
THE
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WHITE LOTUS DAY NUMBER

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Under the Auspices of THE THEOSOPHICAL SOCIETY ADYAR

Ye are not bound! The Soul of Things is sweet,
The Heart of Being is celestial rest;
Stronger than woe is will: That which was Good
Doth pass to Better — Best . . .

Before beginning and without an end,
As space eternal and as surety sure,
Is fixed a Power divine which moves to good,
Only its laws endure . . .

Unseen it helpeth ye with faithful hands;
Unheard it speaketh stronger than the storm.
Pity and Love are man's because long stress
Moulded blind mass to form . . .

Enter the Path! There spring the healing streams
Quenching all thirst! There bloom
th'immortal flowers
Carpeting all the way with joy! There strong
Swiftest and sweetest hours!

— *The Light of Asia*

(From Buddha's Speech in 8th Book)

THE AMERICAN THEOSOPHIST

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No. 5

Dare We Accept This Challenge?

BY CHARLES A. BERST

HOW can Theosophy best serve the world in these days of confusion? The Masters founded the Society, we are told, for the purpose of restoring to the world the Ancient Wisdom, under the guidance of which humanity may pass with safety through the difficulties attending the launching of a new sub-race and the building of a new civilization.

Perhaps the problem faced by the Society is the discovery of a new "middle way." This "way" lies between two extremes, either of which is full of peril. The charting of the new course will require a great deal of statesmanship, but upon our doing this successfully may well depend the usefulness of the Society in the hard years immediately before us.

When for the first time in this life a person's eyes are opened to the splendor and power of Theosophy there is very likely to occur a revolution within the personality. Old motives are found to be inadequate, old ways of life seem suddenly barren, old philosophies are cast aside. We turn in one of two directions. Perceiving the weaknesses of our personality, we may enter upon a vigorous course of self-discipline, involving drastic revision of personal habits and, usually, a deepening process of introspection. We move consciously toward the Path of Discipleship along the line of the Third Object of the Society.

Other temperaments, however, take an opposite direction, or a direction which at first glance, seems to be opposite. The illumination becomes a searchlight turned outward into the world. The appalling confusion in society is revealed to us and we plunge forthwith into one or another of the many social, economic or political movements. Because of our Theosophical background, we are quite likely to work in these movements in an impersonal and unselfish manner. The result, if we are persons of ability, is the achievement of varying degrees of leadership.

We also move toward the Path, but by way of Karma Yoga, the yoga of service.

These are extreme cases. Obviously, in every lodge will be found degrees of both approaches, and depending upon the preponderance, the lodge will tend in its policy toward one of two viewpoints. If the lodge is made up mainly of the meditative, self-developing type, the emphasis will be toward an inward-turned, esoteric atmosphere. If the balance is the other way, the lodge will reflect a strong social (socialistic?) tendency. If there is a fairly even balance it is possible that a certain amount of tension and misunderstanding may appear.

Because of the very universality of Theosophy, valid arguments can be found for *both* positions. One point of view is that improvement must begin with the individual, that it is futile merely to change social forms and institutions, that we can have true democracy in society only as we develop mature, Self-conscious, Self-determined individuals. The opposite viewpoint will maintain with equal plausibility that, even admitting karmic factors, one way to make better individuals is to improve the social conditions under which they live, and so on.

Of course, the argument will never be concluded, because it is based upon a false assumption in the first place — the assumption that there is any real ground for argument, that the two points of view are opposed. They are not opposed, but complementary, the two halves of one truth.

The essence of Theosophy is the expansion of *all* of the aspects of consciousness, breaking through the shell of the personality and that whole complex of self-regarding ideas which hitherto have limited understanding. This expansion of consciousness comes as — and only as — we embody the principles of Theosophy in our lives. But one phase of the expansion of con-

sciousness in general is the emergence of *social consciousness*. As we rise above the limitations of the personality we see, sometimes for the first time, the vast and chaotic world of human society. We see that the world is all cluttered up with the decaying and crumbling social institutions which long ages of personal evolution have projected. We see that these institutions must give way to the creation of new institutions which shall represent the projection into the physical and social world of the dawning consciousness of brotherhood.

In the heart of the Theosophist in whom social consciousness is born, there must appear sooner or later the vision of a social and economic order which will *express* that consciousness in the world. He sees the necessity of implementing brotherhood with appropriate economic and political forms. As a corollary he perceives the inadequacy of existing forms as instruments of brotherhood. Hence, such a Theosophist often becomes a "radical." He longs to see the brotherhood of man on the spiritual plane reflected in the cooperative commonwealth or world community on the physical plane.

It is about this time that the type of Theosophist of whom we are speaking becomes a thorn in the side of his socially more conservative and introspective brother. He is also apt to become a source of some disturbance in the lodge. If in his personal life, he has espoused some particular "ism" or "ocracy" (with which he quite sincerely identifies Theosophy), he is likely to insist that his program be adopted whole-cloth into the lodge program. Probably he will criticize, with a considerable degree of justice, the "social blindness" and "egotistic introversion" of his meditative brothers. In short, he will make himself a general nuisance. And unless he is allowed a reasonable degree of freedom in the expression within the lodge of the social credo which for him has come to embody the heart and soul of Theosophy, he will gradually be driven out of the Society — to its loss.

On the other hand, it is obvious that the Society cannot allow itself to become the exclusive mouth-piece of any particular social or economic point of view, however true it may be that such a point of view is one very legitimate aspect of Theosophy. The part must not be allowed to become the whole, however important in some particular period of evolution that part may be. At all costs, the Society must maintain its universality.

And yet, the Society cannot afford to lose all vital contact with contemporary thought. "Shall we . . . leave the teeming millions of the ignorant, of the poor and despised, the lowly and the

oppressed, to take care of themselves and their hereafter as best they know how? Never! Rather perish the T.S. with both its hapless founders than that we should permit it to become no better than an academy of magic, a hall of occultism, . . . a simple school of psychology," wrote the Mahachohan. I feel very profoundly that the Masters Themselves would be the first to reproach us should we ignore the splendid social gospel of Theosophy, and retire to the soft cushions of a self-indulgent esotericism.

What, then, is the answer? Where lies that elusive "middle way," by the treading of which the Society may avoid, on the one hand, losing its identity in one or another of the contemporary social movements; and, on the other, the impotence of a policy of isolation and insulation from the vital thought of the day?

Perhaps before going further we should deal with this vexatious question of "neutrality." Several things should be said. The first is that we must not assume that silence and inaction are the same thing as neutrality. If it were so, our ideal would be the graveyard. Let us remember *The Voice of the Silence*: "Inaction in a deed of mercy becomes an action in a deadly sin." And in *The Bhagavad-Gita*:

"Nor can anyone, even for an instant, remain really actionless; for helplessly is every one driven to action by the qualities born of nature." (III:5)

The Theosophical Society, despite its high origin, is a human organization in the world. No more than the individual can it "remain really actionless."

In the *Gita*, again, we find a clue to the answer: "Therefore, *without attachment*, constantly perform action which is duty..." (III:19)

As such, the Society must preserve itself from entanglement (attachment) with the partial thought of the world. But it must do this not by a fearful avoidance of the world's thought, but by an active conquest and transmutation of that thought into Theosophy:

"There is nothing in the three worlds, O Partha, That should be done by Me, Nor anything unattained that might be attained; Yet I mingle in action.

"For if I mingled not ever in action unwearied, Men all around would follow My path, These worlds would fall into ruins, If I did not perform action."

(Concluded on page 111)

Thoughts On The Crisis

BY GEOFFREY HODSON

CONCERNING the major issue of racial evolution the well-informed student of Theosophy knows neither doubt nor despair. The dangers and catastrophes of a particular period may cause him acute dismay, but they cannot shake his faith in the future of the race. He is completely assured of its gradual evolution out of barbarism into a condition of highly spiritualized individual and racial life.

Upon what is his faith founded? It is founded upon knowledge, and this knowledge is at least sixfold. First of all the student of Theosophy learns that it is but the form which perishes. An individual may die from the physical plane, the plane of effects; but he can never die from the spiritual plane, the plane of causes. A civilization may vanish, but the egos who built it, and even those who brought about its destruction, are themselves indestructible. Not only do they endure eternally, but they develop and reappear stronger, wiser, and therefore more capable, than before as builders of new civilizations.

Nothing essential is ever lost; all is stored within the oversoul, whether of the individual or of the race, as virtue, power, gift, capacity and wisdom. Death, therefore, whether of an individual or of a civilization, cannot bring the student of Theosophy to despair.

Second, he learns that on the involutory arc the blinding and imprisoning power of matter over spirit gradually increases and that when its grip is strongest war is inevitable; for during that cycle savage passion and selfish desire predominate over self-control, altruism and wisdom. The student of Theosophy learns that numerically the middle of the Fourth Root-race marks the turning point from the involutory on to the evolutionary arc, where gradually the spirit of man will free itself from the grip of materialism. Not until long after that does he expect passion and selfishness gradually to give place to self-control and idealism. He further learns that for at least one whole Root-race, and probably for a further two sub-races, a period of intense conflict between these opposites is certain to be entered upon.

Third, the student of Theosophy knows that at certain times in planetary Schemes, Chains, Rounds and Races periods known as "judgment days" occur. In the middle of the fourth Round for example (save for a few exceptions), "the door was shut" for animals to enter the human kingdom. After this "no more monads can enter the

human kingdom. The door is closed for this cycle."* In the middle of the fifth Round a great "separation" or "judgment" will occur. Egos not sufficiently advanced to progress with the rest will be dropped out until a future Chain provides them with suitable evolutionary opportunities.

It seems reasonable to assume that there should be corresponding judgment days within the lesser cycles and sub-cycles of human evolution. Probably the great catastrophe which destroyed Atlantis in 75,025 B.C. constituted a racial judgment day in which those unfit to continue with the Fourth Root-race were ejected. Similarly, the Great War and the present crisis may together be the judgment day for the Fifth Root-race. This whole concept is well presented in articles by Mr. G. E. Sutcliffe in *The Theosophist* for July, August and September, 1916.

Indications of this are not wanting. Two distinctly opposed ideals of human life are at this time presented in a clear-cut and unmistakable manner for the choice of humanity both as individuals and as nations. These two ideals are democracy, which means freedom, justice and co-operation — national and international — on the one hand, and the present form of totalitarianism, which means their opposites, on the other. Thus the whole race today is being tested and, as one would expect at this Fifth Race period, the test is applied to the mind and the appeal is to the intuition. The test consists of the ability to recognize, accept and apply democratic ideals to human life. This issue is made unmistakably clear. No reconciliation, no compromise is possible; half-measures will not avail. The unavoidable choice is before all nations and all men. Humanity must decide either to go forward to justice, liberty, brotherhood, co-operation, spirituality, or backward into tyranny, domination, warfare, materialism.

How will the nations choose? Who will pass the test of the present "judgment day"? Those nations who have already achieved democratic forms of government are at present standing firmly, if separately, for democracy. But the strain is great and the cost enormous. Will the democracies continue to stand firm and will they unite on this great issue? Will any dictator nations change over to a democratic form of government, or will the opposite occur? These are the vital questions and tests of this present sub-racial "judgment day."

**The Secret Doctrine*: Vol. I, P. 205.

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White Lotus Day

Not often does the world receive through a single messenger deep occult knowledge, detailed as to its science, correct as to its very ancient historical allusions, comprehensive in its material as to many religions, all embracing as to its philosophy, and at the same time acquire through that messenger such a simple and perfect guide to personal conduct. *The Secret Doctrine*, that inexhaustible fountain of occult law, with meaning yet to be discovered from within that already disclosed, is the first of these. The second — that perfect guide to human behavior and relationship — is the Golden Stairs, which combines the first steps of progress with the deep philosophy of attainment. Here, too, are discoveries yet to be made.

H. P. Blavatsky, pioneer in an unready world, infinite sufferer at the hands and by the tongues of those who stand ever ready to make martyrs of pioneers in the realms of knowledge, is annually remembered as the servant of the Great Ones. Founder under Them of The Theosophical Society, the deeper the Theosophical student's understanding, the greater is his reverence for her and for the wisdom given through her. The more the heart is opened to human suffering and human need, the higher the appreciation vouchsafed to her for pioneering work nobly done to establish among men the truth of human brotherhood.

On May 8 throughout the world, in more than sixty countries, in thousands of cities, towns and villages, Theosophists by the tens of thousands will gather together, or will individually turn their thoughts in gratitude to H. P. B., the great messenger of Light.

The Banner of Theosophy

There are so many men and women of good will and self-sacrificing idealism, who give splendid service to various movements, each conceived to be the answer to the ills of our world, that we cannot but wish that they would all unite into one magnificent body. Such union of those at present giving allegiance to Technocracy, the Bellamy Plan, the Cooperatives, and others, would sweep the world by its very unanimity, and even though the individual units might be submerged, the goal of all would be realized and mankind be the everlasting beneficiary.

It is strangely true that the will to righteousness must find its soldiers widely scattered and laboring with equal ardor, but under different banners — banners indicating more divergence in external techniques than in essential objectives. Yet do those externals blind their adherents to mutual appreciation and to a recognition of common purpose. Only under the banner of Theosophy can there be found that tolerance and understanding of the unity that underlies the aspirations of all men, under whatever banners. Only Theosophy can ultimately draw together all men of good will under the common banner of universal brotherhood.

This, then, is the only thing for which The Theosophical Society can stand, that beneath its flag men may find no doctrines contrary to their own, but only the spirit, the principle that is above and below all of their various idealistic plans, the spirit of brotherhood, the knowledge of the unity of all human kind.

PERSONALITIES with a super "P" account for most of our difficulties. If we could only get rid of that one word in The Theosophical Society we could do things and go places. But like the POOR I'm afraid we shall have them with us always. — A member.

Facing Out To Sea

BY JAMES S. PERKINS

Our port of call has been made. Once more we face out to sea, the same respected and beloved captain at the helm. One or two changes of officers and crew have been made; among them my being suddenly lifted to the office of the National Vice-presidency — I suppose, under the analogy, the office of "first mate."

To all my fellow-brethren and friends who have shown such a mark of confidence in me I wish to express my humble appreciation. I sincerely hope that I shall merit their choice. First I must thank Mr. Cook for his publicly stated belief in my capacity to render worthy service in this office, to those friends who saw likewise with him, and who therefore initiated the movement for my nomination, and to Mr. Norman Pearson, my predecessor. The nomination not having proven conclusively to constitute an election under our by-laws, withdrawal of candidacy by Mr. Pearson was necessary for such a consummation. This he, and other candidates, graciously proceeded to do. I hope that I shall prove as earnestly and as tirelessly devoted as Mr. Pearson has proved to be in the cause of Theosophy and The Theosophical Society, in this office of the National Vice-presidency.

There is more need than ever for fine cooperation, mutual respect, and true friendliness aboard our craft, carrying so precious a cargo. The sea is restless and off to the horizons storms are shutting out the light. Some of our gallant fellow-craftsmen have already faded into the gathering mists; but upon us the sun still shines benevolently, and fortunate breezes blow. We are yet a vessel to carry far and wide the message of Theosophy — the knowledge that there is a Plan, that Brotherhood *does* exist.

"It is not so important," Mr. Cook tells us with such fine insight, "that we adopt the 'best' way, as that we choose the cooperative way. That for the moment *is* the best way, though out of it, a still better way may develop, a way that had no chance of being born except as a product of brotherhood in practice." I hope that all the members of the Section will remember this splendid thought, as I shall remember, facing out to sea under an administration rededicated to forwarding the affairs and best interests of The Theosophical Society in America, and those of the Parent Society in the world.

The Fowler and the Quail

Ages ago a large flock of quail lived together in a forest in India. They might have been happy, but they were in great dread of their enemy, the quail-catcher. He would imitate the call of the quail, and when they gathered together in answer to it, he would throw a great net over them, stuff them into his basket and carry them away to be sold.

Now, one of the quail was very wise, and he said, "Brothers, I have a plan. When the fowler throws his net over us, let each one put his head through a mesh in the net and then all lift it up together and fly away with it. When we have flown far enough, we will let the net drop on a thorn bush and fly from under it."

All agreed to the plan. The next day, when the fowler threw his net, the birds all lifted it together and flew away with it to the thorn bush, where they escaped.

This happened many days, until at last the fowler's wife became angry and said, "Why is it that you never catch any more quail?"

The fowler replied, "The trouble is that all the birds work together and help one another. If they would only quarrel, I could catch them."

A few days later one of the quail accidentally trod on the head of one of his brothers as they alighted on the feeding ground. "Who trod on my head?" angrily inquired the quail who was hurt.

"Don't be angry — I didn't mean to tread on you," was the humble reply.

But the brother quail went on quarreling. "I lifted all the weight of the net; you didn't help at all," he cried.

That made the other quail angry, and before long all the quail were drawn into the dispute. Then the fowler saw his chance. He imitated the cry of the quail and cast his net over them. They were still boasting and quarreling, and they did not help one another lift the net. So the fowler lifted the net himself and crammed them into his basket. But the wise quail, and a few of his friends, escaped and flew far away, for he knew that quarrels are the root of misfortune.

The Neutrality of The Theosophical Society

BY SIDNEY A. COOK

THE Theosophical Society is the vehicle of a universal message, its platform intended for the delivery of that message, its workers committed whole-heartedly to it and using the Society and its facilities for its promulgation. Symbolically the message is the white light shining through a gem and illuminating all of its facets. Many different movements, theories and proposals for the betterment of mankind transmit a little of this light; but The Theosophical Society is concerned only with the broad beam entering the jewel, not with the little patterns of light and shadow that the light and the jewel make. It is the business of The Theosophical Society to make clear the great fundamental laws and principles that characterize the beam and the jewel, that those who study those laws and understand them may apply themselves to an interpretation of the little patterns of light reflected through the various facets.

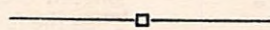
I do not conceive it to be the purpose of The Theosophical Society to advance the interests of a movement or a plan represented by one facet any more than by another, though I do believe that individual Theosophists are right in concerning themselves with whatever particular reflections most appeal to them. It is right that we should become specialists, so long as we do not lose the universality of our view. It is right that we should individually study thoroughly some particular facet and for the good that it contains give it encouragement—as other Theosophists will study other reflections and encourage them—that they may all become better known and that one or another may be adopted and be more perfect for adoption through the study, thought and application of universal principles by Theosophists.

But since different members will be interested in different projects and desire to advance different theories—all equally sincere in their appraisal of the programs offered for the better-

ment of the race—the Society, its platform, its officers as such, will be careful to keep the Society from promulgating any one of them, but will concern themselves with the broad beam of universal principles. A study of these should inspire Theosophists to apply their knowledge in other fields and on the platforms of other organizations and in other ways, to promote and advance such programs as to them reflect some portion of these principles.

We are in a period of change, and I believe that real and decisive changes are coming; but I think that we shall pass through phases of change and that none of the proposals at present being studied and applied in various parts of the world represent the solution to our problems. All, however, and I except none—Communism, Fascism, Socialism, Capitalism, Democracy, Technocracy—all are pushing in the direction of new discovery, all in the direction of solidarity and unity, all are seeking the same thing. We may individually stand for one or for another, because we see in all of them steps of progress toward an ideal, but through no one of them will the ideal be reached, though each may have its place in moving the world toward the ideal.

We cannot be too grateful that we have Theosophy to guide us in appraising what is true and what is false in all movements, and I think we can agree that in each and every one we can find both of these elements. What we so vitally need to understand is that a human condition cannot be corrected or its problems solved by any system. That can be accomplished only by changing people, not merely changing their hopes or by directing them for the time being to a different refuge. Their selfhood must be touched. They must be brought to understand in the working of a system the deep unifying and underlying principles, the realization of which will bring them together. That is what Theosophy does.



The Theosophist seeks to understand all, to convert none, and in offering to share the knowledge with which he has been entrusted, he hopes to deepen every man's faith by adding to his faith knowledge, and by unveiling the common foundation which supports all religions.

—ANNIE BESANT

The Inner Life

BY CLARA M. CODD

The Four Meditations of the Buddha: III — on Joy

Theme for the month: Joy

Thought for the month: "The Third Meditation is the meditation of joy, in which you think of the prosperity of others, and rejoice with their rejoicings." (The Buddha)

Do not these last two meditations remind us of a saying of St. Paul's? "Rejoice with them that do rejoice, and weep with them that weep." It is exactly the same idea as is contained in the Master's words to Mr. Judge: "You must live for other men and with them, not for or with yourself." If we live in our fellows, and do not mind a bit what happens to ourselves, we shall be quite free to turn all our attention and energies to helping and encouraging them. In that lovely little book *The Doctrine of the Heart* Dr. Besant says: "Only the one who has no cares of his own, who is for himself indifferent to pleasure and pain, is sufficiently free to give perfect sympathy to others."

I think it is easier for most of us to weep with those who weep than to really rejoice with those who rejoice, for the simple reason that our sense of superiority can be fed by comforting the afflicted, whilst to be truly happy in another's joy and success demands a very unselfish, unself-regarding nature. Such immediate response is the hallmark of true love. If we have a friend who truly means all to us, when he succeeds we succeed too. No one is more happy in our joy and success than our real friend. Yet even with dear friends this complete response is sometimes marred by a tiny flicker of jealousy and envy creeping in. When that comes be very sure that here we fail in love, however "natural" it may seem to be. Of course it is natural to the unevolved man. For millenniums he has been establishing an imperishable center of individuality within him by becoming very *self-conscious*, being very aware of "me and mine." The ordinary man will absorb the admiration and sympathy of others. They increase his sense of "I." Not so willingly will he *give* them unsparingly. For then, if he feels in an inferior position, something seems to be taken from, not added to, him.

So we all have to work hard to reverse this "natural" instinct. I remember Dr. Besant saying to some one who remarked that what she asked us to do was hardly natural: "Yes, my dear, but I thought we were trying to become super-natural." Joy and power and hope for the world lies here. The more of us who can learn to

live without thought or care for ourselves, the more power there is set free to help all the others. Here lies the secret of the illimitable power of the Adept. Through Him flows the torrent of the Divine energy and love to all men because He has absolutely no thought or care for Himself. His will is the One's. Hence, untinged by personal predilection, or desire, the intuition of such a One is unerring because, as our Lord said, He was come "not to mine own will, but the Will of Him Who sent me."

Sometimes we come across happy, buoyant natures, who instinctively scatter joy wherever they go. They are rare. I once knew such a one, and a great occultist told her that she had won that happy temperament by a series of lives of great self-sacrifice. What a lovely thing for the fairies to give us when we come to life! If, as is the case with most of us, we are not so gifted, then we must take pains to develop it in ourselves.

One or two little ideas will help. Have you noticed how very common self-pity is? And it can become such a habit! Don't you all know people who "enjoy bad health," and nurse griefs and sorrows, asking more and more attention and sympathy from others, until they finally live in a cage of their own self-sorrowful thoughts? Now it is our duty to be happy. We must try to be. *Light on the Path* says: "Kill out desire for comfort," but, "be happy as those who live for happiness." And the Master K.H. said to Krishnaji: "The Master teaches that it does not matter in the least what happens to a man from the outside; sorrows, troubles, sicknesses, losses — all these must be as nothing to him, and must not be allowed to affect the calmness of his mind. They are the results of past actions, and when they come you must bear them cheerfully, remembering that all evil is transitory, and that your duty is to remain always joyous and serene."

We often get attached to something we have done in the past, or something we fear in the future. Let us try to be honest, impersonal and philosophical about them, for to give way to remorse or worry is to cause a grave leakage of psychic force which should be utilized in dealing with the problems of the present moment as they arrive. The Master M. once wrote to Mr. Judge: "Try to look on yourself with the complete serenity of a stranger, and do not be led into either anxiety or remorse."

With regard to remorse, that common death of joyous living, not long ago I was the privileged recipient of a vision of the Heaven-world. It was so delicate, so evanescent, so rare, that the details have now almost faded from my mind, but I will remember forever its significance and meaning. The night before I had thought long over all the mistakes and stupidities which we all commit. In the morning I found myself surrounded by a world of fathomless light, instinct in every atom with light and unimaginable joy. Far away were the dark clouds of the earth body to which I had presently to return. But here, in a world where indescribable light and life and joy reigned, I found myself remembering in sublimated fashion all the sorrows and disasters and sins which had occupied my mind the night before, but although I could recall them perfectly they had lost all power to wound. Not only did they seem without hurt but really necessary to have happened. Something lovely would never have come to birth without them. When I finally awoke my, physical body was still singing with that heavenly joy, and felt all day as light as a tuft of thistle-down. Thus I saw a truth that was given to the old English anchoress, the Lady Julian of Nor-

wich. She had many "interior locutions," and one day, she says, she "asked God for sin," and God showed her that there was no sin, but that for every sin and sorrow endured here on earth we should in Heaven have "added glories." I hope I am putting this delicate, radiant truth rightly. It does not mean that we must sin in order to have heavenly glories. But that the "mistakes" of soul ignorance actually subserve that soul's growth into wisdom and power.

So let us leave our personal happiness and success in the hands of the Master and God. They will come, or not come, as serves best our usefulness to Him. Freed, because we have cast all our care upon Him Who careth for us, we can turn with glowing heart and open hands to help feed the terrible world need, and thus to lighten a little the heavy burden of the world's sorrowful karma. This is the negative aspect. The positive side is to heighten the world's joy. Give joy, give hope, give encouragement and happiness, not only by deed, but by whole-hearted, joyous sharing, sympathy and support. So shall we unfailingly find joy ourselves, pure and undefiled.

Correspondence

(Articles or correspondence in this magazine, unless of an official nature, express but the views of those whose names are attached to them. We agree with the writer of the following letter regarding the admission of contributions to an understanding of the Ancient Wisdom, but submit that there must be discrimination to avoid the accumulation in our libraries of large quantities of rubbish now produced as occult literature, even though it appears to "touch" upon the Ancient Wisdom. Mr. Roger's point of view was principally that the small are not qualified to criticize the great, especially Those who have long since passed to stages of evolution so far beyond Their critics as to be incomprehensible to them.)

The Editor

THE AMERICAN THEOSOPHIST

Olcott, Wheaton, Illinois

Dear Sir:-

I cannot agree with L. W. Rogers' review and conclusions concerning M. Magre's book, *Magicians, Seers and Mystics*. I had never seen or heard of the book until I read the review. It may be, and probably is, as erroneous in its teachings as Brother Rogers thinks, but that is no reason why it should be barred from a Theosophical library.

To my mind everything available touching even

remotely on the subject of the Ancient Wisdom should be included that students seeking light may draw their own conclusions. Theosophy demands no hard and fast adherence to a creed or orthodoxy in belief. That is its great appeal to the thinker of rationalistic tendencies. "Who ever knew truth put to the worse in fair encounter?" asks John Milton, and surely we need no index expurgatorians in Theosophy. Even the writings of the enlightened ones may well be subjected to critical analysis. We support ourselves best on that which resists and I do not believe in claiming infallibility for any one.

Fraternallly,

GLEN A. KENDERDINE

The Light Theosophy Can Shed

From the Bulletin of the Northeast Federation

A FEW days ago one of the members in New York received a letter from another member which was particularly interesting, because it raised one of those issues which have a great deal to be said on both sides. It is unfortunate that lack of space prevents quoting the letter in full; we know that excerpts often distort the meaning of an entire message, but we will do our faithful best to repeat such as seems most clearly to show forth the author's views:

"In reviewing the T. S. one cannot very well avoid the conclusion that it is devoted overwhelmingly to the study of occultism. This means that the usual interests of human beings—politics, business, international affairs, schooling and family life, scientific progress, unemployment, and so on—are virtually altogether shut out. But how many human beings are willing to give up 98% of their interests and devote a large portion of their time to occultism, comparative religion and abstract philosophy? Surely for an organization to pursue so restrictive a field of inquiry means that it automatically shuts out nearly everybody.

"It would seem that what the T. S. requires is a liberal dose of worldliness. Truly it is a strange thing to find a world-wide organization which makes a point of emphasizing interest in the intangible, the unseen, and for the most part, the untestable, and finds so little time for the living necessities of real people. . . . You have an organization which in size and influence is almost microscopic, whereas the stark needs of human beings are incalculable. The remedy isn't meeting the patient's condition.

"The T. S. goes on in the same old grooves. It doesn't even carry out its stated objects. How can it claim to be a meeting ground for comparative science, religion and philosophy, when no one but a Theosophist ever gets the platform? How can it claim to encourage the development of man's latent powers when a regular educator, a consulting psychologist, a vocational counsellor, isn't even invited to speak in one of the lodges?

"Sixty-five years have gone by like this. A World War has been fought, and another is around the corner. Science has been remade, world-shaking inventions have come into use. Nations have perished and others have come into being. . . . What is all that to the T. S.? What are all these births, struggles, ambitions, family

quarrels, sicknesses and dyings to an exclusive little religious sect, with its quiet parlors so remote from the affairs of men? Is the Theosophical Society going on and on like this for another sixty-five years, or is it to meet the needs of real people in a real world by becoming the most liberal and progressive social and educational organization on earth?"

Now you know, pained though we may be by this sort of thing, there is a certain amount of truth in what has been said, that we must admit first of all. The T. S. has been devoted to occultism in the past (whether or not this is blame-worthy), although it is perhaps less so of late (whether or not this is an improvement). We are without doubt a microscopic organization, so far as numbers go, and so far as the weight we carry with the masses of people. We *do* make a point of emphasizing the intangible and the unseen—you bet we do. We don't often invite protagonists of various beliefs to speak from our platform. The letter of the complaint is accurate enough—but what about the content?

Of course the whole thing depends on your point of view. What is the cause of "all these births, struggles, ambitions, family quarrels (big and little), sicknesses and dyings?" That is the main issue. Theosophists believe that before the world can be cured of its disorders, individuals themselves must become whole men, without spot—unselfish, discriminating, enlightened and brotherly. It's impossible for Theosophists to clean up the international situation, restore the balance of power, find a cureall for unemployment, monetary difficulties, and so on. Constructive though our opinions might be they won't carry much weight with the heads of governments. All we can do—and we are doing it—is to show as many people as will listen that while one man pursues his own selfish interests at the expense of another, while one man exploits another, for whatever ends, while one man covets another's possessions, or feels himself better than his neighbor, or dislikes another's religion, morals, business practices, clothes or way of wearing his hair—just so long is the balance of harmony in the world destroyed. Nations will continue to behave *just exactly* like their individual inhabitants. Sweetness and light can't be imposed on people from above—they must grow up from the bottom.

All this is familiar enough argument, but maybe

we forget it sometimes. Theosophists study occultism — why? Just because it is *not* “a restricted field of inquiry,” but because it sheds light on *every* field of human endeavor. Because unless man is illumined from within, everything he sees and touches will be shrouded in darkness.

What about our emphasis on the unseen, the intangible, the untestable? Isn't it just because these are in the end the most important things in life? Why are men starving in the midst of plenty, unhappy surrounded by every luxury, ill-adjusted in a world filled with opportunity, burdened with sadnesses, fears, doubts, psychoses and the rest of it? Are not the causes of all these troubles intangible and unseen? Our emotions and minds — our psyche with all its turbulence and unrest. Why do nations go to war? Just as much, surely, because of intangibles — fear, distrust, misunderstanding, covetousness, ambition — as because of the fact that they need raw materials and outlets for their products. The unseen, the intangible, the untestable! Yes, these are the proper field of inquiry for Theosophists — that field which science and religion both are trying also to explore, because they know it for what it really is — the birthplace of this physical life.

But it is true that we must remember that our acquisition of knowledge about the intangibles isn't enough per se — it must induce us to put our ideas into practice. We can't let ourselves slide comfortably out of our responsibilities to and in this physical life by becoming entirely concerned with more subtle things. Our true understanding of the subtle worlds, terribly important as it is, has indeed no real value for mankind unless we relate it to the physical world, use it in action to make physical life richer, fuller, more integrated. If this friend's letter had done

nothing more than re-emphasize this danger, it has been valuable enough, and we're grateful for it.

And as regards our part in what is happening today, Theosophists are as much concerned with the terrible trend of world affairs as others — more, perhaps. Truly, one feels very helpless when the great nations roll on, like Juggernaut, towards war. What can we do, no matter how slight, to stem the horrible tide, put a small finger in the leak of the dike? We won't accomplish much by asking various speakers on economics, politics, psychology and so on to talk from our platforms, no matter how valuable and interesting their doctrines are. These people can be heard — are being heard — elsewhere. What we need to do is give our own point of view, with integrity. We can't cater to the desires of other people, no matter how sorry we are for them — this is not the true need of the race, and that is why we don't do it. But what light Theosophy itself can shed, this we must give. This is the reason for our existence as a Society.

But for ourselves, as individuals, what can we do to help in this crisis? Well, all we can do is hold strongly to our ideal of brotherhood, though it be denied on every hand. All we can do is be peaceful in the midst of so much chaos; impartial, no matter how partisan we might like to be. (But positively impartial — not wishy-washy and laissez-faire-ish.) All we can do is think of these problems night and day, with all our hearts, throwing out into that intangible world of thought our own clear picture of what we hope for the world.

This is the only way we can think of to make the T. S. the most liberal and progressive social and educational organization on earth.

Theosophy is the Next Step

Details of the new World Campaign

Before this magazine reaches our members there will be in the hands of all lodge officers an outline of the President's new campaign, *Theosophy is the Next Step*. The folder giving this synopsis seems to be much more practically and attractively presented than any previous campaign summary. It is not intended to suggest a program to be rigidly adhered to. The hints for utilizing the studies are possible of variation and there are offered two alternative lecture series, an example of the use of these series, an outline of lodge discussions, and most interesting suggestions regarding the application of the campaign to public activities. A series of booklets, inexpensively prepared for wide distribution, will be available in the early fall. Lodges should im-

mediately give their orders to Adyar so that the supplies may be available to open the fall season.

The work is adapted to all local conditions, small lodges as well as large, so that everyone can participate in the plan. As the President says, “When it is possible to use only part of the scheme every part so employed will strengthen the campaign by the added power of united thought and work.”

The large folder is so full of excellent material and practical suggestions that every lodge, or at least its program committee, will wish to study it most carefully and in detail, that when next season opens each may be making the most of the opportunity it affords.

About Nominations — Another Viewpoint

BY E. NORMAN PEARSON

In the April issue of THE AMERICAN THEOSOPHIST our National President advances certain views regarding the all-important question of the Section's choice of those to whom shall be entrusted the guidance of its affairs. As, during the past few months, I have been in receipt of many expressions from members of the Society, from widely separated parts of the country, perhaps I may be permitted to express what seems to me to represent the view of many who do not quite agree with him.

Few would deny that one of the duties of a president is to see that the activities of all good workers are brought to the attention of the Section, particularly those who show promise of outstanding ability. The official magazine is one method whereby this can be done. At election time that duty, without doubt, still is before the president and surely none would criticize him for clearly and frankly expressing himself regarding the *capabilities* of those who may be brought forward as candidates. But when, in addition to that, he publicly expresses his *choice*, he knows — everybody knows — that he is thereby deciding the election, because, out of a feeling of loyalty, the majority of the members undoubtedly will vote in accordance with his expressed wishes. The form of democracy is preserved, but the spirit of democracy is lost.

The National President deplors the lack of nominations for the Board of Directors. It could hardly be otherwise for members were not notified of the coming election for the Board or advised that they should make nominations, until the March issue of THE AMERICAN THEOSOPHIST which reached them about March 7, just eight days before the closing date for nominations, March 15. Those of us who are familiar with the National By-Laws know that an election for the Board of Directors follows the choice of a National President and National Vice-President, and know that the method of nominating in these two elections is entirely different. The latter, contrary to the former, requires individual initiative and considerable time in order to secure the 25 names necessary for valid nomination. Those who have not the same intimacy with national procedures cannot be expected to know this. They rely

entirely upon information given in the magazine. This election surely was of sufficient importance to warrant notification being given to the membership in ample time through an article, prominently placed, clearly captioned, setting forth the method of procedure in terms which could not be misunderstood, and emphasizing the duty of each member to squarely shoulder his responsibilities. Had this been done I venture to believe that the results would have been different.

I feel most deeply that there is today a great need to stimulate among the membership, by every possible means, a recognition of individual responsibility — the responsibility of filling to the utmost that place which each occupies in the larger body — for the place which each member fills is an important one. It is a position fraught with great responsibility and tremendous opportunity. True we must have harmony, for without that essential factor we can accomplish little. But let us avoid, as a plague, the calm which comes of lethargy. Let us develop a harmony of many parts, active and vital, each contributing toward a common goal, motivated by a common vision and dedication. The response at election time is a criterion by which may be gauged the extent to which individual responsibility is really recognized by the members. But it can be an accurate gauge only when that responsibility has been clearly and adequately placed before the members.

These few thoughts are expressed not in the spirit of criticism but rather in the hope that they will be accepted in the spirit referred to by one of the Great Ones when He said: "We welcome differences of opinion, so be it that they are held and expressed in a brotherly spirit, courteously, generously, gently, however firmly."

And may I voice an earnest plea, not only that *every member cast a ballot in the coming election*, but that, the choice having been made, those elected to office will make every effort to understand and apply the principles of effective leadership, and that the members will unite, as never before, to help them so that together we may go forward to a period of accomplishment greater than any of the past.

A Negro preacher concluded his sermon on Wisdom with the following: "It ain't the things you don't know what gets you into trouble; it's the things you know for sure what ain't so."

—CHARLES F. KETTERING, in *Scientific American*.

Regarding Mr. John A. Sellon

The Editor

THE AMERICAN THEOSOPHIST

Olcott, Wheaton, Illinois

Dear Sir:-

I wish to call the attention of members of The Theosophical Society to the recent nomination of John Sellon as a candidate for election to the National Board of Directors. Mr. Sellon now holds the responsible position of Assistant Secretary of the American Reinsurance Company in New York. He has a long record of service to

The Theosophical Society, having been president and treasurer of the New York Lodge, with two years in each office. He was treasurer of the New York Federation for four years and is now treasurer and manager of the Northeast Theosophical Camp. It was largely owing to his enthusiasm and organizing ability that the purchase of the camp property was made possible. In my opinion it would be a splendid thing to have the Northeast represented at Wheaton by Mr. Sellon.

ROBERT DREW-BEAR
President, Northeast Federation

Election of National Board of Directors

Official Voting Ballot

For Members of the
BOARD OF DIRECTORS
Term Expiring 1942

Vote for 5 (five only).

- George W. DeHoff**
Nominated by James S. Perkins
Sidney A. Cook
Henry A. Smith
- Nelson Durham**
Nominated by James S. Perkins
Sidney A. Cook
Henry A. Smith
- E. Norman Pearson**
Nominated by James S. Perkins
Sidney A. Cook
Henry A. Smith
- Marie Poutz**
Nominated by James S. Perkins
Sidney A. Cook
Henry A. Smith
- John A. Sellon**
Nominated by William J. Ross
William B. Conrad
H. Douglas Wild
- Etha Snodgrass**
Nominated by James S. Perkins
Sidney A. Cook
Henry A. Smith

CUT OUT AND MAIL

Voting Directions

1. Mark five names on the ballot with an X.
Only five.
2. Do *not* sign your name.
3. Seal your marked ballot in a plain envelope.
Mark this envelope with the one word "Ballot."
4. Enclose this plain envelope in another envelope for mailing.
5. IMPORTANT — Place your own name and address, and the name of your lodge (or "National Member") in the corner or on the back of the outer envelope.
6. Address and mail to The Theosophical Society, Wheaton, Illinois.

Note: The sealed plain envelope marked "Ballot" contains your secret ballot.

Your name and address on the outer envelope are absolutely necessary to insure that only eligible members vote.

The two envelopes are separated (the plain one still unopened) as soon as your name is checked with the membership roll.

Only the tellers on June 10 open the sealed plain "Ballot" envelope. Thus the secrecy of the ballot is preserved.

The voting closes on June 10, 1939, 10 P.M. Ballots received after that time do not count. Vote early. Your ballot is in this issue. Use it NOW.

All members with Headquarters dues paid or holding membership card to June 30, 1939, are entitled to vote.

Extra copies of this ballot are available from your lodge secretary for use if you do not wish to mutilate this page.

Be sure to vote.

Supporting Mr. Nelson Durham

The Editor

THE AMERICAN THEOSOPHIST

Olcott, Wheaton, Illinois

Dear Sir:-

In connection with the two new nominees for membership on the Board of Directors, we wish to express our pleasure at the nomination of Mr. Nelson Durham, of Seattle.

The name of Sellon is known throughout the Section, but since, although we have regularly attended Conventions for many years, we have never personally met Mr. Sellon we cannot speak of his qualifications (excellent though they no doubt are), nor of his interest in, or knowledge of, the Section or its affairs nationally.

Mr. Durham, however, is known to many who have attended the Conventions where Theosophists meet for fellowship and inspiration. A young, energetic attorney, president of one of the most active lodges in the Section, an ardent supporter of the Young Theosophists Group and a Theosophical Order of Service worker, a real citizen, who took the New Citizen Pledge as his platform when a candidate for a state office and

distributed thousands of pledges, well versed in Theosophical work in lodge and federation, Mr. Durham should be able adequately and loyally to fill a position on the Board, and we most heartily endorse his nomination.

Most sincerely,

HERBERT A. STAGGS

ELISE R. STAGGS

The Editor

THE AMERICAN THEOSOPHIST

Olcott, Wheaton, Illinois

Dear Sir:-

On behalf of Nelson Durham, candidate for the Board, and speaking for his many friends in this area, I wish to say that Mr. Durham is a graduate of the University of Washington and engaged in the active practice of law in Seattle. He was born a Theosophist. He has for years been active in the young people's work and was recently elected president of the Lodge of the Inner Light, in Seattle. He would make an excellent member of the Board.

Sincerely,

RAY M. WARDALL

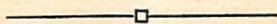
Mr. Nelson Durham, Personalialia

Mr. Nelson Durham, who is a candidate for election to the Society's Board of Directors, is the president of the Seattle Lodge of the Inner Light, but still participates in all the activities of the Young Theosophists, of whose organization he became a member about eight years ago. In 1935, as the president of the Northwest Federation, he commenced the reorganization of that federation along its present modern functional lines and was re-elected for a second term.

Mr. Durham's interests, however, have not been local only, for he has been a not infrequent attendant at National Conventions. A practicing attorney, twenty-five years of age, with the degrees of A.B. and L.L.B. from the University of Washington, Mr. Durham has given evidence of wide public spirit, as well as of Theosophical interest. He includes among his activities several

of the judiciary and legislative committees of the Washington State Humane Society, the Secretaryship of the Washington Prison Association, and has actively participated in the fields of prison legislation, rehabilitation, crime prevention, juvenile delinquency, etc.

He has demonstrated leadership by promoting the fight to abolish capital punishment in the last three sessions of the legislature, for which body he was a candidate in 1938. Not alone on the Theosophical platform, but on that of many other organizations, Mr. Durham has frequent speaking engagements. With tested Theosophical organizing and leadership experience and devotion, and with a proven initiative and wide interest in human problems, Mr. Nelson Durham offers fine capacities and a splendid enthusiasm to the service of The Theosophical Society.



Theosophy for Children

BY JESSIE R. McALLISTER

Classes

THERE are twenty-five active classes now in weekly session throughout the United States using our lessons under three auspices — Lodge, Round Table and Liberal Catholic Church. In addition ninety-eight individuals have purchased the lessons for use in their own homes. Others have purchased them as gifts to grandchildren.

Census of Children

Several lodges have not answered our request for data on the children and grandchildren within the families of the members of the lodge. Every lodge knows whether it has replied or not — will those who have not please hurry and do so by return mail? We want to complete this work before Convention. All names are kept in strict confidence. We are building this Census for the sole purpose of perfecting our lessons by knowing the ages of the children now living within the dharma of the Society in America.

We recognize the fact that not all of these 600 children now listed may be reached by our classes or our devoted members. Many are loyal members of orthodox Sunday Schools. We have no desire to remove them from that beneficent influence but it is our duty as a Society to make Theosophy available to those parents and lodges who wish to make Theosophy as vital a force in the lives of their children as it is in their own lives.

Stories, Poems and Plays

Some have reached us — will others send theirs, please? We will return them in good order if not usable, and our children need the help of all of you.

Leaders

Any member is a potential leader of a children's class. No special training is required, just a deep love of all children and a consecration to the three objects of the Society. No previous training as a teacher is necessary; nor does parenthood presuppose perfection as a class leader. A single man or woman can do quite as well, and sometimes better, for they sometimes have a fresher outlook toward lively boys and girls than do parents.

Suggestions to leaders are included in every set of the lessons. No time is needed from the busy routine of any member than the hour required for the class session. Each lesson is complete in itself and by the time the class reaches the fifth lesson each child will have found a point of interest. After that the only problem is to give them all a chance to talk in the time allowed.

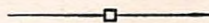
Try to organize a class now, will you? Get permission to use the lodge room or open your own living room. Gather the children you can from the families of members and their child friends, or in your own neighborhood. Begin now. Write for the lessons to:

The Children's Department
154 S. W. 17th Ave.
Miami, Fla.

The Children's Beatitudes

BY C. JINARAJADASA

1. Happy are they who are kind to dumb creatures, for they are the children of the good Father who made all things.
2. Happy are they who laugh when they feel like crying, for they shall be called God's heroes.
3. Happy are they who forgive others quickly, for God's sunshine shall be on their faces.
4. Happy are they who want very much to grow up wise and good, for God is their Helper.



What is our true purpose in teaching the child? It is not to fill his mind with facts; it is to make him understand life as a great process, in which he must take his part eventually as a creator. The purpose of Education is to give a realization of the inner meaning of life.

— C. JINARAJADASA

DARE WE ACCEPT THIS CHALLENGE?

(Continued from page 98)

Today The Theosophical Society is confronted by a splendid opportunity — that of transmuting into wisdom the confused and adulterated thought of the world. In every social movement, in every political and economic program, the good is mixed with the evil. High idealism struggles with passions of hatred and envy and sheer lust for power. Profound insight stands beside crude ignorance. Ours is the opportunity to purify and illumine the thought of the day by passing it under the clear, cool radiance of the Ancient Wisdom.

Thus it seems to me that a *part* of the public work of the Society may very well be a thorough going *interpretation* of the live topics and movements of the "outside" world in terms of Theosophy. What, for example, is the Theosophical significance of Communism, Facism, Nazism; of the latest developments in medicine, psychology, astronomy, physics, criminology; of the trade union movements, consumer cooperation, of the W.P.A., the T.V.A., the Wagner Act? Surely these things are important developments in the life around us, and if important they must be significant Theosophically.

Such a program, if conducted with skill, would accomplish several things:

1. It would furnish an outlet *within the Society*,

for the Theosophy of those members in whom social consciousness is predominant. These are valuable members. We cannot afford to lose them.

2. It would establish an immediate, a vital contact between the Society and the host of alert, unselfish people who are leading in the fields of social reform. They need the illumination and perspective which the Theosophical viewpoint affords.

3. It would draw into the Society a certain percentage of people who are at present Theosophists in all but name. It would draw them by the very sound educational principle that we must always *begin* to work on people within the framework of their own thinking.

Of course such a program has its dangers. Quite apart from the possibility of drifting from the *interpretation* of a point of view to its *advocacy*, there is always a minority who cannot distinguish between interpretation and advocacy. Hence, we shall run some risk of having labels stuck all over us. It is, I think, a risk worth taking. After all, it is rather hazardous to be born. However, if we are careful to diversify our program, we should be able to avoid the danger of entanglement.

The new course involves difficulties, but it also offers a splendid opportunity. Dare we accept the challenge?

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.

(Available to women only.)

Type C — Room in village (board at Headquarters).

Registration, Board and Accommodation as Above

	A	B	C
<i>Convention Only</i>			
July 15 (P.M.) to			
July 20 (noon)	\$21.25	\$16.25	\$17.25
<i>Summer School Only</i>			
July 20 (P.M.) to			
July 27 (A.M.)	\$30.00	\$22.50	\$27.75
<i>Convention and Summer School</i>			
July 15 to July 27	\$50.00	\$37.50	\$44.00

Registration Only

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

Summer School

Per Session, 75c; Per Day, \$2.00; Full Period, \$10.00

Meals Only

Breakfast, 35c; Lunch, 65c; Dinner, 85c.

(With Type C Accommodation, garage if required, 35 cents per night additional.)

Deposits are appreciated in whatever amount and complete payment in advance is most welcome, since it relieves the congestion of the final day. However, there is no fixed requirement and each member is free to make payments according to his own convenience.

THOUGHTS ON THE CRISIS

(Continued from page 99)

Fourth, the Theosophist knows that the process of the development of the mind is inevitably fraught with grave danger. The over-development and misuse of emotion plunged the Fourth Root-race into dire catastrophe. A similar over-development of the concrete mind is certain to produce at least equal difficulties and dangers. Since we are now at the critical stage when the qualities and powers of the analytical mind are undergoing intensive cultivation and those of the synthetizing intelligence are also beginning to be displayed, a physical and mental battle, for the apparently opposed ideals of the two orders of mental life must inevitably be waged.

Fifth, the student of Theosophy learns that whenever a new level of consciousness is entered upon by an individual or a race, resistance is always encountered, or, in occult terms, the dweller on the threshold must be met and overcome. Democracy as a political ideal is a physical expression of causal consciousness. Justice, liberty, freedom and internationalism are all causal qualities. In the process of racial evolution on the upward arc they are certain eventually to dominate human life for a time. Ultimately they will give place to the form of government selected by minds illumined by the light of intuition. This is that "autocracy of the wise which is the salvation of the foolish." Before that the rule of democratic ideals must be established and in the process an intense resistance is certain to occur. The dweller on the threshold of the higher mind—monstrous manifestation of the mighty powers of the aggressive, individualistic, and separative concrete mind—must be met, fought, and in due course overcome.

Sixth, the student of Theosophy learns that time is with the race, that every year, every century, every sub-race period brings an increase in the power of spirit over matter, a decrease of the power of matter over spirit.

In times of difficulty and danger he especially remembers the great truth, the inspiring fact of the immortality and indestructibility of the spirit of man. For these reasons the student of Theosophy can never give way to despair.

Nevertheless it must be admitted that in times of crisis it is not always easy to hold fast to one's faith. Separated events, however disastrous, can generally be faced with a measure of equanimity. But subversive trends and retrogressive ten-

dencies, gaining power before one's eyes, are not so easily faced with equanimity.

Two such tendencies must produce profound misgivings in the mind of the student of Theosophy at this time. I refer first to the gradual rise of the rule of force, and therefore of fear, as a predominant principle in international relationships, and second, to the general acceptance of that rule as if it were something inevitable. On the one hand a definite sign was displayed during the racial crisis that humanity as a whole is well advanced upon the upward evolutionary arc. The world-wide revulsion against war was a most encouraging phenomenon. Even in Germany, where militarism has been implanted into the mind of the people from early youth and where they were in ignorance of the fact that Czechoslovakia was not the only enemy against which they were preparing an attack, a great loathing of war was shown, as also an immense relief at the preservation of peace. All this was an immense gain. Yet it must be admitted that it was not idealism alone which produced this almost universal reaction against war. Another force was at work, is still at work moulding man's outlook on life today. That force is fear. So great is this fear of modern warfare that humanity is in danger of accepting almost anything as an alternative. Fear is destroying, if not paralyzing man's power of judgment, is silencing the voice of wisdom and idealism. This fact is placing tremendous power in the hands of the rulers. They are able to play upon the fear of their own subjects as well as those of other nations, and so put into effect legislation, the moral qualities and permanent value of which are of minor consideration when compared with their immediate efficacy in averting war. Mass panic and national fear, is perhaps the greatest danger which threatens modern civilization. It is causing the European nations and America to spend almost all their resources in the building up of armaments to the grave neglect of social, educational and administrative services.

No real progress is now being made towards the establishment of a permanent peace. Even democracy itself is threatened from within itself by the presence of fear. In their dread of war the people are becoming complacent concerning increasing restriction and coercion supposedly necessary to preserve their nation in peace. Thus

we are living today in an atmosphere of continual challenge, of threats to let loose mighty destructive forces, and, in consequence, of fear amounting to terror. Yet the approach and growing density of this miasma of fear is hardly noticed by the people.

In the face of this the student of Theosophy cannot but be filled with dismay; for he sees in it the danger of both mental and physical slavery and the very conditions in which tyranny, injustice, cruelty and corruption may be best expected to thrive. No Theosophist can contemplate this with equanimity. The very foundations of Theosophical idealism and activity are threatened. At this critical time, therefore, the work of The Theosophical Society is needed perhaps as never before. The opportunity of this decade is unique. The Society in its turn is probably passing through a great test, or "judgment day." Shall we prove ourselves able to pass from theory to practice, from Theosophy inside the covers of a book and Theosophy within the walls of a lodge room, to Theosophy actively applied as a solution of the problems of the period of 1938 to 1950?

That, it would appear, is the test through which we Theosophists are now passing. Success would seem to depend far less upon the Organization, the Movement itself than upon the individual thought and action of its members. Now for each one of us is the time for practical and active Theosophy.

One interesting development would seem to be foreshadowed by the events of the world-crisis. Heretical though it may appear in these days when democracy is the highest political ideal, autocracy would seem to be foreshadowed as the inevitable form of government, national and

international. True, democracy has not yet been tried. True no country, despite enfranchisement, is really democratic. But in the face of totalitarianism with its power of harnessing all the resources of the state and of swiftly co-ordinating and directing them to a common end, democracy with no powers to coerce, inevitably slow-moving, is heavily handicapped. Obviously a compromise will have to be found between the full freedom of opinion and action, which is the democratic ideal, and the complete subjugation of the individual and the State, which is a totalitarian fact. In the discovery of that compromise there are almost certain to be experiments which lean too far towards subordination of individual freedom and rights. From these there will be a reaction, especially when the temporary danger appears to have passed.

What will the solution be? As I have already said, it will be a benevolent and wise autocracy. The establishment of such a regime depends first upon the development by the people of the power to recognize true greatness; second, their possession of both the intelligence and political machinery necessary to put their greatest citizens into office; third, upon the *voluntary*, and therefore contented, cooperation of the individual with the State and its rulers. A study of Theosophy shows that this will be the political system of the future.

Autocracy reigns in the inner worlds. Autocracy reigns in the Inner Government of the World. Eventually that which is now interior will become external. The Toltec Golden Age will be reproduced on this planet. This time man himself will produce and maintain it, though once more the guidance of the Adepts, now largely mental and intuitional rather than physical, will be the means of attainment.

Spring

I pity him who does not know
That morning is a lovely thing,
Who does not watch when green things grow
Awakened by the kiss of Spring.

I pity him who cannot see
Awakening life in meanest clod,
The resurrection of each tree,
A covenant with creation's God.

On flaming banners of the morn,
The couriers of the season bring
Assurance of all life reborn —
God's covenant with His people—Spring!

— MIRIAM S. FONTENAY

Theosophy in the Field

Lodge Activities

Akbar Lodge (Chicago): It is most interesting that the month of April is to be offered to the young people of the lodge, for whom each week's program will be especially prepared.

It will be of value if all our lodges may know the essentials of these programs since they may provide clues for similar activities elsewhere.

Annie Besant Lodge (San Diego): The work of Dr. Nina Pickett is being received enthusiastically as during the past few months she has been carrying on regular class work and public lectures. Old members and new, as well as inquirers, are responding to her fine presentation of the realities of Theosophy, and the lodge is making progress with her help, much to the gratification of the president, Mrs. Colby.

Besant Lodge (Hollywood) writes: "We have had two delightful Young Theosophists' Nights — one in which we were given a fine talk by Mr. Sidney Taylor, illustrated by beautiful pictures of the Opera (Parsifal). The music of the Opera was exquisitely played by Mr. Howard Coombs. The whole evening will be long remembered. The other evening, ably conducted by Basil Andrews and Sydney Taylor, was a Theosophical Quiz, ladies versus gentlemen. Needless to say, the ladies won."

Brooklyn Lodge presented lectures by Mrs. Margaret Crume, the Rev. Harold O. Boon, Mr. William B. Conrad and Mr. John A. Sellon in April, in addition to the regular meetings of the Ladies' Sewing Guild and the Esoteric Buddhism class.

Cleveland Lodge members are very happy and pleased with the dignity and home-like charm of their new lodge rooms. The secretary writes: "We have a charming library looking out on Euclid Avenue, right in the heart of town on main street, a window which can carry in large letters our Theosophical name, and space enough for a classroom which can be combined with the auditorium seating about 100 people. We hope to be able to keep the rooms open most of the time so people can come in to rest and read, and perhaps to have a cup of tea, as well as lodge dinners, socials, bazaars, etc.

"Mr. Fritz Kunz was with us for several days in April, and in May we expect Miss Neff to close our season and help to capture in our new rooms the warmth and vital atmosphere we so appreciated in the old headquarters."

"**Compton Lodge** is striding forward very happily these days. A unique study plan has been adopted in which emphasis is placed on individual interest and visitors are not only made to feel that their presence is welcome but are encouraged to contribute questions and comments to the general discussion as well. At present *A Textbook of Theosophy*, by C. W. L., is being used, each student taking part in the reading and discussion.

"Compton Lodge has presented a number of public lectures recently, several of which were given by members of the group, one by our universally loved lecturer, Miss Mary K. Neff, and one by our first president, Mrs. Helen Stark, to whom the lodge owes much of its sturdy growth."

Detroit Lodge writes: "We have just finished a delightful series of lectures by Fritz Kunz. The consensus of opinion seems to be that Mr. Kunz is 'better than ever' this year. For once the weather favored us so there was nothing to keep the crowds from coming, and they did. In fact, we had to open the special doors at the back of the hall to take care of the overflow. The Research Group of Detroit Lodge, under the leadership of Mr. Carl Mayer, was favored with a special talk by Mr. Kunz, which also was well attended and enthusiastically received."

Hermes Lodge (Philadelphia) writes: "Dr. George W. DeHoff gave a very inspiring and thought provoking lecture on 'Progress' at Hermes Lodge recently."

"**Indianapolis Lodge** reports that three lectures recently given by the Rev. Harold O. Boon were well attended and enthusiastically received. Much interest is being shown in the 'three type' way of classifying students as religious, philosophical or scientific. Experience indicates that best results are obtained by ascertaining the type of the individual and proceeding accordingly. The lodge extends a cordial invitation to all members, and to the traveling public, to attend the meetings which are held every week on Sunday and Thursday at 8 P.M."

Paterson Lodge (New Jersey). The new program for April and May indicates the plans for each week through the two months. A number of speakers give evidence of the faithful planning on the part of the president of the lodge, Mrs. Carr, and indicate also the fine cooperation given her by various members in the New York area.

Portland Lodge writes: "We have enjoyed a series of lectures and classes given by Mr. L. W. Rogers which have been very inspirational as well as an incentive for every member to gain a deeper understanding of Theosophy and to apply it in daily life. The class he organized in Introductory Theosophy is being conducted by Miss Hazel Bruns. Also, a class in Theosophy for children is being conducted on Sunday mornings.

"We are happy to report three new members who have pledged their services with enthusiasm and determination to help us carry on with this great work of Theosophy."

St. Paul Lodge sends us a program for April including four lectures by Miss Neff, two illustrated lectures by Mrs. Mary E. Boxell, and a talk by Miss Tora Anderson.

St. Petersburg Lodge celebrated its 20th Anniversary on March 8, 1939. Several charter members were present and a reading of the history of the lodge was given by Mrs. M. H. Kennard, who made the account interesting and created pleasant reminiscences for many. Mrs. Rebecca J. Boardman, who organized the study class in 1919 which resulted in the forming of the present lodge, also gave a short talk on the twenty years of work and experiences of the St. Petersburg Lodge.

Syracuse Lodge enjoyed an illustrated lecture entitled "The Company of the Mystics" by Mr. Fritz Kunz recently. The talk given by Mr. Kunz to Dr. Piper's class in philosophy at Syracuse University also was enthusiastically received and sincerely appreciated.

The Rev. Harold O. Boon was the guest of Syracuse Lodge on April 6 and 7, at which time he lectured on the subjects: "The Mystical Body of Christ" and "The Light of the World."

Michigan-Ohio Theosophical Conference

Inter-federation conferences in areas where such gatherings are possible, are proving to be more vitally stimulating and helpful than any other kind of federation activity. For two succeeding years the Michigan and Ohio Federations have met in Toledo with rich and fruitful results. The meeting on April 15 and 16 this year marked an astonishing increase in useful accomplishment. This was due to several causes. One was the presence, and participation in the program, of our National President and our Na-

tional Secretary; another was the adoption of the kind of program developed at the New Year's Workers Conference at Olcott.

Through discussion and correspondence certain vital issues emerged for discussion at the conference, six of which were chosen and committees envisioned as dealing with them. Titles of these committees were printed in programs and advance advertising mailed to all members in the federations several weeks prior to the actual conference. Members were asked to think about their contributions and to decide beforehand the committee upon which they would like to serve.

The first move of the conference was the appointment of a chairman for each committee. The members sat in upon any committee discussion (or as many) as they chose. In this freedom of atmosphere real interest was awakened in all, and frosty edges of usual diffidence in members who "prefer to be silent listeners" melted in vivacious and useful discussion. This is without doubt the most promising method of program arrangement so far developed.

The fact that inter-federation gatherings bring together people who are more or less strangers to each other, makes this new type of conference all the more important. In Toledo eighty-five members from as far apart as Port Huron and Cincinnati were brought together under the inspiration of Mr. Cook and Miss Snodgrass. The Saturday evening member's talk by Mr. Cook on "The Golden Stairs" struck a high note and brought many expressions of approval.

A period of two hours Sunday morning was allowed for the chairmen of the committees to report on discussion in their committees. Mr. Cook, acting as Chairman of this meeting, contributed vital information and inspiring thought to the reports and discussions. A Resolutions Committee then presented resolutions which developed out of the discussions, marking the will of the group to achieve a finer effectiveness in lodge and federation work during the coming year.

The conference closed with a splendid public lecture by Mr. Cook on "Brotherhood and the Individual." It is hoped that in the future there will be more opportunities for our National Officers to lend their influence to the success of such meetings.

How about an inter-federation meeting in Cleveland next year for Michigan-Ohio-Western New York?

A Society founded on brotherhood is a Society which will endure.

—ANNIE BESANT

Theosophical News and Notes

Itinerary for Mr. Jinarajadasa

New York City, Landing	June 30	Kansas City	August 26
Northeast Federation	July 1 - 6	Southwest Federation at	" 27
Middle Atlantic Federation	" 7 - 11	Tulsa	" 28
Olcott	" 13	St. Louis	" 29
Convention	" 15 - 19	Olcott	" 30 - 31
Summer School	" 20 - 26	Milwaukee	September 1 - 6
Twin Cities	" 28 - 30	Olcott	" 7 - 10
Glendive	August 2	Detroit	" 11 - 13
Billings (air travel)	" 3	Cincinnati	" 14 - 15
Spokane (air travel)	" 4	Cleveland	" 16 - 18
Northwest Federation		Western New York Fed.	" 19
(Including Vancouver, B.C.)		Syracuse	" 20
(air travel)	" 5 - 10	Albany	" 22 - 23
Portland	" 11	Boston	" 24 - 25
Northern Calif. Federation	" 13 - 16	Hartford	" 26 - 27
Krotona	" 18 - 19	Middle Atlantic Fed.	" 28 - 29
Southern Calif. Federation	" 20 - 23	New York	" 30
		Sailing	

Lodge Officers Awake!!!

The time is rapidly approaching when the Convention program must be definitely arranged so that those responsible may prepare their participation. An invitation was extended by mail to every lodge president to suggest how the Convention could be made most helpful to his lodge. Very few have replied.

Here are the questions. What is your idea as to what Convention should do? What do you want from Convention that will be helpful in the work for which you are responsible as a lodge president? How can Convention help you and your lodge members to do a more vital work? How can we best make Theosophy a power in and for America?

Please write as to the suggestions you would like Convention program to cover.

White Lotus Day

On May 8 we turn our thoughts to H. P. B. in loving commemoration of her release from a tired body, and in renewed dedication to the ideals of the Cause which she upheld.

Many useful suggestions for the planning of special programs in celebration of this occasion will be found in the Lodge Handbook, as well as the reminder that all White Lotus Day collections are annually sent to Headquarters to aid the work of the National Section.

Refugees: Where is our Brotherly Interest?

Several times has attention been called to the dire straits in which some of our members stand by reason of the persecutions in Europe. The very poor members in India have sent \$700 to the relief fund. In this Section we have scarcely had a contribution. English members are paying nearly \$200 monthly to support in that country refugees from Austria, Spain, Germany, and now from Czechoslovakia. Members of our Society are begging for help to temporarily support them in countries where they are received. Here our quota laws exclude them. Should not our hearts and pocketbooks be the more open to their need?

A collection of \$60 from a public lecture by your National President is practically the only sum America has supplied for brother Theosophists stripped of their possessions and in distress abroad. Well may those in charge of the fund ask: "What is the matter over there?" Shall we not each individually make some response? Send contributions to Miss Etha Snodgrass, Treasurer Refugee Fund, Olcott, Wheaton, Illinois.

A Member Says —

"... when you come to think of it, it amounts to less than the cost of a daily newspaper." The reference is to national dues.

Chicago's New Development

A group of enthusiastic and enterprising members in Chicago have sponsored a new venture to provide Theosophy in that city with a setting dignified and beautiful for the presentation of a great philosophy. This group of members has rented rooms in a well located and very desirable building on Michigan Boulevard to provide a down-town cooperative center for Theosophical activities. Especially decorated and newly furnished by the sponsoring group, it will be made available at low rentals to the lodges desiring to use it, each on its own night, and in addition the group plans to carry on a regular program of well advertised public meetings. Larger halls within the building are available when larger audiences need to be accommodated.

This project, which has been in the making for a number of months, has brought a splendid response and Theosophy appears now to be about to renew its power to create public interest in the city. This is entirely a cooperative movement and, besides lodge meetings, classes and public lectures, will make available to inquirers, in a very attractive setting, reading facilities and cultural social occasions in which the spirit of Theosophy may manifest itself in friendliness and the seeds of its philosophy be thereby propagated.

The formal opening and dedication of the rooms is to take place on April 30. Those responsible for promoting this project are to be congratulated upon their success, and surely have the gratitude of all who appreciate the close relationship of Theosophy and beauty.

Be Sure to Vote

There are six candidates for the five vacancies on the Board of Directors. Ballot blanks are furnished in this magazine to every member and additional blanks are available through the lodge secretaries. So far as facilities are concerned, therefore, there is every reason why every member should vote: but there is also the reason that some candidates have friends who believe in working for their election and who therefore solicit votes for them, while others do not receive such support. Every member ought to vote so that those who are not solicited may be represented in the final balloting no less than those who are so solicited. Every candidate is entitled to receive the thoughtful consideration of every member. None should fail of election for the negative reason that they failed to have their friends actively working for them. Be sure to send in your vote. Study and use the ballot on page 108.

"Conscience"

There comes from Adyar a little fortnightly journal incorporating *New India* which sets forth its policy as follows:

"*Conscience* is a little fortnightly journal in which those who have consciences to prick them as to the world's affairs will have an opportunity to give vent to their consciences provided they support *Conscience* by subscribing to it regularly, and provided they have clear and not guilty consciences in that they are full of sincerity and honesty, full of goodwill towards all, full of understanding . . .

"In these days of darkness *Conscience* is born to add, if may be, its own little honest light to the great light of dawn which shall mark the end of the world's misery and the beginning of the world's peace, goodwill and prosperity."

No doubt there are many of our members who will wish to subscribe through The Theosophical Press at the yearly rate of \$2.25.

The Children's Camp

It is time to be making very definite plans for those youngsters of yours, isn't it mother? And what better place could you think of than the Children's Camp, which is to be held during the Summer Sessions of 1939 at Olcott?

Miss Evelyn Newman, of Minneapolis, who has been at the Camp for three seasons and who is therefore thoroughly familiar with the Camp routine, will serve as House-mother; Mrs. Gail Wylie, from Detroit, will manage the diet, which includes the ordering, serving and cooking of simple, well-balanced meals; Miss Frances Innes will again be in charge of recreation, which is jolly for the children and very fortunate for us, as she, too, has been an active helper since the Camp was started. There will be volunteer helpers coming in for an hour or two each day to assist in either the recreation or the bed-time hour, or for actual work in the kitchen department. Mrs. P. B. Parks, 928 Mapleton, Oak Park, Illinois, asks that all who wish to give any services in connection with the Camp please write to her at once.

Parents who are interested in this plan will find details of the arrangements in the January, February, March and April numbers of THE AMERICAN THEOSOPHIST. Please send names, addresses, age, sex, and description of children to Mrs. Herbert Staggs, 3046 Meadowbrook Avenue, Cleveland Heights, Ohio, if you intend to enter them in the Camp. Along with this registration a fee of \$1 is required.

Mr. Logan: A Correction

In our last number we referred to Mr. Logan's election to the presidency of the American Anti-Vivisection Society. We should have referred to his *re*-election, for he has been the president of that fine organization continually for 27 years. Two years ago he celebrated the 25th anniversary of his taking office, at that time receiving congratulatory letters from all over the world.

In Memory of

**Mrs. Louise B. Strang and
Mrs. A. R. Palmer**

Friends and members of the Eclectic Group of Seattle, Washington, have contributed a sufficient sum for the planting of blooming shrubs in remembrance of Mrs. Strang and Mrs. Palmer.

This sum should provide quite a number of plants, which in a few years will undoubtedly be a source of extraordinary loveliness to keep fragrant and beautiful the remembrance of these members.

All who come to Olcott will be glad for this gift and appreciative of its beauty.

Mrs. Lillie H. Fisk

On March 17 Mrs. Lillie H. Fisk, since 1890 a member of the Theosophical Society and for many years a devoted worker in Berkeley Lodge, passed away at the home of her daughter, Mrs. Virginia F. Green. Her physical suffering had been great, but she bore it always bravely and, when not in pain, was ever bright and interested in world events, as well as everything bearing on the beloved subject of Theosophy.

She served as president of Berkeley Lodge for one year when she was 75 years old and was a most competent and efficient president. Since being confined to her home she has made friends for Theosophy through correspondence, loaning books, etc. The Berkeley Lodge misses her, but we are happy in her release from physical suffering. The two daughters and three grand children have our sympathy.

MRS. M. E. WEIRICK
Secretary of Berkeley Lodge

Attention, Lodge Presidents and Right Citizenship Chairmen!

Please send your reports of Right Citizenship programs and work during the past year to me before May 15.

Alice F. Kiernan
National Chairman

Mr. Clarence E. Kelso

Serious indeed is the loss to our lodge in Knoxville in the passing on March 30 of their president, Mr. Clarence E. Kelso. We are keenly regretful on behalf of our lodge and its work, although we know well that the members will rally to meet the need and discover new strength in their ranks.

Mr. Kelso had a remarkable record of membership in our Society, having joined in 1886. It was his great privilege thus to have associated himself in his young manhood and in those early days of our Society, when it was truly a pioneer in the world's thought and feeling. Very happily he was able to attend Convention last year at the Stevens Hotel, and to voice not only his representation of Knoxville Lodge, but his many years of devotion to Theosophy and loyalty to the Society.

Miss Jean Nisewanger

We welcome to temporary Staff membership to assist in the preliminary preparation for Convention and Summer School Miss Jean Nisewanger, who brings to us capacities applicable in several departments where the preparatory work for a heavy summer enrollment requires some additional help.

Mr. James Wycherley

One Staff vacancy has been very satisfactorily filled by Olcott's acquisition of Mr. James Wycherley, a member of Besant Lodge, Hollywood. He has already won appreciation as a Staff worker and a welcome as a Staff member.

Mr. John Snell

John Snell has again returned from his annual wandering in the woods of the Northwest to resume his care of the grounds and gardens at Olcott. John is always welcome with the return of spring.

Indian Science Congress

Dr. Arundale asks that publicity be given to the very important Science Congress to take place in Madras in January of next year. It is hoped that members interested in science will make a special effort to attend the Society's International Convention and at the same time attend the Indian Science Congress. This dual opportunity is not likely soon to recur.

Have you Registered for Convention?

For Convention the dates are July 15 to July 19; Summer School July 20 to July 26. It is going to be a big and important Convention. Registrations are coming in. Is yours on the way?

Many Reasons

At the end of each fiscal year the Society has had to transfer to the inactive list many names of members with whom it has lost touch. It has always been so. Hundreds every year lose their contact. In recent years it has been the custom to assume that this is mainly due to economic causes. It is interesting, therefore, to have an exact analysis of the reasons for the loss of a group of members last June 30. We had not heard from any of them for eighteen months and all the ordinary efforts to revive contact had failed through all of the preceding year. For the purpose of this test an effort was made some weeks ago by a letter of a special type. The hundred and two responses analyze as follows:

Moved and left no address (mail returned) . . .	27
Not interested, or have other interests	32
Financial difficulties	16
Ill health, lack of time, or too far from lodge, combined with financial problems	13
Too far to lodge	3
Personal and domestic reasons	2
Deceased	2
Paid but not reported to Headquarters by lodge	2
Requested reinstatement and sent dues	5

102

It is clear that 59 out of the 102 either had no interest at all or an insufficient interest to even send a forwarding address. Twenty-nine mentioned financial reasons, but thirteen of these gave other reasons as well, and, judging from the tone of the letters, these would have been controlling in most instances, even if there were not the contributing financial factor. Two had been dropped in error by their lodges, even though they had paid. Five renewed their membership and probably would never have dropped out had the personal contact of the lodge been sufficiently close.

We may learn much from these figures as they throw light on points about which our ideas have perhaps been somewhat fixed.

Correspondence

We have received letters from a number of correspondents which have to be omitted for lack of space. Representative letters will appear in other issues.

Mr. Geoffrey Hodson

Word comes to us of the happy activity of Mr. Geoffrey Hodson in his new capacity as president of Blavatsky Lodge, Sydney.

On last hearing from Mr. Hodson he was enthusiastically engaged in preparing for the presentation by the Young Theosophists of the wonderful play, *The Passing of the Third Floor Back*, which was to have been given on Good Friday in the Savoy Theater in Sydney. The play was to be produced under the direction of Miss Edith Lorimer, and Mr. Hodson himself was cast in the part of the Stranger.

We have no doubt that the play was a real success, and we shall look forward to a further account of it from the Young Theosophists.

**"Creons des Genies"
(Let us Create Geniuses)**

From France we have received a book bearing the above title and from Miss Poutz the following review:

"A good book on Motherhood and Child Education from the Theosophical standpoint. The teaching it gives could no doubt be found scattered in many Theosophical writings, but the evident earnestness of the writer gives them life and practical value.

"The first part deals with the spiritual preparation of woman for motherhood. Like attracts like, and the rhythm of her life may well determine the quality of egos coming to her. That preparation leads to a realization of the sacredness of marriage and of the happiness of the home, for which woman is chiefly responsible.

"Then the creative power of the thought, as well as the life of the prospective mother, is stressed. Practical advice is given on the importance of not merely loving the child, but of training him and inculcating from the earliest childhood the ideal of duty and self-discipline.

"There are interesting chapters on the physical care of the child, simple clothes, cleanliness, wholesome foods. Vegetarianism is advocated for two reasons: First, respect for all life: 'Thou shalt not kill.' Second, health. Proofs and medical opinions are given. Due attention is given to the reaction of thought upon the health of the body and the importance of radiating love and joy at all times.

"On the whole, this is a useful book which should be an inspiration to all those who realize the privilege and responsibility of motherhood.'

Members desiring to read it in the French may borrow it from the library.

New Members for March

Applications for membership were received in March from the following lodges: Braille, Cincinnati, Daytona Beach, New Orleans, New York, Pacific (San Francisco), and Rainbow (Columbus).

Form of Bequest

Those desiring that the Society shall benefit under the terms of their will, will find the following clause suitable to express their wishes:

I give, devise, and bequeath to The Theosophical Society in America, a corporation, with its principal place of business in the City of Wheaton, State of Illinois, the sum ofdollars (\$.....) (or the following described property):.....

The above is not a form of will, but a clause to be included in such document.

Cash contributions made within the taxable year to The Theosophical Society in America not exceeding 15% of the taxpayer's net income are allowable as deductions in computing net income under the Federal Revenue Acts and Regulations.

Endowments may be made to the Society with the provision that an annuity be paid to the patron for life.

To Those Who Mourn Club

Shipments of booklets from March 16 to April 15.	
Alabama	200
Canada	150
Florida	12
Illinois	644
Kansas	400
Michigan	35
Minnesota	100
New Jersey	400
New Mexico	3
New York	536
Ohio	22
Washington	45
Total	2547

Olcott Lecture—Final Notice

Entrants for the Olcott Lectureship probably already have their manuscripts well under way, but for the encouragement of those who are developing ideas not yet committed to paper, the time for entry is extended to May 3. At that time manuscripts in duplicate must be in the hands of the National Secretary. For details of conditions of entry see page 44 of the February issue.

Western Women's Buddhist Bureau

There is beauty and wisdom in the work of this movement, and we are therefore glad to note from its Fourth Annual Report that its four years of activity are bringing results, even though the work is arduous and financially limited. Nevertheless it upholds a light in a dark world, and again gives voice to the wonderful teachings of the Lord Buddha.

Our appreciation of their message and selfless service is genuine.

Are You Traveling Abroad?

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

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

Workers Conference Report

"I want to thank you for the fine record of proceedings of the Workers Conference. It is a valuable thing to have, not only for the officers but for committee chairmen."

Statistics

March 15 to April 15, 1939

Burn the Bonds Fund

Previously reported	\$2,354.11	
To April 15	102.25	\$2,456.36

Building Fund

Previously reported	173.51	
To April 15	12.50	186.01

American Theosophical Fund

Previously reported	1,380.59	
To April 15	429.66	1,810.25

Refugee Fund

To April 15	10.00
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Births

Born to Mr. and Mrs. Byron W. Casselberry, a son, April 5th. Mrs. Casselberry, nee Mignon Reed, is a member of Austin-Dharma Lodge.

Mrs. Irene Huntington of Santa Barbara Lodge announces the arrival of a grandson, Gordon Lewis Skates, on March first.

Deaths

- Mrs. Lillie H. Fisk, Berkeley Lodge, March 17, 1939.
- Mr. Wallace H. Greenslitt, Omaha Lodge, recently.
- Mrs. Grace S. Hornung, Pacific Lodge, recently.
- Mr. Clarence E. Kelso, President of Knoxville Lodge, March 30th.
- Mr. B. Sidney Miller, Akron Lodge, February 20th.

Marriage

- Miss Ruth L. Sproul and Mr. Ira N. Doak, both of Pacific Lodge, March 25th.
- Mrs. Jeanne Ernestine Schloessmann and Major John Frederic Duling, of Besant Lodge, Hollywood, April 12th.

Book Reviews

A Guardian Wall of Will: A Form of Tapas-Yoga, by Dr. George S. Arundale. Published by The Theosophical Publishing House, Adyar, Madras, India. Price \$1.25.

Charged with true power this book will make a compelling appeal to the aspirant whose earnestness is genuine, and whose intuition is able to penetrate below the surface of words, however beautiful, to the depths of which they are the keys.

Not a large book, it is being released in a very limited edition only, and therefore priced at \$1.25, since it is intended only for those whose dedication is complete, and whose discriminating perception will enable them to assimilate and make right use of its dynamic qualities.

In this book our President offers us a rare and precious gift.

A Life View for Moderns, by Pieter K. Roest. The Theosophical Press, Wheaton, Illinois. Price \$.35.

These two essays on Theosophy, lucidly and briefly expressed, touch the principal truths of the Ancient Wisdom. The author deals with his subject so clearly that even those unfamiliar with the subject are challenged to interest. A truly excellent little book for those who seek the deeper meaning of life. — A.F.B.

The Apocrypha. An American Translation by Edgar J. Goodspeed. University of Chicago Press. \$3.00.

This is a rather literal translation from the Greek (with the exception of one book) of the fourteen hidden or secret sacred books once appearing in the Old Testament of the King James Version, finally having been dropped from the Revised English Version, and never having appeared in the American Standard Bible.

The translator is an accepted authority in the field of Biblical translation, and has an established reputation as a teacher of the Bible and of the Christian religion.

Each book is introduced by an interesting historical discussion. They were all written shortly before the beginning of the Christian era, and the translator feels that they are a necessary link between the Old Testament and the New, and that they bring historical and moral values to the student of the Christian Bible.

In the presentation of this volume it is Professor Goodspeed's purpose to complete the American translation of the Bible.

Discover Yourself, by Paul Brunton. E. P. Dutton & Co., Inc., New York City. Price \$2.50.

It is with particular gratification that we recommend this book in which the author with genuineness and simplicity presents the subject of self-discovery stripped of the too-frequent panoply of sensationalism, dangerous practices and superficial glamor. The many trivial, if not dangerous, titles dealing with Yoga may too easily turn aside sincere students from this truly kingly science. Hence the value of this book which inspires, but also makes clear that the way is arduous albeit the only path of joy.

Beware Familiar Spirits, by John Mulholland. Charles Scribner's Sons, New York, N. Y. Price \$2.50.

That there should be protection from unprincipled perpetrators of fraud who exploit the credulity of people who find in spiritualism the reassurance and comfort which they seek, everyone agrees. But we would like protective measures based on a sounder foundation than John Mulholland provides in his *Beware Familiar Spirits*.

Only enlightened, accurate interpretation of phenomena, if and when phenomena occur, will ever convince. Lacking this, the devotee of spiritualism will continue to affirm the genuineness of the things he believes in, regardless of how many actual frauds are unmasked by conscientious and ardent prestidigitators. — G. T.

Codex Rosae Crucis. Introduction and Commentary by Manly Hall. The Philosophers Press. Los Angeles, California. Price \$10.00.

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