a nucleus for future public work.

The committee seeks the cooperation of lodge officers and class leaders and the active interest and goodwill of all lodges throughout the Section. This work is already under way and the committee has mailed its first bulletin.



## A Far-Reaching Program

BY THE NATIONAL PRESIDENT

ELSEWHERE in this issue there appears an article captioned "Know Theosophy," drawing attention to the need for more study classes and a better knowledge of our Theosophy in order to provide for the many who are today seeking truth. The phenomenal growth of non-orthodox religious movements and many commercially inspired "isms" and pseudo and semi-mystical societies indicates clearly that men are leaving the old ways of thinking and are seeking for something more satisfying to soul and mind.

This fact is an ever-present challenge which we as a Society can meet only by devising ways and means of placing the priceless message of Theosophy before these aspiring and frequently misguided souls. We have a direct responsibility, for Theosophy is the answer which the world seeks, and we have the means. The logical answer is more intensive development of class work, supported of course by public lectures and other means of initial attraction.

This problem is now receiving the active consideration of a national committee of our leading class workers, and in cooperation with that committee Headquarters has made plans to give definite help to all who are willing to join in a concerted endeavor to develop class work along practical lines. For a time Miss Anita Henkel will be resident at Headquarters in charge of the desk across which the ideas and plans of this

committee will clear for distribution to all those who will make use of them.

Every lodge should, and with these plans every lodge can, offer at least one study class for the public. Some can offer more. Those who have not previously conducted classes and those who would like to further develop classes which they now conduct are invited to write to Headquarters. Requests for help in solving class problems or in the development of new classes will be directly answered, and much useful material and many practical suggestions will be issued in a series of the committee's bulletins, which will be mailed to those who express an interest in furthering class work as a part of this national program.

It is earnestly hoped that every lodge will realize something of its great responsibility in its guardianship of the Ancient Wisdom, and the need for providing adequate facilities for those who are seeking the knowledge which it has to give. Write to Headquarters. Tell us your problems, your successes, your failures. But — most important of all — tell us of your plans (or even your hopes) for the coming fall season. This coming year we hope to see a tremendous increase in class activity. Join us in the good work. See that your lodge helps in the plan by doing more and better class work. By keeping this up year by year we can do wonderful things. We should like to hear from every lodge.

MARTIN B. HUDSON

*(Continued from page 174)*

the physical habitation and work of the Society he loved so well. He was its inspiration, its guidance, its benefactor in a hundred ways. What stronger interest is he likely to have, in the higher life to which he has been called, than the continued welfare and success of the movement with which he was so closely identified and which owed so much to him during his fruitful

earth-life?

It is this assurance which gives strength and courage to The Theosophical Society of St. Louis and to the writer to take up the heavy burden he has laid down, and to carry on the work of Theosophizing St. Louis which was nearest to his heart.

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The secret of living is to live as though each moment were the last — draining it of its all — yet inwardly knowing that each moment is but a bead in the rosary of life, just as each life is but a bead in the rosary of existence.



# The Lodge Study Course

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

## Second Week

(See July issue for first week.)

### Theme: Self-Discovery.

"Most people allow their understanding of themselves to be done for them by other and appreciative people. So they do not know themselves at first-hand, only at second-hand. But even a *little* first-hand knowledge is far more precious than a *wealth* of second-hand information."

#### OPENING:

Music.

Reading: Selections from a Campaign leaflet or from *A Blavatsky Quotation Book*. (The leaflets should be used as often as possible.)

Meditation.

#### THE LESSON:

Begin by rereading the last paragraph, Chapter 1, of *Gods in Exile*, realizing that the purpose of these lessons is to help each individual to undergo in his own consciousness that about which the book is written. Let each member enter into the effort wholeheartedly and not be diverted by its simplicity.

Read Chapter 2, "The Way to the Ego," carrying out suggestions given below as far as possible.

#### THINGS TO DO:

1. Pause in reading to demonstrate the reference to the magnet. By means of this simple visual analogy the power of the Will may be illustrated. A small magnet can be procured at a hardware store, and iron filings from a machine or key shop. The illustration is best conducted as follows: Place a light-weight white card about 5 inches by 8 inches with its ends resting on two tall glasses. Sprinkle the filings thinly and evenly on the card. Hold the magnet almost touching the card in the center underneath. With a pencil gently tap the upper side of the card so that the particles may vibrate on its surface, and watch how they form themselves into lines and patterns, illustrating how the physical, astral, and mental vehicles react to the invisible power of the Will. Practice a few times before demonstrating in class.

2. Encourage members who seriously undertake this effort at Self-discovery to enter upon a period of training of the physical body in proper diet, rest, and exercise. Sane and simple rules are given in *Ways to Perfect Health* by Irving S. Cooper. Typed copies for the members would be useful.

3. Following "Change in the Astral Body" have the group try some of the suggestions, especially that beginning "Try to feel your astral body swept, etc."

4. Enlist those who so desire to experiment during the month with Exercises 1, 2, and 8 (nightly review) in Chapter 2 of *Character Building* by Ernest Wood. Typed copies of these exercises for distribution would be helpful.

5. Discuss the successes or failures of the group thus far. Try to discover the causes.

6. Establish the "Reading Shelf for the Month." Encourage its use among the members. Recommend ownership and continued use of *Gods in Exile* and *You Will Go Through Strange Doors*. CLOSING OF THE LODGE. (Use the "Ego Meditation.")

## Third Week

### Theme: Self-Discovery.

"Understanding turns adversity into power — be it adversity of body, feelings and emotions, of mind, or of any other element of being."

#### OPENING:

Music.

Reading: Selections from a Campaign leaflet.

Meditation. (Use the "Ego Meditation.")

#### THE LESSON:

Read Chapter 3, "The World of the Ego," and Chapter 4 to "The Use of the Will in Occultism."

#### THINGS TO DO:

1. Try to recall any moments of greatness in your life, however brief they may have been; moments which come from great spiritual upliftment during meditation, a ceremony, while listening to a speaker or to beautiful music, reading a book, or gazing at a beautiful flower, cloud, or tree, or even while experiencing some great sorrow or joy. Try to recapture that feeling when you were bigger than your ordinary self. Do you think this may have been a momentary glimpse of the Self? Differentiate between this type of experience and the lesser psychism.

2. Try to recall instances when the "bigness" of the Self has prevailed over the "smallness and pettiness" of the personality in your daily life. Have you found it to be true that when your attitude is "big" those around you are more likely to rise to their own "bigness" and vice versa?



3. Following the reading of the first section of Chapter 4, try to discover the power of love and unity of the Ego. Begin with the following simple meditation, recommended by C. W. Leadbeater to his pupils.

"Picture the face or form of someone very dearly loved. Let your heart glow and your whole self go out to them. If you will, picture your surrounding auric atmosphere shining with rosy light, and imagine your whole aura glowing and expanding. See how far you can stretch it. Then substitute the thought of the Master for that of the beloved, let your heart go out to Him in reverent adoration and devotion. Think of others you love or would help and surround them with this glowing light. Now try to feel the life in the very trees and rocks, etc., about you; repeat in unison, 'O Hidden Life, vibrant in every atom, etc.,' feeling the oneness of all."

CLOSING OF THE LODGE. (Read suitable passage from Campaign leaflet.)

#### Fourth Week

**Theme:** Self-Discovery.

"Understanding (of ourselves) becomes inspiration, confidence, courage. Understanding makes the slave a free man."

**OPENING:**

Music.

Reading: Selections from a Campaign leaflet. Meditation.

**THE LESSON:**

Finish the book, beginning "The Use of the Will in Occultism." Read the Campaign leaflet, *Understanding Oneself*.

**DISCUSSION:**

1. Have two or three prepared reports on the value during the past weeks of the efforts in Self-discovery. Has anything practical been accomplished in individual lives? Make the reports from experience. Further group discussion along the same line.

2. How in your opinion can "understanding make the slave a free man"?

3. How or why does "understanding become inspiration, confidence, courage"?

**THINGS TO DO:**

1. Enroll those who wish to continue this type of work in a Meditation Group. Advise Headquarters of the formation of such a group and an outline for the group will be furnished.

CLOSING OF THE LODGE. (Use the "Ego Meditation.")

#### Books for the Month

**The Reading Shelf for the Month** is suggested to familiarize members with books which will widen understanding of the subjects under discussion. It is hoped lodges will take advantage of special prices offered by the Press and secure these books. A collection taken at each members' meeting or a small rental fee on each book would provide funds for this purpose. Suggestions for the first month's Reading Shelf will be found on the back cover of this issue.

#### Books to Own:

*Gods in Exile*, J. J. van der Leeuw.

*You Will Go Through Strange Doors*, Lillian Boxell.

#### Other Reading Suggestions:

*A Study in Consciousness*, last half, Annie Besant.

*The Seven Rays*, Parts 2 and 3, Ernest Wood.

*Mount Everest*, Dr. George S. Arundale.

*Modern Man in Search of a Soul*, C. G. Jung.

*Psychology and the Promethean Will*, Wm. H. Sheldon.

*Civilized Leisure*, H. A. Overstreet.

*The Enduring Quest*, H. A. Overstreet.

*Practical Mysticism*, Evelyn Underhill.

*Living Religions*, Hornell Hart

(See book review in this issue).

Order at once, directly from Adyar, your supply of the Campaign leaflets, for it will take at least two months from the date of your order for shipment to reach you. The price is quoted as 50 (5 sets or 50 of one kind) for Re. 1, equivalent to about 37 cents (postage included). Remit by international money order. Very wide and generous distribution of these inexpensive pamphlets is desired.

The reason why anyone refuses his assent to your opinion, or his aid to your benevolent design, is in you; he refuses to accept you as a bringer of truth, because, though you think you have it, he feels that you have it not. You have not given him the authentic sign. — EMERSON.



# Theosophy in the Field

## Lodge Activities

*Besant Lodge* (Hollywood) has a new president, Mrs. Edna Dunrobin. Her first bulletin, delightfully written, announces that the important event in June was the Federation meeting, for which Besant Lodge acted as host. The Young Theosophists of Hollywood have enjoyed a very interesting and active year, holding two meetings each month. Such talks as "The United States in the Plan," "Poetry in the Plan," "The Light of Asia," and a book review, "Has Science Discovered God?" were given at these meetings.

*Birmingham Lodge*, reporting on activities for the past year, writes: "The Visual Education series was included in the winter's work. Mrs. J. D. Moore's Philosophy Class extended over a period of twenty-two weeks and was well attended. A class in Psychology was conducted by Mrs. Richard Wetmore. Mr. Richard Wetmore's Sunday afternoon classes, while intended primarily for the public, proved to be a very stimulating review for the members."

*Chicago Lodge* reports: "The lodge is carrying on its Thursday evening classes during July and August with delightful informal meetings. The subjects are 'Modern Spiritual Leaders,' as given in *God Is My Adventure*, and 'Talks On the Gita.'"

*Progress Lodge* (Omaha) writes: "In reviewing the work of the past year it was brought out that our programs for the entire year have gone through just as planned, with not a single excuse — every member ready with his assignment at the appointed time. Mrs. Watters, our retiring president, felt that this was a fine record, and it was suggested that the information be passed along to Headquarters, as it might encourage members of other lodges to do their bit."

*St. Louis Lodge*: The lodge presented, on July 12, a very instructive lecture dealing with occult and astrological symbology, entitled "The Bible—A Dictionary of Occultism." Members' meetings have been suspended during July and August.

*Syracuse Lodge* writes: "The program for the coming season will follow as closely as possible the forthcoming material from Adyar, the Campaign for Understanding. We thoroughly enjoyed the past season and we feel that we could not improve on the study course and its fitting climax. On looking back over the course, it seems to have been marvelously well mapped out — developing step by step — bringing out the various phases of cultural education — finally working up to the most interesting of all subjects to a Theosophist, 'The Masters.'"

## Middle Atlantic Federation

The Middle Atlantic Federation held its first meeting June 20, at "Farmlands," the country home of Miss Frances Lurman. Mr. Norman Pearson, vice-president of the National Society, was the guest speaker. His lecture "White Lights in Tibet" was most inspiring.

Guests were present from five different states. There was an interchange of greetings among old friends and the meeting of many new ones.

The morning session was devoted to business. A report of the work done during the past few months was given. Five-minute talks by each of the presidents of the seven lodges in the Federation territory followed. Mr. Robert Logan, Mr. Hugh Munro, Sr., of Philadelphia, and Mr. E. P. Carbo, of Baltimore, also spoke.

A delicious luncheon was served at one o'clock, under the trees, followed by a social hour.

The Federation plans for the year include closer cooperation with Headquarters for any work given, group-visiting and exchange of speakers between sister lodges, and the forming of new study groups in small towns near lodge centers.

The next meeting of the Federation will be held in September.

## Southern California Federation

A very interesting meeting of the Federation of Southern California Lodges was held at the Besant Lodge, Hollywood, on June 20. It is always an occasion of regret to have our faithful officers whom we have learned to work with and appreciate step aside. We of the Federation are very sorry to lose Mr. Ray Goudey as our president. He has served faithfully and well and has been a splendid executive, and through his capable leadership the Federation has become a strong unit in the service of the Society. He has served as president for six years. A happy choice was made in the selection of Mr. Eugene Wix, president of the Glendale Lodge, to fill the presidential office. We can look forward to much splendid and enthusiastic work. Mrs. Edna Dunrobin was chosen vice-president and Mr. Sidney Taylor secretary-treasurer.

The speaker of the afternoon was our beloved Ex-President of the American Section, Mr. L. W. Rogers. His subject was, "The Final Years of A. B. and C. W. L." It was a beautiful address and much appreciated by the audience. At the close of the meeting a delightful reception was held by the Besant Lodge.



# Theosophical News and Notes

## *The Olcott Lecture*

The decisions of the judges are so much at variance that it is clear that there is no outstanding lecture among those submitted this year; therefore there will be no Olcott Lecture award for 1937.

Several lectures submitted have merit along certain lines but are deficient in other respects. The lack of unanimity of opinion indicates that none really measures up to the standards desired for an Olcott Lecture. Some of them, however, after the re-writing of some portions, will presently appear in our pages.

## *From Dr. Arundale*

*Thank You, America*

Where should we be without the generosity of The Theosophical Society in America. So constantly are we receiving tokens of the devotion of our American members to the cause — be it the general cause of Theosophy and The Theosophical Society, or the more specific cause of Adyar.

News has just come that America this year has doubled her Adyar Day collections — from \$1,000 to \$2,000. What a Godsend in these days when we are hard pressed for funds! The General Fund of the Society, the Adyar Library, and Colonel Olcott's Free School all benefit from the increased help thus given; and it so happens that I am thereby relieved from a financial anxiety, for I was wondering whence I could obtain a sum of about \$350 to give more skilled help to the Library. Of course we should have managed somehow. But now there is no further preoccupation. And I can assure my fellow-members that a President always has more financial burdens than he can comfortably bear. I know Colonel Olcott had. I know very well that Dr. Besant had. Now I know very well indeed that I have. So I am specially grateful to my American brethren for their timely help, more substantial than for some time.

I am no less grateful to those countries and lodges which have also contributed, for I am sure that each has given whatever could be given. The size of the gift is infinitely less important than the eagerness of the giving, even though size must count. And as much good is done by a small gift representing all that can rightly be given as by a large gift. So my very sincere thanks to all whose names appear on the list, and to those whose names have yet to come.

A supplementary list of donations will be issued in due course.

## *Bring Your Tennis Racket*

Through the generosity and kindness of a few friends and members of the Society, contributions sufficient to justify the completion of the Headquarters tennis court have been promised. When the grounds were originally laid out, space was set aside for this purpose, and after nine or ten years the plan materializes. For many years we have hoped for Headquarters staff throughout the year and for guests during Convention and at other times that tennis facilities would some time be available. Now we are to have them. Come in full preparation. Only rubber-soled shoes may be worn on the courts, so bring your tennis shoes as well as your racket.

## *Children's Convention Camp*

The Children's Convention Camp still offers a few vacancies for children who wish to attend the Convention and Summer School with their parents. An immediate decision will be necessary for any parent desiring to enter a child.

For details see the May issue of this magazine, in which you will find an entrance blank.

The Children's Camp Committee wishes to solicit volunteer help for meal times and bed times. Members coming to Convention and Summer School who feel that they could dedicate a certain hour of service to helping with this work, please get into touch with Mrs. P. B. Parks, 928 Mapleton Avenue, Oak Park, Illinois.

Anyone who could give service in teaching an art or a craft will be most welcome and should communicate with Mrs. Parks, who is planning the recreational program.

## *Your Books When You Are Gone?*

From time to time Headquarters receives as a bequest the books of members who pass on to planes in which physical reading matter is no longer needed. Those who remain behind, however, can put them to the best of use. We wish that all our members would be thoughtful of our need of books for redistribution to isolated members, study groups, and for increasing the supply in the circulation department of our National Library.

Too often the books of members pass entirely into the hands of disinterested people. It is a simple matter for members to provide that their books shall be continued in Theosophical service by leaving them to the Society.



**Written to a Lodge President**

Dear . . . . . :

I have your most interesting letter regarding your aspirations for the lodge of which you are now president, and in which you raise a definite question which I will endeavor to answer.

Let me say that I agree with you that if we are going to learn to swim we must plunge into the stream. We must take some chances in order to make progress in any endeavor, but we must also plan so that the chances of risk or loss will be minimized. It is entirely contrary to Theosophical principles to be inert or static. Too much content, even too much putting up with things as they are, leads inevitably to dry rot and death. There must be change and there must be progress. But changes should be planned with a reasonable awareness of the risks involved, so that fine effort is not wasted in failure.

It is a wrong attitude to say in response to proposals as to progress, that we cannot do this or we cannot do that. Surely the right attitude is, "How can we do this, or that?" It is much better for the response to take the form, "Yes, that is a fine plan, let us see how we can carry it out." An approach of that kind is constructive; it opens the way, whereas the negative response closes opportunity. I think it is absolutely true in many of our lodges that they are capable of doing so much more than they dream, principally because they do not permit themselves to dream and therefore do not plan and work to make dreams come true.

Limitations are not always in their fundamentals as concrete as they seem. They have too often been strengthened and built upon by the deadening thought of people, so that they appear to be much larger, much more impeding than they really are. When the thought with which they are built has been dispelled with new and progressive thought, the physical kernel as it were of the thought-form is found to be very small, and the new type of thought can frequently dematerialize it entirely. It is a fact that we are surrounded no less by the forces of progress than by the forces of impotence. It rests with us to choose which we will utilize and ally ourselves with.

SIDNEY A. COOK,  
National President.

**A Correction**

Under the caption "Theosophy in Action" in THE AMERICAN THEOSOPHIST for May, Mr. Otis Vaniman was credited with the authorship of an article entitled "Science Finds a New Race Type." It was through Mr. Vaniman's kindness that the article was brought to our attention, but he disclaims the authorship.

**Visitors to Olcott**

Olcott was happy in the arrival of Mrs. Alice F. Kiernan two weeks in advance of the actual opening of the Summer Sessions. Mrs. Kiernan is a very welcome friend among the entire staff, and is also famous as an expert weeder of the gardens which she tends most lovingly and skillfully whenever she can be with us.

Another visitor whom we were happy to make our friend was Mr. Jack Morris, a member of Hermes Lodge in Vancouver, B. C. Mr. Morris attended the Northeastern Camp at Pumpkin Hollow, New York, and was able to spend an afternoon and night with us on his way back to the West. He carried with him our warmest greetings to our fellow-members in Vancouver, and the hope that he will return to us on another occasion for a longer stay.

We were glad also to welcome Mr. Norman Wilkes, of Toronto, Canada, who chose Olcott as the place in which to spend his summer vacation, arriving about ten days prior to the opening of Summer School and staying through to the end of that period. It has been a very genuine pleasure to have as a guest this friend from our neighboring Section.

**Theosophical Year Book for 1938**

The 1938 Theosophical Year Book, with its Who's Who of those who have been prominent and made history in the Theosophical movement, its directory information, its Theosophical almanac, data regarding Theosophical activities in many countries and about the countries themselves, is rapidly nearing the time for going to press. The 1937 issue ran into two editions and will soon be finally out of print. Orders for the 1938 issue should be placed at once.

**Captain Ransom**

Since Captain Ransom left us a few weeks ago, in time to arrive in London for the Coronation and for the English Convention, we have received at Headquarters many expressions of appreciation of his fine service with us during the year and a half of his tour.

**Postage Stamps in the Service of Peace**

You are asked to send any stamps you may have available to the address noted below, in order that later they may be sold and the sum derived used as a nucleus for scholarship exchanges between countries, in order that as we know one another we may become friends, and learn the gifts of peace.

Mr. Max Winter,  
1975 North Beachwood Avenue,  
Hollywood, California.



## A Good Suggestion

An interesting suggestion comes to the Editor's desk. The proposal is that from time to time a question shall be propounded in our pages, directly relating to Theosophy in some one of its aspects, and preferably about which there has been misconception among new students, and that members be invited to send in replies to the question. Both the question and the reply must evoke a contribution to a knowledge of Theosophy or its application. The three replies best serving this purpose would be published.

Thus it is hoped to stimulate original thought and research and to give opportunity for self-expression to members who have ideas to contribute but who perhaps have little opportunity to appear as speakers on lodge programs. New talent may thus be found.

At this stage we invite suggestions as to the questions with which this members' expression page might be commenced.

## Knoxville

From Mr. James S. Perkins we have received a card telling us that on his way to vacation in South Carolina he and Mrs. Perkins stopped at Knoxville and had a most successful meeting with a group of thirty or thirty-five people, mostly non-members. Mr. Perkins expects to keep in touch with this group, which is located within the area served by the Ohio Federation, of which he is the president.

Mr. David K. Young, our Knoxville member, is to be congratulated on the development of this group.

## Have You Any Suggestions?

Headquarters will welcome suggestions of books or reference material which might be usable in connection with the preparation of programs for the Campaign for Understanding. We shall be most appreciative of any assistance that our members can give us in this regard.

### THE GATEWAY

An unsectarian school under Theosophical auspices in the Ojai Valley, California, dedicated to the building of character, the international viewpoint, and the will to peace.

The day school has been running two years. On September 15, 1937, the boarding department will open for boys and girls over five and under twelve years of age.

For further information apply to

MRS. ROLAND GRAY  
OJAI, CALIFORNIA

## The Kunzes

Fritz and Dora Kunz sail on the "Statendam", July 20, and will be in Holland until September 15, where their address will be:

c/o K. Van Gelder,  
Berkenbosch,  
Blokstraat 39,  
Scheveningen, Holland.

September 18 and after, they may be addressed:  
c/o Mr. E. L. Gardner,  
Stamford House,  
Wimbledon Common, West Side,  
London, S. W. 19,  
England.

## Statistics

July 1 to 15, 1937

American Theosophical Fund.....	\$ 7.20
Building Fund.....	6.66
Greater America Plan Fund.....	12.00
Easy Savings Plan Fund.....	161.86
Besant Bust Fund.....	3.00

### Birth

To Mr. and Mrs. Carle Christensen, Oak Park Lodge, a son, David George, July 8, 1937.

### Deaths

Mr. Charles F. Chadwick, Springfield, Massachusetts, Lodge, May 21, 1937.  
Mr. M. B. Hudson, St. Louis Lodge, July 7, 1937.

### Marriages

Miss Gladys A. Giles, Annie Besant Lodge of Chicago, and Mr. Emil Espeland, April 2, 1937.  
Miss Florence M. Johns and Mr. Ronaleyn Gordon-Forbes, both of Besant Lodge of Hollywood, June, 1937.

## New Members from June 16 to June 30

Applications for membership during the above period were received from the following lodges: Akron, Besant (Hollywood), Herakles (Chicago), Juliusz Slowacki (Chicago), Laramie, New York, Oakland, Sampo (Detroit), and Spokane.

## Practical Propaganda

In one of our lodges there is a group that has assumed for itself the responsibility of watching the daily newspapers and magazines for articles and ideas that approach the Theosophical view. To the writers of such articles an appropriate leaflet is then sent. It is a psychologically sound plan, in that it places before a thinker kindred thought relating to the subject of his recent thoughtful activity.

Our grand business undoubtedly is, not to see what lies dimly at a distance, but to do what lies clearly at hand. — CARLYLE.



### A Significant Book!

*Living Religion. A Manual for Putting Religion into Action in Personal Life and in Social Reconstruction.* By Hornell Hart, Ph. D., Professor of Social Ethics, Hartford Theological Seminary. The Abingdon Press, New York, Cincinnati, Chicago; 1937. Price \$1.50.

Those who know Dr. Hart have learned to welcome his new books with high expectation. They will not be disappointed in his latest, *Living Religion*. All the deep religious sentiment, all the knowledge of social relations, all the passionate striving for social justice, all the practical skill of a teacher and leader, all the high idealism, which characterize Hornell Hart are compacted within the 252 pages of this manual.

Here are detailed though concise suggestions for making religion the driving force of personal and collective life, without committing the reader to any particular religious dogmas. Even the impression of theistic doctrine of the earlier chapters is relieved by the splendidly pantheistic chapter on "The Consciousness of God" and the Theosophy of Chapter XII on "The Beloved Community." While Theosophists may object to identification of this fellowship of all those "who have accepted spiritual values as supreme" with the "Great White Brotherhood" of Occultism, they will surely recognize the latter as the World-Heart of that brotherhood of all truly religious souls which no worldly distinctions or distances can divide.

The author's strength — his idealism — may also prove his weakness, since the book will make little appeal to those sophisticates in our intellectualized world for whom ideals of love and goodness are childish pipe-dreams. The Theosophist may miss somewhat the rugged realism which forms the unshakable foundation for the noblest ethics without ignoring the stubborn fact of humanity's evolutionary levels. But this manual is addressed chiefly to the church member. If only a small percentage of our church leaders in sundry denominations will make use of it, its influence will still be powerful.

Practical suggestions for meditation are the backbone of the work; for Dr. Hart has succeeded in providing a guide to meditation which — if only his warnings are heeded as well as his suggestions — will not lead to dangerous practices and undesirable results. To Theosophists his methods will appear perhaps too dependent on help from above, but this is balanced by his vigorous advocacy of bringing the results to the test of study and group-criticism, and to let them mature into action. In fact so much is suggested for action that readers may be bewildered by the multitude of lines of reform work with which they find themselves confronted. But if they follow the meditative way prescribed, they will know how to *choose* and to conserve their energies. So . . . may this book prove a best seller!

PIETER K. ROEST.

## PERSONAL MEMOIRS OF MADAME BLAVATSKY

(Continued from Page 175)

scribes the Society as having been formed "for the collection and diffusion of knowledge," with the emphasis on the philosophies of the East. The orientation under the new direction was toward India, and it was thither the Founders went, having given to the Western World the wisdom of *Isis Unveiled* as a gift from the Eastern Adepts. At this point in the chronological sequence the author ends these memoirs. It is to be hoped that a second book may follow, which will give us equivalent material covering the period during which *The Secret Doctrine* was written.

The enigma of the personality known as H. P. B. still remains a mystery; even the man who knew her best frequently confessed himself at a loss to understand her. Colonel Olcott is quoted as wondering at times whether the original H. P. B. was killed at the battle of Mentana in 1867, though her occult training in Tibet enabled her still to hold on to the shell of her body more or less fully until the great psycho-physiological

change at Philadelphia in 1875, after which a number of occupants occupied it from time to time. This is a fascinating line of speculation. In any case we have to remember that the Masters have stated in their letters that H. P. B., with all her faults, was unique and the only available person at the time through whom the wisdom of the great Writers of *Isis* and *The Secret Doctrine* could be given to the world.

The book contains an index and a complete table of documentary references to all the statements and illustrations, which are very interesting. It is quite impersonal, the work of the author having been simply to give a continuous picture by selection from available documents to which she had access over a period of years in the archives of The Theosophical Society at Adyar. In this we must give her full credit for having most admirably succeeded.

(From *News and Notes*, England, July-August, 1937.)



## Book Reviews

*Mankind Today and Tomorrow: or Progress Towards the Sixth Race*, by Iwan A. Hawliczek. The Theosophical Publishing House, London. Paper \$ .40.

This is the Blavatsky Lecture of 1937. It is worthy of careful study and consideration by every Theosophist. Those who studied the theme, *There Is a Plan*, during the past year will find a great many aspects of the plan synthesized in this booklet. For those who expect to work in the Campaign for Understanding during the coming year, there is much material to aid in the stimulation of Understanding. And those who feel, at times, concern about national and international affairs should study the author's viewpoint. Much thought and research make this lecture scholarly as well as thoroughly readable in the booklet form. — L.V.M.

*Streamline Your Mind*, by J. L. Mursell. J. B. Lippincott, Philadelphia, Penn. Cloth \$2.00.

The central theme of the entire book is the will to learn. It is written with evident earnestness and a desire to be thorough, the last showing in a multitude of instructions. For anyone who is ignorant of the study and applications of the truths of the ancient wisdom, this book may help him to organize his mind into a state of better efficiency. — A.F.B.

*Flame in the Wind*, by Rona Morris Workman. Published by the author, Forest Grove, Oregon. Paper 50c.

This is an interesting collection of poems by a member of The Theosophical Society. It deals with various occult subjects and reflects the sincere and thoughtful attitude of the writer. — F.M.P.

*Understanding Godlike*, by G. S. Arundale. The Theosophical Publishing House, Adyar, Madras, India. Cloth \$ .50.

A poem that combines two important principles in poetry; an easy, flowing style and something *real* to say. Dr. Arundale touches on the wrongs of today with a true understanding that embraces a kind tolerance and a deep insight into the fundamental evils in the world. He suggests how these same evils may be transmuted into good in the future.

The poem is long enough to be a little book of twenty-two pages; charmingly bound in blue and gold. A fitting and delightful gift at any time. — A.F.B.

*The Recovery of Ideals*, by Georgia Harkness, Professor of Philosophy in Elmira College. Charles Scribner's Sons, New York, N. Y. Cloth \$2.00.

The first half of the book deals with the dissolution of ideals, the prevailing states of mind today, particularly of youth, and the cause of and remedies for that dissolution. An excellent exposition of the place of ideals in human nature leads to the three levels of idealism in which men live, followed by practical aids to triumphant living. The writer maintains that a recovery of ideals is essential, for "with inner adequacy one may stand up under much economic strain and confusion; with inner confusion no economic readjustment is adequate."

The latter half of the book relates to religion and its place in the life of the individual, and, while less concise and convincing, it approaches that subject with a breadth of vision and a tolerance which makes it well worth reading. — A. M. H.

### OLD DIARY LEAVES

by H. S. Olcott

The only authentic history of The Theosophical Society. Each volume is a revelation of the early years of the Society as recorded by the President-Founder, and tells a story of absorbing interest about the unusual experiences of Colonel Olcott, H. P. B., and others.

Second Series	1878-1883	Fifth Series	1893-1895
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THE THEOSOPHICAL PRESS—WHEATON, ILLINOIS



# The Campaign for Understanding

## Reading Shelf for the First Month . . .

*Refer to Page 187*

Gods in Exile, by J. J. Van der Leeuw, Cloth . . . . .	\$1.25
You Will Go Through Strange Doors — 1936 Olcott Lecture, by Lillian Boxell . . . . .	.10
Character Building, by Ernest Wood, Cloth . . . . .	1.25
Creating Character, by Annie Besant and C. W. Leadbeater, Paper . . . . .	.60
First Steps on the Path, by Geoffrey Hodson, Cloth . . . . .	1.50
Meditation: Its Practice and Results, by Clara Codd, Cloth . . . . .	.75
Thus Have I Heard, by Geoffrey Hodson, Cloth . . . . .	1.25

## Adyar Pamphlets:

The God Without and the God Within, by C. Jinarajadasa . . . . .	.15
Some Difficulties of the Inner Life, by Annie Besant . . . . .	.10
On Moods, by Annie Besant . . . . .	.10
The Use of Evil, by Annie Besant . . . . .	.10
The Meaning and Use of Pain, by Annie Besant . . . . .	.10
The Power and Use of Thought, by C. W. Leadbeater . . . . .	.10
The Search for Happiness, by Annie Besant . . . . .	.10
Spiritual Progress, by H. P. Blavatsky . . . . .	.10

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## The Theosophical Press

Wheaton, Illinois