
THE
AMERICAN
THEOSOPHIST



Official Organ of THE THEOSOPHICAL SOCIETY in America

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Three Minutes to Explain Theosophy

ARTHUR VAN GELDER

From the President



JULY ★ 1939

Under the Auspices of THE THEOSOPHICAL SOCIETY ADYAR

I WANT TO BE THEIR MAN



I want to play **the** Game, not **my** game.

In these supreme moments of a great period in the history of the world, I want to be very worthy of all the trust my Superiors have reposed in me. I want to be Their man, forgetting myself utterly, remembering Them only.

I want absolutely out of the way all obstacles to such understanding as is possible to me of Their immediate Plan.

I want in a measure to know Their Plan face to face, and not darkly through my personal inclinations. I know I have a share in that Plan, and I want to fulfill my share without fear of any one, without fear of public opinion, without fear of praise or blame, and without favor to any person, party, principle, or prejudice.

I want to fulfill my share as perfectly as I can, with all the power at my command, all the wisdom, and all the understanding.

I want to fulfill my share without pause and in ceaseless one-pointedness.

I want to be entirely indifferent to rebuff and to all appearances of success.

Day and night I want to be at my post, so that my Superiors will always find me there on duty, and know that neither suffering, nor misjudgment, nor persuasion, nor misery, not even belieflessness, shall at any time cause me to desert my appointed place.

I want to bear all things bravely, to endure all things patiently, and to meet all things smilingly — knowing that all true soldiers in Their Army of Light are ever happy and steadfast.

I want to play **Their** Game, according to **Their** rules, not mine according to **my** rules.

I do not want to see the goal, nor do I want to see the triumph. I want to do my bit here and now, and do it well, to Their satisfaction. I want to be so adaptable, so impersonal, so understanding, that I can do anything at any time, change from any work to any other work, and change from one presentation of Truth to another, knowing the infinitudes of presentations.

I am far more than my intuitions, far more than my thoughts and convictions, far more than my emotions and feelings and desires, far more than my habits.

It is this "I" that I offer to Superiors, an "I" nearer to Them than any content of any lower body.

I want Them to be able to use this "I," guide me, direct me, send me hither and thither to espouse this cause or that, to speak this word or that, transcending all the lesser lives the smaller "I" may be living with their manifold persuasions.

I want to change, I want to be inconsistent, I want to be different, if thereby I can reflect more nearly the Will of my Superiors.

I want to be a channel for Their Will, and not a constant advocate of my personal assurances.

I want to be Their man.

GEORGE S. ARUNDALE

Vaisakh, 1939.

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Discovery

BY JESSIE KILBURN CRUM

HAVE you ever come upon a swampy pool of stagnant water, covered with dark, foul-scented mould? Such a mosquito infested swamp is for most of us an unpleasant place in which to be, and it fails to inspire us as it did the poet when he wrote,

"In the mud and scum of things,
Something always, always sings."

But how differently we react to a great river, whose deep, strong currents sweep ever onward to the ocean. How we thrill to the beauty and grandeur of such a sight!

We, too, are like water. Each one is, as it were, a drop of water in a great river. Some of us seek the still pools and eddies, where we exert ourselves as little as possible, and consequently we stagnate and become covered with the scum of indifference and inertia. Before such slow-moving, stagnant eddies can be purified and washed out into the onward moving river, great floods and storms are often necessary.

Again, some of us find ourselves in whirlpools in which we circle round and round. These are the individuals who worry and fret. Their minds go round and round in an endless chain of unproductive thinking, with no decisions reached, no course of action determined upon. Others, perhaps, are caught in whirlpools of tradition, of conventional ideas, of bigoted religious convictions. While yet a few have sensed the beauty and magnificence of the mighty, sweeping current of the river and are joyously racing toward the ocean. These are they who are not afraid to follow the trail of splendid adventure!

There are many kinds of adventure and adventurers. Each one has his own idea of what adventure is. Some like to sit at home in an easy chair and read about the adventures of others. There are those who seek adventure in amassing a great fortune. Great industrialists have been known to risk honor, reputation, and financial ruin to gain still greater wealth and power. Adventure to

some means fighting—battling with the elements, risking life in war or even in crime. Still others find adventure in dangerous feats of skill, or in sport. Some seek adventure in love. Some look for it in far countries, and others find adventure wherever they may be, adventuring into the unexplored realms of the mind and spirit.

The greatest adventure of all is to explore the uncharted seas of mind and spirit. This calls for strength of will, purity of heart, greatness of character, and control of the entire nature.

It has been well said that "he who is master of himself is greater than the general of an army." Such a one is indeed a general, not of one army but of three. He is general of an army of cells and molecules of the physical body; he is general of the swirling, active emotional body, and of the army of those proud aristocrats—the atoms of the mental body. Such a man must prove himself to be master of all these. He must give the orders and see that his commands are obeyed. If his orders are not carried out, he will be overwhelmed by the senses and slain.

The general who would conquer the outer self and find the Hidden Soul within must be strong as Life and powerful as Death. He must slowly but surely unfold his latent divinity into its divine possibilities and use his power and force not for the glorification of the outer personality but for the good of the Great Self.

He who would set out upon this great adventure must have a philosophy. He can start with any. The one he has at the present moment will do; but he must not retain it, for he is an adventurer who is experiencing, living, growing. He is changing his present ideas into ever greater ideas, changing his ideals into ever greater ideals. Today his philosophy may not be a great philosophy, but he can make it so if he is willing to keep an open mind, to test his philosophy by experience, and to scrap it if need be. As he discards the philosophy he has received, perhaps partially

readymade from others and which, like a suit of cheaply made clothes, fails to fit him properly, he can then make for himself a philosophy that fits him as if tailor-made to his every need. And as he changes and grows in spirit and in understanding, his philosophy will grow with him.

Take, for example, a Theosophist. He has received readymade, as it were, a splendid philosophy. Indeed, the grandest philosophy ever given to man. But until the would-be Theosophist has lived his Theosophy, has tested it by his own experience in living the adventurous life of the growing spirit, he has not made it his own. And it is foreign to him until he does make it his own through such experience and personal realization.

The Theosophist who is seeking to live the life of the Great Adventurer is like a scientist in his laboratory, who is at work on a baffling problem. From all his tests and experiments, he has come to believe that he has discovered certain facts regarding the nature of some malignant disease. Then he goes into the sickroom, and he finds that the disease does not act as his experiments lead him to believe that it would act. He goes to work again in his laboratory and finds that he has made certain errors, and again he must modify his concepts of the disease.

Thus it is with one who seeks to make Theosophy his own; who endeavors to gain his own philosophy. He must be ever ready to change his ideas when experience and added knowledge show him the need of change.

Theosophy is a way of Life as well as a great philosophy and a splendid and exact science, and if we only will, we can begin to prove its truths to our complete satisfaction. We need not wait until we have evolved finer and nobler characters to begin living Theosophy, to let the life of the One pour through us and illumine our path with light and love.

Our great Theosophical leaders constantly have stressed the idea that Theosophy should not be accepted in faith, but that it should be tested and lived, for in living the life we would come to know if it were true or not.

The Theosophical concepts, splendid as they are, can only be plausible and attractive philosophical ideas to us when we actually go into the experimental laboratories of our own inmost natures and seek there to realize the reality of the eternal verities given to us in Theosophical literature by the Elder Brothers and leaders of our Society.

When a child is learning to read, one does not begin to teach him the abstractions of geometry. One is concerned chiefly with his first learning to read, and not with his ideas concerning the world

of books. I have thought, sometimes, that the average Theosophist is too much concerned with what he believes, with the abstractions of metaphysics, when he should be more interested in knowing for himself the simple fundamentals of life, in realizing the essential unity of life.

We can read about the unity of life; but the primary purpose of Theosophy is the realization of that unity. Until we do make some beginning in that realization, we are much as we were yesterday. We are still unable to read. We average Theosophists are too much inclined to assume that only the leaders and teachers of Theosophy can realize this unity, that we can only hope to do so in some future incarnation.

Many student Theosophists have an intellectual grasp of Theosophy, but do we not now need laboratory Theosophists, who will experiment with Theosophy as the scientist in the laboratory tests the principles of material science?

This does not mean that such a laboratory Theosophist will put away his books. He will continue to read, to study, to think deeply, but with all his study, his thinking, and his analysis, he will also experiment. From living brotherhood, he will actually begin to develop his latent intuition and so begin to understand something of brotherhood as a fact in nature. This of course, is not new. Theosophical leaders have stressed this need and explained its possibilities, but few seem to make the attempt. Perhaps a personal experience in such experimental Theosophy may indicate in some measure that even new members can begin such experimenting.

When I entered The Theosophical Society a little more than five years ago, I soon began to desire more than an intellectual understanding of the nature of the unity of life. The idea of this unity took hold of me and I brooded over it. I tried to stretch my imagination, as it were, in order to conceive of it more truly, to inwardly understand it. Whenever my mind was unoccupied with necessary thoughts about usual everyday matters, I would go back to this idea of the unity of life. It was as if I had discovered a fascinating puzzle. For many days I went about working at this puzzle. It was such a tremendous idea that I fell into a kind of habitual meditation upon it. As I walked to work, I thought of it; before I fell asleep, it was in my mind.

Then, one morning as I went to work, as usual occupied with the problem of the unity of life and the nature of its inner realization, I looked up and saw coming toward me a laborer, roughly dressed. The expression of his face was sullen, defiant and harsh. He looked as if life had soured and defeated him, and suddenly I realized that

this was something that touched me deeply. For now I saw in this man, myself. Here, in this man, were qualities which were latent in myself. Had I come along the path that he had come I, too, would feel and think as he felt and thought; I, too, would stand where he stood. I had a strange feeling, that this harsh appearing man was a kind of extension of myself. It was not so much a thought, as thought accompanied by deep feeling. As I passed him, I wanted to reach out my hand and touch him, speak to him, help him. For here, surely, was a part of me walking in darkness and misunderstanding, and I was unable to help him. There was nothing to do but walk on.

And then I looked again, and a woman was coming toward me. She, too, appeared cross and irritable. I saw, also, that she had suffered much. And strangely enough I again had the feeling that this woman was a kind of extension of myself. She was ill-kept, and her shoes were broken so that it must have been painful for her to walk. I went out to her in sympathy and pity as if she were my own dear child who in some strange way had come to this unhappy state. I began to get a glimpse of what compassion might be.

Once I had entered this feeling of unity, I found there was now no problem of liking and disliking people. For the time being each one I contacted seemed to be a kind of extension of myself, and for these two, as well as others I contacted while in this mood, I found I had a new understanding of their happiness or unhappiness, their sorrow, their pettiness, their grossness, their fineness, their ugliness and their beauty.

I did not easily come out of this feeling of unity. The thing which finally brought me in some degree "back to earth" was meeting an advertising client who had returned from receiving hospitalization in a distant city. I spoke to him and inquired as to the state of his health. He told me in some detail about his suffering, and I said, "I am so sorry." He must have seen that I really was sorry and not merely making polite talk, for he gave me a rather startled look, as if to say, "Great Heavens what's this? She really is sorry! Can she be getting sentimental about me?"

I then realized that my advertising client was startled, and perhaps even a little upset, over my sudden sympathetic interest in the state of his health. I made an effort to return to my usual attitude, but all that day and for many days I felt a new and deeper sympathy with all human beings. There have been other experiences that have helped me to gain a greater sense of the unity of life. There was, for instance, the time I sat for hours under the great fir trees by Jackson Lake in the Teton mountains. After a short time I began to feel a kind of identity with the trees, as

if I had become a part of their life and could know and partake of their strength and their calm. I heard the song they were singing and was sure at the time that I felt the rhythmical pulse of their life.

I realize that these experiences of mine are only minor things, that there is a much greater unity than I know. But in some small measure I have realized that brotherhood is a reality; it is not to me something merely read about.

These personal incidents I mention only to indicate that for those of us who are as yet on the first rungs of the Theosophical ladder, who have not attained to the path of discipleship, that we, too, can make Theosophy our own; perhaps, not in its truest and more significant sense, but at least in part. Many of the splendid concepts of Theosophy can become for us actualities, personally realized.

A spiritual man is not one who folds his hands and utters pious platitudes. Spirituality might rather be defined as complete dynamic living in harmony with universal law. The old unchristian view of a kind of psalm-singing, self-righteous spirituality is not the Theosophical conception, nor is it in any way Christian. Real spirituality never assumes pious or self-righteous attitudes, but it can and does bring joyous completeness.

For a moment let us consider the analogy of a great architect who draws plans for a perfect building. It is a house that will be a joy and a pleasure to the dweller in that house. The architect gives the plans to workmen to build, and one workman says to himself, "The plan calls for a square stone, but I can use this small round stone to better advantage; and where this oblong stone is specified I shall lay this three-cornered stone; in place of the strong beam mentioned I can use a much lighter board." The house is finally completed, but instead of a house perfect in every detail, strong and straight and true, it is obviously imperfect. The roof leaks; the house is out of line, and the wind whistles through great cracks; it is damp in wet weather and chilly in cold; and it causes the dweller in the house much discomfort and annoyance.

Sometimes we human beings are very much like this foolish workman. By our actions we say to ourselves that we think the Master Architect has designed a house too perfect, a plan too flawless for ordinary men and women to inhabit, and set about replacing the perfect symmetry of the planned house with a less perfect substitute of our own. Consequently, we are uncomfortable; we experience pain and sorrow.

Life should be a joyous, happy thing. The Dweller in the Body is destined some day to have a perfect dwelling in which to live. But if we

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A Gracious Visit

America is grateful for the visit of their British Majesties, King George and Queen Elizabeth of England; not only because the hearts of Americans were won by their graciousness and nobility, but also because the event itself awakened in us a new awareness of the growth toward understanding between our two nations — once embattled foes.

Welcome indeed in the world today are all such refreshing examples of simple and sincere friendliness, kindness and good cheer. Hidden behind the outward magnificence of this royal tour there must have existed those endless exactions that try the fortitude of the most courageous, yet through the exhausting ordeal their Majesties have passed in such regal manner as to capture the admiration of all. Democratic America, prone to lean over backwards in ignoring institutions of royalty and nobility, is nevertheless quick to detect, and appreciate, the truly noble — the truly kingly. The spontaneous friendliness and welcome with which American crowds greeted the King and Queen was an acknowledgment of, and gratitude for, this visit of royal greatness in our midst.

Perhaps most significant among the many happy episodes of the well managed itinerary was

the honoring of the tomb of George Washington by a British King, a ceremony which closed the cycle of enmity begun over a century and a half ago. Thus will nations draw together in honoring the greatness that dwells in each. Thus will the true political progress of mankind ever unfold through good will and good faith honestly wrought in the noble and magnanimous acts of the heads of nations, and their spirit emulated in the acts of their fellow citizens.

Theosophists in America who envision a coming order and amity within the family of nations may recognize this visit as symbolizing the only true way that unity can ever enfold the peoples of the world — by mutual respect displacing enmity; by mutual trustworthiness displacing distrust; by mutual discovery of common interests displacing fears.

We subscribe heartily to the toast with which President Roosevelt greeted the King at the White House dinner: "It is because each nation is lacking in fear of the other that we have unfortified borders between us."

World tranquility lies in that direction.

J. S. P.

A. P. Warrington Passes

A prominent figure passes from the Theosophical scene with the death of Mr. A. P. Warrington. In over forty years of active membership of The Theosophical Society nearly thirty were given exclusively to its service. In that period, directly and indirectly, nationally and internationally, in and out of office, he rendered a magnificent contribution of dedicated service.

In another column appears a brief record. The real record is written, however, not alone in pages of Theosophical history, but in the lives he inspired to take up some part of the work for which he gave the utmost that he had; not in executive achievement alone, but in giving and creating unwavering loyalties to The Theosophical Society. Though life goes continually on there is an irreparable loss in the closing of an incarnation so nobly and courageously lived.

Olcott Lecture Award

Just as we go to press the Olcott Lecture Committee announces the award of the Olcott Lectureship for the year 1939 to Mrs. Nella Cole of Bartow, Florida. Mrs. Cole is registered for Convention and will deliver the Olcott Lecture. Heartly congratulations to Mrs. Cole and to Florida.

A. P. Warrington

1866 — 1939

Albert Powell Warrington was born in 1866 in the State of Maryland. He was the son of a planter. After leaving High School he entered the railway service and was rapidly promoted until at the age of 26 he was made traffic manager of one of the railways of the South. From this post he resigned to study law, and practiced in Virginia, first as junior and later as senior member of his firm until 1910, when he retired to devote his time entirely to the cause of Theosophy.

In 1896 he joined The Theosophical Society and studied by correspondence under Mr. Alexander Fullerton, then the American General Secretary. Soon after this he met Mrs. Besant and Mr. Leadbeater, to whom he has since given an unbroken and loyal friendship, as he gave to the Society an enthusiasm and devotion that throughout remained undimmed.

In 1905 he was employed by Colonel Olcott, the President of The Theosophical Society, to aid in obtaining the Fuente bequest in Cuba; and, incidentally, spent a month there in close personal touch with the Colonel himself.

In 1906 he attended his first Convention (in Chicago) and was one of the little handful to take a strong and successful stand there in the fight for true fellowship in the Society. As Chairman of a number of subsequent Conventions, when the same question was being fought over in one way or another, he was an important factor in the maintenance of America's stand for Brotherhood.

In 1910 he went to California, where in 1912, with generous assistance he founded the Theosophical center in Hollywood known as Krotona, of which he has since been the leading spirit. To the up-building of this child of his dreams he gave some of the best years of his life. Previously (1907) he had been appointed the Corresponding Secretary of the E. S. for North and South America, and soon after starting this center he was made General Secretary (1912) of the American Section, Krotona thus becoming the American Headquarters for both The Theosophical Society and the Esoteric School, and during its seven years of existence as such proving itself to be a very vital center of Theosophy. The membership of the American Section was more than doubled during this period. At the end of it Mr. Warrington resigned the General Secretaryship and traveled in Australia, England, France and India, mostly in the company of the President, Dr. Besant.

Returning from Australia he accompanied Krishnamurti and Nityananda to Ojai Valley in California, where he arranged for their sojourn of nearly a year. This visit formed the basis of Krishnamurti's interest in Ojai and the later development of his home there, the periodic Camps, etc.

In 1924, with Dr. Besant's approval, Mr. Warrington ordered the Hollywood Krotona estates to be sold and the center removed to Ojai Valley where it is now located on a lovely site of a mid-valley hill, or ridge, chosen by Mr. Warrington because of its very great beauty. Although Krotona has never grown into the scope and importance Mr. Warrington's day-dreams pictured for it, yet it has rendered valuable service and promises greatly for the future.

In 1928, upon the nomination of the President and the confirmation of the General Council, Mr. Warrington became the Vice-President of The Theosophical Society, relinquishing the Corresponding Secretaryship to Miss Marie Poutz, his able assistant.

In the autumn of 1931 he was called to Adyar because of the continuing illness of the President. There he represented her in preparing the annual reports for the years 1931 and 1932 and at her death, on September 20, 1933, there fell upon him, as Vice-President, the duty and responsibility of the Presidential Office; and for the period of nine months provided in the constitution for the choosing of a new President he served in that capacity. Because of ill health he chose not to be a candidate for the office and therefore utilized the period of the interregnum to safely and smoothly carry the Society through the term when its future policies were being determined by the members. In the midst of the naturally contending forces of such a period he rendered splendid service to the Society in maintaining its principles and keeping it steadily on its course.

Under his editorship and his writing of the "Watch Tower Notes" *The Theosophist* continued as an inspiration and a welding influence among members throughout the world. Mr. Warrington, however, has written little outside magazine contributions and the editorials contributed during the time he was General Secretary. The *Encyclopedia Americana* contains a contribution by him on Theosophy and Occultism, which he was commissioned to write by the publishers soon after he came into the Society.

(Concluded on page 163)

Election Announcement

Following is the report of the tellers appointed to count the election ballots for five Directors of The Theosophical Society in America, which election closed at 10 P.M. June 10, 1939. The tellers found the result to be as below:

George W. DeHoff.....	668
Nelson Durham.....	682
E. Norman Pearson.....	769
Marie Poutz.....	714
John A. Sellon.....	487
Etha Snodgrass.....	653
<i>Invalid Ballots.....</i>	<i>10</i>
CECIL R. BOMAN, Chairman	
ANNA OSTROFF	
P. R. DIKE	
CLARA J. GUMZ	
ALYCE CHRISTENSEN	<i>Tellers</i>

We hereby certify that the above report is correct.

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

Messrs. DeHoff, Durham, Pearson, and the Misses Poutz and Snodgrass are hereby declared elected as Directors of The Theosophical Society in America.

Congratulations are extended to those who have been selected to serve the Society on its Board of Directors. Four of these are re-elected and will therefore remain in office. Mr. Nelson Durham is newly elected and will officially assume his responsibilities when the Board of Directors meets on the occasion of the forth-coming Annual Convention.

The Lotus Fire: A Study in Symbolic Yoga

(An excerpt from a personal letter of keen interest to every Theosophist.)

In his new book on Symbolic Yoga, yet to be released, Dr. Arundale attains to new heights of beauty in expression. We have tried to give it an adequate index, which is not usually accomplished in a first edition. I understand that it is going to be very reasonably priced in the United States, selling for something like \$6.50. I may be a little prejudiced in its favor but when you see the scope and beauty of the work you will realize that this is very little to charge for it. Do see that it gets publicity among non-members because it is the type of book which will help the "yoga-devotee" greatly. It gives them their jewels, their perfumes, their colors, and their tones; and in a sublimely lovely way leads them through these mediums to the heights of self-discovery. It

should also appeal to the scientific type of mind, for it correlates the symbols used with the fundamental processes of nature as revealed in physics, chemistry, botany and zoology, giving actual pictures to substantiate its thesis. It is eminently for the philosophical mind, and yet for the mystic the book is shot through with glorious passages of beauty as an evening sky is shot with gold and rose. Best of all, to the person of occult temperament it gives formulae for living. These symbols are to be used, not read about and forgotten. I can assure you from personal experience, that if one can put himself in touch with the Symbols, great forces can be released for healing and helping. A. H. P.

As we have climbed, so shall we climb; as we have come upwards from the dust, so shall we ascend to the stars; for the Spirit of God within us knows no limitation either in time or space, and the evolution of the future should be a millionfold more splendid than the evolution which has made us what we are.

— ANNIE BESANT

DISCOVERY

(Continued from page 147)

mistake our bodies for ourselves, if we mistake our little self-centered ideas that we call thoughts for the wisdom and knowledge of the Self, and if we mistake our desires for the will of the Self, then we are indeed lost in a fantastic web of illusive weaving. And we must extricate ourselves from such entanglements if we are to know joy, happiness, and delight.

How are we to effect such an untangling? By coming back to the fundamentals before mentioned: the realization of the unity of life and making of ourselves channels for that life, letting that life express itself as fully as possible through us. How do we do this? By living to the fullest — going out to life, by becoming more and more aware of life, by being fully awake. We must release our feelings of deepest friendship; we must live neighborly and brotherly lives and make of ourselves centers of friendliness and harmony. Life is without end; it is boundless, and it flows into us when we open ourselves to it by giving of ourselves.

Today, we can become such centers. We cannot expect to realize the unity of life or any other great truth in its fullness, for realization is a growing thing. But we can expand and grow into a greater and greater realization of that unity, and with that expansion we shall see that we are in truth becoming centers of God's life, love, and wisdom, centers of his ever expanding consciousness.

There are many ways of feeling a greater responsiveness to life, of feeling and knowing the unity of life, but always it is a way of action, a way of giving, a way of inner realization, a way of intensity that is akin to flame. We must awake and live, if we are to have life and have it more abundantly!

A Master has said that it matters little what our beliefs are "provided Brotherhood is their chief cornerstone." And this brings us again to the thought that first we must learn to read — we must lay the foundation of Brotherhood realized in a growing awareness of the unity of life, not unity read about, talked about, or carelessly thought about, but unity that is a part of our daily life and action. In this way we can begin to live Theosophy and make brotherhood a reality in the world.

In living such a life there is no bondage, only freedom and a greater sense of awareness in the present. One does not have to look to the past in remembrance to have happiness; one does not

find it necessary to look to the future to anticipate happier times to come, for now one is, as it were, at the very heart and center of life, knowing the present reality of joy, happiness, and completion — a completion, which, however, is a growing thing. For only in growth, in outward expanding, is there completion and joy.

In living such a life and in seeking to walk along this pathway of splendid adventure into the realms of the spirit, one should not expect to find contentment. Rather one should and will find a growing discontent. And this is, indeed, a blessed thing. Discontent has been one of man's greatest spurs to achievement in art, literature, science, and invention, as well as one of the greatest helps toward the attainment of the spiritual life. He who would grow in knowledge, wisdom and understanding will shun contentment and seek to have and to hold that "divine discontent" which is truly a gift bestowed by the high gods! Man is a god in the making, says Theosophy, and he becomes a god, a divine and perfect man, by being discontented with the little self he knows today, and by his consequent search for the Great Self within.

We live in an age of mechanical achievement. We have machines to lighten our physical labors and to make our tasks easier. But we are not content. Man does not live by mechanical devices alone. Man is an eternal soul, and his is a capacity for unlimited unfoldment and achievement.

"The soul of man is immortal
And its goal is a thing
Whose growth and splendor knows no end."

And the magic seed of discontent makes possible that growth and splendor. Far back in the past that tiny seed was planted in the very center and heart of man, the Eternal Traveler. That seed will in time give birth to a strong and sturdy plant, which ultimately will grow and flower in greater and greater discontent. Thus will the soul unfold into its glorious heritage, and he who started upon his journey as a kind of amateur adventurer will have become the Great Adventurer.

One needs a great, a supreme discontent, to make those steps which lead to soul growth and spiritual unfoldment. We must not be discontented in small and petty ways, but rather must we let our discontent penetrate deeply into the innermost places of our own lives, ferreting out our own pettinesses, uprooting and destroying

utterly the weeds of selfishness, greed, hatred, envy and fear now embedded in us. Such a great and vital discontent will tear away surface draperies and go into the hidden motives of the mind and heart. It is with our little selves that we must be discontented; so much so, indeed, that we will feel utterly incapable of criticizing any man for his action or lack of action, remembering that "none is held to weed out a larger plot of ground than his strength and capacity will permit him."

This, however, is not enough for the man or woman who would travel the splendid pathway of high adventure, for it is also necessary to be active in good works. Goodness is not a negative, passive thing, but a thing of constructive action. Any other kind of goodness is of doubtful worth. Lukewarm, negative goodness is denounced in the Christian scriptures:

"I know thy works, that thou art neither cold nor hot:

I would thou wert cold or hot.

So because thou art lukewarm, and neither cold nor hot,

I will spue thee out of my mouth."

Nature ever spues the lukewarm out of her mouth; and nothing is more fatal to the spiritual life than a spineless, negative goodness.

It is necessary that we live as greatly and nobly as we can. We need not feel discouraged if we apparently fail, for as long as we keep trying, really trying, there can be no such thing as failure.

Through many lives we have built our present capacities and talents, and in this life we have acquired a set of habits that may help or hinder in our onward march toward the goal of perfection. If the habits we have are a hindrance to us we can begin at once to replace them with more desirable habits and so make habit our ally instead of our enemy.

There are those in the world today who would like to go to sleep and wake up some day to find himself or herself a great power for this or that — a great reformer, a great artist, a great saviour of mankind. But the little steps that one first must take before one can begin to be even a minor power for anything are too tedious, too tiring to be of interest for more than a few moments at a time. And sustained effort is essential for any form of self-development.

There is, indeed, no such thing as failure for any man or woman who wills to do a thing and keeps steadily working toward the goal. But it takes more than wishing, more than dreaming, if we would walk the path of splendid adventure in search of the eternal verities of life.

This attempt to travel the way of great and splendid adventure will end in disappointment and unhappiness if we seek only to attain personal

unfoldment, personal gain. That is one reason why it is so necessary to have some intuitive understanding of the underlying unity of all life. If we have such an understanding, be it ever so little, we see that everything we do in some small measure affects every other human being. Then we begin to long to help in the great plan of evolution, not for the sake of the little self, but for all. We begin then to realize that we can only become useful as we make of ourselves more perfect channels for the Universal Life.

Utility companies have what is known as a "ready to serve charge." And we who would serve in the greater work of the world, even in the smallest capacity, must hold ourselves in a positive, ready to serve attitude, ever careful of negative attitudes, of emotional disruptions — those things which from the point of view of a power company would be called "dead service lines" — that is, not ready to serve. And if today we can find only a *little* work to do that seems to us "His work," we can at least dedicate even those lowly, everyday tasks that we all must do to the One Life, doing each thing with as perfect a technique as possible. In that way we train ourselves to do all things perfectly, as the Master would do them, and when the opportunity to serve in greater ways comes we shall be ready to accept that opportunity, knowing that we can do the work as it should be done.

Life is, as Dr. Besant so beautifully says, a great web of consciousness, and we are part of that web of life. Even the lowliest man or woman can, and does in some measure, express the very life of God, for there is no other life than His life. When we complain that Fate is against us, that we have deserved more than we have received, we show that we have not come into the light of understanding — that we are still groping in darkness. For we can with our two hands grasp the strong but golden threads of Fate and with the will for a shuttle, weave them into new and more beautiful patterns. If there are tangles and snarls in the threads, we know that we alone have put them there. And we can with patience and effort remove those tangles, so that the golden threads are smooth and straight for our weaving.

We do not have to submit dumbly and with resignation to the unhappy circumstances in which we find ourselves. But we can, today, now, recognize that we are adventuring on the King's highway, and that if we will we can adventure more greatly than we know. We can know with a sure knowing that we can even now become co-workers with God and begin to weave our individual patterns in harmony with that of the Master Weaver. We shall see in these hands of ours, His hands, doing His work!

Reincarnation

*(The following editorial introducing a story in Redbook Magazine brings into telling juxtaposition the opinions of great thinkers on subjects long familiar to Theosophists, but the facts of which are still questioned by science. We extend acknowledgment to Redbook Magazine for permission to reprint, to Harper Brothers for authority to quote from Dr. Carrel's book, *Man, the Unknown*, and to Mrs. Rudyard Kipling for her consent to reproduce the four lines from Kipling's "The Sack of the Gods" from *The Naulakha*. We extend appreciation, also, to William E. Barrett for his story, although it takes some liberties with the facts of reincarnation.)*

"Our mind has a natural tendency to reject the things that do not fit into the frame of the scientific or philosophical beliefs of our time. After all, scientists are only men. They are saturated with the prejudices of their environment and their epoch. They willingly believe that facts that cannot be explained by current theories do not exist . . . At the present time, scientists . . . still look upon telepathy and other metaphysical phenomena as illusions. Evident facts having an unorthodox appearance are suppressed . . . The inventory of the things which could lead us to a better understanding of the human being has been left incomplete. We must, then, go back to a naive observation of ourselves in all our aspects, reject nothing and describe simply what we see."

Thus speaks Dr. Alexis Carrel, a renowned scientist, a Nobel Prize winner and a member of the Rockefeller Institute, in his great book "Man the Unknown."

"They will come back—come back again,
As long as the red Earth rolls.
He never wasted a leaf or a tree.
Do you think He would squander souls?"

Thus speaks Kipling in "The Sack of the Gods."*

"Were the Asiatic to ask me for a definition of

*From "The Sack of the Gods," from *The Naulakha*, by Rudyard Kipling, copyright 1891, 1909, 1937. Reprinted by permission from Mrs. Kipling and Doubleday, Doran and Company, Inc.

Europe, I should be forced to answer him that it is that part of the world which is haunted by the incredible delusion that man was created out of nothing and that his present birth is his first entry into life." Thus speaks the great philosopher, Schopenhauer.

"It is not more surprising to be born twice than once." Thus speaks Voltaire, the sharpest wit in this planet's history.

Add to this distinguished company Gandhi, Cicero, Seneca, Virgil, Ovid, Shelley, Wordsworth, Plato, Longfellow, Whitman, Tennyson, Browning, Sir Oliver Lodge; add all the other philosophers, poets, scientists, and psychologists, who believed in what Kipling states so plainly in his four crystal-cut lines, and you will understand why the editors of Redbook were fascinated by the plot of "Flight from Youth," an amazing novel by William E. Barrett, the first part of which appears elsewhere in this issue.

It is not our purpose to make a case for or against Reincarnation. It is not our purpose to side with or against those scientists whom Dr. Carrel describes as being "saturated with the prejudices of their environment." But it is our purpose to call the attention of our readers to a beautifully written novel which moved us profoundly and which, we believe, will cause a great deal of discussion in a great many Redbook homes.



In this great up-climbing it is far better to suffer from Love than to reject it, and to harden your hearts against all ties and claims of affection. Suffer for Love, even though the suffering be bitter. Love even though the love be an avenue of pain. The pain shall pass away, but the Love shall continue to grow, and in the unity of the Self you shall finally discover that Love is the great attracting force which makes all things one.

— ANNIE BESANT

Theosophy for Children

Leaders for Children's Classes

We have said that any member of the Society is a potential leader of a children's class and that no special training would be necessary. No teacher-training is necessary, but obviously some knowledge of the principles of Theosophy is essential. Such leaders should be studying the Ancient Wisdom themselves, reading the literature, doing a great deal of original thinking and consistently correlating Theosophy in their own daily lives.

Ernest Wood states in *The Seven Rays*: "The most brilliant scholars are not the best teachers . . . they are not in a position to understand the state of mind of the average student."

In leading a class for children the Young Theosophists will find a gold mine for service. No matter whether there are children within the families of the members of the lodge or not, there are children in the community who may be drawn into such a class. A young member may find many ways to locate such children.

The Song Book

Mrs. Nella Holloway Cole, of Bartow, Florida, is editing *The Song Book for Children*, which will be mimeographed and bound in sturdy loose-leaf covers. Complete with accompaniment and simple music, these songs — gay marches, simple songs, fairy tales in verse, all with fascinating titles such as "The Doll Parade," "The Chair of Life," "The Farmyard Symphony," etc. — will prove very valuable in holding the interest of the boys and girls. The Stencils are being made with extreme care and the finished book will be a happy addition to every family library whose children's names appear on our Census. \$1.00 per copy; on sale at Convention.

Hand Work

There are many small children throughout the Section — pre-school children — and these must be remembered in planning classes for boys and girls under the auspices of the lodges. Hand work has been suggested — outline drawings which these small boys and girls may crayon in gay colors while learning the rudiments of the Ancient Wisdom.

Will our artists help us develop such pictures? In clear black outlines they may be traced on mimeograph stencils and reproduced on heavy art paper in quantity. The Animal Kingdom will not be difficult to picture, nor the Vegetable Kingdom, but Karma and Reincarnation will not

be too easy. May we have some suggestions, and some sample drawings that will help us develop this side of our work for children?

Plays

A collection of three one-act plays is now available to anyone desiring it. Only a few characters are required and the stage settings are extremely simple. One of these plays, a delightful tale of a little girl whose thoughts and emotions need controlling, has been arranged with a musical setting and colorful costumes. The manner in which she learns this control forms the basis for the musical setting.

Who will help us write and arrange entertainments for White Lotus Day, Adyar Day, Founder's Day, as well as the usual calendar festivals of Christmas and Easter? May we have your manuscripts of plays?

The Spanish Edition

A recent letter from the Spanish Editor of the *Lessons in Theosophy for Children* reports that six Latin American Sections are planning to use the Spanish version of the *Lessons* in classes for children which will be organized during the summer. It has been found practical to "aim" the Lessons there for children under the age of twelve, and already experimental groups in Havana and Santiago, Cuba, are using the translation.

The Spanish edition will be used in our country by the Spanish lodges in New York City and in California.

Copies of this Edition will be on display at the Booth showing our work at Convention, and may be obtained from Miss Marie G. Duany, Avenida No. 17, Vista Alegre, Santiago de Cuba.

A New Book

With Mary Ellen Through the Ages, by Rona Morris Workman, will be published as a new book for children if sufficient interest is aroused to warrant it. This series of seven stories about the former incarnations of one "Mary Ellen," whose grandfather had the gift of sight into the past, was published in this magazine a few years ago as a serial and every child will enjoy reading and linking Mary Ellen's adventures with the history they meet in their school books. Let us have your order if you are interested in adding this book to your library — with paper covers it will retail at 50 cents per copy.

JESSIE R. McALLISTER

Why a Convention?

THE first reason, but not the most important, is a legal one. The Society is made up of its members, who elect officers, placing upon them certain responsibilities and choosing Directors to guide its policies. They, the members, require an accounting of the stewardship of the officers, a report of what has been accomplished, and of what is being planned for the future. They desire to see what care has been taken of the very substantial property which they have placed under the officers' guardianship for the use of the Society. The Society is a corporation and its members are required by law to hold an annual meeting, which we call our Convention.

The second, and most important reason is that of the friendly sharing of the real values in membership, the coming together in the spirit of brotherhood to still more firmly establish the unity of our being, and in the spirit of that unity to work and plan together in the cause of brotherhood that each member acknowledged when making his application for affiliation.

In these days of world dis-unity one of the greatest contributions that can be made is to establish still more firmly and to share more

certainly the unity we already know, and through the *strengthening* of the oneness with each other, to increase our power to express that oneness beyond the circle of membership. Conventions are occasions for happiness in many friendships, for the spontaneous expression of that brotherhood that lies at the root of our mutual interest.

The third reason, and one which can be effective only if the second is carried into expression, and then only to those who share it, is the re-dedication to the Society's purposes and ideals and the strengthening of our power to serve them. The coming Convention, and the Summer School too, are especially planned to fulfill this third purpose. Its program will appeal to those who desire to grow in capacity to do the work that falls upon earnest Theosophists. A Convention for joy and happiness and friendliness, yes; but one made still more joyous and filled with greater happiness because the friendship will be expressed in mutual application to the fulfillment of our inmost desire to play our respective practical parts in the work, with greater power and certainty.

This is to be a Convention for friends and friendships, but a Convention also for work and workers. Beautifully the two will blend.

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.)

Each carrying the burden and treasure of his experience, Theosophists meet at the crossroads of Convention annually, receiving and sharing their enlightenments. In such ways mankind has promoted the cultural growth of the world from lonely wilderness to illumined civilization. Meeting and laboring together we Theosophists come to understand and to trust one another in our cooperative and earnest effort to achieve the work of The Theosophical Society.

FIFTY-THIRD ANN

1886

Program

SATURDAY, JULY 15

- Arrival and Registration of Delegates.
10:30 a.m. Meeting of National Board of Directors.
8:00 p.m. Social Hour.
The Ritual of the Mystic Star (in the Aubrey Garden).
— Oak Park Lodge Members

SUNDAY, JULY 16

- 3:15 p.m. Music.
3:30 p.m. Public Lecture, "The Indivisible Man" — Mr. C. Jinarajadasa.
6:30 p.m. Convention Photograph.
7:15 p.m. Music.
7:30 p.m. Opening of Convention.
Welcome to Delegates and Plan of Convention
— Sidney A. Cook.
Greetings of Delegates.
Appointment of Convention Committees.
Appointment of National Committees.
Introduction of Resolutions.
Mr. Jinarajadasa.

MONDAY, JULY 17

- 7:45 a.m. Meditation.
9:00 a.m. Community Singing.
9:15 a.m. Business Session.
Report of the National President.
10:15 a.m. Intermission.
10:30 a.m. Convention Address by Mr. Jinarajadasa.
11:45 a.m. Adjournment.
2:00 p.m. Meeting of National Board of Directors.
Afternoon reserved for Committee Sessions.
7:30 p.m. Music.
8:00 p.m. Business Session.
Reports of Convention Committees (Credentials—Resolutions).

TUESDAY, JULY 18

- 7:45 a.m. Meditation.
9:00 a.m. Community Singing.
9:15 a.m. Report of First National Committee.
Discussion.
10:45 a.m. Intermission.
11:00 a.m. The Olcott Lecture, "Overtones of Life" — Mrs. Nella Cole.
11:45 a.m. Adjournment.
2:00 p.m. Federation Meeting.
3:15 p.m. Special Group Meetings:
Lodge Presidents.
Lodge Secretaries and Treasurers.
Librarians.
Book Sales Agents.

AL CONVENTION

1939

Program

- 7:30 p.m. "Mary Jane's Party"—A Play by the Camp Children.
8:00 p.m. Report of Second National Committee.
Discussion.

WEDNESDAY, JULY 19

- 7:45 a.m. Meditation.
9:00 a.m. Community Singing.
9:15 a.m. The Young Theosophists.
Discussion.
10:30 a.m. Intermission.
10:45 a.m. Report of Third National Committee.
Discussion.
12:00 m. Adjournment.
2:00 p.m. Report of Fourth National Committee.
Discussion.
3:15 p.m. Intermission.
3:30 p.m. Report of Fifth National Committee.
Discussion.
4:45 p.m. Adjournment.
7:30 p.m. Annie Besant Commemoration.
8:00 p.m. Music.
8:15 p.m. Closing of Convention.

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THE YOUNG THEOSOPHISTS

SUNDAY, JULY 16

- 1:30 p.m. Opening Address — Miss Helen Palmer Owen, Vice-President.
Reports of Officers.

MONDAY, JULY 17

- 4:00 p.m. Reports of Committees:
Organization Committee.
Ways and Means Committee.
Membership Committee.
Constitution Committee.

TUESDAY, JULY 18

- 4:00 p.m. Program for Next Year — Mr. John Toren, General Representative.
Open Discussion.

WEDNESDAY, JULY 19

- 4:00 p.m. Closing Session.
Election of Officers.
Unfinished Business.
Talk by Mr. Jinarajadasa.

(All Young Theosophist meetings will be held under the willows in the grove unless otherwise announced.)

Summer School Program

1939

THURSDAY, JULY 20

Arrival and Registration.

7:30 p.m. Music.

7:45 p.m. Opening of Summer School — Mr. Jinarajadasa.

FRIDAY, JULY 21

7:45 a.m. Meditation.

10:00 a.m. "Men Like Gods: The Road to Utopia" I—Mr. Jinarajadasa.

4:00 p.m. Practical Work — Our Literature.

7:30 p.m. Music.

7:45 p.m. "The Road to Utopia: Changes Necessary in the Individual."
— Sidney A. Cook

SATURDAY, JULY 22

7:45 a.m. Meditation.

10:00 a.m. "Men Like Gods" II — Mr. Jinarajadasa.

7:30 p.m. Music.

7:45 p.m. Mr. Jinarajadasa.

SUNDAY, JULY 23

7:45 a.m. Meditation.

3:30 p.m. Public Lecture — "The War in Man and the Finding of Peace"
— Mr. Jinarajadasa

7:30 p.m. Music.

7:45 p.m. "The Road to Utopia: Changes Necessary in People at Large"
— Mr. James S. Perkins

MONDAY, JULY 24

7:45 a.m. Meditation.

10:00 a.m. "Men Like Gods" III — Mr. Jinarajadasa.

4:00 p.m. Practical Work — Our Lodge Rooms.

7:30 p.m. Music.

7:45 p.m. "Men Like Gods" IV — Mr. Jinarajadasa.

TUESDAY, JULY 25

7:45 a.m. Meditation.

10:00 a.m. "Men Like Gods" V — Mr. Jinarajadasa.

4:00 p.m. Practical Work — Lodge Organization.

7:30 p.m. Music.

7:45 p.m. "The Road to Utopia — Changes Necessary in the World as a
Whole" — Miss Mary K. Neff.

WEDNESDAY, JULY 26

7:45 a.m. Meditation.

10:00 a.m. "Men Like Gods" VI — Mr. Jinarajadasa.

4:00 p.m. Practical Work — Public Approach and Contacts.

7:30 p.m. Closing of Summer School.

NOTE: Mr. Jinarajadasa may develop his theme in less than six sessions and will then devote part of them to other subjects, or make them question and answer meetings.

Three Minutes To Explain Theosophy

BY ARTHUR VAN GELDER

THEOSOPHISTS believe that God is not an entity, but a Force involved in the basic Laws of Nature. This Force is the ultimate Essence from which all Life is manifest. It is indestructible, omnipotent, and all pervading. It is of necessity action, because with inaction Force ceases to be. Action, therefore, is the process of self-creation, and we live according to the expression of this process.

God contains within Himself both spirit and matter; thus the complete expression of God is spirit enveloped in matter; spirit and matter cannot exist in an isolated state. The creative activity of this Force causes Itself to divide into innumerable separate parts termed Souls. The Soul circumscribed in matter is known as the personality.

All life, whether animate or seemingly inanimate, follows a definite pattern striving towards unity or balance. Therefore, the ultimate aim of our existence is to return to such a state of equilibrium. This we call evolution. Perfection is a state of balance and its attainment results in the total extinction of self as a illusory separate entity. "The dewdrop slips into the shining sea."

Form in matter is in continual flux and change: It lives, dies, and decays; changing in form, but not in essence. The extension of the soul in the material body and time is the relating medium that enables the complete Being to come to a state of equilibrium, from which it was originally disturbed through self-action. The soul expresses itself through changing material forms, because only through different media will it gain the experience necessary for the understanding of self,

by which alone complete stability can be reached. This process of taking on new forms and new bodies is called reincarnation.

There is a Law which governs the relationship between action and inaction, namely evolution; there is also a Law which controls action, called Karma — "As ye sow so shall ye reap." It states that for every action there is a corresponding reaction in the opposite direction. All debts are paid in full, although not necessarily in kind, and no amount of prayer to God, nor any future "good living," can alter the payment of it. The Law of Karma is self-regulating, immutable, and inexorable.

Realizing the existence of these Laws of Life, Theosophists attempt to work with them by searching for the knowledge of Self. The full understanding of motives for action will guide them to a state of desirelessness, harmony and tranquility.

The comprehension that ultimately all Life is unity, including all things spiritual and temporal, leads to the acceptance of Universal Brotherhood without distinction of race, creed, sex, caste, and color as the only prerequisite for membership in The Theosophical Society.

Theosophists recognize that wise men have taught the peoples of this earth many different ways of life, but that all seemingly separate paths point to one goal. By the study of all religions and philosophies they hope to understand themselves and their fellowmen better. The conclusion of this research is the discovery that there is no religion higher than *Truth*.

Correspondence

The Editor

THE AMERICAN THEOSOPHIST

Dear Editor:

In reviewing Mrs. Ransom's book, *A Short History of The Theosophical Society*, in the June issue of THE AMERICAN THEOSOPHIST the statement was made that the book is "of original value as the first history of The Theosophical Society produced at Adyar."

May I remind you of Mr. C. Jinajadasa's history of The Theosophical Society written for the Golden Jubilee and called *The Golden Book of Theosophy*? It is an invaluable history of our movement, and has served that purpose for many

years all over the Theosophical world.

Yours sincerely,

MARY K. NEFF.

(Dr. Arundale's preface to Mrs. Ransom's "*Short History*" recognizes *Old Diary Leaves* and *The Golden Book* as other histories. A review appearing in *The Theosophist* quoted Mrs. Ransom's history as having "unique and original value because it is the first history of The Theosophical Society produced at Adyar. It takes precedence over other histories because the author has had access to documents in the Archives which were not available to other historians." . . . Ed.)

Theosophy Is The Next Step

Campaign Notes

"All effective and lasting work is accomplished by wise planning towards a goal, and this is no less true of lodge work than it is of Cosmic activity. "As above, so below."

Wise and earnest lodge officers have been poring over the new Campaign outline and other preliminary data, to determine the course of action best suited to their particular "nucleus of brotherhood" in fulfilling the purpose of the Campaign. That purpose must be kept uppermost in the minds of all members throughout the year to make clear as possible the fact that in the Science of Theosophy is to be found ample material for the next step forward in every department of human life, and to encourage the earnest student of religion, philosophy, science, the arts, education, industry, and politics to look to Theosophy for vital suggestions as to further knowledge, both theoretical and practical.

Each lodge president has received an announcement of the Campaign with preliminary suggestions for procedure, an outline of the plan of the campaign with subjects for public lectures and for lodge study, as well as an extensive bibliography. *Since this is the period when many lodges have annual elections, we must remind all retiring presidents to be sure that the incoming officer is given the above mentioned data.*

The Campaign outline covers a great range of topics, starting with education for a new world order, and including science, economics, sociology, art, government, racial problems, world peace, India, psychology and the world design. The Plan is vast, but sufficient details are given to allow small lodges to select such parts as they can develop with a limited membership, and to provide large lodges with work for every member. But every group of whatever size, is allowed perfect freedom for interpretation of the plan.

Every part selected by each lodge will strengthen the Campaign by the added power of united thought and work.

The outline contains many helpful hints which need not be repeated here, and all members are referred to the April-May, and future editions of *The Theosophical Worker* for additional information.

Research and study may be done by individuals and groups outside of lodge meetings, the results of such research and study being brought before the other members for discussion. Public lectures should be the result of the concerted efforts of the members after such preliminary work has been done.

Where lodges can invite specialists, such as educators, scientists, and other authorities, to speak from their platforms, we suggest that such a plan be followed, presenting the specialist for half the period and following his talk with suitable comments by a Theosophist outlining the Theosophical principles which apply. Such symposium type of meeting will be especially useful in adding variety to the regular public meeting and it is definitely a boon to the small lodge with limited speaking resources. It will usually be possible for small groups to present three members in a symposium, each speaker taking not more than fifteen minutes to discuss his phase of the subject. Many members who would be unable to speak for an hour can give an interesting fifteen minute address. We all know that many radio programs are saved from dullness by the change of voice presented to the invisible audience, and we can save our public meetings from dullness in the same way.

Whatever plan is used for lodge study or public work, the seven steps given in the first pamphlet issued for this Campaign should be followed in preparing the foundation for study and presentation. Those seven steps are:

1. What is wrong in the department to be studied?
2. What is there that is good?
3. How was this stage reached? What are the immediate and root causes of the good and ill?
4. What indications are there for the future? How much of the old must disappear entirely? What needs to be transmuted?
5. What solution has Theosophy to apply to these problems?
6. How far have Theosophical principles been perceived and used already? Have they been applied Theosophically?
7. As a result of such foregoing examination of the subject, what specific application of Theosophy is the next step?

Several Campaign publicity leaflets containing valuable information on the topics of the program are now being prepared and should be ordered at once from Adyar in sufficient quantity to fill your needs. The price has not been announced, but they will be as inexpensive as possible.

Additional Campaign notes will appear in future editions of this magazine and all lodge officers are urged to write to Olcott about their Campaign plans and for any assistance that may be required in the planning.

From the President

(Note: Dr. Arundale is sending a series of weekly letters to all lodge presidents, but since many members are unable to attend the meetings at which the letters are read, the following excerpts are given from the fifth, sixth and seventh letters.)

Present World Conditions Similar to 1914

I should like you to go back into the period of 1913, 1914, 1915, when Dr. Besant herself gave us her unique leadership. If you will read what she wrote in those days, you will see what was the spirit of those times. That spirit has to be reproduced today. It is an exactly comparable period.

Running through the whole of this early literature there is the theme of *work*. She makes it perfectly clear that while we must fulfill our obligations as members of those organizations to which we belong, *the Work matters more*.

We should do well to realize that if today the world is on the threshold of a war, it is in part because India has not yet won that release which it was hoped she would achieve as a result of the last great war.

We have to stand for Freedom, be it the freedom of our own or any other country, and the Theosophist will not confine his ministrations to his own country alone. He will realize that the whole world is a great Brotherhood and he will try to help everywhere.

We need not bother as to *when*, still less as to *if*, victory shall come. All we have to do is to fight for victory. It will come in its own good time. Dr. Besant pointed out to us that all those forces which seemed in 1914 to be uppermost in the world — tyranny, oppression, the spirit of cruelty and persecution — and seemed about to hurl civilization down into darkness, all those forces are in fact already conquered on the inner planes.

She uses a beautiful phrase: "We have to conquer on the physical plane those who are already conquered in the higher worlds. Those of you who are students of the *Bhagavad-Gita* may remember that Shri Krishna urges Arjuna to go forward and to fight the embattled hosts, and that he uses a curious phrase — that these had been already slain, and therefore he was to go forth and finish the work on the physical plane."

This is a fine thought for us. The forces of darkness are already defeated. Let us finish the job. India is free within herself. Let us finish the job and make her free on the physical plane.

We must give all we can. No one asks we should give more. But we must give all we can to spread Theosophy, strengthen The Theosophical Society by every means in our power, to help in all its aspects The Theosophical Movement, and in doing those things which have been suggested to us as means of carrying out the Will of the Wise, as, for example, working for India's freedom, and standing for the spirit of Democracy, Justice, Righteousness.

I think we have to learn that for this particular age war is an almost inevitable ingredient of the evolutionary process.

I sincerely believe that there is no movement more potent to bring the world back to peace than The Theosophical Society.

Let each one of us be strong and active for Righteousness throughout the world, beginning at home, but ending only with the farthest limits of our globe. So shall we give Victory to Peace and justify our membership of The Theosophical Society.

Soldiers in the Masters' Army

We have in these stirring times a very great opportunity to be clear, definite, direct in our thoughts, desires, feelings, and emotions and activities, and it is very useful for each one of us to examine himself as to the extent he is clear, because only so can he be truly effective.

It is not a question as to whether we are right or wrong. We cannot expect to be right, but we can expect to be clear: knowing in a measure whence we have come, knowing up to a certain point who we are, and finally whither we are really going and what we have to do.

What is wanted is the giving of your service in the world with definiteness and clear-cut-ness. Then you are not drifting, but are doing what is, for the time being at all events, *your work, your mission*. Your piece of work, large or small, is being fitted into the Plan.

I should like to tell you exactly what I feel is the key-note for the true soldier's work in the Master's Army, the type of soldier who is willing to go anywhere and do anything.

There are two types of soldiers: First, one who is specially able to work along a particular and specific line. Such soldiers are needed, and are

employed in their individual capacities. The other type of soldier is able to go anywhere and do anything; sometimes he does his work only indifferently well, but he can be used to fill gaps.

How many of us, if we ceased to believe in the Masters or Theosophy, could still in the spirit of our own higher Selves stand firm at our post, faithful to our work? If your Higher Self reigns, then you will stay steadfast despite the fact that Theosophy ceases to mean anything to you for the time being, that membership of The Theosophical Society ceases to mean anything to you.

Our business is to see what is to be done and to do it. Then when something else is wanted, to do that without feeling we are inconsistent. Unless an individual can be finely inconsistent, he is not growing. I would almost say that consistency is the quality of the static, inconsistency a quality of the dynamic.

At such a time as this you have come into the world to be such a soldier in Their Army of Light. They do not need you so sorely at other times of less stress and storm. You have come to be a soldier more than ever. What is the spirit of your soldiership that you now offer to Them? It is not a question of age, health or ill-health, equipment or lack of equipment. What can you give? Each one of you has something which you are expected to give. Otherwise you would not be in The Theosophical Society. Never mind your weakness or your inhibitions, your incapacities. What can you say in one sentence as to your purpose? But it must be a sentence large with your life and large no less with your determination.

How very very much I wish I could truly fulfill to the full the ideal functions of the President of The Theosophical Society by being able to enter into contact on the physical plane with every single member of the Society.

Traveling as I do, and having, if I may say so, other means of knowledge still more accurate, I perceive the very great urgency of bringing Theosophy and The Theosophical Society within the knowledge of individuals, faiths and nations. I know so well that in the years to come, in the decades and centuries to come, we members of The

Theosophical Society will be challenged by posterity as to how far we lived and, if necessary, died, for the truths intrusted to us to minister towards the salvation of the world on its new pilgrimage beginning with the 20th Century.

It is far less our work to draw people into our ranks. It is far more our work to spread Theosophy outwards and to cause The Theosophical Society to be a strong band of prophets and builders and messengers of the newer Truth — the newer Truth which is so old.

This period of the world's history is no less wonderful, catastrophic, inspiring, marking the beginning of a new era in civilization, than any similar period that has preceded it. And the adventure is by no means over.

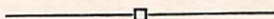
In every lodge we need whole-hearted members; no half-hearted members. And above all we need those who give no less richly than they receive, who are intent upon giving and giving and giving, even if there be no time left for getting.

Sometimes I read that such and such a lodge is "active." *How* are they active? Are they active in spreading Theosophy and in giving power to The Theosophical Society to do its duty to the world?

When we spread Theosophy in a locality we are spreading peace, we are spreading happiness, we are spreading prosperity, we are spreading national and international goodwill. When we give to any locality a knowledge of what The Theosophical Society is and stands for, we are disclosing a living witness to the truth of Universal Brotherhood.

Never were the needs of earth greater than they are today. Here we are — *all of us* — with the precious gifts of Heaven. Indeed shall we be despised in times to come if we do not rise nobly and eagerly to the opportunities for the seizing of which we have been sent down here at such a time as this.

The great traditions of our Theosophical Society are splendid. Let us carry on these traditions and in due time intrust them to our successors the brighter for their having been intrusted to us.



The man who is worthy of being a leader of men will never complain of the stupidity of his helpers, of the ingratitude of mankind, or of the inappreciation of the public. These things are all a part of the great game of life, and to meet them and not go down before them in discouragement and defeat, is the final proof of power.

— ELBERT HUBBARD

Wanted: A World Conscience

Reprinted from a circular issued by the Magazine Conscience, April, 1939.

Who Will Enroll His Conscience in a World Conscience?

We all accept the idea of an individual conscience. Each one of us knows he has a conscience, all the more when he happens to say that he has no conscience.

We all accept the idea of a national conscience. Every nation knows that it has a conscience, though this conscience is often very hard to arouse.

But we do not all accept the idea of a World Conscience. Some of us think that the idea of a World Conscience is an impertinence and intolerable to nations.

But there is a World Conscience, a conscience which has the duty of keeping nation and individual consciences in order for the sake of a right relationship between individuals, between nations and between faiths.

Little force has this World Conscience — if any. But what force it has must be supported to the utmost by all who believe that there is a World Conscience, and that nations and faiths and individuals are liable to be brought to the bar of it, must *sometimes* be brought to the bar of it for their own sakes and for the world's. . .

And we invite you, whoever you are, to join in the cry and thus to cause a world call to go forth for a man or woman to lead it in to peace, plenty and happiness.

We must form a World Conscience without distinction of race or of nation or of class or of caste or of creed or of sex.

Will you enroll yourself as an individual force within the power of a World Conscience?

Will you join a World Conscience which is seeking to lead the whole world and every living thing in it out of its present darkness into the shining light of Universal Brotherhood?

Thus shall the many intent on selfless service achieve that before which one or a few would impotently recoil.

We affirm our faith in and our wholehearted allegiance to:

1. The Brotherhood of all Mankind.
2. The essential Unity of all Faiths.
3. A solidarity of national and international comradeship of human beings above all differences of race, nation, creed, caste, class or sex.
4. Equal opportunities, equal justice, equal rights, for all.
5. Peace as the high road to prosperity.
6. Humaneness as the acid test of civilization.
7. Culture as the greatest antidote to cruelty.

And therefore we emphatically denounce:

1. The persecution of the Jews, and of all other helpless minorities.
2. The wanton aggression of Abyssinia by Italy, of Austria and Czechoslovakia by Germany, and of China by Japan.
3. The war spirit of the Totalitarian States.
4. The fratricidal conflict in Spain.
5. The war anywhere in any form — the spirit of hatred, of aggression, of ruthlessness, of lawlessness, of cruelty, of force, of selfish pride, whether among nations, or among individuals, in the home, in the market-place, in education, in religion, in industry, in science, in politics. War will not cease until the lives of individuals, of communities, of faiths, of nations and of races, of the philosophies, the sciences and the arts, of industry and commerce, are purged of the war spirit.
6. The widespread evil of unemployment.
7. The prostitution of leisure to vulgarity.
8. The degradation of women.
9. All cruelty to animals for the sake of a supposed well being of man.

Who will enroll his conscience in a World Conscience?

Write: *Conscience*, Adyar, Madras, India.

A. P. WARRINGTON

(Continued from page 149)

To his very many friends throughout the Theosophical world Mr. Warrington had two outstanding characteristics. Besides his official relationship to The Theosophical Society he has been outstanding in his uninterrupted allegiance to all that it stands for and his steadfast devotion in its service through so many years. Above and beyond this to many will be the inspiration of their personal contact with him, the friendship

he has accorded, through which help and guidance has been so generously given.

In his passing on June 16, 1939 the Society has lost a stalwart and courageous supporter, its leaders a loyal comrade and thousands of individuals throughout the world a counselor and friend.

(Cremation took place just as we were going to press on June 17. Ed.)

Theosophy in the Field

Lodge Activities

Besant Lodge (Cleveland) held a lawn supper party at the home of Mr. and Mrs. Staggs on Sunday evening, June 3, to raise funds for the federation dues of the lodge. Members, friends, hosts and weather devas all cooperated beautifully to make the event one to be remembered. Supper was served to 77 members and their friends, over \$25.00 being realized over costs of food, etc.

At the annual business meeting Mr. Clifford L. Price was elected President.

Braille Lodge: The charter of the Braille Lodge of The Theosophical Society in America was signed at Los Angeles on August 31, 1938. Of the nine charter members one died in September, 1938. The membership is now fourteen, with four associate-members. It is felt that more than this is undesirable, until the lodge is better organized.

Although its center is in Los Angeles, the Braille Lodge never has any meetings. The members are scattered all over the United States, with three in California, three in Massachusetts, two in Pennsylvania, and one each in New York, Ohio, Illinois, Wisconsin, and Texas.

The members are kept in touch with things Theosophical through four Braille channels, The Theosophical Book Association for the Blind in Los Angeles strugglingly supplying literature on Theosophical topics. This organization also prints *The Braille Star Theosophist*, a magazine devoted to spreading Theosophy among the blind in general. A third channel, designed for the members only, is a supplement to the magazine; which is very helpful, being the link between the sighted and the blind; between The Theosophical Society and the Braille Lodge; and between the Los Angeles center and the widely-scattered members. The fourth channel is the "Proceedings of the Braille Lodge," a manuscript written by the members and tediously duplicated in Braille by several servers.

Detroit Lodge writes: "We have just had another delightful series of lectures by Fritz Kunz, followed by a very interesting and well attended lecture by Dr. William L. Abt. Our president, Mr. Samuel Wylie, has tried an experiment with Sunday evening forums, at which discussion is encouraged. The idea seemed to go over very well, judging by the enthusiastic comments. On our last meeting night a number of

the members went over to help greet their Majesties, King George and Queen Elizabeth, who were passing through Windsor, Ontario. In sympathy with them, and to add our thoughts of good-will and strength to those of a similar nature being directed to their Majesties at that time, the lodge spent a few moments in respectful silence."

Harmony Lodge (Toledo) members were happy to have Mr. Samuel Wylie, of Detroit, with them on June 11. Mr. Wylie's lecture on "Mysticism" was followed by a fifteen minute open forum discussion of the subject.

Kansas City Lodge writes: "We gave our monthly dinner on May 18, followed by a forecast for the balance of the year given by Mr. H. Bradshaw. The Astrological Clinic held at the lodge room every Thursday, conducted by Mr. Bradshaw and Mrs. Grace D. Tinker, has drawn good crowds and has been very successful. Included in the program of the lodge is a book review on the third Wednesday of each month, which is an open meeting, the last Wednesday of each month being devoted to a review of *The Theosophist*. We are very happy to welcome four new members to the lodge, who have joined since the last of May."

Los Angeles Lodge writes: White Lotus day was celebrated by this lodge, one of the oldest in America, having been granted a charter by Col. Olcott in 1895, by having four of the members give brief synopses of the work of one of the great leaders. Mrs. Emma Hammon, among its early members and teachers and a Theosophist since 1896, was in charge of the program and Mr. Ralph Baverstock closed the service with personal memories of his privilege in entertaining in his own home Colonel Olcott, Madame Blavatsky, Dr. Besant, Bishop Leadbeater and the Countess Wachmeister.

Miami Lodge writes that the four meetings in June were devoted to a study of "The Masters of Wisdom," combining round-table discussion with the study of selected passages from our literature on the subject.

Paterson Lodge members enjoyed lectures by Mrs. Sellon, Mrs. Carr, Dr. Wild and the Rev. Viggo Westergaard during May, and are happy to have received six new members into the lodge.

Ohio Federation Convention

The annual Convention of the Ohio Theosophical Federation was held May 20-21 at the Hotel Gibson in Cincinnati, a new departure, since for some years past the setting for this event has been Columbus Ohio.

Mary K. Neff was the guest speaker, and with the help of an excellent publicity program, supported by the Cincinnati Chamber of Commerce, she was able to reach approximately 500 people with the message of Theosophy at the two public lectures of the Convention.

The work of the Convention was carried on in the Conference manner, with five lodges participating, Hamilton, Dayton, Columbus, Cleveland and Cincinnati. The sessions were opened by the president, Mr. Perkins, reading from Dr. Arundale's first letter to lodges, placing emphasis on the trend that the work of the Federation might follow during the coming year. Committees were chosen to work along six different lines relating to the six Federation principles.

Pains were taken to provide the hotel with a menu for the vegetarian banquet, which preceded the evening's program, that would insure the interest of the guests and confirm the newspaper publicity, part of which centered around this section of the planning. After sixty-five members and friends had enjoyed the "nut loaf with mushroom sauce" and the soft dinner music provided for the occasion, the program of the evening got under way. "Theosophical Centers" were described from several different viewpoints. Mrs. Perkins spoke on Olcott, Mr. Staggs on Huizen, Mrs. Grace on Krotona, and Miss Neff completed the evening with an intimate description of Sidney, Australia and Adyar, India.

The following day (Sunday) was devoted to committee work and reports, with a solid outline of activity for the coming year, a beautiful buffet luncheon, served by the Young Theosophists, and the election of Officers. Mr. James S. Perkins was re-elected as President, Mrs. Kathrine Grace as Secretary-Treasurer and a new Vice-President, Dr. Baldrige, of Hamilton Ohio, was placed in office. Others elected were two Board members, Mrs. Elise Staggs, of Cleveland, and Mrs. Esther Marksberry, of Dayton Ohio, Capt. Martin Burches of Columbus being elected to the post of Extension Chairman.

Miss Neff spoke at a formal lecture Sunday evening to about two hundred and the following evening, which was included as a part of the Convention for publicity purposes, to 300 people. At these lectures 500 free pamphlets were distributed and a large consignment of books sold as well. The citizenship pledge was also widely distributed.

The Western New York Federation

On May 28 Genesee Lodge of Rochester was host to the first annual convention of the Western

New York Federation. Members from Buffalo were present and guests from Syracuse joined with Genesee Lodge in a fellowship dinner, at which Miss Mary K. Neff was the honored guest.

The meeting following the dinner opened with an address of welcome by Mrs. Francis W. Wile, president of Genesee Lodge, after which the federation representatives reported on the value of the federation in their respective lodges. Mr. Robert W. Percy, president of the federation, acted as the Rochester representative and presented the benefits derived to the Genesee Lodge from belonging to the federation. Miss Mildred Evans, the Buffalo representative, also stressed the advantages of being allied with the federation from the point of view of Buffalo lodge.

At the business session, Mr. Robert W. Percy was chosen to serve again as president, Mrs. Eulalie Percy as vice-president, Miss Mildred Evans as corresponding secretary-treasurer and Miss Laura G. Kelsey as recording secretary.

The highpoint of the afternoon was Miss Mary K. Neff's talk on the stimulus derived from belonging to The Theosophical Society, and even more so in joining our forces in a federation. It was highly inspirational and those present received from it encouragement and an added impetus to move forward into next year's activities with much enthusiasm.

Federation Bulletin

Latest among the federations issuing a regular bulletin is Southern California, with *The Southern California Theosophist* just out in its fourth number. It is an excellent little 6¼ by 9, four page circular, printed in blue in attractive and tasteful layout and the federation and its editors are to be congratulated.

On the front page there appears a notice of the acquisition of the federation's new home, of which we eagerly await further particulars. Lodge news, a lodge directory, important excerpts from statements by Dr. Arundale, and a short article captioned "Conscience," appealing for sound thinking and for good will and chivalry in the promotion of world welfare, make this a very fine number.

Other federations issuing bulletins are:

The Northeast Federation (A nicely printed, booklet style bulletin of twenty pages).

The Middle Atlantic Federation (A fourteen page mimeographed bulletin, issued quarterly).

The Florida Federation (A monthly bulletin of three mimeographed pages).

The Northwest Federation (A bulletin similar in appearance to the publication of the Southern California Federation, but slightly larger).

Are there others, present or projected?

Theosophical News and Notes

Itinerary for Mr. Jinarajadasa

New York City, Landing	June 30	St. Louis	" 29
Northeast Federation	July 1 - 6	Olcott	" 30
Philadelphia	" 7 - 9	Milwaukee	" 31
Olcott	" 12		and September 1
Convention	" 15 - 19	Chicago Federation	" 2 - 5
Summer School	" 20 - 26	Detroit	" 7 - 10
Twin Cities	" 28 - 30	Cincinnati	" 11 - 13
Glendive	" 31	Cleveland	" 14 - 15
Billings	August 1	Western New York Fed.	"
Spokane	" 2 - 3	Buffalo	" 16 - 17
Northwest Federation		Rochester	" 18
(Including Vancouver)	" 4 - 10	Syracuse	" 19
Portland	" 11	Albany	" 20
Northern Calif. Federation	" 13 - 16	Boston	" 22 - 23
Krotona	" 18 - 19	Hartford	" 24 - 25
Southern Calif. Federation	" 20 - 23	Middle Atlantic Fed.	" 26 - 27
Dallas	" 26	New York	" 28 - 29
Southwest Federation at		Sailing	" 30
Tulsa	" 27		

Dues

Please do not overlook the fact that with the first of July the Society begins a new fiscal year. Prompt payment of your dues for 1939-40 will be greatly appreciated.

Missing Links

Only about one-fifth of our lodges have yet responded to our invitation to appoint Liaison Officers for direct linking of the lodge with the National Liaison Officer resident at Adyar. Every lodge president was asked to make such an appointment and to have his appointee write directly to Miss Henkel at International Headquarters. This important linking up of all lodges with Adyar might well be a summer interest of those whom the lodge presidents appoint. Will they please advise Headquarters promptly of their selections?

Open House

The Theosophical Society in Chicago announces that on Friday and Saturday, July 14 and 15, its beautiful new rooms will be thrown open to all Theosophists and their friends. You are invited to visit Chicago's new center and become acquainted with its members. The address is 410 South Michigan Boulevard, Chicago.

Mothers, Attention !!!

A very few reservations are still available at the Children's Camp to be held during the time of Convention and Summer School at Olcott. Full details may be found in earlier numbers of the 1939 volume of *THE AMERICAN THEOSOPHIST*. Address Mrs. Herbert Staggs, 3046 Meadowbrook Avenue, Cleveland Heights, Ohio, if you want to register your child. Reservations will be taken in the order of their application. *Act now!*

General Doubleday

The country is now celebrating the centennial anniversary of the founding of the great American game of baseball. Chief among those honored will be General Abner Doubleday, who is credited with having devised a scheme of play similar to that used today while yet a schoolboy at Green's Select School at Cooperstown, N. Y., in 1839.

In recent weeks much has been written about Doubleday, his genius for organization, his interest in and love for sports, and the many honors bestowed upon him for military achievements. That he engaged in the Mexican war, aided in the suppression of the uprising of the Seminole Indians, and participated in the memorable defense of Ft. Sumpter, has been thoroughly covered by modern journalism.

But these reveal only a part of the amazingly versatile personality that was Abner Doubleday. He was as dynamic as the game he fathered, and his interests were many and varied. It is not generally known that General Doubleday was something of a philosopher, and that he studied many religions and was deeply interested in things of an occult nature.

It was no doubt interests such as these that attracted him to the Russian noblewoman and mystic, Helena Petrovna Blavatsky, and her American associate, Colonel Henry Steele Olcott, causing him to participate with them in the founding of The Theosophical Society.

General Doubleday had many interests other than things philosophical and occult, but he was favorably impressed by the brilliant and witty Mme. Blavatsky and believed her to have genuine occult powers. So much was he impressed that he placed at her disposal his own undisputed genius for organization and was instrumental in uniting the American branches into The Theosophical Society in America as it is today. When Mme. Blavatsky and Colonel Olcott went to India January 17, 1879 General Doubleday was designated president *ad interim*. He was also a member of the Board of Control formed five years later and until his death, January 26, 1893, continued to take an active interest in The Theosophical Society.

Visitors

Members of the Staff were happy to have a visit from the National Vice President, Mr. James S. Perkins, recently, and enjoyed the several days he spent at Olcott very much indeed.

Olcottians also had the pleasure of a visit from Mr. and Mrs. Reginald Hughes, of Malaya, during June. Mr. and Mrs. Hughes are old members of the Society and have been active in Theosophical work near Singapore for many years. They spent several days at Olcott on their way to England and one evening members of the Staff gathered about them in the library to hear the experiences and interesting facts they had to relate concerning life in the far East. Mr. and Mrs. Hughes also very generously donated two Crap Apple trees for the grove at Headquarters in the name of the two lodges with which they are connected, Singapore and Selangor (Malaya).

Mr. John Toren, the General Representative of the Young Theosophists, is spending the summer months at Headquarters and has been making himself very useful as an additional Staff worker.

Miss Elizabeth Thomas, of Mississippi, spent an extended week-end at Olcott between terms of work at Chicago University.

In connection with a business trip to Chicago Mr. Arthur Van Gelder was able to spend about a week as a welcome guest at Headquarters.

Another very welcome guest at Olcott recently was Mr. P. E. Snodgrass, of Eugene, Oregon. Mr. Snodgrass spent several days at Headquarters as the guest of his daughter, Miss Etha Snodgrass.

IMPORTANT

Whether you intend to be present or not, please;

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

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

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

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

ETHA SNODGRASS, National Secretary.

SIDNEY A. COOK, National President.

PROXY

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

..... with full power of substitution in the premises, to be my proxy, to vote in my name in the Fifty-third Annual Convention of the said Society to be convened in the year 1939 and in any adjournment or adjournments thereof, and to act for me in said Convention as fully as I myself might do if personally present, hereby ratifying and confirming all that my said attorney and proxy may lawfully do by virtue hereof.

All previous proxies are hereby revoked.

Given under my hand and seal this..... day of....., 1939.

.....(SEAL)

(Write Name Plainly)

Member of.....Lodge,

located at.....(or state if

National member).....

Liaison Officers Attention!

It is Dr. Arundale's wish that every Section be represented at Adyar by a National Scrapbook, to be prepared by the Adyar Liaison Officer of each country. Miss Anita Henkel has been appointed the Adyar Liaison Officer for this Section and is now awaiting the receipt of the following items for our scrapbook:

1. Pictures of all important national Shrines and their meaning.
2. Pictures of the Great Men and Women of the Nation, with the story of their contributions to the country.
3. Pictures of important Government Buildings and their functions.
4. Pictures of important places of natural beauty, such as National Parks.

We must depend upon each Lodge Liaison Officer to send Miss Henkel this material from his own particular section of the country. Submit all material in duplicate so that Olcott may eventually receive from Adyar an exact copy of the National Scrapbook representing this country.

Mrs. S. Louise Felt

Following a long illness in a Miami hospital Mrs. Louise Felt passed away on June 9. A member of the Society since 1922, Mrs. Felt will be greatly missed by her associates in Miami, where she had resided for 18 years. The members of Miami Lodge, under the direction of Mr. Park H. Campbell, conducted a memorial service at 5 p.m. on Sunday in her honor.

Miss Poutz not a Proxy

For many years Miss Poutz has preferred not to be chosen as a proxy and it is requested again this year that her friends respect her desire not to act in this capacity.

DO NOT FILL IN THIS SPACE**PROXY BY SUBSTITUTION**

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

I hereby appoint.....
to represent me in the 1939 Convention and to exercise this vote thereat with full power of substitution.

(Signed).....
Original Proxy.

Mrs. Minnie Young

The Theosophical Society in Kansas City lost one of its oldest members when Mrs. Minnie Young passed away on June 1. Mrs. Young had been a loyal member for many years and will be greatly missed by her many friends.

To Those Who Mourn Club

Shipments of booklets from May 16 to June 15:

Alabama	200
California	12
Colorado	2
Florida	10
Illinois	112
Kansas	200
Kentucky	5
Maryland	200
Minnesota	100
New Jersey	400
New York	300
Ohio	100
Oklahoma	100
Texas	100
Wyoming	2

Total 1843

Statistics

May 15 to June 15, 1939

Burn the Bonds Fund

Previously reported.....	\$2,462.36	
To June 15.....	5.00	\$2,467.36

Building Fund

Previously reported.....	209.51	
To June 15.....	5.00	214.51

American Theosophical Fund

Previously reported.....	1,824.25	
To June 15.....	426.85	
White Lotus Day Contributions.....	63.05	2,314.15

Refugee Fund

Previously reported.....	111.52	
To June 15.....	45.25	156.77

Olcott Tree Fund

To June 15.....	15.30
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G. Jinarajadasa Tour Fund

To June 15.....	358.21
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Births

To Mr. and Mrs. Colin Kennedy, a daughter, Janet Elizabeth, June 2nd. Mrs. Kennedy is a member of Herakles Lodge, Chicago.
To Mr. and Mrs. K. W. Hoisington of Oakland, a son, Richard Keith, May 23rd; grandson of Mrs. Margie Solovoff.

Deaths

Mrs. S. Louise Felt, Miami Lodge, June 9.
Mrs. Alice A. Hesse, Long Beach Lodge, recently.
Mrs. Bertha Knuth, Milwaukee Lodge, May 29.
Mr. Roy E. Langworthy, Long Beach Lodge, April 18.
Dr. Amy J. Rowse, Long Beach Lodge, June 8.
Mr. Arthur H. Thornburg, National Member, April 20.
Mr. Albert P. Warrington, Ojai Lodge, June 16.

Book Reviews

Occult Investigations, by C. Jinarajadasa. The Theosophical Publishing House, Adyar, Madras, India. Price \$.85.

This is a truly fascinating account of the scientific and meticulous procedure whereby the two distinguished investigators, C. W. Leadbeater and Annie Besant, deduced facts of far-reaching significance from their researches into the laboratories of the subtler worlds with which our own physical plane is surrounded.

In their search for truth which should bring enlightenment and inspiration to men, one finds a dignity of attitude and an impersonal detachment very far removed indeed from the sensationalism so often mistakenly associated with investigators into realms of experience as yet beyond the power of the majority of mankind.

Never for the sake of curiosity, nor for personal advantage, but in the unselfish service of mankind this arduous work was done by the two principal investigators, whose efforts were very helpfully supplemented by the author of this title.

History of the Rosicrucians, compiled by Fr. Wittemans. Aries Press, Chicago, Illinois, Price \$3.00.

This work, compiled by a member of the Belgian Senate and of The Theosophical Society, presents in very compact form the medieval origin of the Rosicrucian Order and its continuance into modern times, with its several offshoots and daughter-organizations. The relationship between the Rosicrucian philosophy and modern Freemasonry and Theosophy is particularly interesting. The latter is taken by the author to be in continuity with the work at one time done by the ancient Order of Rosicrucians.

The work is well documented, with an extensive bibliography, most of which unfortunately is not available in English. Unfortunately, also, the literary style is heavy and the translation not a particularly happy one, but anyone with persistence enough to wade through these obstacles for the sake of the historical material furnished, would be amply rewarded.

A. HORNE

Paths to Plenty, by Henry A. Wallace. National Home Library Foundation, Washington, D. C. Price \$.25.

Penetrating and practical, but with an idealism made applicable to perplexing problems, this small volume is eminently worth the thoughtful attention of every Theosophist who desires to face the problems of our day with clear, impersonal understanding.

E. S.

The Mystery of the Buried Crosses, by Hamlin Garland. E. P. Dutton & Co., Inc. New York City. Price \$3.75.

Especially for one who is interested in psychical research this book is not only interesting but is on a rather unusual theme. The medium works in full light and produces an independent whisper which is often carried over a wire, or one way telephone, to the room in which the author sits, and there amplified.

The theme of this book — the finding of these ancient crosses in many parts of California — brings out some historical events in the Americas that are said to have happened many hundred years ago. The author is earnest and persistent and untiring in his search for truth, doing everything in his power to rule out any possibility of deception of which he is always on guard. It is interesting reading and interestingly illustrated with photographs.

A. F. B.

The Science of the Self, by Bhagavan Das. The Indian Book Shop, Benares, India. Price \$1.25.

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