
THE
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JUNE ★ 1938

Under the Auspices of THE THEOSOPHICAL SOCIETY ADYAR



for perhaps the next half century or more the burden of our attention and of our loyalties, and the full drive of our aspirations, should be given to bringing about a revolution in the personal character of the American people. Not that I would stop economic and social studies, political exploration, economic production, or any other phase of development. Men who are peculiarly equipped for service in these fields need not give up the work for which they are best fitted, wherever they can continue productive effort without compromise, and without loss of self-respect. But for them and for Americans as a whole, the great need of the coming years in whatever field they may work, is the building of great character, the defining and clarifying of purposes and motives, the development of integrity and open-dealing, the increase of self-discipline, the tempering of body and spirit to endure hardship, the growth of courage, the practice of tolerance, the habit of acting for the general good, and the growth of human understanding and of neighborly affection and regard.

From *The Long Road* —

ARTHUR E. MORGAN.



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Vistas Opening in Theosophy

The President's Closing Address
to the Adyar Convention

STRIPPED of references to personalities, published in other columns, the heart of the President's address in closing Convention was as follows:

A Revival of Truth

I should like to say above all else that I perceive the faint dawning of a very great revival of eternal truth in our Theosophical Society. I see that not only will our Theosophical Society itself change and grow and expand, but that we shall begin to perceive in the eternal science of Theosophy vistas other than those which we have so far perceived. We shall realize that our Theosophy is wonderfully dynamic and in no way whatever static. We shall perceive above all that the Theosophy which is given to crowds through books and addresses is also a Theosophy intended for each unique individuality, so that little by little each individual member of the Society will develop his own individual Theosophy from the parent roots themselves.

Individual Theosophy

I see the time coming at no very distant date, within the next few years I hope, when every member will not only have the Theosophy in books, not only have the Theosophy of the lecturer, of addresses, but also a Theosophy of his own stamped with his own individuality, a Theosophy which will accompany him forever on the pathway of his own individual life. Up to the present our Theosophy has been a collective Theosophy; it has been the Theosophy of all of us. It will now begin to be the Theosophy of each one of us, so that each individual member is able to draw from the fructifying well the water that he needs for his own growth, for his own advancement.

The Line to Adeptship

We are rightly told in Theosophical literature that Adeptship is one of the great goals of this

evolutionary process, and that there are various types of Adeptship, and that each individual, when he reaches a certain exalted level, will, as it were, choose the line of further growth. But that choice begins in fact long before he achieves the stage of making it formally as by a dedication, as by a consecration, as by a vow. Probably, almost certainly, each one of us has made his great Adept choice long, long ago, but he is not conscious of the choice. With the aid of Theosophy, with the aid of his membership of The Theosophical Society, he should begin now to become conscious of the splendid future which is his to be, and I think that that individual consciousness, leading straight to the splendid spiritual choice which he will in due course take, is beginning to steal over us at the present time.

The Spirit of the Master

For I want you to understand that the Elder Brethren are more than eager to help us to move forwards safely; that whatever more They can give, They are only too eager to give if They can safely give it. It is for us by our own aspiration from below to draw down from Them the wonderful inspiration which They alone can give, but if we are to aspire to Their inspiration, we must be like Them. It is only like that attracts like, and so is it that unless you try to reflect the spirit of the Master, you cannot imagine that you are moving upwards to receive His inspiration.

Now the Spirit of the Master is Service, the Spirit of the Master is Helpfulness, the Spirit of the Master is Sacrifice, and those alone will be the first to draw near to Them who are eager to help in their own small way, in their own individual way, as the Masters help in Their own marvelously universal way.

So if any one of you desires to draw near to the Masters and receive that inspiration which will unfold to you the nature of your own Eternal Self, if that be your desire, then you must not be

content with study, with attention to your own self-development. You must not be content with receiving. You must give.

You must give to yourself a pure life. You must give to your family happiness. You must give to your business integrity. You must give to your lodge constant service. You must give to your country wise patriotism. You must give to this great International Headquarters all that you possibly can give, for this is the Center through which the Masters' power is changed in many ways, is adapted to the needs of all who live in the outer world.

Whence Cometh Our Help

You should realize, you who are members of The Theosophical Society, that your own unfoldment depends upon your sacrifice, the sacrifice which begins with yourself — the making holy of yourself — and which ends with the world, but which has as its intermediate stages all things equally, those little worlds with which you are associated.

I do say this to you: that if you can make that sacrifice which the Masters make, or something which is a reflection of it; if you can be truly a servant of the Masters, helping Them in Their great work, you will find yourself able to get into touch with the new life which is beginning to steal over the Society, and is already perceived by those who have the eyes to look towards the mountains.

This new life may pass you by. It may be for the younger members to receive it. There is no reason whatever why the older members should not receive this new life, adapt themselves to the new life, change themselves so that they are ready to receive, because they are more sacrificing in their giving.

The Greatest Happiness

I want you to go away from this Convention determined to do more than you have ever done before — to be to yourselves what you have not been before. To be to your family a radiating center of happiness and understanding. To be to your obligations a fulfiller of them. And to be constantly on the watch to see what you can give, not what you can receive. There is no greater happiness than the happiness of giving. It is far more happy to give than to receive. While you are still at the stage of receiving, wanting to get, you are still far away from this newer life which is intended not to be confined to the few but to be spread abroad among the many.

Messengers of the Masters

As far as I can, I try to reflect that life in what I write and in what I say. I try, as far as I can, to help the Society within such wisdom as I may possess to move onwards with the advancing tide.

You will have noticed in a recent issue of *The Theosophist* I ventured to give expression to my personal convictions with regard to the world situation. I did so because I knew I had to do so. I did so because Presidents before me have ever been messengers of the Masters. I, too, must be a messenger of the Masters, that those who come after me may be able to speak of the precedents which I and those who preceded me have set.

We do not live for the sake of fulfilling rules and regulations, although it is our duty to abide by them, so far as we can. We do not live for the sake of conforming to public opinion. We do not live to satisfy our fellow-members that we are doing what they would expect us to do. We live in order to be messengers of the Elder Brethren, as every member of The Theosophical Society should be, giving of his best and purest and most selfless Self to Their work. When I felt, when I knew that I must speak, I must write, I spoke and I wrote. Not that anyone is expected to agree with what I write or say. Their first duty is to agree with themselves and not with other people, and not to be copies or reflections of those around them, however highly placed those around them may be.

Richness of Inspiration

The best and the utmost you can gain from any individual scripture or book is a hint or a suggestion, but certainly not ruled lines between which you must live narrow and restricted lives. It is upon the freedom of members of the Society that the well-being of the Society depends. But the President of The Theosophical Society is Their President far more than he is the elected President of his fellow-members, however much he may be this, and his work is constantly day in and day out, and still more night in and night out, to try to sense what They need and to give it. Inevitably he must give it somewhat ineffectively. Inevitably he must give it with distortions. His own individuality, his personality, his personal equation must intervene and make the force less pure as he gives it than it was as he received it. That is inevitable. It cannot be helped. Individual members must realize that however much they may say that the writing or the words of this, that, or the other leader are beautiful, they are less, as the writer or speaker would agree, than the inspiration in all its majesty which they were able to receive, but which they could not bring through into the physical brain in all its beauty, in all its richness, in all its fullness. Whatever we may say must be far less than it might be, but it is better to have a little than nothing at all.

What Theosophy Is For

If anyone of us tries to speak from his will, even more than from his heart, and certainly far more

than from his mind, if any of us will speak from his will, then it is well that he should be heard and listened to. But we must follow ourselves even though in the process we may find that we are following others. Our first duty is to know ourselves, to be sure of ourselves, to know whence we have come, who we are now, and whither we are wending our footsteps. We must make our own way in the future. That is what Theosophy is for: to help us to make our own way, to live our independent way, and to achieve the goal, whatever the goal may be, so that others may achieve theirs.

The Influence of Adyar

I hope that this Convention has given you at least a measure of peace, a measure of happiness, of power, and a measure of purpose. I should not be satisfied myself unless every single individual delegate feels changed, because he has been adjusted in Adyar to the eternal realities of things. He must be changed, he must go back changed, he must live differently when he returns home from the way in which he lived when he left to come to Adyar. If you are just the same as you were before, if the tremendous life which the Masters Themselves have poured into and through this Convention, if that life has not touched you, then indeed are you in a bad way. It must have touched you somehow, somewhere, even if only to a microscopic extent, so that you have felt the influence of the Masters.

Why, it has been with us on this platform today! Not only have They given Their blessing to us, but do you suppose our beloved President-Mother has not been standing here while you have been listening to the puppets, as we might almost call them, speaking here. She has been here. Her brother, Bishop Leadbeater, has been here, and others have been here too. Always they have been with us. You do not need to see them with physical eyes. They must be here. They are the heart of this Theosophical Society, and wherever there is such a gathering as this, the blessing of Them must fall upon those who constitute it, and that blessing you must take away with you to share with others. If you do that, all is well with you, and when this new life of a more individualistic but none the less collective Theosophy steals over you, you will be able to catch it, and you will be able to reveal yourself to yourself in the light that that new life will cast upon you.

Proud of India

And so, brethren, such is our Convention today. Such are its purposes. I hope that you will try to fulfill them as the year passes, so that when you come to Benares, the great heart of India as Benares is, you will come to Benares as you have not visited Benares before, and will be able to

help India, the birthplace of so many of the Masters — India, the great home of the race to which I think almost all of us belong. You will be able to make Benares a vibrating center from which will go forth the help that India needs, for there can be no greater happiness to any Indian, or to any westerner for the matter of that, than to bring forth again the glorious and eternal soul of this marvelous and unique Motherland of us all. We can be proud indeed of India, but we ought even more to be proud of ourselves that we are serving and giving and helping to the utmost of our power.

Troubles Have Their Value

Sometimes, of course, I very well know that people have difficult lives to lead, difficulties, obstructions, interferences, inhibitions of all kinds. What do those matter? Is there any one of us who has not had troubles, who has not made sacrifices, who does not have anxieties and sorrows? Of course we have. That is for our strengthening. We need them, and we need them all the more when we repine at them, when we say, "Oh it is a terrible thing that there is all this difficulty, this sorrow and trouble in the world, and that I should have to bear so much of it." It is not a terrible, but a wonderful and joyous thing. We ought to be happy and thankful that we have these great and pressing incentives to rise above all these difficulties and to be the master of them. As Shri Krishna said, "Be thou above these attributes." And they are attributes, from my own personal experience. Do not think I have lived a life of ease, comfort, and convenience. I have had my difficulties, just as everybody else has had his difficulties. I have had my sorrows and grief like everybody else, but they have all been worth while. When I look forward to any new troubles that may come, I look backward on the value that troubles have been.

"I Am a King"

So you go on your way lightly, happily, jokingly. Not with a serious, but with a smiling face. Life should be so light-hearted, so joyous, especially amidst the difficulties. Remember the very great and magnificent symbol, the yogic symbol of the passage to the greater light beyond; it is always through a tunnel of darkness, and the individual even in the midst of that tunnel, where he sees darkness behind and in front of him, moves forward: "I am a King. I can and I will." And then he does.

We have had a good Convention. We have had nearly eight hundred delegates, which, though not entirely satisfactory, is better than I expected. We have had splendid service from our various workers — I feel sure you will agree — from our volunteers, from the members of the culinary

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Helen Keller on Education

"It is true that the end for which you are striving is a vital one — the promotion of sound scholarship in America. By holding fast to the best standards of learning and insisting upon opportunity for everyone, you will elevate the educational status of this country. But let us remember to include among our standards the highest truth — that human welfare is the only adequate goal, the sole justification for the immense enthusiasm and the great sacrifices laid upon the altar of learning. Civilization expands or collapses according as we foster or neglect the central ideal — to multiply the blessings and lessen the calamities of mankind. Scholarship remains ineffective unless it trains us to investigate and experiment with all our institutions and to apply our knowledge fearlessly. The momentous need to which all our present problems point is to gather all philosophies, ethics, and knowledges into a Science of Man. Is not this the highest scholarship which shall bring sanity, peace, and healing to a fear-driven, bewildered world? It fits the height, breadth, and depth of Mind, and is the one clear purpose amid the turmoil in which we are now living."

Science Confirms

The News Bulletin of the Theosophical World-University calls our attention to the fact that in the October 18, 1937, issue of *News Week* there is presented in the scientific department an article on the influence of sunspots upon the stock market. This article was written by Dr. Harlan T. Stetson, a well-known astronomer, and he is quoted as saying to an assembly of astronomers in part as follows:

"Whether or not sunspots are a mark of certain cosmic effects which in some mysterious way change our physiological and psychological condition is a question over which has been much debate," he said. "But there are many effects on the earth directly traceable to sunspots . . . which leads us to believe that cycles in solar behavior may have more to do with changing conditions of the earth . . . than we have been accustomed to suppose.

"Prices on the New York Stock Exchange have paralleled these solar disturbances during the last decade in a most uncanny fashion," he said, "even to the temporary slumps of March and September, which were marked by reactionary periods both in Wall Street and on the sun. If Major Agnas, Colonel Ayres, or Roger Babson, or other noted investment counselors had predicted the market during the last eight years on the basis of the behavior of sunspots they could not have been more successful in their prophecies."

Astrologers will immediately see in this quotation scientific evidence of the influence of the planets upon human character and behavior, little as we are able to interpret the significance of these influences.

The thought that Dr. Stetson's statement most strikingly impels, however, is as to the intimate relationship of man with the great forces of Nature. It has become axiomatic that all life comes from the sun, but it is not yet recognized in the West that there was a true foundation for sun worship, and seldom outside of Theosophical circles is it generally admitted that Logoic forces govern our lives. Yet we are not children of circumstance, for if we but take the one great law of unity as a basis for all thought and action; if we live in accord with that law in all our relationships and interests; we may draw these influences to focus within ourselves and know them to be beneficent. It is only in natures and lives destructive of unity that solar and planetary forces fructify the disharmony. To live in accord with the law is to find all Nature on our side.

Theosophy and Happiness

BY DR. PIETER K. ROEST

IT IS QUITE EVIDENT to one who travels around a good deal that many members of The Theosophical Society are still unhappy, in spite of their splendid philosophy. Obviously that philosophy has not taught them the secret of happiness, or else they have not been successful in applying that secret as taught. There is, at all events, room for discussion on the subject. Anyone acquainted with a fair amount of Theosophical literature will remember repeated statements to the effect that happiness lies in the service of others. Yet we find many faithful members whose efforts along that line seem to have had no results. They serve without enthusiasm or fervor, as a duty imposed rather than a gift joyously given; happiness seems to be as far from their consciousness as it is from that of uninstructed mortals — or farther! I want to convey some of my reflections on that matter to the readers of this magazine, merely as an individual contribution.

Watching life in the lower kingdoms one finds it to be predominantly happy. In spite of all the destruction, fear, and cruelty found in Nature, wild creatures are on the whole happy creatures. If their elementary needs are satisfied they play or sing or frolic about with obvious animation. Dogs and little children — when taken care of and in good health — are notoriously happy. The idea of *becoming* happy never occurs to them. From these and other observations one may infer that happiness is *normal* to any organism *functioning* harmoniously, without inner conflicts. Wherever I have found truly happy human beings of any age, this condition prevailed. The whole nature of man — we are told in *Light on the Path* — must be *used* wisely; the desires must be free; restraint is of no avail. But we achieve this condition only at intervals and by degrees. At all times when our action expresses the emotional and mental nature functioning harmoniously, the underlying, inner simplicity or wholeness of our being reveals itself and is experienced as happiness. For the astral body to yearn for objects or persons or conditions, which are supposed to bring it happiness, is the very essence of unhappiness. For this craving sharply contrasts the situation which is present with that which is supposedly necessary for happiness, but *not* present! And it inhibits *functioning*, which is the basic requirement. It makes no difference whether this yearning is for wealth or for glory

or for the "Colony" of the Sixth Root Race! And craving for discipleship on this basis is not a bit more exalted. Theosophists make a fundamental mistake when they think that a cure can be found for "the misery of longing" by longing for "nice" or even "holy" things instead of "common" matters. It is never the satisfaction of our desires which brings happiness, but the undistorted, undeflected expression of our energies, the functioning fully of the *whole* man. Hence the utter renunciation of happiness (in any desire-specified form) is the first step towards the realization of true happiness; while the next step is the exercise of all our energies *in an integrated manner*.

It is here that Theosophy comes to our aid, by teaching us what our energies are, and in what relation they stand to one another. Only the student of Theosophy clearly perceives what we might call the "hierarchy of forces" in human nature. In us, physical energies are impelled by the vital forces of our etheric nature; these in turn by astral energies — desire, feeling, emotion; these by the energies of the mental nature — thought and finer feeling; while in thought itself the concrete images are subject to concepts which in turn are dominated by larger concepts and "principles," which are themselves impelled by the irresistible power of "ideals" — those big conceptions which are charged with buddhic fire. This is the right, the normal order; wherever it is upset or violated, there is conflict and disharmony and consequently misery. The making whole or "holy" of a human being must therefore proceed in this manner; ideals must yield principles which direct all his ideas of action; these will enlist the energies of the heart and pour themselves out in "whole-hearted" conduct. This is the solution stated from the point of view that man is an individual in charge of his own consciousness.

But man is at the same time a social being, indissolubly blending his life with that of his fellow-men. While his wholeness or happiness is utterly subjective, a matter of his individual realization only, the materials of his conscious life are derived largely from without, and invariably affect others. The only arrangement by which the inner and the outer will *both* tend towards harmony and fullness of expression is that in which the individual lives and labors for *all*. By pouring out his energies in ways which will be helpful to his fellow-men, an individual creates

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The World's Dire Need for a Scientific Manifesto

BY DR. BHAGAVAN DAS

(Member of the Indian Legislative Assembly)

II

Science Must Be Constructive

THE ANCIENT injunction is: "Science (Vidya) came to the man of wisdom, the man of knowledge and purity," and said to him: "Guard me as a sacred trust; give me not to the wicked and sinful, but only to the pure of heart and large of mind; so only shall I be strong to nourish mankind; otherwise I shall only destroy thee and thy pupils and thy people." If such close guarding of scientific discoveries is not possible now, then it is all the more necessary to remember, that *it is not enough to make miraculous discoveries in physical science, or write learned books on other departments of knowledge, and publish them broadcast. It is necessary to guide and govern all such labors and publications, by the unifying, illuminating, beneficent purpose of promoting world-wide human welfare in well-thought-out and well-defined and broadcast ways, so that there may be every inducement to human beings to use the discoveries righteously and not wrongfully.*

If science does not do this, it is not constructive but destructive science, and will ultimately destroy its custodian and itself. Those who create Frankenstein monsters are eaten up by them in the end. The foremost scientists of the West are realizing this, and are publicly deploring that "science has out-run morals."

One of the foremost biologists of the day says: "*The enormous advance gained by the science of inanimate matter over that of living things is one of the greatest catastrophes ever suffered by humanity. The environment which science and technology have succeeded in developing for man does not suit him, because it has been constructed at random, without regard for his true self... Science follows no plan. It develops at random... It is not at all actuated by a desire to improve the state of human beings... Modern civilization finds itself in a difficult position because it does not suit us. It has been erected without any knowledge of our real nature... We are the victims of the backwardness of the sciences of life over those of matter... The only possible remedy for this evil is a much more profound knowledge of ourselves. The Science of Man has become the most necessary of all the Sciences.*" (Alexis Carrel, *Man, the Unknown*. pp. 34-39; edn. of 1937).

Degenerate Days

The ancient Indian tradition was express, that all knowledge should subserve "the purpose of promoting human happiness here and hereafter," in clearly recognized ways; and that the chief of all the sciences was "the Science of the Self," "the Science of Man," philosophy-psychology, Atma-vidya, which coordinated all the sciences of matter as subordinate, and assigned to each its proper place and value in the service of the Scheme or Plan of individuo-social human life. This ancient Indian scheme of individuo-social organization of the human race was expressly based upon the facts and laws of human nature, as manifesting differently in successive periods of the single life, and in different temperaments and vocational aptitudes in the collective life. Most unfortunately, the philosophy-psychology, and the application of it to the conducting of human affairs, have both become perverted from their true meaning and observance, for many centuries now, in India, because of the general degeneration of character; and the result has been the manifold enslavement of the people, religious and educational, economic and political, social and industrial.

It is for the *universities to redeem* that great fall and failure, and re-elevate the character of the people, by the force of their own good example and wise precept.

Much was expected from western modern science, after its battle against, and victory over, the similarly degenerated Church of the West. But, again most unfortunately, that science too *went astray in a most vital respect.*

Prostitution of Science

Its greatest theoretic discovery is claimed to be that of *evolution by the law of the "struggle for existence."* A half-truth, and therefore not quite true for even the vegetable and animal kingdoms, it is *very untrue for the human kingdom. The result of accepting it as the whole truth, and obeying it, consciously and unconsciously, has been the competitive hatred that we feel all around us, among us, everywhere, pervading the whole atmosphere of human life.* This half-truth of the "struggle for existence," emphasized and approved by science, as if it were the whole truth; accepted by all as the only true philosophy of life; and followed in all human affairs diligently, from the smallest to the largest scale, individual and

national, is ever intensifying that hatred and discord, in family, farm, factory, school, college, court, office, transport, all professions whatsoever, and international relations, which necessarily explodes from time to time in *vast wars*. It has brought about the *prostitution of science to the service of the sword and the purse*, for the misery of humanity, where those two should have obeyed and served science reverently for the welfare of mankind. *It is driving mankind*, in East and West alike now, *towards Avernus, and will plunge them into it*, together with all science and all scientists, and all the indubitable wonders and glories of modern western civilization which they have built up, as well as all the equally indubitable cruelties, vices, crimes, of the underground, diplomatic, exploitative, and "night" side of its life, and all its ruthless treatment of weaker populations — *unless the scientists resolve to act before it is too late*. Kropotkin endeavored to turn the attention of scientists to the greater half of the truth, namely, *Mutual Aid* for existence, in his book of that name, but in vain.

Most Urgent Problem

How to check this advancing horror; how prevent another and far worse Armageddon; how ensure world peace; how bring about world-wide disarmament by mutual agreement; how neutralize and deaden those deadliest, most powerful, most destructive explosives, the evil human passions of whole nations — this has, therefore, become the greatest, the acutest, the most urgent problem of the day?

The scientists who discover the effective solution of this problem will have made the greatest and most beneficent discovery of all the ages, and will win the veneration, nay, the worship, of all mankind. The universities, and the greatest, most thoughtful, most philanthropic scientists of the time should bend all their energies to this greatest of all tasks, putting aside all others till this is successfully accomplished.

Humanity is in imminent danger of dying from mutual hatred, born of lack of equitable distribution of sufficient bread — bread spiritual as well as bread material; born of lack of adjustment between individual needs and social needs. Man cannot live by material bread alone; his whole being craves and cries out for genuine spiritual bread also. Man is neither merely "individual," nor merely "social"; he is both; the requirements of both "Individualism" and "Socialism" are ineradicably inherent in each person; hence the unavoidable need for rational adjustment and satisfaction of both.

The universities should supply spiritual bread directly to all mankind; and should point out to all the practical way in which a sufficiency of material bread can be supplied to each person.

False religion is, no doubt, "opiate for the people," as the Socialists say; but true religion is the very Elixir of Life. So long as human beings fear death and pain, so long will they inevitably need the consolation of such true religion.

A Correct Technique

The new Russia seems to be discovering that fact freshly, and recognizing it suitably. Let that true religion be re-discovered and taught by selfless scientists now, since the professional priests have lost it. The most thoughtful scientists of the West are coming to believe in the essential fact at the heart of this true religion, namely, the fact of the All-pervading Spirit, the *Anima Mundi*, the Collective Intelligence, the Supra-Conscious, the Universal Mind, "in which all things live and move and have their being, and which lives and moves and has Its Being in all things," the Mystery which has created and runs this universe, from inconceivably small atoms to unimaginably large star-systems. *The Great Design*, recently published, is a symposium by fifteen leading scientists of international fame, belonging to different branches of science, in which they all confess their faith in the Spiritual Intelligence which reigns and rules over the world of matter.

By deep research into the Nature of this Supreme Universal Spirit, this Universal Mind, as manifesting in the *individual* mind and spirit, will be discovered the components of the healthy spiritual bread which humanity needs, in the first place. In the second place, by due application of the laws and facts of psychology and physiology, of human mind and human body, there will also be discovered the just way, the *correct technique*, to make an *equitable distribution* of the world's work and wages, of necessities and comforts and luxuries, of labor and leisure and pleasure; the right way which alone can neutralize the deadly explosives of human jealousies and hatreds; the correct technique of a satisfactory, complete, and comprehensive individual-social organization of humanity, which will reconcile all the demands of Individualism as well as Socialism, by giving to each human instinct and appetite, selfish and unselfish (and both are inherent in human nature), and also to each temperament and vocational aptitude with its special requirements, its due, and not more than due; the technique which will make practicable and ensure the service of "Each for All and All for Each."

The Manu's Scheme

There is one such systematic scheme of socio-individual organization already in existence, as indicated before. It is made up of four subordinate, interlinked, interdependent organizations — educational, political (or protective or defensive or executive), economic, and industrial. It was

framed by the ancient thinkers of India, who had discovered the greater, nobler, and for humanity the far more useful complementary half-truth and fact of human evolution in accordance with the great "Law of Alliance for Existence," in contradistinction to the animal half-truth of evolution by "struggle for existence"; that law of alliance, nay of self-denial, of which every good family is patient example, and the mother in each family most pre-eminently. That scheme is the only one attempted, and even actually worked, in the known history of mankind, until the year 1917; except perhaps another which was operated in the vanished kingdom of Peru, between the twelfth and the fifteenth centuries A. D. But it has obviously degenerated utterly, and become a curse instead of a blessing. Yet it is creaking along somehow, even after three or four, or perhaps even five, thousand years of fair and foul weather and all sorts of storms and stresses; perhaps because it still has some elements of truth left in it. But if it has become effete and even harmful, all the more necessary is it that a new one should be thought out by the scientists.

Russia's Experiments

The vast Russian experiment now in progress is the second effort of mankind in the same direction; but, while it has achieved marvels, it has also committed many serious and cruel mistakes, is still undergoing great internal tribulations, and is correcting its errors by what looks very like a reversion, in many respects, to the right middle courses, between impossibly equalitarian communism and criminally inequitable capitalism, such as are advocated by so-called Reformism. The leading scientists and thinkers of Russia, as much as those of Germany and Italy, as well as of France, Britain, U. S. A., and also of Spain, China, and Japan, and other countries, should most certainly and insistently be invited to share in the deliberations of a great *Congress of Representatives of All Branches of Science*, branches of the one tree of the Science of Life, for the mitigating, and then the healthy finishing, of the travail-agony of all mankind, *for the formulation of a new and complete scheme of social structure* (of course not rigid, by any means, but allowing ample room for national variations in details, *within the limits of great and firm general principles*); for the ushering in of a true millennium of a worldwide international alliance and cooperation for existence, in place of struggle and competition; for the bringing to birth of the Federation of the World, the organization of world-peace and world-prosperity.

The Real Autocracy

The men and women who combine in themselves science and learning, as well as philanthropy and self-denial, are the only true possessors of wisdom, in all countries, in all races. *Wisdom is science, plus philanthropy.* Neither knowledge, however great, nor philanthropy, however deep, constitutes wisdom by itself. The universities and learned bodies of the world should be, and presumably are, staffed and conducted by such men and women of wisdom. In them should rein, if anywhere, from them should radiate, if from anywhere, philanthropic benevolence and also knowledge of the way to bring happiness to humanity. They have therefore the right, the duty, and the moral force, the power, the authority, and the responsibility, to advise and guide the human world. The scientists have created the marvels of modern civilization; they must save it from annihilation; otherwise, the dreadful sin will be theirs, as much as the splendid merit is now.

They should teach to the world the best way to peace by means of the best form of social organization, in accordance with the law of alliance for existence (governing and regulating the working of the inferior law of struggle, and utilizing it as subordinate and servant) — the way which would satisfy all the appetites, needs, requirements of all temperaments, sexes, ages, within the limits of reason and mutual justness. Indeed it is obvious that if every one cared only a little more for others than for himself, all would be happy; whereas, where everyone cares more for himself and as against all others, all must be unhappy. But a proper technique is indispensable, as to *how to care* a little more for others and a little less for oneself, systematically, in the political, economic, and industrial spheres, and *how to educate all accordingly and suitably.*

Show Us the Way!

Marx and Engels cried, "Workers of the world, unite! for you have nothing to lose but your chains." But they did not say that the uniting should be that of head, arms, trunk, and legs, like that of knowledge, action, desire, and plasmic vitality, like that of the nervous, muscular, glandulo-vascular, and skeletal systems, in a single psycho-physical organism, a human individual. The result is only vaster discord. Therefore, humanity now cries:

"Scientists of the world, unite! and show us the right way; for humanity has everything to lose, it perishes if you don't; and if you do, it is saved, it lives, it finds peace and happiness for all."

From The Theosophist, April, 1938.

Summer Sessions — 1938

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

Convention

Since the Convention program is being printed separately, it will not be published in these pages. However, a résumé of its principal features appeared in our May number.

But though we may tell you about the plans and the keynote of the program, each year's Convention has its own unique atmosphere and inspiration, which must be *experienced* in order to be appreciated to the full.

And the Convention of 1938 promises to be a truly outstanding one, with its members' talks and special public lectures by Dr. and Mrs. Arundale, the various exhibits, the visit to Olcott for a Bond-Burning ceremony, and the many member-contacts of a very large gathering.

But why say more? We know that every Theosophist who can possibly do so will be with us for this great occasion when we welcome, for the first time in four years, our International President and Mrs. Arundale.

Last Call, Parents!

All parents who find, at the last minute, that they are going to want to use the facilities of the Children's Camp during the time of Summer School and Convention, please send word to Mrs. H. A. Staggs, 2236 Grandview Avenue, Cleveland Heights, Ohio.

The Camp Committee take pleasure in announcing that a very desirable location has been obtained for the children. A large brick home has been rented, with the very happy surroundings of spacious lawn with many trees. The yard is protected from the road by a high hedge. There is a commodious screened-in porch, which will be an ideal place for handiwork. The location is just as near Headquarters building as the house which was used last year.

A full recreation program is planned and we know that your children will be both happy and busy, under trained persons, working with Theosophical ideals in mind.

The list of clothes and equipment for children is being kept as simple as possible and may be had on application to Mrs. Staggs. Rental of bedding and towels will be an additional cost, if children do not wish to bring them. There will be a small charge for laundry.

Do not delay in getting in your application, as they will be accepted in order of receipt.

Dr. Arundale's Lectures

A little more light on the nature of the public lectures to be given by Dr. Arundale during the Convention may be gathered from the sub-titles for the two lectures which he has now supplied:

"From Man to Superman: A Practice in Symbolic Yoga"

I — "The Eternal in the World Today"

II — "The Ascent of Man."

Intriguing as these titles are, we are given to understand from other sources that they really convey little conception of the very fine subject matter of the lectures, most of which, although correlated to *The Secret Doctrine*, is entirely the product of personal inner-plane research.

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

Olcott Daily News

The *Olcott Daily News*, which will be a daily feature of Convention, is to be distributed each morning and will present a summary of the previous day's activities as well as announcements of the day.

Every member was recently provided with a blank which may be filled in and sent to Headquarters by those unable to attend the Convention, so that they may promptly receive the news and inspiration of this important occasion. Send in your blank today.

Five issues, 25 cents.

Summer School Program

1938

THURSDAY, July 7

Registration.

- 3:30 P.M. Opening of Summer School — Dr. George S. Arundale.
7:30 P.M. Address — Shrimati Rukmini Devi.

FRIDAY, July 8

- 7:45 A.M. Meditation.
10:00 A.M. "Symbolic Yoga" — Dr. George S. Arundale.
3:30 P.M. "The Dharma of America" — Dr. Pieter K. Roest.
7:30 P.M. "The Essentials of Theosophy" — *The Secret Doctrine* — William J. Ross.

SATURDAY, July 9

- 7:45 A.M. Meditation.
10:00 A.M. "Symbolic Yoga" — Dr. George S. Arundale.
3:30 P.M. "The Dharma of America" — Young Theosophists.
7:30 P.M. "The Essentials of Theosophy" — Miss Mary K. Neff.

SUNDAY, July 10

- 7:45 A.M. Meditation.
10:00 A.M. "Symbolic Yoga" — Dr. George S. Arundale.
3:00 P.M. Public Lecture — Dr. George S. Arundale.
7:30 P.M. "The Essentials of Theosophy" — *The Secret Doctrine* — William J. Ross.

MONDAY, July 11

- 7:45 A.M. Meditation.
10:00 A.M. "Symbolic Yoga" — Dr. George S. Arundale.
3:30 P.M. "The Dharma of America" — Mary K. Neff.
7:30 P.M. "The Essentials of Theosophy" — Warren Watters.

TUESDAY, JULY 12

- 7:45 A.M. Meditation.
10:00 A.M. "Symbolic Yoga" — Dr. George S. Arundale.
3:30 P.M. "The Dharma of America" — James S. Perkins.
7:30 P.M. Closing Summer School.

NOTE: This program is subject to some possible revision, for a few of the contributions are not yet confirmed.

The titles indicate uniformity of the daily program, but there will be infinite variety within each title. The subject of "Symbolic Yoga" will be unfolded, as it were, as the Summer School progresses and Dr. Arundale leads us more and more intimately into a new phase of our understanding of Yoga.

Fascinating will be the delving of a number of minds into "The Dharma of America" and their several presentations. That of the Young Theosophists will take the form of a symposium.

"The Essentials of Theosophy" have been left entirely to the speakers to present their respective views, but on this, as on all other subjects, there will be ample time for discussion at the close of each talk, which will be limited for that purpose.

Mr. Ross, who will speak on *The Secret Doctrine*,

will deal with its general scope and methods of study in the first of his talks, and will lead us deeply into the study itself in the second, but as he himself says, even his notes cover far more than can possibly be dealt with in the time. We anticipate, however, that Mr. Ross will prove to us the fascination of the study and will make most of us far less *Secret Doctrine* shy, so that this marvelous work of Madame Blavatsky will become more generally a subject of study in our lodges.

But no printed description of a program can indicate what Summer School really is. More intimate than Convention, with less pressure in the matter of time, and in the ideal environment of Olcott, the relationships, which are more nearly those of universal brotherhood, lead to richer experience and deeper understanding.

Has Your Lodge a Delegate?

It is everywhere noticed by those who travel in the Section or who make many member contacts, as in federations, that there is a greater understanding of the functions and purposes of the Society, a closer bond of harmony between the lodges and Headquarters, where one or more members of the lodge have made the deeper contacts with Olcott.

Make that contact for your lodge. See that at least one delegate attends Convention and pays a visit to Headquarters. Better still, see that your delegates stay for Summer School. Every lodge should have a member who knows Headquarters intimately, and who senses the spirit of the work that centers there. If your membership does not include some who know Headquarters, to send a delegate will change the outlook of your lodge and will help still further to consolidate the Section in a spirit of unity.

The Lodge-Rooms-of-America Exhibit

Just a word of reminder about the exhibit of photographs or drawings, or both, of interiors, exteriors, or general aspects of lodge rooms. This exhibit will become part of a general exhibit booth at the Convention.

Send all pictures to Olcott, Wheaton, Illinois, before June 15. Address Miss Anita Henkel.

Please see our May issue for details!

Send in your Proxy

If you have not already done so, send in your proxy at once. Name as your proxy someone already at Headquarters or someone who you are sure will be here at Convention. But do it now, while you are reading this!

Miss Poutz Not Proxy

Miss Marie Poutz has requested her friends not to choose her as their proxy at the Convention, since her desire not to hold proxies, which she has expressed for many years, remains the same.

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

Summer School Only	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.)

THEOSOPHY AND HAPPINESS

(Continued from page 125)

harmony within which is not broken by forces from without, since he creates harmony there too. Thus the recipe so often given: to forget self in work for others, is indeed a scientific and supremely practical piece of advice. But if it is undertaken in order to satisfy the *desire* for happiness, it turns to poison before it is even taken. For one who serves in such a spirit does *not* serve anyone

but himself, and that his lower, illusory, personal self which must be conquered and put into harness ere the true Man within can pour out *his* true service. Hence no one can achieve the greatest happiness — the happiness of selfless service — until he lives and acts from the core of his being and craves no more.

Burn the Bonds!

THIS IS THE LAST Burn the Bonds article which will appear in THE AMERICAN THEOSOPHIST before the Convention, and I wish to present eight points as briefly as possible:

First: District sub-chairmen, lodge presidents, and chairmen of local lodge campaign committees, please make a special effort to secure **pledges** and **cash** which will insure your lodge reaching its quota before Convention opens.

Second: Lodge presidents and local chairmen, please check with Headquarters to see if pledges received are being paid. If not, try to arrange for payment before Convention. **Cash pays bonds. Pledges do not.**

Third: Federation presidents, please contact your lodges and offer suggestions and encouragement in raising quotas.

Fourth: National members, please send in **pledges and cash now**. There are 495 national members, of whom 77 have pledged \$2,387.10, an average of over \$31.00 per pledge. This is an exceptionally fine showing and I hope the other 418 National members will do as well. **And do it now.**

Fifth: Of the 145 lodges in the American Section, 110 have had some part in the Burn the Bonds campaign. Will the presidents, officers and members of the 35 lodges not yet participating try to share in this fine work. If you cannot raise your full quota raise as much as you can. Let us make this campaign 100% in lodge participation.

Sixth: Seven hundred and eighty of the 4,183 members in the Section have already made pledges. Many members cannot pay the full member quota, but cannot all give something? Will you not send in **your something now**? I am anxious that all should share in the privilege of releasing our beloved Society from debt.

Seventh: A few lodges have taken a weekly collection at lodge meetings for the Burn the Bonds campaign and these sums, added to their regular pledges, have appreciably increased the total fund. Cannot other lodges follow this plan during June and give an opportunity for all to contribute? National members can send their "collection" direct to Headquarters. An average of \$1.00 per member would be a tremendous help.

Eighth: The regular income of the Society has been materially reduced this year. The Burn the Bonds campaign may have been responsible in

part for this condition. May I urge that however much we may wish to pay our debt, it has never been intended that pledges to this fund should be made in lieu of other financial obligations or contributions. The Society's expenses do not stop while we are Burning the Bonds; hence its income must not stop either.

Congratulations are due the following "Honor Roll" lodges for having attained their quotas:

Alhambra	Honolulu
Besant, Houston	Lansing
Chicago	Olcott-Wheaton
Compton	Progress-Omaha
Duluth	Rainbow-Columbus
Fremont	St. Petersburg
Glendale	Yggdrasil-
Holyoke	Minneapolis

The lodges below have attained more than 50% of their quotas and some of them are nearing the goal:

Akron	Lotus-
	Philadelphia
Ann Arbor	Maryland-
	Baltimore
Boulder	Miami
Butte	New York
Casper	Oak Park
Cincinnati	Ojai Valley
Detroit	San Buenaventura
Indianapolis	San Francisco

Total amount pledged to date \$22,997.27

Total cash received to date \$16,965.76

The committee wishes to sincerely thank all members and lodges for their generosity, their hard work, their helpful suggestions, and their kind thoughts. Many who have not been able to give money have helped immeasurably by their suggestions and good wishes. Such cooperation has made the task of the committee a joyous one and we are deeply grateful to each one of you.

OVER THE TOP BEFORE CONVENTION!

Eugene J. Wix

Chairman,
BURN THE BONDS Committee

Culture and the Arts

EDITED BY DR. H. DOUGLAS WILD

THE EDITOR of this page once more wishes to take advantage of an opportunity. This is, first of all, to express his appreciation of the fine industry, understanding, and literary skill which have gone into the writing of the following article. In the second place, it is to define a certain objective for the study of mythology in the direction of which still undeveloped but dynamically important possibilities for the vitalizing of our understanding of art seem to lie.

The assembling of the widely varied mythological data which are here woven fruitfully into a single pattern bearing on the theme of Narcissus represents the first half of a process which, for its completion, invites an application to more concrete elements in artistic experience. It is, indeed, not enough to understand the mythology, in so far as information leads to this understanding. Neither is it enough to awaken, however beautifully, a creative idealism which remains more or less general in character. We can go farther than this. What still awaits adequate revelation is the actual concrete relation of the cosmic truths contained in the Narcissus myth, or any myth, to the principles and acts of vision, conception, and expression in art. For an interpretation of the creative process itself, intimate access must be had to the mind of the artist. To release not only inspiration but a maximum grasp of spiritual technique in creative activity, the truths of myth must be taken up into our self-knowledge and made specifically operative there as "laws for creations." They must be wielded from that living center as modes of Self acting upon its materials, moving within forms, and expressive in the doing of everything we do.

As a suggestion, it may be added that one of the best means of achieving this goal is, perhaps, the definite, yet necessarily imaginative, application of the creative principles contained in myths to the analysis of a great and well-known work of art. Through some such adventurous participation in specific inner processes, the understanding may bring to life within itself the soul of artistic expression possible in all activity.

Finally, the full, eager exploration of Theosophy as the supreme science for the revelation and self-awakening of life in its creativeness is among the grandest of the destinies which are now surely opening before us. As an aid to the fulfillment of this destiny of Theosophy in art, let us personally appropriate, so to speak, the constructive dynamics of the myths of the world, based as these

are upon the universal Mysteries. Here undoubtedly are the true keys to both the understanding and the creation of art. By initiating within ourselves, if only very partially and gradually, the conscious play of these truths and techniques of loving, law-abiding will and imagination, and entering by means of these into the plastic, flowing splendors of life and form in art, we may the more fully know ourselves as creators. Knowing ourselves thus, we may the more potently beautify our living and that of our nation. — H. D. W.

The writer wishes to express sincere gratitude to the editor of this page for his generous and kindly consideration of her recent article, in which she attempted, in a small way, to interpret in the light of Theosophy some of the vast wealth of symbolism hidden in the myth of Narcissus. In the following article, she gladly avails herself of the opportunity offered by him to bring out further developments of the symbolism suggested by the Narcissus story.

In the first place, the flower by which the gods commemorated the hapless youth is purple in color, and blooms in the springtime. Does not this latter fact call to mind the Cosmic regeneration of life which occurs annually in the spring, when all Nature awakens from its long winter sleep of death, to a new day of manifestation? Throughout the ancient myths we find legends and allegories of the Sun God, who dies annually in the winter months, to be re-born in the spring. These legends form the basis of many of the Ancient Mysteries, and have been enacted in ritual through countless ages in the ceremonies of Initiation. Furthermore, purple has long been associated with the zodiacal sign of Aquarius — "The Water Bearer" — symbolized by the figure of a man bearing a jug of water on his shoulder. The water pouring from the urn is the "Water of Life," — and this, too, is significant in our consideration of the subject at hand.

Purple has also been associated with the Cosmic Mother, the female principle in Nature, and in whatever form she is venerated — as Isis, Ishtar, Aphrodite, or the Virgin Mary — she eternally symbolizes the great Primordial Deep out of which the manifested universe is born. She may be likened to what we call in Theosophy "Mula Prakriti," or root matter, out of which comes manifestation. In the Stanzas of Dzyan we read: "The vibration sweeps along, touching with its swift wing the whole universe and the germ that

dwellet in darkness; the darkness that breathes over the slumbering waters of life . . . Darkness radiates light and light drops one solitary ray into the mother deep." And further on, "The luminous egg, which in itself is three, curdles and spreads its milk-white curds throughout the depths of mother, the root that grows in the depths of the ocean of life." In the Christian Bible the same thought is expressed in Genesis, where we read: "And the earth was without form, and void; and darkness was upon the face of the deep. And the spirit of God moved upon the face of the waters."

The moon was associated with water, or the female principle, and all the above-mentioned goddesses were moon goddesses, in contradistinction to the solar deities, who were always masculine. There were, however, male deities associated with the moon, as, for example, Sin, the Chaldean moon god, and Thoth, or Tuti, the Egyptian moon god, who was represented in ancient art as being ibis-headed, and with the crescent moon always appearing with him. Thoth was also revered as the god of Wisdom, founder of the sciences and of the Egyptian calendar, and the recording of time. In this aspect, too, the purple color is significant, for it carries with it the age-old symbol of Wisdom.

It is interesting to draw parallels between the account of creation proceeding forth from out of the great Primordial Deep, as given in the Stanzas of Dzyan and the Christian Bible, with the ancient myths which, in nearly every case, are identical in essence. In Chaldea we find Apsu, the god of the primordial waters, and his wife, Tiammat, the spirit of Chaos. Then there was a movement on the face of the waters, and Lachmu and Lachamu, or space and the fullness thereof, were created. Ages passed, and Anshar and Kishar, or heaven and earth, evolved. But Apsu and Tiammat represented chaos, which they maintained by the destructive powers of dragons and great sea monsters. At length, the gods determined that order must be established in the universe, and the reign of chaos ended — and to achieve this purpose, Marduk, the son of Ea, the beneficent water god, slew Tiammat with his invincible weapon, the "Mulu," and cut her body into two halves, in one of which he enclosed the heavens, and in the other the earth. Thus was chaos destroyed, and order established in the universe. This legend has its parallel in the Egyptian Cosmogony, and in that of many other lands, and, when analyzed, it contains within it the same principle as that given in the Stanzas of Dzyan. First, the Primordial Deep, which is chaos and darkness, out of which light, and the ordered universe is born. An interesting side-light on the above story is the

later development of tales in nearly every land, of a great hero who slew a dragon and thereby became the benefactor of mankind. The English St. George is a notable example. Returning to Narcissus, the primordial chaos might symbolize non-understanding, darkness — out of which understanding, light, was evolved. Might it not be that Narcissus, through losing his life — the transitory form aspect of it which he mistook for Reality — found, through this loss of the Unreal, the true Reality? At all events, it was *beauty* that he loved and sought to possess — though, in the search for it, he mistook the form of beauty for the Life which inhabited that form. Perhaps through the death of this illusion, he found re-birth into wisdom and understanding of Reality.

And, again returning to the symbolical significance of water, we find that, in addition to being the vehicle of creation, it has also been venerated as the symbol of re-generation — re-birth after death. Thus has it been called "The Water of Everlasting Life." In this connection, one wonders if it were not this ancient allegory which led the Spanish explorers to come to America in search of the "Fountain of Eternal Youth." For example, we might return again to Chaldea and its legend of Ishtar and Tammuz. Tammuz is a solar deity, the harvest god, and Ishtar, daughter of Sin, the moon god, was both his mother and his wife, as was the case with Isis and Osiris. She represented the Cosmic Mother. Tammuz dies annually to the Northern Hemisphere, as the sun enters the Sign of Capricorn — "The House of Death," which it enters at the winter solstice. He is mourned on earth, for with the dying crops, death seems to have established his reign over the world. Ishtar, in order to restore to life her dead lover, descends to the underworld in search of the Sacred Elixir, "The Water of Life," which, alone, can restore him. She passes through seven gates in her descent to the underworld, at each of which her jewels and garments are taken from her. At last she is brought before the Queen of the Underworld, by whom she is cursed, and held prisoner. During the absence of Ishtar, all life seems to die on earth, and the crops and vegetation perish, as she is the embodiment of the spirit of fertility. The gods, fearful of the fate of Ishtar, and, through her, of all the earth, send a messenger to Ea, who created a lion who would descend to the underworld and free Ishtar. This is accomplished, and the Goddess of the Underworld is forced to give Ishtar the "Water of Life," and to set her free. She returns to earth again by the seven gates, at each of which her jewels and garments are restored to her. Thus is fertility restored to earth,

(Concluded on page 136)

Development of the Intuition

BY MRS. EVELYN B. BULL

Dishwater Politics

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

FEW OF US are politicians; few of us care to be. And the reason for this is that we, in general, prefer to dwell in an atmosphere of relative cleanliness and constructive effort, rather than in the litter and dirt of aimless or low-minded production. Never has our political machinery been more cluttered than it is now. It is the awakening consciousness of this fact which is bringing about disclosures and investigations, and rebellion on the part of the people — mentally, at least. It requires such apparently superhuman effort to make any fundamental change that we are only too glad to see anything happen, even if it is only a magnified representation of details, a photograph of the unclean reality.

The circumstances in which we are living are coercive in that they bring to the surface conditions which have long been unobserved and quiescent. This is the scum, indicative rather than restorative or purgative. What a mass of dishes there are, and how inconceivably dirty! Is it possible to stack them, classify them, to say nothing of cleaning them? And how many will we find so stained, so nicked and cracked, that we dare not trust them to the cleansing heat of the water, or to further usage?

What can be done by us who have no inclination nor opportunity for a political life, whose environment is such that we do not even meet those who are politically minded?

We can read, for in reading, one meets literally the writer, and can at leisure study and profit by his ideas in a way which is not always possible in a face-to-face encounter. We meet his thoughts, which are as real as his person, and these challenge us to a reconsideration of our own thoughts. We may, indeed, find it difficult to understand his thoughts; the language or concepts may be unfamiliar to us. However, there is a genuine effort being made nowadays among writers to circumscribe ideas in expression which will be readily understood by the average reader. These may be specialized, or represent a general problem. We should endeavor to be somewhat informed about the latter, and try to choose some aspect which has particular interest for us, something which arouses in us a response to action, although we well know there is to be no such action physi-

cally, except, possibly, for a distribution of our reading matter among other truth-seekers. In any case, let us gain more detailed knowledge of that special aspect.

Face boldly and uncompromisingly the negative qualities in these general and particular problems. The negative is far from lacking in these days. Cowardice will not help; on the other hand, neither will undue pessimism.

Search insistently for positive qualities which are not nearly so evident in such a period as this. Either a development has progressed too rapidly in proportion to the rest of our civilization, and is top-heavy, or is embryonic, so that we can scarcely see it, digging here and there in the ashes and embers of our losses for the live coals of the future. Here we need patience and susceptibility, alertness but not sentimentality. Above all, let us try not to exaggerate.

By the elimination of these tendencies to loss of perspective, one becomes gradually aware of a center of equilibrium within oneself, which provides a basis for judgment and discrimination. The awareness of this center can be cultivated until we acquire the habit of testing all problems which we encounter by their relation to it. Those estimates and opinions which we form, or which we find already formed in our reading, must be keyed to this center. If they do not, they are lopsided on account of one of the tendencies mentioned. It is a fascinating experiment to diagnose one of these opinions, find its weakness, and actually feel within us the change as balance is gained and the opinion assumes the correct relation to this center. Before, there was tension, and a desire to justify the opinion with unnecessary vehemence. Afterwards, there is relief from strain, and a calmness which gives a sense of freedom, of time and space in which to formulate, modify, expatiate. One is a restricted area. The other is restricted only as it requires a balanced relationship.

This will sound ephemeral and imaginative to anyone who has not experienced it. And many will say that it is impossible to acquire enough knowledge on any subject, in general or particular, to warrant confidence in such a center. True, it is impossible to know everything about anything. But then, the center is not based upon knowledge, but upon intuitive judgment; the spokes supply

the knowledge. And even a grain of sand can be weighed, if the scales are sufficiently accurate.

It will be evident that such a procedure, lacking as it does any precedent in the normal life of the individual, may produce surprises and enlargements of the mental and emotional life. This is indeed true. The cultivation of such a habit brings a sureness of thought, a flexibility of outlook and reaction which is advisable. The sureness makes for a compact and economical thinking. The flexibility opens doors of mental opportunity which rigidity always keeps closed. The emotional reaction is controlled; it does not control us, swerving us violently from side to side as the wind blows. Always we have a center which is stronger than any feeling, which, instead, draws that feeling inwards to itself, transmutes it, interprets it. It does not devitalize; it integrates, and this always means more feeling of life than before. We shall never feel more fully alive than when we have come to know our true selves, and to realize that our thoughts and feelings are only servants, indispensable to be sure, but those to whom we give orders.

Now how can this be applied to our understanding of politics and any aid which we may wish to give in an unofficial and silent way? By being generally informed, we can come to certain conclusions procured by our central diagnosis; conclusions as to the most positive and practical steps to be taken to benefit our nation and the world. We can think clearly and definitely on these conclusions, and by so doing, we are actually working for the good in our political life. Every

thought has its center. The thoughts of a type tend to congregate and build into a construction that possesses those qualities which the thought-creators themselves have had. This will sound fantastic to many, but thoughts are things. They are as real in the mental world as stoves in the physical. Even as each dwelling differs according to the materials used in building it, so does a thought building.

Your thoughts, then, will proceed automatically to the thought center which is most appropriate to them, automatically rather than voluntarily, as in the case of your own inner center which you have stimulated. For here you have to deal with forces of vast and incomprehensible latitude. It is thus that inventions and creations tend to appear simultaneously. A man interested in a certain field of endeavor, will contact quite unconsciously the thought-center along that line, draw upon, contribute to it.

How important, then, it is that we should choose the building which we wish to help in constructing! We may not be able to hold office, but it is accurate to say that we may have fully as much influence, if we wish.

Let us, then, bring to the world's needs, our contribution, honestly and painstakingly made, rejoicing that there is nothing in which we cannot partake, nothing in which we are not united with our fellow-men. Inextricably linked in all ways, yet standing alone, gloriously sure of our identity, we are one and One, the mystery of the ages made manifest.

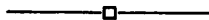
CULTURE AND THE ARTS

(Continued from page 134)

and spring is born out of the darkness and death of winter. In this myth, too, we can trace a parallel between the seven gates through which Ishtar passed, and the seven planes of manifestation through which the Ego descends into physical incarnation. It has been said that the prison-house of a physical body is death to the soul — for the Ego is encased in darkness and limitation until the light of understanding sets him free and restores to him his rightful heritage. Thus we can see the reason for the purple color, in association with the Sign of Aquarius — "The Water of Life" — which also includes the principle of wisdom, for wisdom is the key to Everlasting Life — by which the Ego is freed from darkness and

limitation, caused by ignorance and misunderstanding, and is, through the gaining of wisdom, restored to his rightful Kingship.

This all brings us back once again to Narcissus, and the above glimpses into just a few of the allegories concerning the creative power of water might give us a clue to a deeper understanding of the myth. Narcissus, through loss of the transitory form which he mistook for Reality, perhaps learned the true nature of Reality — that beauty resides within the form, but is not identified with the form which it inhabits for a brief time. So has understanding ever been born out of misunderstanding, order out of chaos, and light out of darkness. — ROSALIE CLAIRE



Theosophy in the Field

Lodge Activities

Besant Lodge (Cleveland) reports that Miss Neff has just completed a series of three public lectures on her return engagement, and that she was enthusiastically received both by members and by those at the public lectures, which were well attended. The lodge is now looking forward to a visit from Fritz Kunz.

Brooklyn Lodge presented an interesting public program during April, beginning with a lecture by Fritz Kunz on the 7th. Mrs. Eleanor Ragan reviewed Wodehouse's *A World Expectant* on the 14th; S. E. Fairfield gave an illustrated talk on the 21st; and George N. Ragan led an open forum on the 28th.

Brotherhood Lodge (New Orleans) has engaged in a series of vegetarian suppers which have been made available to non-members as well as to members. Evidently their forte is expert cookery and a genius for making vegetarian fare as tasty and deliciously seasoned as the famous Creole cookery of their city. They are to be congratulated on this effort to prove to an unbelieving world that vegetarianism does not involve the abandonment of a discriminating palate.

Cincinnati Lodge writes: "In the active young days of The Theosophical Society two fortunate Cincinnatians, Dr. and Mrs. Stewart, shared with Mrs. Stewart's father, Dr. Buck, the privilege of personal contact with H. P. B., as well as the other great leaders whose memories we honor especially on White Lotus Day. This May eighth was significant in Cincinnati. Memories were vitalized for pioneer Theosophists, and new insight was given to more recent students of Theosophy when Dr. and Mrs. Stewart recalled activities of the early founding day of the Society. Following the showing of our prized film of the founders, Dr. Stewart won the gratitude of Cincinnati Theosophists for an illuminating characterization of H. P. B., Dr. Besant, and Colonel Olcott; and Mrs. Stewart continued with additional fascinating recollections. The lodge wishes to give both Dr. and Mrs. Stewart a rousing cheer and many thanks for their unique contribution to White Lotus Day, and the subsequent year of activity in Cincinnati."

Detroit Lodge sponsored a series of classes and public lectures by Dr. Alvin B. Kuhn during April and the first week in May. Mr. Samuel H. Wylie was recently elected president, and he has great plans for the coming year. The lodge is continuing the three study groups at the Tuesday night members' meetings.

Hermes Lodge (Philadelphia): Mrs. Annie H. Vincent presented four public lectures for the lodge during May. On Saturday evening, May 28, a special "Try-Your-Luck" party was held under the auspices of Hermes Lodge.

Kansas City Lodge was host to the West Central Federation on Sunday May 8, at which Fritz Kunz was the guest speaker. Mr. Kunz presented two public lectures for the Kansas City Lodge at the Municipal Auditorium on May 6 and 7.

Los Angeles Lodge: The Sunday evening public lecture program included on May 8 a celebration commemorating the Life of H. P. Blavatsky, and on the 29th a special lecture by Dr. Bruce Gordon Kingsley on "Music—Its Influence on Human Advancement" illustrated with music.

Lotus Lodge (Philadelphia) has prepared an excellent history of its growth and activities since its organization in August, 1935. We congratulate the officers and members on the splendid progress which the lodge has made in the less than three years since its founding!

Pittsburgh Lodge has discovered that the way to get the members of a lodge to attend is to show them the same consideration that is shown to the public—give them something new and different, or at least give them old things in an interesting way. To this end an idea has been introduced which has been very successful. Five talks in March were given by five men, and four talks in April by four women. The group who had the largest proportionate attendance were the guests of the other group—at the largest and best banquet which the lodge has ever had.

Portland Lodge reports: "We were happy to welcome John A. Toren of Vancouver, B. C., for three public lectures recently. Dr. Nina E. Pickett is rendering splendid help to Portland Lodge in assisting with our activities. On May 4 a delightful book review of *A World Expectant* was given by four members of the lodge, followed by a discussion of current world conditions. The meeting was open to the public. White Lotus Day was observed with appropriate services on Sunday morning, May 8. The lodge room was beautifully decorated with flowers.

Seattle Lodge of the Inner Light: Young Theosophists of the lodge entertained on Saturday evening, April 23, with a salad-bowl supper and a delightful program, which was thoroughly enjoyed by all who attended.

St. Louis Lodge: The outstanding feature of the lodge program for May was a series of eight

very successful public lectures by Fritz Kunz. A "Spring Luncheon" was sponsored by the Thursday Afternoon Elementary Class on May 19, with a special entertainment following.

St. Paul Lodge sends a résumé of its activities for the year: "The lodge has had an active, interesting, and worth while fiscal year. Our regular meetings, at which we carried out a systematic course of study in 'Understanding,' were interspersed with occasional social gatherings, which were a means also of raising our financial status. In November, January, March, and April we served vegetarian dinners, with an after-dinner program for the entertainment of our guests. The March program was a very delightful affair, consisting of Czecho-Slovakian folk songs and dances rendered by eight little children dressed in the colorful costumes of Czecho-Slovakia. Our April dinner was the outstanding social activity of the year — a "Burn the Bonds Dinner," the proceeds of which were given to Olcott for Burning of the Bonds. The entire program was given by the children of lodge members. Sunday, May 8, White Lotus Day was observed at a union meeting of the St. Paul and Minneapolis Lodges. Our regular year's activities will close with a social evening for members and friends."

Southern California Federation

On May 1 approximately one hundred and fifty members of the Southern California Federation gathered at the beautiful headquarters at

Krotona, Ojai, and enjoyed one of the Federation's finest meetings of the year.

Preceded by a picnic luncheon which was held on the broad steps and entrance to the headquarters building, which gives a magnificent view of the Valley, the members enjoyed a happy social time together.

The meeting was opened with an address of welcome by Mr. Warrington, and in his short but really inspiring address he showed the purpose of the Society, pointing out that it was much deeper than we realized.

Mr. Wix, president of the Federation, followed Mr. Warrington and briefly reviewed the Federation and Society activities.

The next speaker was Miss Marie Poutz who gave a very fine talk on "How to Study and Put Theosophy into Practice."

Mrs. Marie Hotchener, the last speaker of the afternoon, concluded the meeting with an excellent talk on "Our Relation to the Seven Rays," using a chart to illustrate the Rays.

It was indeed a meeting that will long be remembered by all who were present, especially as it was our privilege to hear from three of the most beloved of our leaders in this country, namely, Miss Poutz, Mrs. Hotchener, and Mr. Warrington. And, in addition, to hear them in that magnificent hall, the heart of spiritual Krotona, which is in turn set in the midst of one of the most beautiful valleys in California, is indeed an unforgettable experience.

VISTAS OPENING IN THEOSOPHY

(Continued from page 123)

department, from the Besant Memorial School restaurant. We thank everybody, one and all. Every one among those to be thanked is thinking, "We do not need or want to be thanked, we are so happy to have had the opportunity." I believe that is the view of all our helpers — they are thankful to have been given the privilege of working here. They have already found their thanks in the ever-increasing happiness they have received.

The Eternal Way

All I want to be sure is that every one of you,

having been happy amidst certain inconveniences no doubt, goes forth from here strengthened, discovering his own real and eternal way more clearly than he has been able to perceive it so far; that he is even now beginning to make this choice which will become only a formality at a much later stage, and that above all he realizes that he is here appointed, selected by the Masters to be one of Their agents in the outer world, and is going home to represent Them more truly in his life and in his work than he has ever represented Them before.

(From *Adyar Daily News*, January 1)



Theosophical News and Notes

Revised Itinerary for Dr. and Mrs. Arundale

Note the Change of Dates!

June 13-19, New York City (Northeast Federation).
 June 20-22, Baltimore (Middle Atlantic Federation).
 July 2-6, Convention — Chicago.
 July 7-12, Summer School — Olcott.
 July 14-15, St. Paul, Minneapolis.
 July 18-19, Seattle (Northwest Federation).
 July 22-24, San Francisco (Northern California Federation).
 July 26-Aug. 8, Los Angeles (Southern California Federation).
 August 11, St. Louis.
 August 13-14, Olcott.

The President's Tour — Some Disappointments

The President comes to America after visiting the French and English conventions, spends a brief time in New York and the East with the two principal federations in that area, and on to Headquarters in preparation for Convention and Summer School. Immediately after the close of our activities he proceeds, stopping for two lectures in the Twin Cities, to the Northwest Federation; then to the Bay Cities and to Southern California, where he will have one week of rest; then back to Olcott for two days, giving one lecture in St. Louis on the way, and then hurrying on to embark at New York.

Members and lodges not on this itinerary are questioning as to why he could not stop here and there, and why the South could not also claim him for a time. The reason is lack of time and the necessity for covering a large territory, and especially the desire to contact large membership groups far distant from Convention. In consideration of Dr. Arundale's health and personal comfort, it has also been necessary to select a northern routing.

We are equally regretful with those lodges and lodge officers who must, under such circumstances, forego the happiness of direct participation in the President's tour. We feel sure that they will be understanding of all the elements involved in what is already a strenuous tour.

Our Gratitude to You

How generous and alert are our members who have so kindly responded to our call for extra copies of the magazine. We do appreciate.

Let Us Have Your Questions

Finances are bound to be a subject requiring a moderate amount of Convention attention. Perhaps we should have some entirely new thoughts, perhaps new plans. Have you ideas? Have you questions?

On page 205 of *THE AMERICAN THEOSOPHIST* for September, 1937, you will find the Annual Report of last year. Get out your copy or borrow it from your lodge library, and in the interest of your Society read understandingly and question the financial part of that Report. What are those questions? Please send them in to Headquarters, as well as any questions in your mind about the Society's financial management and policy in general.

If you are really critical and interested, read also the financial part of the Report on page 180 of the August issue of 1936. Be inquiring, for in so doing you will help us at Headquarters to sense your views and to offer explanations for the sake of understanding, or to adopt policy amendments.

Michigan Camp

Mr. and Mrs. Max Lau, who so graciously made the facilities of their beautiful home at White Lake, Michigan, available for a Theosophical camp last year, will be glad to learn of any members who would like to spend a week or two, or even a shorter period, at the camp this summer immediately following Summer School, which closes on July 12.

If a sufficient number of members are interested and will write to Headquarters promptly, special arrangements may be possible for a group. But in any event, the camp will be open and members will be welcome.

The Liberal Catholic Church

Since there is occasionally complete misunderstanding as to the attitude of the Society's present administration toward the Liberal Catholic Church, it is perhaps as well to state at this time that while the administration recognizes the Liberal Catholic Church as a channel through which the truths of Theosophy in ritualistic service may reach the public, it is in complete accord with the following statement bearing the signatures of active officers of the Church:

Chicago, Illinois,
August 27, 1929.

We, the undersigned Bishop and Clergy of the Liberal Catholic Church in America who are present at the World Congress of The Theosophical Society, are absolutely in agreement with the policy of keeping separate the activities, places of meeting and publicity of The Theosophical Society and the Liberal Catholic Church.

IRVING S. COOPER
Reginary Bishop

ARTHUR M. COON	WM. J. FORDYCE
JOHN ROINE	E. W. SHEEHAN
HUGO BJUHR	ALBERT F. HARDCASTLE
J. T. EKLUND	JOHN B. STEARNS
A. HOLSTEAD	MILO PERKINS
A. REX BARNETT	J. DAVID HOUSER
P. S. TEMPLE	NEWTON A. DAHL
G. C. HUCKABY	E. NORMAN PEARSON

To Lodge Librarians — A Warning

A man who passes under various names and goes from lodge library to lodge library represents himself as a research student in the occult and seeks copies of out-of-print books or those of special value, which he borrows and not only fails to return, but himself vanishes.

He makes various claims with regard to his contacts with other lodges, and gives the impression of a gentleman of culture and dependability. He represents himself so plausibly that several libraries have lost books, and others will wish to take warning.

Adyar Fund

The amount collected for this year fell slightly below that for 1937, although more members contributed to the fund than on any previous occasion. A draft for \$1,600 was forwarded to Dr. Arundale, and the Committee wishes to express its gratitude for the support which it has received from all parts of the country.

THOMAS W. POND, Chairman,
Adyar Committee
W. HOWARD SCHWEIZER, Treasurer,
Adyar Fund

The President's Party

Members will be interested to learn that a number of friends are to travel with the President and Mrs. Arundale on their tour. The party will consist of the following:

Dr. and Mrs. Arundale
Miss Poutz

Miss Snodgrass }
Mr. Cook } National Officers

Ellen McConnell }
Marie Mequillet } Headquarters staff members

Mr. and Mrs. Arthur Chase }
Donald Chase } From Huizen,
Holland

Mr. and Mrs. Herbert Staggs) Of Cleveland, Ohio

Mr. Warren Watters) Of Omaha, Nebraska

Fortunately, this party can travel in a private car with all of its convenience and comforts for the President and Mrs. Arundale, at no greater expense to the Society than were they traveling alone.

The desire in making these arrangements included especially the thought that such a party might add even to the great enthusiasm which is bound to prevail by reason of the President's visit, and to bring to the lodges and members on the itinerary another contact with National Headquarters and all of the joy and happiness that come from a gathering which includes representatives from different parts of the Section and the Society.

"The Theosophist"

The Theosophist for April has been acclaimed the best number since Dr. Arundale as President became its editor, but the May number seems to be a close runner-up, and should be of particular interest to members in America, since there is considerable space devoted to a compilation by Mr. Davidge of "Adept Influences in American Origins."

Mr. J. David Houser, of the Houser Associates, New York City, contributes an article on "Industrial Unrest in the United States," in which he brings new light to bear on this crucial current problem.

Since May includes White Lotus Day, this number is also devoted extensively to interesting data about H. P. B., including an article of special value by Mrs. Ransom, "How *The Secret Doctrine* Was Written."

Altogether a very attractive and readable number.

A Gift of Rugs

The Society is indeed fortunate in having several fairy god-mothers whose loving thought expresses itself in very practical and beautiful ways.

The most recent gift is that of three beautiful rugs which Mrs. Lillian C. Pierre presents for the use of Headquarters. We are most grateful.

Our Wild Flower Garden

We are indebted to the thoughtfulness of two of our members, Mrs. Carla Middlekauff and Mrs. Marigold Akin, for the addition of quite a number as well as variety of wild flowers, which we are delighted to be able to place in shaded and protected parts of our gardens. There is nothing quite so exquisitely lovely as the first blossoms of early spring, when gallant little flowers emerge almost before the snow has gone, to bring promise of new life.

We are grateful for these gifts, and hope that the little plants will be happy through all the summer, and will bring their blooms in abundant measure next springtime.

John Toren on Tour

One of the happy discoveries of our past year of lodge activity and field work has been a Young Theosophist of Vancouver, Mr. John Toren.

Mr. Toren has been the editor of the magazine of the Young Theosophists in Vancouver, and has been active in the work of Hermes Lodge in Vancouver, B. C., for several years past. However, last fall he was introduced to us by his friends of the Northwest, and through them introduced by us to a number of our lodges on the Pacific coast.

We are now receiving letters from various lodge and federation officers, telling us that Mr. Toren has truly endeared himself to the members and their friends wherever he has gone. Young and enthusiastic, he is also clear and to the point as a speaker, and delightful in his friendliness to everyone. We extend a hearty welcome to Mr. Toren as a Young Theosophist who looks forward to years of dedicated service to The Theosophical Society and its work.

White Lotus Day in San Francisco

A very happy and inspiring program was celebrated on White Lotus Day by the united effort of members in San Francisco Lodge, Golden Gate Lodge, and Pacific Lodge. A suitable program was arranged, followed by a friendly social time. All who were present felt the occasion to be a fitting commemoration of Madame Blavatsky.

"The Friends of Madame Blavatsky"

Under this title and the leadership of Mrs. Beatrice Hastings, all those who believe in Madame Blavatsky, in her integrity, her message, her unusual powers, are uniting to free her name and reputation from the aspersions that have been cast upon it, primarily as the result of the Hodgson Report of the Society for Psychical Research. Mrs. Hastings, with her keen mind and facile pen, has set for herself the task of compelling that Society to recognize the prejudiced interpretation placed upon the evidence that Mr. Hodgson considered and upon which he based his report.

That evidence, in the hands of Mrs. Hastings, is being proved incomplete, conclusions being drawn upon partial testimony, the whole of which, together with ignored and related facts, uphold our great founder as the splendid personage that Theosophists know her to have been. She has found a fine champion in Mrs. Hastings, and friends of such a movement are invited to join "The Friends of Madame Blavatsky," care of

Mrs. Beatrice Hastings,
4 Bedford Row,
Worthing, Sussex, England

and to send contributions, large or small, for the furtherance of her fine work of practical justice.

An Announcement From Oakland Lodge

A beautiful Friendship quilt has been produced by the members of Oakland Lodge. As this work was begun by the Theosophical Order of Service several years ago, we have the signature of Dr. Besant in the interlaced triangles as the central block. About this center are grouped hundreds of names — Arundale, Wardall, Rogers, Cook, etc., outlined in flue fans on muslin blocks and set together with blue fabric. The lining is rose. The quilting is expertly done in a shell pattern.

We plan to display the coverlet at Convention. "Shares" will be sold there as well as by mail, the "drawing" to take place on or about July 6. Half the proceeds will go to the Burn the Bonds fund.

New Members for April

Applications for membership during the above period were received from the following lodges: Akbar (Chicago), Annie Besant (San Diego), Atlanta Youth Lodge, Blavatsky (Hollywood), Chela (Los Angeles), Detroit, Gainesville, Hartford, Herakles (Chicago), Hermes (Philadelphia), Jacksonville, Kansas City, Knoxville, Longview (Washington), Lotus (Philadelphia), Maryland (Baltimore), New York, Oklahoma City, Portland, Rainbow (Columbus), St. Louis, St. Petersburg; and National members, Meridian, Miss.; St. Louis, Mo.; Wichita, Kan.; Aberdeen, S. D.

Passing of Mrs. Hallie Watters

Many friends throughout the Section will learn with a deep sense of loss of the very sudden passing, on May 18, of Mrs. Hallie Watters of Omaha, Nebraska, and will send loving and sympathetic thought to her husband, Mr. Warren Watters, and to her fellow-members in Progress Lodge, who will so greatly miss her participation in innumerable ways of beautiful comradeship and service.

Mrs. Watters had known for a good many years that her passing might come swiftly, and in anticipation she had, with Mr. Watters' collaboration, prepared a most beautiful funeral ceremony as her last and most impressive service, not only to her friends but to a world greatly needing clear understanding of the purpose and majesty of the gateway of death. Having been a teacher of history for fourteen years in the high school in Omaha, her circle of friends included very many students and teachers, and there is no doubt that the ceremony, which included a brief but clearly worded explanation of the understanding of death, must have brought light and joy and inspiration to the many who heard the reading of the ceremony, which was carried out, in accordance with Mrs. Watters' wishes, by Mr. Sidney A. Cook with the assistance of Miss Etha Snodgrass.

A person of unusual courage, a gallant warrior in the cause of truth, Mrs. Watters throughout her twenty-five years of membership in The Theosophical Society was known always by her own frank and forthright statement that she was a Theosophist and gloried in the fact. As a student at Stanford University she registered as a Theosophist. When making applications for various positions, and finally in the schools in Omaha, she announced herself as a Theosophist. Such representation of Theosophy and the Society, fearlessly, wisely, was characteristic of her utter sincerity forever and under all circumstances.

A Child Joins the Society

Tremendous is the privilege and wonderful the good karma of the little girl, a granddaughter of one of our members, who was recently admitted into her grandmother's lodge. Equally beautiful the responsibility of the lodge officers to make that occasion one of genuine significance and impressiveness to the child — a memory never to be forgotten.

The ceremony was carefully planned. Two other young girls were chief participants, one who read "The Golden Stairs," adding the further thought that "it contains the principles we teach our children." Another set of principles was recited by the second child, who concluded with these words: "A new commandment I give unto you, that ye love one another."

The new member herself then played two numbers on the piano, which constituted her first offering of service to The Theosophical Society.

The talk which followed included a tracing of the history of the application blank, describing the significance and symbology of sponsors, and suggesting that in this outer admission there is a slight reflection of those great Sponsors Who stand by the candidate for initiation.

In these simple but beautiful ways the occasion was made one of inspiration to the children as also to their parents, and to all who were present.

Mrs. Estelle E. Eshbach

Her many friends, and perhaps especially her co-workers in the lodge in Indianapolis, have sustained a tremendous loss in the passing recently of Mrs. Estelle E. Eshbach. For many years Mrs. Eshbach has been the president of the lodge, and her devotion, her steadfastness, her courage, have been the support of her co-workers and have made possible helpful, effective lodge activity.

It was Mrs. Eshbach's specific request that no funeral ceremony should be held for her, but that any funds which might be utilized for the usual purposes should be accumulated into a gift to be donated to the Public Health Nursing Association of Indianapolis. Her wishes were carried out completely, but somewhat later, in a beautiful and joyous memorial meeting, the members of Indianapolis Lodge gathered together to give her their love and to rededicate themselves to the service of the Society to which she herself had given so much.

"Our New World"

Our New World is one of the best titles which have been suggested for a book to be published in 1939 dealing with Theosophy as seen and applied by youth to the problems of the world. The preparation of this proposed publication will be under the auspices of the World Federation of Young Theosophists. It is to be an expression of youth's own interpretations of Theosophy as presented in our classic literature, and youth's own methods of putting into practice the ideals contained therein.

Young Theosophists are invited to send in their contributions — articles giving definite expression to their own ideas on different subjects, or quotations which they feel might be further explained and expanded in relation to its usefulness to youth.

All articles and correspondence should be addressed to: Editors — Youth Theosophy Book,

"The Young Theosophist,"

Adyar, Madras, India.

Pumpkin Hollow Camp

The Trustees of Pumpkin Hollow Camp announce that its formal incorporation has been completed; that the Camp is now owned and operated by the Northeast Theosophical Foundation, with the objects of The Theosophical Society governing its activities, and with the Society becoming the owner of the property if the Trustees cease to operate it in accord with those objects.

Pumpkin Hollow Camp is located near Craryville, New York, in the foothills of the Berkshires, one thousand feet above sea level, and consists of a hundred and twenty-five acres of woods and rolling meadows, with a wide stream flowing through the property.

The second year of the Camp marks a distinct advancement in its development. The first innovation will be the institution of Student Week-ends, to give friends an opportunity to spend two or three days together in the country during which they may discuss topics of interest to all. The regular Camp session this year will begin on Saturday, July 23, and carry through until Sunday, August 7.

In addition, the Camp will be open all summer, at moderate rates, for those who wish to spend vacations there. For information address Mrs. Dora Kunz, Pumpkin Hollow Farm, Craryville, New York.

Statistics

April 15 to May 15, 1938

Burn the Bonds Fund

Previously reported.....	\$15,182.46	
To May 15.....	1,454.49	\$16,636.95

American Theosophical Fund

Previously reported.....	4,135.71	
To May 15.....	605.87	4,741.58

White Lotus Day Contributions

To May 15.....	47.60
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Building Fund

Previously reported.....	384.96	
To May 15.....	37.00	421.96

Greater America Plan Fund

Previously reported.....	1,590.50	
To May 15.....	46.92	1,637.42

Easy Savings Plan Fund

Previously reported.....	2,951.19	
To May 15.....	190.22	3,141.41

Deaths

Mrs. Mary E. Baker, Annie Besant Lodge of Boston, recently.
Mr. Roger Cunningham, Kansas City Lodge, April 30, 1938.
Mrs. Estelle E. Eshbach, Indianapolis Lodge, recently.
Miss Lena F. Gjertsen, Pacific Lodge, April 20, 1938.
Judge William E. Hailey, Akbar Lodge, Chicago, April 5, 1938.
Miss Ada Ruso, Albany Lodge, May 12, 1938.
Mr. Carney C. Ryker, National Member, April 14, 1938.
Mrs. Harriet P. Warner, Seattle Lodge, April 30, 1938.
Mrs. Hallie Watters, Progress Lodge, Omaha, May 18, 1938.

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).....

From Mr. and Mrs. Hodson

A member sends us the following excerpted from a letter from our friends the Hodsons, who wrote from Australia, where they are welcomed by enthusiastic and increasing audiences;

"Thinking of The Theosophical Society in relation to the world, it appears to Jane and me that it has a great regenerative function to perform. Ideally its members are "the little leaven which leaveneth the whole." Those members who have themselves become leavened by Theosophy, whose thoughts and words and deeds automatically mirror the spirit of the Ancient Wisdom, effectively perform this function.

"The world still lives competitively. The Theosophist, knowing the unity of Life, becomes the servant of that Life in every form. The world is still intensely individualistic. The Theosophist, imbued with the spirit of brotherhood, is naturally cooperative. The nations of the world remain nationalistic. The Theosophist, overpassing the barriers of race, becomes a citizen of the world. In religion man is egotistical and parochial. The Theosophist, knowing that all religions spring from one source and are founded by one Official, sees the light of truth in all.

"As each member makes clear to himself his own attitude to these questions and then gives expression to it in thought and life, the Theosophical outlook will be quickly adopted by the world."

Thank You

Headquarters wishes to express its gratitude to Mr. George Morris of Chicago, who recently spent several days at Olcott helping with the placing of silencing material on the ceiling of the lower floor hallway. This work is being carried out under the supervision of Mr. Cecil Boman of Oak Park. We are deeply appreciative of the service which these two members are rendering through this very necessary and helpful work.

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.

From a Lodge President

There is a saying which I read a long time ago and have always remembered, that "a lot of good could be done in the world if we were not too particular who got the credit." I have never forgotten it because it is so true. It is all again a question of personality, which, I am afraid, is uppermost in most of us.

It was very necessary at one stage of our evolution that we should bring out strongly the individual qualities, but now the age of unity and cooperation is coming in and we must bring those qualities which we have developed as individuals, to contribute to the good of all.

The lodges of The Theosophical Society should, in my opinion, be the first to show the world how a number of different and strongly developed personalities can merge themselves into a working unit, giving in an impersonal way that which is best in them, with the realization that no gift can be of greater value than another. All are equally needed.

A watch may have the most beautiful case in the world, set with precious stones of great price, but let one small wheel or pin be lost and all that beautiful piece of workmanship has become useless.

There must of necessity be a diversity of gifts, so that, brought together, they may form a unit which will function with a minimum of friction. That is the goal toward which we must work. What you and I do matters only as it affects the working of the whole. The power which pours from the Elder Brethren for the helping of the world can flow through the lodge only to the degree in which each member gives of the best that is in himself. — FANNY F. DECKER

Miss Ada Ruso

Miss Ada Ruso, member and former president of Albany Lodge of The Theosophical Society, passed from the physical plane on May 12. During her five years of membership she had proved herself a devoted and valuable worker in the lodge and in related activities. For several years, too, she had steadily cooperated with the "To-Those-Who-Mourn" Club in sending copies of that pamphlet to bereaved families in her locality. Added to her fine character, her personal initiative, and her utter devotion to service, she had also an unusual ability to inspire confidence and cooperation in others. During her presidency, from 1934 to 1937, Albany Lodge made great progress, reaching the highest point of membership in its history.

In Miss Ruso's passing to higher fields of activity, Albany Lodge has lost a capable server, and the individual members, a valued friend and co-worker. — EMOGENE S. SIMONS.

Book Reviews

Prelude to Peace, by Henry T. Atkinson. Harper & Brothers, New York, N. Y. Cloth \$2.00.

As a reviewer states in a suggestive comment on this work of Dr. Atkinson, the author finds only one weapon against war — disarmament. But disarmament is not an available weapon and it will not be for a very long time. A far more effective weapon is the spreading as rapidly as possible of the knowledge of what is involved in the evolutionary process through which mankind is passing. When driven by the stern lessons of experience, the leaders of nations become willing to give heed to the voice of the wise Teachers of the race; the futility of the self-seeking course which they now pursue will become evident to them. Then they will cease struggling for happiness by depriving others of what is rightfully theirs. — W. G. GREENLEAF.

Food Wise, by William L. Abt. Through The Theosophical Press, \$1.50.

A new book presenting a concise, condensed explanation of the functions of the body, human nutrition, food chemistry, and what substances are really foods. Contains information about foods and their proper combinations, winter foods and summer foods, how to cleanse the blood stream, and how to maintain it in its alkaline consistency. The author urges that health be maintained by right food.

The Origin and Properties of the Human Aura, by Oscar Bagnall. E. P. Dutton & Company, Inc., New York, N. Y. Cloth \$2.00.

The author's work is an extension of that of Dr. Walter J. Kilner, X-ray specialist. He gives in a very interesting way an account of his study of the aura through the use of screens and the gradual sensitizing of the eye. He takes up the subject from the scientific standpoint, rather than the Theosophical, but in many ways the two appear in close agreement. He describes the inner aura, or etheric double, and the outer aura as affected by health and disease. Mr. Bagnall does not claim to be clairvoyant, and his results are given in a modest manner that is one of the charms of the book. One interesting chapter deals with the aura as seen through the eyes of animals. For those who are interested in the study of the aura, this book gives much helpful material. — F. M. P.

God brings men into deep waters, not to drown them, but to cleanse them. — AUGHEY.

The History of Great Light. Manual No. 17. Published by the Shrine of Wisdom, London, England. \$.75.

This is an interesting translation and exposition of a little known Chinese work by a mystic named Huai-Nan-Tsze, who died in the year 122 B.C.

The little volume begins with an introduction of value, which gives a brief but adequate account of the author and his influence on his time, as well as of the theories of life that he inculcated. The basic doctrine is that known as the Taoist, and the explanation of its divisions is illuminating. To quote briefly: "The aim of Taoist teachings is to free man from attachments to all that is transient, thus enabling him both to use and to enjoy all things to the fullest possible extent by assigning them to their proper place in his life."

The History of Great Light is the only writing of Huai-Nan-Tsze extant. It comprises twenty-one books and the present volume is the first and most important of the series.

Anything like an adequate review of the little volume is impossible within the brief limits permitted, but its acquisition and careful perusal will certainly repay any reader.

— RENE PARKS MACKAY.

Transcendental Magic, by Eliphas Levi, Translated by A. E. Waite (New and revised edition.) E. P. Dutton & Company, Inc., New York, N. Y. Cloth \$3.75.

Transcendental Magic, by Eliphas Levi, explains the principles and teachings underlying magical operations with qualifications necessary for the Adept; revelations from the other world; secrets of life and death; the embryonic state of souls; dreams, somnambulism, presentments, second sight, etc.

The author presents a ritual for the working of magic, explains the occult elements and their use, the manner of overcoming and subjecting elementary spirits; precautions necessary for the accomplishment of the great works of science, etc.

Eliphas Levi and his works are referred to in *The Secret Doctrine* more than fifty times. H. P. Blavatsky says that the "paradoxical Eliphas Levi is the most learned, if not the greatest, modern Kabalist." — W. W.

It's All About You, by Theodore B. Lyon. Longmans Green & Company, New York, N. Y. Cloth \$2.50.

Books by Dr. George S. Arundale

Our International President will tour the American Section this summer, and we urge you to enter into the spirit of his visit by becoming thoroughly familiar with the following books.

Kundalini: An Occult Experience. A vivid description of Kundalini in many aspects. \$0.90

The Warrior Theosophist. The evolutionary Plan as functioning in terms of Theosophy and The Theosophical Society. Available in the U. S. in August. \$0.35

Education for Happiness. Discussions on education in India which have a universal application. Available in the U. S. in August. \$0.35

Mount Everest: Its Spiritual Attainment. A vivid and heroic delineation of the stages of development from discipleship to world leadership. \$1.75

Nirvana. An adventurous book pointing the way to spiritual altitudes. \$2.25

Freedom and Friendship. The keynote of the new age; this is a strong adjunct to the plea for international understanding. \$1.50

Gods in the Becoming. A vital study in education. How to realize the Kingship that is within you. 2 vol., \$2.50

You. A magnificent presentation of Theosophy, touching life at every point. \$2.50

The Spirit of Youth. A stimulating talk to young Theosophists, urging dedication to the life of service. \$0.15

Understanding Godlike. A Poem which gives a vision of the Real. \$0.35

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