



THE
AMERICAN
THEOSOPHIST



Official Organ of THE THEOSOPHICAL SOCIETY in America

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MAY ★ 1938

Under the Auspices of THE THEOSOPHICAL SOCIETY ADYAR



*“M*ay all beings be sprinkled as from a cloud with the essence of righteousness, their natures delighted with love for the supreme Law. . . . May all beings be endowed with the fragrance of virtue, . . . endowed with the Bodhisatva’s perfections. May all beings be perfumed with liberality, full of sacrifice and renunciation. May all beings be fragrant with compassion, possessed of unshakable thoughts. May all beings be fragrant with courage, armed with patience for the Path. May all beings be fragrant with all the things that are pure, free from all things that are evil. . . .”

“May all beings have infinite vision in all the things of the Buddha. May all beings enjoy the potentiality of becoming a Buddha . . . May all beings be like a pillar of healing, infallible, acting for the world’s cure. . . . May all beings have one common purpose with good friends by seizing upon the common root of good. . . . May all beings be purified by the ripening of their deeds. . . . May all beings be without break or hindrance in goodness, rivers of Buddha’s qualities undestroyed. . . . May all beings attain the seat of infinite wisdom. May all beings attain the throne of Buddha’s courage, conspicuous to behold.” - -

TRANSLATION FROM AN OLD NEPALESE MANUSCRIPT.



THE AMERICAN THEOSOPHIST

OFFICIAL ORGAN OF
THE THEOSOPHICAL SOCIETY IN AMERICA

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No. 5

The Reality of the Masters

Our Elder Brothers

(The President concluded his Presidential Address to the Adyar Convention on December 26, 1937, with the following passage on the Masters Who gave Theosophy to the world and Who founded and still sustain The Theosophical Society.)

Embodiments of Greatness

FROM time to time, for urgent remembrance, it is imperative that in the midst of the unreal, of our pre-occupations with our shadow-selves, there should be sounded the note of the Real, of those Selves of ours of which the shadows we know down here are but fleeting forms — here today, gone tomorrow.

For many of us the supreme note of the Real is the existence of the Masters and Their relation to the world in which we live. Around us we perceive the past from which we have emerged. In ourselves and in the rest of humanity around us lives our present. The Masters are our future — the future of all that lives.

Watching and working for the dawn, for the rising upon the world of a Sun of Peace and Brotherhood, our eyes are privileged, thanks to their unveiling through Theosophy and our membership of The Theosophical Society, to gaze upon the Masters, not always as Persons whom we know, but ever as embodiments of greatness of whose existence we are certain because it is necessary to the fulfillment of Truth.

Yet so sacred are They, and so intent upon slowly but surely lifting life everywhere to Their stature, that They ask for no recognition, not even as plausible hypotheses, nor do They permit either the experience or the authority of Their Truth to influence in any way our individual search for Truth. Freedom has made Them Masters. Freedom alone can make us Masters too. The Truth shall make us free, Freedom shall make us Kings.

But if, in the course of our search for Truth we find Them, and if, finding Them, we determine to ally ourselves with Them — knowing that They

have discovered that which we ourselves still seek, then, such determination steadily growing stronger, we may win enrollment in Their Company of seekers of the Real and servants of Life, graded from the youngest recruit to the greatest Rishi.

Ever more fruitful thus becomes our seeking. Ever more and more perfect thus becomes our freedom. When did anyone grow less by drawing near to Them? True indeed it is that in Their service is perfect freedom.

Gifts of the Masters

But as we pass away from the earlier days of the founding of The Theosophical Society and of the reincarnation of Theosophy, and of the period succeeding these beginnings, there is great danger lest we forget our inheritance, our trusteeship, and our own free way to Truth.

What was it that gave us the Theosophy which means so much to most of us, all, indeed, to many of us? It was H. P. Blavatsky's own knowledge, not only of the existence of the Masters, but far more of individual Masters intent upon helping the world. Because of her relationship with Them, and therefore because of Them, we have Theosophy today.

What was it that gave us The Theosophical Society? The relation between H. P. Blavatsky and Colonel Olcott on the one hand and the Masters on the other. The early history of our Society is inexpressibly fragrant with the participation of the Masters in its growth. Well might an inner history be written of The Theosophical Society and of the gradual unveiling of Theosophy, forthshowing the part the Masters played in endowing the new age with these two great channels of Truth. Let our great leaders have

done what they may, and splendid indeed has been their selfless service, they themselves would be the first to insist that without the Masters' strength and wisdom they could have accomplished little. And where would you and I be without the wisdom of our Theosophy and the strength of our membership of the Society — each the gift of the Masters?

Look for the Light!

The Masters are the background of our Society and of our Theosophy, and in truth they are the background of each one of us. In Them we live and move and have our being, for through Them shines forth the Light of Truth Eternal, through Them is sung the Song of the Happiness of Life, through Them does the certainty of the future strengthen us amidst the perplexities of the present.

The Masters have brought us safely through some sixty years of strenuous and sometimes troubled, though ever joyous, living. If the Truth in Theosophy and in The Theosophical Society be vivid today for the whole world to see, and strong for the whole world to grasp, it is because the light and strength in the Science and in its channel have round about them the ceaseless protection of the Masters.

H. P. Blavatsky Speaks

From this great hall at Adyar, Headquarters of The Theosophical Society, goes forth a message to every member, and to every Theosophist. It is from H. P. Blavatsky and from those who followed after her in the work first given to her by the Masters and shortly afterwards entrusted jointly to her and to H. S. Olcott. It is indeed their constant message, and specially emphasized today — the beginning of a new year for the Society.

H. P. Blavatsky bids us be strong. She bids us be fearless. She bids us be wise. She bids us hold nothing back from our constant devotion to Theosophy and to The Theosophical Society. She bids us give first place in our lives to the cherishing of these great gifts to the world from the eternal Givers of Gifts. She bids us count all else less than the cherishing of these gifts, than the giving to them of the best that is in us. She bids us count all family attachment as less, all affection as less, all interests of whatever nature as less, all personal considerations as less, than our happy duty to Theosophy and to The Theosophical Society.

She tells us that if we will individually live as if upon us alone depended the life of the Society and the propagation of Theosophy, as if there were no one else with such gifts to give, then indeed will Theosophy soon illumine the world's darkness and The Theosophical Society become

an unbreakable bond of living brotherhood between persons, nations, faiths, and races.

A Virile Challenge

We are thirty thousand strong, or is it weak — she asks. If we are thirty thousand weak, then the time has not yet come for the world's deliverance. But if we are thirty thousand strong, or even strong but in half the number, then can we inspire the world to conquer its self-created foes and move out from shadow-land into sunlight.

She asks each one of you here present — visible and invisible: has Theosophy so changed you that you have become supremely intent upon giving it to the world, has your membership of The Theosophical Society so changed you that to give it added dignity and power is one of the preoccupying purposes of your lives? If such be the case, then are you drawing close to the Masters and to Their work, to Their Truth and to Their Freedom. But if you are not thus changed, if in you is not yet aroused the spirit of the ardent pioneer, if neither Theosophy nor The Theosophical Society yet possesses you to the exclusion of all other interests contending for your sole preoccupation, if they are for your leisure and as a hobby, rather than so truly your life's work that all you *must* do comes second and Theosophy and The Theosophical Society first and ever first: then you are not yet the soldier the Masters hope you will some day become.

She tells you that it was her delight to hold nothing back which she had — money, comfort, health, time, reputation. She tells you that so was it also with her fellow-worker H. S. Olcott. She tells you that so was it with Annie Besant and C. W. Leadbeater. She tells you that so it is also with many, many humble members of the Society who give of their best and tremble lest their gift become known. She tells you that it is such as these whom the Masters trust and to whom They give opportunities to draw near to Them in personal friendship, be their status in the Society or in any kindred organization what it may.

Because of Them . . .

She tells you that if she has known Theosophy in such small measure as has been hers to know, it is because of Them. The books of hers we so greatly cherish today are books which They inspired and sometimes even dictated. The power H. S. Olcott was able to wield was because of Them.

She tells you that They have been, are and ever will be, the heart, the soul, the life, of the Society, and the mighty channels of Theosophy to the world.

Never, she bids us remember, has the Society been left without Them, not even when tempo-

(Concluded on page 99)

Love Between Friends

BY C. JINARAJADASA

THE LOVE between two friends, the more it is purified from purely sense contacts, becomes the stronger as a link between soul and soul. Once such a bond has arisen, it can never be broken, whatever the personalities who represent the souls on the physical plane may do to each other. There may be for a while an obscuration of the affection between the two. Karma may descend on one, or both, and make for a while a wall of deadness between them. It may even be that for three or four lives the two souls will not meet in incarnation. But the bond once made persists. It is strengthened all the time, provided there is a continuous flow of force from Ego to Ego. The persistence of love does not depend on what happens to the personalities but on what takes place between the Egos. If at least one of the two steadily pours out his love on his friend, the mutual love is strengthened thereby, for soul responds to soul.

This is the fundamental fact to realize. Any one who can love is blessed for all time. But he must remember that the word "love" applies only to the part of his thought and feeling which goes forth to *give*, without thought of return. A man is not "loving" his friend when he wonders why his friend is not loving him sufficiently in return and is grieved at it. He is then "wanting" his friend, but that is not "loving."

At the beginning of love our emotions are a mixture of true loving and of wanting love in return. Slowly, the spiritual nature in us dominates the personality by weaning it away from the element of wanting, and by leading it to find true happiness in a going forth to offer. But the personality, under the impressions of many past lives, when love to it means more a getting than a giving, resents the pain which comes when love offered is not always accepted or appreciated. But at all costs, we must grow strong, so as to be greater centers of radiation for the Divine Light. So we must go on loving, in spite of the suffering of the personality. The Ego can love only in one way — with pure offering. The Ego can never feel hurt if no love is offered. It is the personality who is hurt and goes on grieving.

True loving gives perfect freedom to the person whom we love, even the freedom not to love us in return. To love truly means to have ever the spirit of offering and service. He only loves greatly who refuses to allow his personality to dominate him and make him love less. To love is to go forth with a wonderful gift given to us by God. We must not lessen or sully that gift by placing secretly within it our desire for a return. To love purely is the first step on the Path of Return of man to God.

(*The Australian Theosophist*, January, 1925.)

THE REALITY OF THE MASTERS

(Continued from page 98)

rarily They withdrew from a certain mode of contact. The Society is in Their keeping today no less than yesterday, and will so remain so long as there are three in it worthy of the blessing of Their Lord.

Today They are guiding Their Society. Today They are able to use many of its members. Today The Theosophical Society is Theirs no less than it has been Theirs before.

She bids you all be of good cheer. But above all she bids you honor the Masters and serve Them with all your strength, with all your wisdom, with all your hearts. Such is the memorial she would wish from all who feel grateful to her, and such, she says, is the memorial all would wish whom you hold in reverence, and who

have passed onwards to be ready for the next call.

She is happy about the Society and about the increasing appreciation of Theosophy throughout the world. Goethe asked for "Light! More Light!" Light! More Light! is ours to give — the great Light of the Laws and Life of Theosophy, the great Light of their application to the crying needs of the world, the great light of a Universal Brotherhood shining in the very midst of the world in The Theosophical Society.

Let us ever remember the Masters, for Theirs is that kingdom, that power and that glory into which we are privileged and blessed ourselves to enter and to help the world to enter.

(From *The Theosophist*, February, 1938)

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"Private Virtue, Public Good"

Under this caption there appears in *The Reader's Digest* for March an article by Henry Morton Robinson. The article is written primarily to point out that the business man — supposedly so frequently attacked in recent years — is no more devoid of virtue than many other groups; and the writer asks whether in any class or trade or profession there could be found twenty-seven-jeweled idealism; the humility of St. Francis or the selflessness of Damien, tolerance or brotherliness or invariable integrity in small matters and large. Can there be found anywhere, even after long searching, the gentle philosophy of the Golden Rule? Does the business man pay the highest wages that he can? Does the housewife treat her servant with unflinching consideration, or the farmer voluntarily share his harvest with his hired man? Are universities, hospitals, foundations, remarkably humane or generous to their employees? Are lawyers and physicians always ethical? Does a passion for pure learning always animate the soul of the teacher?

These are the type of questions that Mr. Robinson asks, and then he draws the conclusion that we shall have no public good until private virtue becomes a matter of private concern.

"Let us make no mistake about this: We cannot have, nor shall we have, any marked improvement in politics, business, or social well-being until the generality of men and women, *all* men

and women, lift the small wicket of their own conscience (so rarely opened these days) and honestly examine into the meanness they find there. Until we do this, all schemes for economic easement and social security will come to nothing for there is no *substance* on which to found them, no material steel strong enough to lift the parapets of these lovely dreams into permanent edifices. Until there is a more general manifestation of *private virtue for public good*, substantial progress toward the Ideal State is as illusionary as the date-palms and crystal streams in a desert mirage.

"How few of us can say that in these daily contacts and inner conquests of self we are contributing our mite to a nobler generation of mankind! Yet until we begin, by scattering the immortal seed of Kindness in the world, to make it a better place for our having lived here — we should not expect, *we shall not get*, the 'more abundant life' for which all men so ardently yearn.

"My fellows, let us link Kindliness with Integrity, plant these deep in the soil of the human heart, and a new heaven and earth *will* blossom, not only for us but for the generations that follow after. Some of you will object that this plea is too naive, too fantastic for men to consider. Integrity, you say, is possible only to a few patrician souls, and Kindliness is too much to expect among common men struggling for food and security. I have heard these objections before, and in moments of weakness am tempted to listen. But at such times I gaze back at the long and winding ascent that my fellow-men have already traversed out of darkness, and am filled with wonder at the steeps behind us.

"If, through Integrity and Love, this much has been possible, what future impossibilities need be feared? If we have come thus far by reason of the strange divinity within us, may we not, impelled by the same peculiar force, struggle yet higher toward the Face of Light?"

War

This magazine has not infrequently declared against the wanton cruelty of many sports. Our federal and state governments have done well to provide sanctuaries for the preservation of the wild life of America and to limit the hunting period set aside for its destruction. But this process of conservation is carried too far in a hospital project now established under federal sanction, to nurse to recovery ducks wounded in the annual hunters' bombardment. There is an ironical note in these so-called "expeditions of mercy" to rescue ducks disabled by gun-fire, for the ducks are saved only that they may breed more ducks, and themselves also be available for the gun-fire of the following season.

(Concluded on page 111)

White Lotus Day

Glimpses of H. P. B.

COMPILED BY BLANCHE K. REED

MAY 8, IS OBSERVED by Theosophists throughout the world as a day of affectionate remembrance of workers in The Theosophical Society who have passed from the physical plane. Let us think of these great people as they really are on other planes — still working for the same movement, still inspired by the same ideal.

There are so many who deserve to be remembered on this occasion, it would be almost futile to try to mention all the names. Let us, therefore, send abroad a message of love to all of them, as Dr. Besant suggested at one time, a message, without any specific names, that will find its way to all our great ones who have passed from this physical plane. They will be sure to receive it, each and every one, and know that it is sent because we are "carrying on" and they will know from our message that we are grateful for the never-ending inspiration and guidance they lend to the work that is nearest all our hearts.

But the center of our celebration is H. P. B., a person great in so many different ways that we hardly know where to begin in singing her praises. The Countess Constance Wachtmeister gives us a fleeting glimpse of H. P. B. when she writes:

"All who have known and loved H. P. B. have felt what a charm there was about her, how truly kind and lovable she was; at times such a bright childish nature seemed to beam around her, and a spirit of joyous fun would sparkle in her whole countenance, and cause the most winning expression that I have ever seen on a human face.

"To watch the varied way in which H. P. B. would receive each new arrival was in itself a study, and later events have proved that her knowledge of character was unique. At times she would seem to grow and expand in intellect, and the force and power with which she would put forward her vast knowledge would seize those present with awe; at other times she talked only of the most trivial things, and her hearers would go away quite satisfied with themselves, feeling that they were vastly her superiors."

Mr. Charles Johnston, too, was devoted to H. P. B. and we get a slightly different description of her in what he writes:

"She was a personality of such magnitude as to divide the world into her adherents and her

opponents, leaving none indifferent between; the test of the force of her nature is as much the fierce animosity of her enemies as the loving devotion of her friends. Such was the power and dominance of her individuality, that, in comparison with hers, all other souls seemed inert.

"Madame Blavatsky's nature was like a mountain torrent, having its source in some deep clear lake above the clouds, and impetuously carrying down to the valleys the riches of the mountains, to spread them over the hungry and thirsty plains below; to give them new life and fertility, and the promise of a richer harvest in due season; and amongst the commoner gifts of the mountains, bringing now and then grains of gold and precious gems and scattering them over the sands of the valley; and ever and anon the dwellers of the valley find these rarer treasures, see in them the promise of the deeper wealth of the mountains, and vow to themselves never to give up the search for the great treasure until they die."

But it is Dr. Besant who gives us in just a few brief lines one of the keys to the true greatness of H. P. B. She says:

"I have laughed to myself when I have heard folk say that 'Madame Blavatsky must be a very bad judge of character, or she would never have trusted people who afterwards betrayed her.' They did not know that her rule was to give everyone his chance, and she never recked if in thus doing she ran risk of injury to herself. It was always herself she gave away to such persons — never the Society, nor any knowledge they could use to the injury of others."

It has been said so many times that a truly great person never causes another to feel inferior in his presence. It is one of the keys to greatness and certainly we are not a bit surprised to find H. P. B. just such a person. The thought is made clear in a passage written by Walter Old:

"The largest and brightest blue eyes I have ever seen opened widely upon me as she took my hand and gave me welcome. All the confusion I had secretly predicted for myself fled from me on her first words. I felt at home and at ease with H. P. B. at once. 'No, I will not be called "Madame," not by my best friend, there was nothing said of that when I was christened, and if you please I will be simply H. P. B.'"

And then this paragraph from Mr. A. P. Sinnett's writings:

"Recollection of this time supplies me with a very varied assortment of memory portraits of Madame taken during different conditions of her nerves and temper. Some recall her flushed and voluble, too loudly declaiming against some person or other who had misjudged her or her Society; some show her quite companionable, pouring out a flood of interesting talk about Mexican antiquities, or Egypt and Peru, showing a knowledge of the most varied and far-reaching kind, and a memory for names and archaeological theories she would be dealing with, that was fairly fascinating to her hearers. Then, again, I remember her telling anecdotes of her own earlier life, mysterious bits of adventure, or stories of Russian society, with so much point, vivacity, and finish that she would simply be the delight for the time being of everyone present."

She was not lacking in a sense of humor, this fine person, and she appreciated her own shortcomings, if we may call them such. As an example, this brief bit written again by Mr. Sinnett.

"How she hated her ample proportions, by the by! When I corresponded with her in India, before I knew her personally, she used to describe herself as a 'hippopotamus' and a Calmuck savage, though the bright and lively style of these descriptions counter-balanced their alarming purport. Then she chafed furiously at the cruel fate that had made her a woman — in this incarnation."

Mr. G. R. S. Meade tells us about the publication of the magazine, *Lucifer*, of which she was then sole editor.

"In the first place H. P. B. never read a manuscript; she required to see it in proof and then mostly 'averaged' its contents. What she was particular about was the length of the copy, and she used to laboriously count the number of words in each paper, and would never be persuaded of the accuracy of my count when I in my turn 'averaged' the length. If I suggested that mine was the most expeditious method, she would proceed to tell me some home truths about Oxford and Cambridge education, and I often thought she used to continue her primitive methods of arithmetical computation on purpose to cure me of my impatience and my confidence in my own superiority."

Mr. Herbert Brown makes rather a summary of some of H. P. B.'s characteristics when he says:

"Perfect — no; faults — yes; the one thing she would hate most of all would be the indiscriminate praise of her personality. But when I have said that she was sometimes impetuous as a whirlwind, a very cyclone when she was really roused, I have told nearly all. And I have often

thought it was more than possible that some of these outbursts were assumed for a special object. Lately they had almost vanished. Her enemies sometimes said she was rough and rude. We who knew her, knew that a more unconventional woman, in the very real sense of the word, never lived. Her absolute indifference to all outward forms was a true indifference based upon her inner spiritual knowledge of the verities of the universe."

Wm. Q. Judge writes of her:

"Amid all the turmoil of her life, above the din produced by those who charged her with deceit and fraud, and others who defended, while month after month, and year after year, witnessed men and women entering the Theosophical Movement only to leave it soon with malignant phrases for H. P. B., there stands a fact we all might imitate — devotion absolute to her Master. 'It was He,' she writes, 'who told me to devote myself to this, and I will never disobey, and never turn back.'"

And once more from Mr. Sinnett's writings:

"She was rugged and eccentric in her ways and appearance; she dressed anyhow — in loose wrappers — and smoked cigarettes incessantly. Worse than this, she was passionate and excitable, and often violent in her language. Namby-pamby conventionality shrank from her aghast — to her grim satisfaction, for she loathed it. She had a loud voice, that grew harsh in its tones when she felt irritated, and something or other would irritate her fifty times a day. And yet, her disciples, summing up the spirit of her teaching say: 'A clean life, an open mind, a pure heart, an eager intellect, an unveiled spiritual perception, a brotherliness for all, a courageous endurance of personal injustice, a constant eye to the ideal of human progress and perfection which the sacred science depicts — these are the golden stairs up the steps of which the learner may climb to the temple of Divine Wisdom.' If we are to judge a tree by its fruits, we may judge Madame Blavatsky by the principles we find flourishing amongst those who are proud to acknowledge themselves her followers in the path of occult development."

So from those who knew her well, we learn of H. P. B. — her true greatness, her simplicity, her real comradeship and her complete devotion to her Master and the cause of The Theosophical Society. We know that to serve Them through the Society was her one thought. This would not have been so had she not known that The Theosophical Society is the Masters' work. It is dear to Them and They lend to it Their loving guidance — yet much as this organization means to Them and to the world, the instruction from one of Them is, "Perish The Theosophical Society rather than be ungrateful to H. P. B."

All quotations are taken from the book, *In Memory of H. P. B.* written by some of her pupils.

The Passing of C. F. Holland

Member, The Theosophical Society, 1908 — 1938. Treasurer, 1914 — 1915.

Member Judiciary Committee and Chief Counsel, 1915 — 1938.

Trustee and Member National Board of Directors, 1916 — 1936. Vice-President, 1924 — 1936.

ON SUNDAY, March 20, Mr. C. F. Holland, of Los Angeles, passed to the higher life. He was seventy-seven years old. His departure was so sudden and unexpected (he died of heart failure in his sleep) that it came as a great shock to his family, friends, and co-workers. Even so, their grief was tempered by the knowledge that he was ready to go. Ready, because anyone who has lived such a devoted service to his Master, as he did, will be ready to respond to his call whenever and wherever it is heard.

Mr. Holland had been a devoted Theosophist for more than thirty years and had served in an honorary capacity and with great distinction in a number of important posts. For many years he had been Vice-President of The Theosophical Society in America and a member of its governing Board and Judiciary Committee. He had been a member of the Board of the Krotona Institute (Ojai, California) since 1913, President of the Los Angeles Lodge for eight years, director of the Ojai Publishing Company, Board member of the Happy Valley Foundation. His work as lecturer and study-class leader continued practically to the day of his death, and in his own lodge and federation he was especially valued.

The cremation service was of great beauty and dignity. There was such a profusion of flowers that they could not all be placed inside the chancel but were banked up outside the church itself. The attendance was so great that loud-speakers had to be used for those who could not get into the crowded chapel.

At the request of Mr. Holland's family Mr. Henry Hotchener presided at the services. They began with a scripture reading and short address and eulogy by Dr. Sheldon Shepard, at whose Universalist Church Mr. Holland had for many years led a study-group in the fundamentals of the Ancient Wisdom. Mr. L. W. Rogers, during whose long term as National President of The Theosophical Society Mr. Holland had been Vice-President, paid a very glowing tribute to his devotion, ability, and self-sacrificing assistance to the Society and its members. Mr. A. P. Warrington, another former President, sent a written message of affection and appreciation, as Mr. Holland had been a close friend and helper to him

for many years. Mr. Sidney A. Cook, now National President, sent a telegram of highest esteem and gratitude.

Mr. Hotchener, in his words of praise, spoke of Mr. Holland as a true "stalwart" who never swerved from his devotion to Theosophy and The Theosophical Society, and pointed out especially his able services to Dr. Besant during her visits to this country. He extolled Mr. Holland as a distinguished citizen and a wise, genial, and ever-constant friend and helper, and expressed the sympathy of all present for the bereaved family.

A unique and impressive item in the services was the reading from a book of poems written by Mr. Holland, expressing his own philosophy on death — "I Have Not Died." The verses disclosed his own acceptance of the truth that this life is only one in the great sequences of man's evolution and that death is but a change of vesture. It exhorted all present to remember that he was still in their midst, though invisible, that affection and friendship were eternal, and that it would not be long before they met again face to face: "I Have Not Died."

At the cremation of a friend some years previously, Mrs. Hotchener had recited an invocation to the Angel Guardians of the elements that compose the body: earth, water, air, and fire. Mr. Holland was present at that time and requested that she repeat this service at any time that he might pass. So this was done and concluded the services.

The love and good wishes of his many friends and co-workers will abide with him in his new life.

Tributes

The passing of C. F. Holland to the higher life is an event in the history of The Theosophical Society in America. For about thirty years he was intimately associated with the Theosophical movement in the United States. From the foundation of Krotona in Hollywood, until quite recently, he was continuously a member of the National Board of Directors and for a long period of years was the National Vice-President. As counsel for the Society he drafted all its existing By-Laws and has taken charge of its legal affairs,

appearing in court in various cases where an attorney was required, and always giving his services without compensation.

Personally Mr. Holland was a fine example of Theosophical character. His views were as broad as the human race and his sympathies keen and responsive. As a companion he was charming. I have traveled with him many thousands of miles by land and sea, have been with him in many Conventions, have seen him in all sorts of trying situations from office to courtroom, but never once have I seen him lose his serene balance for a moment, never once utter a harsh word, never once give way to the slightest expression of irritation.

A real man has gone from among us, but he will be as useful on the inner planes as he was here. We shall not mourn but congratulate those who have received him on the other side.

— L. W. Rogers.

It is a valued privilege that I am given to pay my tribute to an old and cherished friend. The man whose remains lie here and who now has retired to the higher life, came into my life with the founding of Krotona, and held all his connection then formed from the beginning right up to the last. During this period of twenty-five years he worked for Krotona as an act of service, although the most he did bore a professional character. Whenever he was needed he faithfully responded, and always with a hearty good will. He regarded all work for Theosophy in any form as work for the Master, for whom, as his life showed, he held an undeviating devotion.

It is a source of gladness to his friends, now that he has withdrawn to the higher life, to realize that he is so much nearer the Master whom he here served; that he may now feel the joy that comes to such a one who has merited many rich rewards which can be paid only in heavenly joys. Can you not imagine what it all means to him now? And may we not wish for his early return to his earthly labors, to which we can but believe he has dedicated himself for ages to come? One thing is certain, that C. F. Holland will long dwell in our memories and with warm fraternal affections.

May the Master give to him of the richness of his glorious heart!

— A. P. Warrington.

In the passing of Mr. C. F. Holland The Theosophical Society has lost a stalwart and unwavering servant. For many years its Vice-President and esteemed member of its governing Board, still longer an active worker and leader in his lodge, to the end an honored member of its

Judiciary Committee and the Society's competent counsel, he has passed quietly into the Light while still valiantly bearing the burden of active service. A co-worker with the great leaders in our Society — servant with the great servants of the Greater Brethren of the world. Resolute in his declaration and adherence to principles, in the relationship of counselor he was loved for his simple friendliness, and many were those he helped. Lost temporarily to our time and sight, he has but changed the scene of his service to our cause, and in his own time will return welcomed again to service under its banner here. With love and appreciation we hail him still a gallant comrade and co-worker.

— Sidney A. Cook

Resolutions

Mr. C. F. Holland, staunch and stalwart pioneer of Theosophy, passed from earth life Sunday, March 20, 1938.

The Board of Directors of The Theosophical Society in America records the passing of Mr. Holland with profound sorrow, and yet with joy for the happiness which is now his in the fuller life to which he has been called. The Society has lost a wise counselor and a tireless worker.

For thirty years Mr. Holland was a member of the Society. He served it well and faithfully. As lodge president, class leader, lecturer, member of the Judiciary Committee, legal counsel, member of the Board of Directors and as National Vice-President, he contributed powerfully to the success of the work in America. Wherever he was known, he was loved and honored. Through his efforts many were brought the precious knowledge of Theosophy and the work of the Society in America was strengthened and enriched. A lawyer by profession, his profound legal knowledge was given freely at all times and was always available to help the Society in its many needs. He was a convincing speaker, an efficient organizer, and a staunch friend. And he was a mystic who dreamed dreams and who saw visions of greater things to be.

Mindful of his long association with this body and of his splendid work for the Society, the Board of Directors wishes to place on record its deep appreciation of his work by adopting the following resolution:

BE IT RESOLVED, that the Board of Directors of The Theosophical Society in America hereby expresses its profound appreciation of the invaluable services rendered to the Society by Mr. C. F. Holland, for thirty years an active member and for twenty years a member of this body.

His selfless service and his loyal devotion to

(Concluded on page 114)

Summer Sessions — 1938

Convention — July 2 to 6
 Summer School — July 7 to 12

Summer School

This Post-Convention study class will devote its mornings to Dr. Arundale's further expositions on the subject of "Symbolic Yoga" and to discussions. The afternoons will be free until 3:30, when on four successive days there will be contributions to the vital subject "The Dharma of America," in which an effort will be made to see clearly America's purpose in the Great Plan, her special contribution to the welfare of the world, the direction of her unfoldment.

The first evening will be made lovely through an address by Shrimati Rukmini Devi, and the four successive evenings will be given over to a discussion of "The Essentials of Theosophy," in two of which sessions Mr. William J. Ross of New York will discourse on *The Secret Doctrine*.

The closing evening, always a blending of regret with happiness — regret for the ending of Summer School sessions — will be particularly happy in the drawing together of the threads of the garnered wisdom of the Convention and Summer School periods, as the President sends us forth to carry on the work.

Convention Hotel

The Stevens Hotel in Chicago (the world's largest) has been the scene of several previous Conventions, notably, the World Congress of 1929 and the great Convention of 1928, when our late President Dr. Besant was also present; and the management have welcomed the Society back to the hotel and have been generous in their help and in the allocation of rooms for offices, extra meetings, press conferences, etc.

Always Theosophical Conventions have left favorable impressions with the hotel, and Theosophists are assured of a welcome and the hotel's finest service.

Again, Your Vacation

If you are a Theosophist and if you are having a vacation, then of course you are registering for Convention. Everything calls you Conventionwards — the program, our honored guests, Olcott's beauty, Theosophy itself. Many who have apparently lost interest are really hungering for new contacts. Convention and the vacation period together invite you to share the friendships and renew the enthusiasm.

The Convention Program

The program, tentatively arranged but taking shape, sets aside Saturday, July 2, for the arrival and registration of delegates, with a press conference at 11 o'clock and a reception at 8 in the evening.

Sunday morning opens with an E. S. meeting, and at 11 o'clock a meeting of the National Board of Directors. At 2 o'clock Convention sessions open, with a welcome to visiting delegates from Chicago Theosophists, suitable responses, greetings, appointment of committees, and a brief address by the President. At 3:30 there will be a symposium on "The Dharma of America." In the evening the first of Dr. Arundale's public lectures on the subject "From Man to Superman — A Practice in Symbolic Yoga."

On Monday, after a period of music, a business session, with the National President's Annual Report and the reports of committees. In the afternoon the Young Theosophists' annual convention; the second meeting of the National Board of Directors; and at 3:30 Dr. Arundale's principal address to members. In the evening a public lecture by Shrimati Rukmini Devi.

Music opens the day on Tuesday, and the Young Theosophists make their contribution to the Convention program. Then in the afternoon the Theosophical Order of Service and the National Committees, and the Convention photograph at the Logan Monument across Michigan Avenue, at 4:30. Dr. Arundale's second public lecture will be given in the evening.

On Wednesday morning the Round Table has the first hour, and then the final business session takes place. The afternoon is given to the visit to Olcott by bus caravan from the door of the hotel to the door of Headquarters, and the impressive ceremony of Burning the Bonds. At 7 o'clock the banquet and closing addresses.

The afternoon sessions will usually close early, and the evening lecture will be at 8 o'clock, in order that there may be an interval each day for groups to meet and discuss their special interests.

It all promises to be a Convention that will long remain happily in the memory of those who attend.

The nobility of a man's character is tested by the things which give him pleasure. — A. B.

Hotel Rates

Room rates at the Stevens Hotel for Convention guests:

Room with double bed, single occupancy, \$3.00, \$3.50, \$4.00, and up.

Room with double bed, for two, \$2.25, \$2.50, \$3.00, and up, per person.

Room with twin beds, \$3.00, \$3.50, \$4.00, and up, per person.

A limited number of large rooms for four, \$2.00 per person.

All rooms equipped with bath.

There are a number of other hotels within a few blocks of our Convention hotel, in some of which rooms are available at somewhat lower daily rates. A few of these are noted below:

Auditorium Hotel

Great Northern Hotel

Y M C A Hotel

Parents, Attention!

Have you been reading the notices in the last few issues of THE AMERICAN THEOSOPHIST about the Children's Convention Camp? Have you been considering entering your children's names, and have you just put it off? We believe that you will be very sorry if you put off coming to Summer School and Convention this year, because you can make adequate arrangements for your children, very reasonably. Bring them with you and give them a fine vacation while you are attending sessions.

This year a new feature of the Camp is to be a portable house which will provide shade for the children to play in and, if necessary, for an additional sleeping quarters. Trained play directors will have charge of what promises to be a fascinating program. The natural beauty of the countryside and the well-supervised swimming pool in Wheaton, furnish opportunities for Nature study, hiking, and swimming.

Write to Mrs. H. A. Staggs, 2236 Grandview Avenue, Cleveland Heights, Ohio, for further, more detailed information.

The Lodge-Rooms-of-America Exhibit

One object of the Youth and Culture Committee is to stimulate, wherever we can, an increasing interest in the appearance of our Theosophical meeting rooms and halls. In order to add incentive to this growth, as well as to help inspire others with what is being done, an *exhibit* of photographs or drawings, or both, of interiors, exteriors, or general aspects of the lodge rooms is proposed. This exhibit will become part of a general exhibit booth during the National Convention at the Stevens Hotel in Chicago. It will be a great aid in giving visitors a view of the

general physical aspect of The Theosophical Society in America. In fact it will be our first attempt to bring into focus the physical body of this lusty, growing child, and will aid materially in creating in a new way a friendly acquaintance between members and lodges far separated. Indeed, the more one pursues the idea the more enthusiasm may be aroused over the project.

The pictures should be enlarged photographs of about 9 x 12 inch size. It will be helpful wherever possible to have a view of the exterior of the building where the lodge is located as well as an interior (or several interiors) showing the general appearance. Small water-color paintings — if your lodge is blessed with an artist member — would help to give the general color scheme. Be sure to have your photos mounted on board (slightly larger than photo), with a tab sticker hanger on the back for hanging.

We believe this exhibit will be interesting, instructive, and stimulating out of all proportion to the small amount of energy required to assemble it. In order that your lodge be among those present, please insist that your house committee, or art committee, get busy at once in securing flattering pictures of your lodge rooms. Amateur photography is rampant and every lodge must boast of at least one addict. If you have more than one, institute a competition for the best to be selected by vote of the whole membership of the lodge. There will be very little expense involved in this venture, so cost will not hamper us. When Dr. Arundale and other visitors are enthusiastically viewing the assembled physical picture of The Theosophical Society in America we should like it to be as complete as possible.

Be sure to send all pictures to Olcott, Wheaton, Illinois, before June 15. Address Miss Anita Henkel.

JAMES S. PERKINS,
Chairman, Youth and
Culture Committee

Committees

Such a welcome awaits the delegates to Convention! — a handshake, a "Howdy," a "Glad you're here" from a Chicago committee anxious to make visitors feel Chicago's warmth of Theosophical friendship and eager to give help and direction to all its guests.

The Grand Ballroom has a large anteroom where complete registration equipment will be set up and where every visiting member will find every kind of help extended to him to make his visit memorable and happy.

Committees for every purpose, but all designed for individual happiness and for a smooth-working Convention.

Special Features

Two elements of the Convention program are outstanding: first, the presence of Dr. and Mrs. Arundale and the special contribution to the program which the President will make, particularly in his two public lectures "From Man to Superman — A Practice in Symbolic Yoga," in which the laws of Yoga will be set forth and the true methods of their realization brought into strong contrast with the misguided practices so prevalent throughout our country. Here will be told, as may be to the public, the results of the President's original research in the field of Yoga, the subject to be followed in more detail in the Summer School courses.

Secondly, there is the ceremony of Bond-Burning, for which an afternoon has been set aside in order that all members may participate in a history-making event. This ceremony will take place at Olcott and will afford to all delegates an opportunity to visit Headquarters and revel for awhile in its greatly enhanced beauty.

Exhibits

The scene of the Convention will be the Grand Ballroom of the Stevens Hotel. This is a magnificent Convention hall, but it will be given a Convention appearance through the harmonious and uniform decoration of the display booths that will be located around its walls, as it will a Convention atmosphere from the happiness of many friendships renewed. Even now a committee is considering the decorative scheme. All departments of the work, including the many

phases of the field and extension work, will be represented and their materials displayed; and competent assistants will be present to discuss the work in all its aspects with delegates who are interested in taking home all of the useful knowledge that Convention will impart.

Here will be the one grand opportunity for making contact with the Society's many activities and to learn how the work of promulgating Theosophy is carried on and can be made progressive in your own community.

Where Is the Band of Servers?

A large and important Convention is in the making. There is a great deal of planning and preparation, and much to be done within the Convention period itself. Our last month's issue outlined the kind of assistance needed, and brought one response. Where is the Band of Servers? Surely some will be attending Convention.

The Olcott Lecture

Entrants for the Olcott Lecture award will be getting their manuscripts into final shape when this issue of our magazine reaches them, for as announced in our March number, May 15 is the closing date for the acceptance of entries for this award. It is necessary to leave time to pass the lectures around among the judges.

Please mail promptly your contributions to Theosophical research through the medium of this lectureship.

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.
(Dormitory accommodations for women only.)
- Type C Room in village (board at Headquarters).

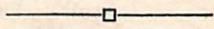
Registration, Board and Accommodation as Above

<i>Summer School Only</i>	A	B	C
July 7 (P.M.) to July 13 (A.M.) inclusive	\$25.00	\$18.00	\$23.00
(Dinner July 7; Breakfast July 13.)			

Convention Registration Fee \$2.00
(Young Theosophists — under thirty) 1.00

(This fee should be sent to Headquarters with registration, but reservations should be made with the hotel direct.)

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



Burn the

Bonds

IF I only had the means to do the things I know should be done—and the things I should like so much to do! Money may be the root of all evil, but it is a great convenience to supplement worthy desires.”

“True it is, my son, that worthy desires are not enough. But money is not your lack. You may have little of it, but is not the trouble of a graver nature? Did it ever stop those who have accomplished something worth while in this world, this lack of which you speak?

“Nay, my son, it is not money you lack, but conviction—that deep conviction which propels to action. If you possessed this, no lack would stop you from fulfilling your desire, for the force of your conviction would sweep before you all obstacles made by the lack you bemoan.

“Center your attention, my son, on the thing you desire to accomplish. Is it based on principles of right conduct? Are you convinced it is right and true? Not money, but conviction is what makes this old world progress. Are you long or short on this?”



GOLD BOND
Cremated — through the accumulation of
modest sums wholeheartedly contributed.

Have you done your bit?
Act NOW! Mail cash or pledge.

The World's Dire Need for a Scientific Manifesto

BY DR. BHAGAVAN DAS

(Member of the Indian Legislative Assembly)

I

Scientists of the world, unite! Humanity has everything to lose if you don't. And everything to gain if you do.

Save Mankind!

SEVENTY-SIX DELEGATES of universities, learned societies, associations, institutes, and academies, of the four continents, Asia, Europe, Africa, America, brought congratulations and good wishes to the Allahabad University, at its Golden Jubilee Convocation, on 13th December, 1937. A humble servant of humanity had the great pleasure of seeing the delegates and hearing messages. An idea, which had occurred to him often since 1919, arose in his mind strongly on this occasion, on witnessing the living proof of benevolent sympathy between these great educational institutions.

A fortnight later, on 28th December, 1937, at the Convocation of the Benares University, he had the pleasure of seeing some famous scientists of Europe, who had come to India to attend the Indian Science Congress at Calcutta in January, 1938, and of hearing lectures by four of them. The idea recurred more strongly. It is this:

Disarmament Conferences, held by the militarists and diplomatists, have failed ignominiously and tragically. So has the World Economic Conference held by the capitalists and economists. *The scientists should come now to the rescue of mankind.*

If the universities of all the countries of the world make common cause; if they hold a *Conference of Representative Scientists* of all countries, as they can, for science knows no geographical or political boundaries; if they unanimously and strongly appeal to all the militarists of all countries, without distinction and exception, to stay their disastrous course; and if they unitedly think out, and place before the world, the best means of converting the Destroying Satan of Militarism back again into the Protecting Archangel of Humanism; if the universities and scientists do this, then there is a last and very great hope that the imminent Hell of Armageddon may be averted, and humanity achieve the Heaven of Salvation and Peace and Prosperity.

The Approaching Horror

Let the chancellors, vice-chancellors, presidents, principals, governing bodies, professors,

and all the scientists, of all the world, leaders in the concrete physical, biological, physiological, sociological, and also the abstract mathematical and metaphysical sciences, resolutely band themselves together, in a great *League of Humanity*, without distinction of creed, caste, color, nation, race, or sex, with the one steady unwavering aim of achieving peace on earth and goodwill among men, and *think out and provide the world with a technique for making such peace practicable.*

The dire peril of the human world is visible to all. The highest-placed statesmen, men at the very helm of the affairs of the most powerful nations, burdened with the greatest responsibility for the welfare of their countries, are repeatedly giving utterance to their sense of the approaching horror, and are making frantic efforts to stave it off, or at least keep it at bay. But, because of the radically wrong spirit of nationalism instead of internationalism, of territorial patriotism instead of humanism, which inspires and drives them all, those very efforts are bringing that horror nearer, instead of pushing it further away.

A Crushing Burden

The military experts of the United States of America recently made a survey, and reported that the standing armies and reserves of the Great Powers totaled fifty-five million men, and the estimated annual expenditure thereon, for the year 1937, was twenty-five hundred or even three thousand million pounds.

It is obvious that the enormous burden of this vast mis-employment of men and money, in preparing for the infernal work of mutual slaughter and of butchery of innocent civil populations, including women and children—this crushing economic burden, and this soul-disintegrating moral corruption by ever-growing mutual hate and fear—cannot be sustained by the nations much longer. *There must be disarmament, either by mutual agreement, or by mutual slaughter, before very long.*

If the disarmament can be brought about by mutual agreement, and the men and money are wisely and well employed, under the guidance of self-denying philanthropic scientists, instead

of being mis-employed as they are now under the direction of self-seeking misanthropic capitalists and militarists, in one *world-wide organization for peace and prosperity*, instead of many nation-wide organizations for war and misery, the whole of the earth's surface could be made to bloom and blossom and fruit as one vast farm, orchard, park. Otherwise, if disarmament takes place by mutual slaughter, then the probability is, as these statesmen themselves have been saying over and over again, that *civilization will perish, and mankind once more reel back into the beast, for long ages.*

Poisoning the World's Blood Stream

Those most virulent of all possible toxins, lust and hate, greed and fear, pride and jealousy, which, in the individual, become transformed, by excess, into eroto-mania and cido-mania, avaritio-mania and phobo-mania, megalomania and zelo-mania, appear in national masses, as sensualism and militarism, capitalism and terrorism, imperialism and nationalism. These are running riot in the mental, moral, physical, blood and tissues of all the nations today, in varying degrees. They are disordering, they are making in-sane, the *psyche* as well as the *physique* of all mankind. They were not purged, but made more virulent, by the Great War, and the subsequent treaties. They are again, at the moment, venting themselves in two terrible open sores, one in the West, in Spain, and the other in the East, in China.

All the Great Powers, every one knows, despite diplomatic phrases about non-intervention, are helping or hindering, directly or indirectly, the one or the other of the active belligerents.

A War of Ideas

These two wars, as also everyone knows, while outwardly waged by human beings, with the help of weapons created by physical science, are, inwardly and fundamentally, being fought *between two main Ideas*, both assuming varying and even interchanging shapes; of Imperialism, Militarism, Capitalism, *Fascism*, Nazism, on the one hand; and of Super-Capitalism, State-Socialism, Socialism, *Communism*, Bolshevism, on the other. The two have several features in common; so much so that one feels that if they could only shed extremism in respect of certain other and vital features, they could unite, could merge into one, and become means of promoting human happiness instead of misery. Indeed, both, as also the parent Idea of *Democratism*, out of which both may be said to have bifurcated, have done very great things for all their own peoples; while they have all, also, equally indubitably, inflicted great and wide-spread cruelties and committed extensive crimes.

As it is, nationalist policies and diplomacies are

also making strange combinations, and the international chess-board shows such new moves and arrangements, and at such short intervals, that it becomes difficult sometimes for laymen to make out even which pieces belong to which side. Thus, in Spain, the Facists and Nazis seem to be on one side, the Communists on the other, and the Democratists to be helping or hindering both; while in China, the Communists are openly helping China against Japan, and the Fascists and Nazis, (notwithstanding pacts with Japan), as well as the Democratists, seem to be all more or less against Japan, for various reasons, though, by profession, Japan is also Democratist, like Britain.

Scientists Have Spiritual Power

Every great human movement has, necessarily, some sort of a philosophy of life behind it, conscious or sub-conscious, good or bad, sound or erroneous. Practice is inevitably connected with theory, instinctive or deliberate. The French Revolution is said to have found its philosophers in Voltaire, Montesquieu, Rousseau, and the Encyclopaedists; the greater Russian Revolution, in Bakunin, Marx, Engels, Lenin, and others. Capitalist Individualism is said to find support in Bentham, Spencer, Darwin, Wallace, and Mill. Facism and Communism both are reported to trace their spiritual ancestry back to the German philosopher Hegel, in different ways; and they are now warring against each other with the implacable hate of step-brothers. On the present occasion, we must not endeavor to apportion blame or praise; but it is unavoidable to say, for our purpose, that all those nations, all those Powers, without exception or distinction, which have been, are now, or think of, exploiting, subjugating, enslaving, oppressing, any weaker populations, nations, races, or classes — *all such are to blame*, in the degree to which they are thus treating the weaker.

Now, it is obvious that the philosophies behind the gigantic movements, and also the science-created weapons with which they fight, are within the purview, nay, are the main concern, are even the creation, of the men of thought and science; in fact, it has been said openly and repeatedly, by western writers, that the last World War was much more a war of scientists than of soldiers; and such men, today, are almost all congregated in the universities and various learned and scientific institutes. *A very great responsibility, a very urgent and high duty, therefore rests upon them; and an equally great power and authority belongs to them, if they would only awaken to it, recognize it, assume it, and determine to wield it. They are the educators of mankind. They constitute the "spiritual power" today. They should guide the "temporal*

power" everywhere, instead of allowing themselves to be misguided, exploited, prostituted by it. They can resolve and declare that they will cease to discover, invent, teach, if the politicians and the soldiers do not cease to misuse the precious knowledge. Education is the root; civilization is the fruit. As is the one, good or bad, such is the other. Science should compel the sword to protect; not the sword, science to destroy. If science flings away spirituality, and clings to materiality alone, then it makes easy, nay, inevitable, its own prostitution and ultimate destruction, by the sword, as seems imminent now.

The Root Cause of Conflict

The universities of today are the successors of the temple-towns, the cathedral-cities, the mosque-capitals, of the medieval ages. The custodians of the latter degenerated and lost their authority. The members of the former, the custodians of science, should make themselves fully regenerate, by adding spiritual science to material science, and constitute themselves into the new and greatest World-Church, the Guardian of Humanity, and create and guide the new and greatest World-State, the great Joint Family of All Humanity.

Most of the leading scientists, in all branches of science, have realized, and are now teaching, that science is for life; not life for science; that life, mind, consciousness, is more and other and greater than matter; that the *divorce of science from humanist morality and spirituality is the one*

cause of the present horrible conditions of the mutual relations of the nations and of the classes or sections within each nation.

Not only science, but also art and literature, law and religion, and philosophy, all are for the amelioration and service of life; not life for these. The scientist is more and greater than his science; the artist than his art; the author than his book. What is the good of expending marvelous genius and wonderful industry in measuring the distances of the stars, calculating the weight and ascertaining the chemical composition of suns and moons and planets, expounding the mysterious properties of numbers, discovering new metals and gases and forces, extorting the most closely hidden secrets of Nature from earth and water, fire and air and sky, exploring the endless wonders of the Infinite and the infinitesimal with telescope and microscope, reconstructing thousands of years of utterly forgotten history with the help of stray archeological finds, inventing aeroplanes and submarines and radio-audition and television and ever more and more powerful explosives and "rays" — if all these are to be utilized for mutual vast mass murder by human beings? "How shall it profit a man if he gain the whole world but lose his own soul?" It were far better not to discover and invent such things at all; or, in any case, to keep them close secrets in the custody of the pure and philanthropic. Such was the ancient tradition of India.

From *The Theosophist*, April, 1938.
(To Be Continued)

EDITORIALS

(Continued from page 100)

If the purpose were wholly to save from starvation crippled birds unable to go south when winter approaches, we could whole-heartedly sympathize with the project, but it appears to be only a scheme to satisfy man's blood-thirsty propensities for carnage. Sport is too often war, but not by

warriors, for the war is waged against those kingdoms of Nature that have a right to expect man's protection, but which he uses merely for the purpose of satisfying his own appetite for blood, whereby he breeds among his own kind and for his own children future wars.

For practical reasons a very large degree of personal freedom is good — yes, essential — to a good social order, but this very fact makes all the more necessary the development of social-mindedness. It still remains true that all human activity is "affected with a public interest," that "man does not live to himself alone, for we are members, one of another." The conflict between those two great facts, the interdependence of

men in society, and the practical value of self-determination and personal freedom, can be resolved only by personal character, which directs free action to social ends. Under a regime of personal freedom the first great principle of conduct is that a man's actions shall be determined by their probable total effect on society as a whole, and not on himself alone. —
(From *The Long Road*, by Arthur E. Morgan)

Theosophy in the Field

Lodge Activities

Besant Lodge (Cleveland) reports that Mrs. Dora van Gelder Kunz gave a series of three public lectures on "Auras," and that Mr. E. Norman Pearson, of Detroit, gave a public lecture in the lodge rooms Sunday afternoon, March 27, his subject being "The Use and Abuse of Psychic Powers."

Boulder Lodge (Colorado): Since one of our members, Mrs. Mildred C. Smith, has been studying Anthropology in the University of Colorado, the lodge has been benefiting by her work in a correlation with Theosophical studies in *The Earth and Its Cycles*, *The Lost Continents of Atlantis and Lemuria*, and such information on the subject as is given in *Man: Whence, How and Whither*. In this way the members are discovering the close relationship between the Theosophical point of view and modern university thought.

Cincinnati Lodge writes: "Amazing! You look again, for two Theosophists have just appeared where stood but one last year, and the year before. Something's happening in Cincinnati. Now, when there is work to be done, the turnout is doubled. Undoubtedly this is a year for *action* as well as for *understanding* with us in Cincinnati. Several years ago when we found, and decorated, our lodge room a handful of hearties did the chores. We redecorated three weeks ago with eighteen pairs of helping hands. And you should see us. (Yes, this is an invitation). And we'd be equally glad to have guest Theosophists at any one of the Campaign for Understanding discussions, which are conducted as forums, with everyone making some preparation and one member, thoroughly informed on the evening's subject, leading the discussion. We feel that these discussions are doing more than any one thing yet introduced to help to apply the light of Theosophy to present-day living, and out of them have come the motivating powers that have made the lodge into a far more active group. As Theosophy students, we are happy to see ourselves changing from 'getters' to 'doers' and, we hope, 'givers.' P.S. We hope that, reading this, any Cincinnati member who hasn't as yet spoken up about his intentions toward the Burn the Bonds fund will blush clear down to his pocketbook."

Colorado Lodge (Denver): Members and guests enjoyed a splendid talk on March 23 by Mrs. Mildred Smith, president of Boulder Lodge. Her subject was "Anthropology and Theosophy."

Covington Lodge (Kentucky): Our new lodge in Covington is engaged in a variety of activities, including a series of talks by Dr. Kuhn,

as also lessons in the preparation of vegetarian meals, a course in poetry, and class work for children. No doubt our members are utilizing these various subjects in order to grasp more clearly the great principles of Theosophy itself.

Dayton Lodge gave a card party after the Easter season and held a rummage sale on April 26 for the purpose of raising additional funds for the Burn the Bonds campaign.

Detroit Lodge reports that "to help burn more bonds, the lodge gave a dinner and dance with floor show, which was enjoyed by the members and their many friends. The net proceeds were eighty-three dollars. Expenses were reduced to a minimum by generous donations for the dinner, so efficiently catered by Mrs. Alexandria Potter and her staff of assistants. The Young Theosophists undertook the entertainment and provided a program of miscellaneous attractions. There were recitations, humorous monologues, musical numbers, and solo dances comprising the floor show, which preceded the dancing. Table games were played by those who preferred them to dancing. An interesting feature to note in an evening devoted to entertainment is the amount of talent uncovered in a group, not the least of our pleasures being the discovery of some hitherto unknown artistic ability. The contributors to this program gave generously of their accomplishments. The evening was also the happy occasion of a visit from Ann Kerr of Headquarters staff, former president in Detroit, whose welcome to our midst is always assured."

Glendale Lodge, in its attractive bulletin, announces an interesting program of lectures for the month of April, given by the following speakers: Mr. Alastair Taylor, Mr. and Mrs. Henry Hotchener, Mrs. Betsey Jewett, Mr. H. F. Harrison, Jr., and Mr. Eugene J. Wix. The Study Group is also doing splendid work in giving the Theosophical understanding of some of the subjects that are being so widely discussed at the present time.

Pacific Lodge (San Francisco) writes: "We have recently enjoyed the pleasure of having as our guest Mr. John Toren of Vancouver, B. C. Mr. Toren gave three intensely stimulating public lectures in our lodge room — 'Practical Occultism,' 'Theosophy and Modern Society,' and 'Eastern Thought and Western Mind.' These titles truly strike the keynote of Mr. Toren's very vital message to our Society in its relation to the changing modern world. Filled with the enthusiasm and the clear-cut vision of youth, he

dealt with the practical aspects of our work in the world and the application of our Theosophical ideals to every-day life and the problems which modern society, and modern youth in particular, are facing."

Paterson Lodge is actively engaged in presenting Theosophy to the public through well-chosen lectures given in the Y. W. C. A. Hall. The speakers on the program for April were Mr. Fritz Kunz, Mr. William Ross, Dr. H. Douglas Wild, and the Rev. William H. Pitkin.

Seattle Lodge: During the month of April, at the members' meetings, the lodge took up the study of *A World Expectant*, by Wodehouse. A Beginners' Class is conducted every Friday evening under the leadership of Mr. Edward Vail. His series of subjects presented in April dealt most interestingly with the rounds and the races. The Young Theosophists are carrying out an exceedingly active program this year, meeting every Sunday afternoon for discussions. The group is now studying the course outlined by Dr. Pieter Roest in *The Young Theosophist*. The Sunday evening lecture on April 10 was given by Mr. Charles A. Berst, the president, who spoke on "The Occult Basis of the Crisis in Western Civilization." In addition to the more serious activities of the lodge, many delightful and care-free social occasions have been enjoyed by the members and their friends, and "The Double Triangle Players," under the direction of Bill Kreger, presented two one-act plays and a skit during the month.

St. Louis Lodge: On April 4 Mr. Charles E. Luntz spoke on the subject "An Occult View of the World Situation," in which he presented a suggested answer to the many questions that are being asked at this critical period in the history of the race. This lecture was given in place of one of the regular Astrological Bible Series talks. To cooperate in the Burn the Bonds campaign, the lodge gave a dinner Saturday evening, April 23, followed by a card party.

Florida Federation

Gainesville Lodge: Mr. Roy K. Downing's recent lesson-lecture on "Karma" evoked many questions following his talk. A welcome visitor, Mr. Alex McCorquodale, president of Lakeland Lodge, addressed the lodge briefly on the soul quality "Courage," the topic of the evening's discussion.

Jacksonville Lodge: The artists of the lodge are making charts for future class work, to be used with Mrs. Emogene S. Simons' "Introductory Course in Theosophy." The class teacher has cut out the colored plates from *Man, Visible and Invisible*, mounted them in

correct sequence, and finds them useful in describing auras.

Lakeland Lodge conducts a weekly study class under the able direction of Mr. Frank A. Ridge.

Miami Lodge welcomed two visitors recently: Mrs. Lucille D. Black, president of Tampa Lodge, and Mr. William Fleischmann of Chicago. The members were invited to attend an Easter Sunday program given by the children's class. Stimulating and thought provoking, for members, were a symposium on "How can we make our lodge work more effective?" and a talk by Mr. Lewis Bare on "The Cultural System." The public lecture in April was given by Mrs. Kate Havens, who spoke on "The Teachings of Pythagoras."

Orlando Lodge writes: "Our members and visitors have enjoyed a series of lectures, Illustrated with lantern slides, on 'The Divine Ladder of Man,' presented by Dr. John J. Heitz. It was our pleasure to have Mr. Frank F. Knothe, a member of the Society for thirty-five years, give us an inspiring and informative talk on 'What Theosophy Has Done for Us,' in which was introduced an unusual explanation of sleep and dreams."

Tampa Lodge: Attendance at Mr. Roy K. Downing's monthly lectures has increased to forty-five. The lodge conducts a class in Elementary Theosophy, using Mrs. Simons' course as a basis for study. Of special interest was the lecture given in March by Mr. Phillip R. Dillon of New York, who talked on "The Romance-Tragedy of Judas Iscariot."

Michigan-Ohio Federation Conference

The sessions of the Michigan-Ohio Federation Conference in Toledo, April 9, 10, brought vividly to mind the privileges enjoyed in group-lodge activity, the power created through our combined strength, the freshness of renewed vision and one-pointedness, and the expanding realization of brotherhood and true friendship. One could only wish that members from those areas where lodges are not far apart, yet where no federation exists, could participate in these gatherings and their inner harvest. The value of federation activity has hardly reached full appreciation yet, and such work, supplementing and integrating the work of the National Sections and the world Society, doubtless lies in the future.

The first session on Saturday evening was one of sounding the happy note of friendliness, of purpose, of recollection, of breathing again the fragrance of those higher plateaus of life which wafts downward when Theosophists are met in the joyous consideration of their Eternal Theosophy. Notes from Dr. Arundale's *Warrior*

Theosophist were sounded. "Drinking deeply from the well of Theosophy we may indeed serve as a Memory of the World that life is Beauty, Order, and happy Service when it is lived *with* and not *against*."

Dr. Jiminez spoke for the Michigan Federation; Mr. Perkins for the Ohio Federation; Mrs. Steinem for the Society in Toledo; and Mr. Frank Noyes for Theosophists at large. Since the group present was representative of many lodges, it was decided an opportune time to discuss views on the campaigns which Dr. Arundale has sponsored during his term of office, and which have recently been criticized in a published letter. An amazing variety of enthusiastic testimony was brought forth, leaving no doubt as to the value and general helpfulness of the campaigns. Members have studied, and mounted the platform, who had never been moved to action before; diversified programs have lent a zest and an interest where dullness was experienced before; the application of Theosophy to the world's problems has revealed practical values in such knowledge. Several university graduates agreed that the campaigns, supplemented by the splendid work of Miss Henkel and others at Headquarters, were really to be classed with college courses, and having the added light of Theosophy were of infinitely greater value. Members from one or two lodges where the campaigns had not received full attention were stirred to investigate their further possibilities in the future. One lodge is so interested in the work that they find it difficult to proceed at the rapid pace set and state that, "At the rate we are going Dr. Arundale won't need five campaigns!" All of this may be good news to our President, especially the knowledge

that his next campaign is awaited with equal interest and enthusiasm.

On Sunday the beautiful spring weather brought increasing numbers of Theosophists from Detroit, Cleveland, and surrounding towns. The meeting reached its strongest note upon the subject "*Establish Theosophy!*—The Goal of Lodge and Federation Work." With Dr. Rood of Columbus in the chair, Dr. Jiminez spoke on "The Power of the Lodge"; Mr. Perkins on "The Power and Purpose of the Federation"; Mr. Pearson on "Aspects of Organization"; and Mr. Staggs on "Extending Theosophy."

Sunday afternoon, with Mr. Staggs of Cleveland in the chair, the meeting was opened to the public with a symposium on *Theosophy Illumines* (a) "The World Situation," by Mrs. Donna Sherry; (b) "The Future of Religion and Education," by Mr. W. W. Johnston of East Lansing; (c) "Real Values in Life," by Mr. Perkins.

Mr. Perkins closed the Conference by pointing out how strikingly symbolic of our work in the world was our journey and meeting in Toledo. For many of us had left our homes amidst snowstorms and darkening skies with their cheerless prospects, yet filled with vision and purpose. In Toledo the skies cleared, the sun shone brilliantly, and fresh Northwest breezes charged us with vigor for our joyous occasion. So in the work of establishing Theosophy in the world we must be steady, steering our course with courage and vision through the darkening storms to the certain goal beyond.

The Ohio Federation will hold its annual convention in Columbus, May 21 and 22. Mr. Cook, our National President, and Miss Snodgrass, our National Secretary, will be present.

THE PASSING OF C. F. HOLLAND

(Continued from page 104)

the cause of Theosophy placed him in the ranks of its most valued leaders. Though no longer with us in body, the memory of his words and of his achievements will be with us continually—an ever-present challenge to greater effort and an inspiration for continued progress throughout the years to come.

BE IT FURTHER RESOLVED, that a copy of this resolution be placed upon the minutes of this organization and be published in *THE AMERICAN THEOSOPHIST* as a testimonial of our gratitude for his work.

— The National Board of Directors.

The members of this Board mourn the loss of their fellow-member, the late C. F. Holland, who died on March 20, 1938; and they feel this loss to be irreparable. Mr. Holland came on the Board as an original charter member. He drew up the charter and served faithfully throughout his long membership as Attorney of this Association, as well as Trustee, and never once did he ever present a bill for his many legal services, so great was his devotion to what he regarded as the service of the Masters. Long will he live in our memory and our affections.

— The Krotona Board.

Theosophical News and Notes

Evolved?

It is not yet clear that Theosophists are highly evolved. Or are they? Is their one-pointedness evidence of exalted attainment or is inability to hold two important items simultaneously in mind indicative of prehistoric status?

Bond-burning is one-pointedly attended to (at least by some), but Easy Savings and the Greater America Plan are out of mind (at least of many), and your National President has had to send out a call for help, real help HELP HELP.

Funds for Burning Bonds cannot be used for postage stamps or salaries or traveling expenses — yet these are also essential to the work.

HELP — we're serious.

Another Generous Gift

Visitors to Olcott this summer will discover that the main hallway at Headquarters has gained new attractiveness in the addition of a beautiful runner for the length of the hallway in a lovely soft green. This rug is a distinct addition, and we are again indebted to the generous kindness of our member, Mrs. Neata W. Gray, whose constant thought of Headquarters, and whose belief that beautiful things should find their way to Olcott, has given to us a number of new possessions about which we are very happy.

Young Theosophists, Attention!

The National Committee on Youth desires to make contact with the youth of the American Section in order to bring together those who are similarly interested, if they so wish, and to stimulate their using special talents and abilities in the work of The Theosophical Society.

As ages are not recorded at Headquarters we are dependent upon lodge presidents and the young people themselves for this information, and through a recent questionnaire to lodges we discovered approximately three hundred members less than thirty years of age. To these was sent another questionnaire to ascertain individual interests and capacities.

May we have the names of the National members within this age period? Any young person who has not received the "Youth Questionnaire" and who would like to join in what promises to be some very interesting work, please write to

James S. Perkins, Jr.,
Chairman National
Committee on Youth,
Olcott, Wheaton, Illinois.

A Beautiful Gift

Mrs. Lillian Pierre, the donor of the Pierre Bird Sanctuary, has added the perfect touch to the garden as a whole by presenting us with a statue of St. Francis. It is a beautiful figure in which two birds are resting confidingly in his hands. An antique from Italy, this figure in stone is a valuable work of art, and at the same time epitomizes the spirit of compassion and love for our younger brothers which Mrs. Pierre especially wished to express through the beautiful medium of the garden and pools.

We are very happy in this new possession, and know that our members will look forward with keenest pleasure to the opportunity of seeing it this year during the Summer Sessions.

"Hours With the Ghosts"

In our December issue we asked that our members send to Headquarters certain material which was needed by Mrs. Beatrice Hastings in her splendid work in defense of Madame Blavatsky. Two of the articles requested have since reached us and have been forwarded to Mrs. Hastings, but we are still hoping to receive a copy of *Hours With the Ghosts*, by H. J. Newton (Laird and Lee, Chicago, 1897).

Winged Pharaoh

By Joan Grant. Harper & Brothers, New York, N. Y. \$2.50.

Entrancing as a novel, poetical in language and imagery, deeply wise in its philosophy, *Winged Pharaoh* will be eagerly welcomed by every Theosophist who has longed to be able to pass on to many friends the power and wisdom, the beauty and truth of Theosophy presented in story form.

The novel is interesting, very well written, with plenty of variety and many vivid scenes illustrating that high justice which, holding all men equal before the law, was the great ideal of ancient Egypt. This, with the assertion of a belief in the triumph of the soul over death are twin themes in a book of fine idealism, deep compassion, and a spiritual quality pure and bright as flame, a wise, sensitive, and gracious example of a type of fiction which is all too rare. — E. S.

Wanted — "The Theosophist" for July, 1937

The National Library is in need of a copy of *The Theosophist* for July, 1937. Can some member supply this? Headquarters would be genuinely grateful.

Telepathy — A New Publicity Pamphlet

A clear and concise Theosophical explanation of the much discussed subject of telepathy will be ready in pamphlet form about June 1. Single copies 5 cents, postpaid; in lots of 25 or more, 1 cent each, plus postage. This timely pamphlet can be used to send to interested friends, to include in lecture announcements, and to display on book sales tables. Order now for your individual and lodge requirements, and take advantage of the national interest created in this subject by university experiments and radio.

A Summer Suggestion

What could be more beneficial to the life of the lodge than a group of members seriously undertaking a course in meditation? What could be a more suitable time for this than the summer, when strenuous activities have ceased, when mental work is at low ebb, yet where there is a desire to keep the channels of inspiration and power open?

For this we recommend the use of "The Study and Practice of Meditation, A Course Presenting the Rationale and Technique of Simple Concentration and Meditation," arranged by Mrs. Donna Sherry as the result of several years' experience conducting the course in Detroit Lodge. Order at once from The Theosophical Press, limited supply available, price 50 cents (mimeographed).

The Mothers' Advisory Group Bulletin

These pages have not infrequently urged upon the attention of our members the very fine work being done by the Mothers' Advisory Group. Here is a very practical and altogether useful activity from which all mothers and teachers can derive great interest and benefit.

Sets of these Bulletins for the three years 1935-36, 1936-37, and 1937-38 can be purchased for 50 cents per year or the three years for \$1.00; and the series for the new year can be subscribed for at \$1.00.

This is a Theosophical activity which is so finely conceived and carried out that we feel that no mother should be without these Bulletins or without a contact with this constructive group of servers.

White Lotus Day Collections

No doubt all of our lodges are planning a special White Lotus Day celebration for May 8. Program suggestions for this occasion are contained in the Lodge Handbook, and also the reminder that the collections are sent to Headquarters for the helping of our national work.

Guard Our Mailing List

Occasionally a lodge or federation membership list is given out for use by other organizations or individuals. No doubt those responsible have meant well, but the practice is prohibited by the National By-Laws.

"By-Law XII: It is recognized that every member has a right to expect and feel secure that his name and address on the roll of membership is private and confidential and that it will not be made public or in any way used except in such ways as is contemplated from his membership. It is therefore made the duty of all officers, boards, and committees to sacredly regard this obligation and not to use or permit the use of the roll of members or any portion of same for any purpose whatsoever, except that provided for or contemplated by these laws."

Theosophy From the Pulpit

Our members throughout the Section will be most interested to learn that a progressive and open-minded minister, Dr. Westwood of the First Unitarian Church of Berkeley, California, recently gave a sermon on the subject, "Madame Blavatsky, Annie Besant and the Path of Theosophy."

Excellent notes received by us from a thoughtful friend bear evidence of the fine attitude and tolerant view of Dr. Westwood. Undoubtedly his audience will be inclined to study Theosophy further, and to discover for themselves what Dr. Westwood said so beautifully, that Theosophy is impressive for its radiance and joy-giving qualities, for its emphasis on the eternal grandeur in the soul of man, and finally for the fact that "it always leaves us with a sense of doors always open and gates that never are closed."

New Members for March

Applications for membership during the above period were received from the following lodges: Army, Besant (Boston), Besant (Tulsa), Brooklyn, Chicago, Daytona Beach, Detroit, Fort Smith, Gainesville, Jacksonville, Kansas City, Lakeland, Miami, New York, Oak Park, Ojai, Pittsburgh, St. Petersburg, Chela (Los Angeles), Spokane, Tampa, Wichita; and National members, St. Petersburg, Fla.

The Orcas Island Camp

The Orcas Island Theosophical Camp dates have been set for July 2 to 16 inclusive. This will be the eleventh successive season of the camp.

Orcas Island is one of the famed San Juan Islands. They are picturesque, beautifully wooded islands, lying in the heart of Puget Sound, half way between Bellingham and Victoria. The property belongs under trust to The Theosophical Society and is administered by a board of five members, all serving without compensation. During the past ten years, facilities for housing, feeding, and caring for a hundred people have been gradually added and paid for from donations, camp receipts, and otherwise, so that now cedar-covered cabins are available for housing guests, besides four or five completely furnished guest cottages, which have been used by our Theosophical leaders who have attended the camp.

The rates this year will be \$13.00 per week, which includes ample vegetarian food and a cabin with bed and furniture. Visitors are required to bring bedding and their personal effects.

The aim of the Orcas Island Foundation Board has been at all times to encourage both the Americans and Canadians, attending about equally in numbers, to learn to live together in a friendly, cooperative manner, free from the restrictions and hardships of our cities. Amid such surroundings of beauty, in absolute peace, the teachings of our leaders and the activities of the camp, which include all kinds of athletic games, swimming, hiking, scientific expeditions, boating and boat tours, drama, music, etc., make a well-rounded program of maximum helpfulness. The program this year will emphasize "Inner Development," with talks and discussions led by prominent Northwest scientists, dramatic teachers, and, we hope, some of the prominent leaders of the Society.

The camp is primarily for those in the West who are unable for various reasons to attend the Summer School or Convention at Headquarters. It likewise gives an opportunity for the Canadian Section to join in an international undertaking. This year Mr. and Mrs. Fritz Kunz have been invited, and it is hoped that they can be at the camp for part or all of the time.

Reservations may be made by writing to Board Chairman Ray M. Wardall, Smith Tower, Seattle, Washington; or to Secretary H. E. Emmons, 407 North Yakima, Tacoma, Washington.

We must go out and re-ally ourselves to Nature every day. — THOREAU.

Attending Convention

This is the time of the year when dues begin to come in for the ensuing year, for under our National By-Laws dues are payable by June 30 in advance.

Convention opens July 2, which is within our next fiscal year. Pay your dues now and be ready to attend Convention.

Those who pay early also help to relieve the pressure on the Headquarters staff, always overworked as the year closes.

Will lodge secretaries and treasurers please especially note.

Forthcoming Book

More Lives Than One is an autobiography by Claude Bragdon being published by Alfred A. Knopf. The book will contain about 400 pages with 16 illustrations and many designs, \$3.75. Orders may be placed with The Theosophical Press to be filled when the book comes from the press in September.

Zagreb Congress

Will members who are planning to attend the European Federation Congress at Zagreb please make their reservations at once. The Congress officials are desirous of having full knowledge of the probable number attending, in order that suitable arrangements may be made.

To the National Members From One of Them

"The April issue of THE AMERICAN THEOSOPHIST just at hand, and the report of the progress of the Burn the Bonds campaign is most enlightening. As a National member I am especially interested in what this group has thus far accomplished, and note that with a membership of 495 and a quota of \$6,480.64, sixty-two of us have pledged \$1,831.97.

"Doing a little figuring, we find that these sixty-two have pledged an average of \$29.54 each, or \$16.26 more than the \$13.28 per capita as called for in the indebtedness of the 4,047 members in the Society, which I call a good showing.

"But how about the remaining 433 Nationals who had not been heard from even as late as March 10? Seems to me they cannot get busy any too soon, for time is quickly passing."

Can You Send One?

There is a call for additional copies of THE AMERICAN THEOSOPHIST for January, 1935. Are there any members who would be willing to supply us with their own copies? We shall be appreciative if you will.

Can You Now Spare Your Books?

Your Theosophical books have served you well. You have been many years a member. You have read them many times. Their knowledge is already yours. Sometime you must leave them. Would you like to send them now to the National Library at Olcott, or at least arrange that they shall in due course thus be made available for the study and enlightenment of others? Write to Headquarters now. Plan the proper disposal of your books.

A Pageant in New York

Word comes of the impressive presentation of "The Resurrection" in the Theosophical rooms of the New York Theosophical Society on April 9, and again on April 20.

Miss Esther Sherlock and Miss Mary Cross were the producers, with Miss Gwendolyn Winsor in charge of the costumes and stage effects, while Professor Eli Allison was responsible for the lighting, with Miss Julia Huggins as musician. Mr. Harold Brandenburg did the reading throughout the play.

The cast included the following:

Pilate	Mr. Will Ross
Joseph of Arimathea	Mr. William Conrad
Soldier	Mr. James Stoval
Centurion	Mr. Edward Acton
Chief Priest	Mr. Rupert Amaya
Pharisee	Mr. Albert Arrivillaga
Mary Magdalene	Mrs. June Roepke
Mary the Mother	Mrs. Marion Windsor
Angel	Miss Gwendolyn Winsor
Angel	Miss Lucy Kent
Salome	Mrs. Hope Conrad
Peter	Mr. William Conrad
John	Mr. Harold Wells
The Voice	Rev. Viggo Westergaard

So impressive was the beautiful pageant that the audience left with a sense of upliftment and renewed dedication to the great principles of brotherhood.

March Olcott Sunday

The program of each Olcott Sunday seems to give cause for even more enthusiastic appreciation than its predecessor. On March 27 Dr. Roest was the speaker of the day, and his subject, "Man's Forgotten Inheritance," was received by a grateful and responsive audience, each member of which went his way with new inspiration and keener insight into the problems of daily living.

Following the social hour over the teacups, our members and their friends enjoyed a very fine musical program by Mr. Morris Dobbins, violinist, and his sister, Miss Helen Dobbins, who accompanied him.

What Non-Theosophists Say About It!

From the President of a State Teachers College: "I want to tell you how much I appreciate your sending me Dr. Wodehouse's *A World Expectant*. I do not know when I have read anything that thrilled me more, and I have already used it as the basis for a talk to our students. The fine intelligent optimism which interprets the trend of world affairs is most heartening at this time, and it is indeed remarkable that a book written two decades ago could be so appropriate to the present."

From a State Superintendent of Public Instruction: "The five chapters of this significant brochure touch upon some of the most timely and vital aspects of our contemporary life. They are especially appealing to me because of their positive point of view and their constructive effort to help the rising generation. The sane and wholesome treatment which Mr. Wodehouse gives to these crucial problems deserves the widest possible reading and use among the agencies and organizations that are sharing the responsibility of guiding our youth."

From the Professor of Social Ethics in a Theological Seminary: "Thank you enthusiastically for sending me *A World Expectant* by Wodehouse. This expresses splendidly many of the fundamentals of the great work on which so many of us are engaged, each according to his own special light and leading. I am calling the pamphlet to the attention of my students."

From Prof. R. F. Piper, Professor of Philosophy, Syracuse University: "I have just finished reading *A World Expectant* by Wodehouse. I find it full of inspiration and wisdom. You will be interested in the chief ideas I have obtained from it. In many places the paragraphs rise to levels of stirring eloquence. The argument is easy to follow because of the happy transitional summaries which frequently occur. The book is really a philosophy of spiritual organism, a doctrine of religious evolution. It sets forth vividly a spiritual goal for mankind which seems well founded upon human nature and history . . . You may make any use you care to of these comments, for when I think well of a book I like to have many others know of it also."

The second edition of this book is now ready, the first edition of five hundred having been exhausted in two months. Any members desiring to help with the distribution and circulation of this book in his own city or state, please write to Headquarters for suggestions.

If we are to make our Society strong in its work and Theosophy strong in its influence, we must individually give them first place in their claim on our pocketbooks.

Burn the Bonds Collections

Will lodge officers and others who are receiving contributions to the Burning of the Bonds please send them in promptly and frequently to Headquarters, that the funds may be quickly used for the retirement of bonds and the consequent saving of interest.

Itineraries

Dr. Pieter K. Roest

- May 2 — 4, Laramie, Wyoming.
- May 6 — 8, Casper, Wyoming.
- May 11 — 14, Glendive, Montana.
- May 16 — 17, Butte, Montana.
- May 19 — 20, Missoula, Montana.
- May 21, Wallace, Idaho.
- May 22 — 23, Spokane, Washington.
- May 25 — June 5, Northwest Federation.
- June 6 — 12, Vancouver, B. C.

Goodwill Day

Let us respond with all our hearts to the call which will be radioed from Wales on May 18, sending to the youth of the world a message of goodwill. The message to be sent out by wireless is as follows:

"This is Wales calling! The boys and girls of Wales are calling the boys and girls of all the world!

"We rejoice to think that, above the tumult, on this one day of the year, we can greet each other as members of one great family, the family of the nations of the future.

"The world is full of suffering, cruelty, and strife. And we are told that civilization may perish. Let us tell the world that civilization shall not perish.

"More than ever the world needs what we alone can give — the confidence and the comradeship of youth.

"May we then, on this Goodwill Day, dedicate ourselves afresh to the service of our fellows in ever-widening circles, to the service of our home, of our neighborhood, of our country, so that our country may better serve the world to which we all belong.

"So shall we, millions of us, grow up to be the friends of all and the enemies of none."

Goodwill Day is coming to be universally observed because:

(1) It brings no memories of defeat or humiliation in war;

(2) It is the only international peace day common to East and West;

(3) It was officially adopted by the World Federation of Educational Associations in 1923.

Let every lodge, every Theosophist, give recognition to this world-wide effort for goodwill.

Notice of the Fifty-second Convention

The Fifty-second Annual Convention of The Theosophical Society in America is hereby called to convene on Sunday, July 3, 1938, at 2 o'clock P.M., at the Stevens Hotel, Chicago, Illinois, for the transaction of such business as may properly come before it. This Annual Convention will adjourn from time to time until its business is finally finished and may hold any of its subsequent meetings as it shall elect.

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

IMPORTANT

Whether you intend to be present or not, please;

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

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

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

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

ETHA SNODGRASS, National Secretary.
SIDNEY A. COOK, National President.

PROXY

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

..... with full power of substitution in the premises, to be my proxy, to vote in my name in the Fifty-second Annual Convention of the said Society to be convened in the year 1938 and in any adjournment or adjournments thereof, and to act for me in said Convention as fully as I myself might do if personally present, hereby ratifying and confirming all that my said attorney and proxy may lawfully do by virtue hereof.

All previous proxies are hereby revoked.

Given under my hand and seal this..... day of....., 1938.

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

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

The Passing of Miss Edmonston

There will be many members in this Section who will remember with genuine appreciation Miss Alice G. Edmonston, who from 1928 to 1930 was a staff member here at Headquarters. Miss Edmonston came to us from England, and proved herself a very helpful staff member and one who endeared herself to all who knew her by her sweet-spirited kindness and willingness to cooperate.

Since leaving this country Miss Edmonston has been residing in Italy, where she was very happy until illness came, bringing about her passing sometime in January.

Thore Netland

Mr. Thore Netland, a much loved member of Ojai Valley Lodge, was killed in an automobile accident March 27. Mr. Netland will be greatly missed by his co-workers both in the Theosophical and Co-Masonic Lodges, under whose combined auspices a very beautiful funeral service was held.

To Lodge Presidents and Right Citizenship Chairmen

Please send reports of your study and work in the field to me, before May 15, at 5996 Woodbine Avenue, Philadelphia, Pennsylvania.

(MRS.) ALICE F. KIERNAN, Director
Right Citizenship — T. O. S.

Are You Traveling Abroad?

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

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

.....
DO NOT FILL IN THIS SPACE

PROXY BY SUBSTITUTION

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

I hereby appoint.....
to represent me in the 1938 Convention and to exercise this vote thereat with full power of substitution.

(Signed).....
Original Proxy.

Statistics

March 15 to April 15, 1938

Burn the Bonds Fund

Previously reported.....	13,051.87	
To April 15.....	2,130.59	15,182.46

American Theosophical Fund

Previously reported.....	3,787.71	
To April 15.....	348.00	4,135.71

Building Fund

Previously reported.....	372.26	
To April 15.....	12.70	384.96

Greater America Plan Fund

Previously reported.....	1,265.76	
To April 15.....	324.74	1,590.50

Easy Savings Plan Fund

Previously reported.....	2,691.22	
To April 15.....	259.97	2,951.19

Olcott Tree Fund

To April 15.....	141.62	
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Births

- To Mr. and Mrs. Fred Heinz, a son last October. Mrs. Heinz is a member of Dayton Lodge.
- To Mr. and Mrs. George Hodges, a son on March 13, 1938. Mrs. Hodges is a member of Besant Lodge of Cleveland.
- To Mr. and Mrs. Millard Slagle, both of Dayton Lodge, a daughter in January, 1938.
- To Mr. and Mrs. Philip Knight, Detroit Lodge, a daughter, Lotus, April, 1938.

Marriages

- Miss Olive Chapman, Detroit Lodge, and Mr. Herman Reichert, April 9, 1938.
- Miss Jane Travers Decker, Maryland Lodge, and Mr. Carl-Heinrich Asmis, March 22, 1938.
- Mrs. S. A. Marrs, Besant Lodge of Cleveland, and Mr. A. A. Clymer, March 15, 1938.

Deaths

- Mrs. Georgia A. Burchim, Long Beach Lodge, recently.
- Miss Alice G. Edmonston, National Member, January 17, 1938.
- Miss Pearl F. Griggs, Daytona Beach Lodge, March 30, 1938.
- Mrs. Sarah E. Kesson, Albany Lodge, March 18, 1938.
- Mr. Thore A. Netland, Ojai Valley Lodge, March 27, 1938.
- Mr. Frank L. Reed, Austin-Dharma Lodge, April 10, 1938.
- Mr. J. Otis Ward, National Member, recently.

The "Britannica" Presented to Our National Library

☞ We are most grateful to one of our members, Miss Mary Canavan, who has recently presented to our National Library a set of the *Encyclopaedia Britannica*. We feel that we have a real acquisition in these splendid volumes, and are most appreciative of Miss Canavan's thoughtfulness in placing them at our disposal.

Weeds

Weeds by the roadside
Lift blue and yellow faces
To the bright morning.
Dare I belittle the gifts
Of beauty from the high gods?
From *Tanzakus* by GEORGE BURT LAKE.

Book Reviews

One Life, One Law, by Mabel Collins. The Theosophical Press, Wheaton, Illinois. Cloth \$.60.

Tremendous is the need of our world to recognize in all its practical implications the fact that all life is one, and that the contravention of this basic law is the fundamental cause of suffering, the strife of today between individuals, races, classes, nations.

Mankind will be taking a long stride toward peace and happiness when responsibility for our younger brethren of the animal kingdom is accepted. Until the law of compassion supersedes the cruelty so rife today in sport, vivisection, meat-eating, humanity cannot hope to reap other than their inevitable fruits.

To break the law is to create pain. Let everyone read and give to his neighbor, his friend, a copy of *One Life, One Law*, that we may realize the wrongs committed, may know truly the crime of taking life under whatever pretext. Law as it operates for those who have passed through the portal of death is graphically depicted. Let knowledge be disseminated that all may serve the Law of Love. — E. S.

India's Living Traditions, edited by George S. Arundale. The Theosophical Publishing House, Adyar, Madras, India. Paper \$.35.

This book of one hundred pages is a compilation from the works of various authors. It gives in brief form the traditions of nationality, government, sociology, and religion which have indicated India's former greatness and point the way toward the recovery of her important place in the world's destiny.

The concluding chapter, as an example of the book's content, is a beautiful interpretation of the tradition of Islam as the universal religion, from the universal God, for the universal brotherhood. — HANNAH B. CORBETT.

Education for Happiness, by George S. Arundale, The Theosophical Publishing House, Adyar Madras, India. Paper \$.35.

Though this book upon the subject of education appears to be a collection of discussions, articles, and lectures previously presented by the author to organizations in India, it has universal application. Such wisdom as is here so beautifully expressed gives us assurance that the fundamentals of the philosophy of education can be presented afresh to the world through the truths of Theosophy. — HANNAH B. CORBETT.

Racial Cleavage of The Seven Ages of Man, by Isabella M. Pagan. The Theosophical Publishing House, London, England. \$3.00.

This is one of the most delightfully written and valuable works along Theosophical lines that has appeared for some time.

The well-known passage from Shakespeare's *As You Like It*, "All the world's a stage," gives the keynote of the whole work, the first part of which considers the Seven Ages of Man from Infancy to Old Age and Second Childhood.

Part II deals with the Seven Root Races from the First, the Polar, and Second, The Hyperborean, through the Sixth, possibly to be developed in our country, and the Seventh, likewise possibly in South America. The following two sections deal with the Celtic and Nordic waves and their racial subdivisions; the next with Racial Cleavage and Blending. A short chapter on "The Burden" presents the Law of Cause and Effect, under the operation of which it is always a man's own thought, emotion, or action that has tied the burden on his back. If he tries to drag it along without some sort of disciplinary harness, some yoke or Yoga to help him, it is a slow business, delaying growth and development.

The last section discusses "Myths and Their Meaning" and is of the greatest interest; it closes with illuminating divisions on "Transmigration" and "Reincarnation" and also "Ladders of Evolution." The author has done a capital piece of work, very helpful and instructive, one that will repay any student, or even casual reader, for time given to its consideration. —

W. G. GREENLEAF.

The Principles of Scientific Astrology, by William J. Tucker. J. B. Lippincott, Philadelphia, Pa. Cloth, \$2.00.

A scholarly history of astrology followed by condensed delineations of the sign positions, planetary positions and aspects. The author also explains his "Zenith System of House Division" claimed by him to be "the first important astrological discovery since the middle ages." The delineations are very conveniently arranged for reference. The attempt to account scientifically for astrological "causes" may not commend itself to the occult student who regards the natal horoscope as the mere record of *faits accomplis*. The book, however, will be a valuable addition to astrological literature. — CHARLES E. LUNTZ.

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