
THE
AMERICAN
THEOSOPHIST



Official Organ of THE THEOSOPHICAL SOCIETY in America

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JULY ★ 1937

Under the Auspices of THE THEOSOPHICAL SOCIETY ADYAR



ONLY when you have learned the joy of giving, when you have found your own life grow mightier because you have emptied yourself into the life of others, only then will you know that the uttermost service is the most perfect freedom, and that in giving one's life to others one finds the life eternal which is the very self in man.

ANNIE BESANT

THE AMERICAN THEOSOPHIST

OFFICIAL ORGAN OF
THE THEOSOPHICAL SOCIETY IN AMERICA

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The Campaign for Understanding

BY THE NATIONAL PRESIDENT

W E AS A SECTION will cooperate in the Campaign for Understanding. Our lodges I am sure will wish also to adopt the Campaign as the basis of their coming work and thus contribute to this world-wide effort to promote goodwill through understanding. Dr. Arundale tells us that forty-four National officials in all parts of the world now have the plan of the Campaign. He writes in *The Theosophical World*: "Its objective is to stimulate in those interested a keener and more universal understanding of their own, and so to aid in the solving of individual and world problems to which Understanding is the key."

We have seen so much need for understanding in our own country that we wholeheartedly unite with our President and our brethren of other Sections in this special effort. We believe much good can come to us as individuals, as members, as lodges, and as a nation, for real study of understanding can but lead to its practice and therefore to its greater achievement.

Dr. Arundale adds: "The Campaign for Understanding is intended to carry still further that interest in Theosophical teachings which the earlier campaigns awakened and stimulated, and I am hoping that it may to some extent at least reflect that glorious light which on the inner planes our Elder Brethren are constantly pouring out for the illumination of a darkened world."

Headquarters' Help in the Campaign

Headquarters will furnish suggestions for lodge programs, based on the Campaign for Understanding, in the same way as in the campaign of last year. The first month's suggestions will be printed in *THE AMERICAN THEOSOPHIST* for August, in preparation for the season's opening, to be followed by four weekly programs each month until concluded in our normal season of eight months.

Themes for the months are given below. Lodges may begin now gathering materials to augment the suggestions to be offered by Headquarters.

The Need for Understanding

There is war and threat of war between nations all over the world, strife between the classes — between those who have and those who have not — between capital and labor, between liberals and conservatives, between the human and animal kingdoms, between the races within our own borders, between husband and wife, between youth and age, between the sexes, and strife within one's own self.

The world problems seem to be complicated. They are complicated only because we refuse to realize that life is essentially simple. We have, made it complicated, we seem to do our utmost to make it remain complicated. We must have simplicity of human character and simplicity of human life.

The general objective of the Campaign is to discover that simplicity and to achieve peace at home, abroad, and within oneself, through understanding.

Themes for the Month

First Month —

Self-Discovery. That each shall through understanding himself find peace in his home, his business, his social life, in all his relationships.

Second Month —

Understanding of the Sexes. An appreciation of the differences and the value and contribution of those differences to the scheme of life.

Third Month —

Understanding Between Youth and Age.

Fourth Month —

Understanding of the problems of both labor and capital; of both the progressive and conservative points of view.

Fifth Month —

Understanding of the races within our land, a recognition of their problems and their needs, and an appreciation of their contributions to our national life.

Sixth Month —

Understanding the nations of the world as a basis to world peace.

Seventh Month —

Understanding the power and purpose of America in the Great Plan.

Eighth Month —

Enlarging our understanding of the Three Objects of The Theosophical Society.

Commencing with the study of the Self that it may be understood, we broaden our examination in successive months to include first our brethren of the other sex; the mutual understanding of

our younger brothers and the aged; problems of the community and the classes, the races in our land, and the nations of our world; then we seek to know our own great country's special purpose in the Plan of the Logos; and conclude with an effort to see more clearly our own work under the Three Objects of our Society.

First Week (Example)

As an indication of the nature of the assistance that Headquarters expects to render to those responsible for programs contributory to the Campaign, an outline suggestive of material for the first week is given below:

The Lodge Study Course

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

Theme: The Discovery of Oneself.

OPENING:

Music.

Reading: Selection from *A Blavatsky Quotation Book*.

Meditation.

THE LESSON:

The purpose of these four lessons is to actually achieve, even though feebly, the first step in the discovery of the inner being. We have read, talked, lectured, and written about the Self. Now let us make the effort to really discover that Self in ourselves. It is hoped that members, having glimpsed the reality of their inner being, will continue throughout the year an effort toward further discovery.

Gods in Exile, by J. J. Van der Leeuw, is the basis for the first four lessons. It is the story of the Soul, the Self, told in beautiful and simple language, and it has been chosen purposely to arouse the intuition. Avoid getting involved in the mind during the course of these four lessons.

For the first meeting read Chapter I, "The Drama of the Soul in Exile." Previously the reader should become familiar with the chapter, reading it aloud several times for resonance of voice and beauty of expression, so that there will be nothing to break the rhythm and flow. It would be an advantage if each member procured his own copy and followed the reading with the eye. Beware of a mental approach; the attitude should be that of listening to beautiful music.

TOPICS FOR REPORT:

In order to relieve the monotony of reading, have some of the references in the book explained. This should be prepared previous to the meeting.

1. Give brief Theosophical explanation of "but I see another law in my members, warring against the law in my mind."

Reference: *First Principles*, Chapter 6, through quotation from St. Paul.

2. Read Genesis, Chapter 2, beginning with the seventh verse and completing Chapter 3. To be inserted at the conclusion of the paragraph in which reference to Genesis occurs.

3. Briefly tell the story of Narcissus, following this reference.

Assuming that the proper attitude has been created during the meeting, the members are now ready to try to experience the Self, or the Ego. Turn to the "Afterword" at the end of the book and as a group go through the Ego Meditation. Do nothing between the close of the lesson and the beginning of the meditation to break the flow which has been established. He who reads the meditation — or better still, if he can memorize it — should be careful that his voice is clear and can be heard by all in the room, but not harsh or loud. Changes should be made gently and quietly. The closing knock should not be sharp. Close with beautiful and quiet music if possible, but avoid scratchy records or harsh piano playing. Flowers, incense, attractive and clean surroundings aid in this exercise. Avoid business or announcements after the meeting. Encourage members to continue using this meditation during the week.

CLOSING OF THE LODGE.

It will be noted that the above outline suggests *A Blavatsky Quotation Book* as a reading preceding meditation. This book will be used throughout the Campaign outlines. *Gods in Exile* is proposed as the basis of the first month's study on the Discovery of the Self. The books for succeeding months will be suggested in turn. A lodge reading shelf of books preparatory to the study will be suggested each month and offered to lodges at a

specially reduced price. Six books and nine pamphlets will be presented as the reading shelf for the first month, and small groups and lodges will be able, inexpensively and appropriately to the subject, to commence the accumulation of a library. Other more expensive but suitable books will be recommended for the use of those groups or lodges who already have substantial libraries, and typical non-Theosophical reading matter will also be suggested.

The first week's program given above provides little opportunity for discussion, though there may be several participants. Since Discovery of the Self is not attained by discussion but by communion, the programs of the first month are designed to that end. Programs on later topics will be designed to evoke individual thought and original contribution.

There are ten pamphlets in the Campaign series and they should be ordered in sets. Their titles are:

1. *Plan of the Campaign.*
2. *Towards a Golden Age*
3. *The Laws of Understanding*
4. *Understanding — The Healer*
5. *Understanding — The Lightbringer*
6. *Understanding Oneself*
7. *Understanding — The Bridge Between Races, Nations, Faiths*
8. *Understanding — The Conqueror of Unhappiness*
9. *Understanding as Balance*
10. *Creative Understanding*

They have been described in *The Theosophical World* for May and in *The Theosophist* for June, but will not be published in any other than pamphlet form.

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

An Object Lesson to the Personality by the Ego

SOME YEARS AGO I very much desired to know something about my past incarnations, and I used to go to bed with a determination to look up the Akashic Records during sleep and to impress a memory of it upon the brain in the morning.

Then one day I awoke bright and early with a very vivid impression of some shelves on which were neatly arranged all the pairs of shoes that I had ever worn, from my last ones back to those I had during infancy. Still ringing in my ears were the words that I instinctively knew came from my own ego; while with each sentence he called my attention to a special pair of shoes:

"Remember how you hung on to your mother's skirts while toddling about in these; how you made mud barns for pebble-cattle in those; how you trudged to school in these, and fell through the ice in those; how you fell and split your lip on a sheet of tin in these, and slipped out of the body in an allergy attack while eating a raw carrot in those; how you almost starved in

St. Paul while wearing these, and how you kept books and read *The Secret Doctrine* in Minneapolis wearing those; how you first met Dr. Besant in these, and how you went to hear Mr. Leadbeater in those; how you were married in these, and received the news of your mother's death in those; how you walked the cobblestones in San Francisco after the earthquake in these, and heard the news of the World War in those; etc., etc.

"Of what possible interest are any of these old shoes to you now? They have served their usefulness and are best forgotten. Similarly, I am not interested in my past bodies. They have served their purposes and gave me many valuable experiences, but I am no longer interested in detailed memories of them. You, my present personality, have been very useful and I am taking quite an interest in you; but just go on working out your destiny, and don't bother me with your silly attempts to burden the brain with useless visions of the past."

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Understanding

Dr. Arundale has unquestionably hit upon the element most vital to peace and progress in all departments of life and in all places in the world in his selection of "Understanding" as the keynote of a season's Theosophical study and activity.

In our own country at this time the obviously greatest need is an increasing measure of understanding between employer and employee. We see great business enterprises in a period when earnings are from fifteen to twenty per cent withholding or delaying wage increases and granting them only after unionization pressure and threat. It is a monumental shame that business leaders should have been so lacking in understanding that they have put themselves in the position of proving to labor that they can provide, when forced to do so, those better conditions of work and living that they refused voluntarily to grant.

We talked recently with an employee of a large business that for years has publicly proclaimed its high wage rates. That employee, a man of distinctly the better type, with a deep appreciation of the very limited cultural values within his reach, head of a family of wife and two children, received in wages in 1936 just \$835.00. He was steadily employed in the sense that he lost not an hour of time when work was available, and there was no interruption of business or work in that very successful enterprise. Successful? Yes, from one point of view. But

from the point of view of higher understanding, distinctly no. For business has to learn and is rapidly learning that successful enterprise involves a care for human needs and human happiness equally with, if not before, capital return. Life must be served before money. Fifteen years of school, fifty of work, and five or less to die, no longer satisfies human need. Security for a reasonable period of rest, a fair hope of comfort and quiet before the end, must replace the hopelessness, the uncertainties even of day-to-day livelihood of industrial employees. It is folly to say that business brains so capable along other lines cannot solve this problem also.

But there the question of understanding enters. It is not a matter of intellect alone, but a recognition of the law of brotherhood, the imminence of the One Life, and this recognition requires heart as well as brain, that together create wisdom, not intellect alone. Wisdom, understanding, can solve this problem, and when brought to bear we shall forever regret that we compelled a resort to force and threat to teach us what our intellects alone refused to acknowledge, however well in theory they knew the human need and the human right.

We demand wise leadership in the belief that it would compel a cessation of struggle, but perhaps wise leadership understands that the most distressed, the most neglected, the least cared for, are entitled under the law of brotherhood to the greatest sympathy and protection.

Wisdom applied in leadership can appear to us to be wise only as we are understanding. The less understanding inevitably fail to appreciate an understanding greater than their own. Ignorance rejects wisdom. Therefore, the quality of understanding must be developed in greater degree in ourselves, in all walks of life, in all ranks of humanity, before it can call forth and be willing to retain in leadership those of still greater wisdom and power to understand.

With greater understanding, the balancing force of moderation comes into play, unjust criticism becomes less, appreciation grows of all that is good on whatever side, and in rapid progression understanding wins its way. It is in this rapidity with which understanding increases that the hope of the future lies. Occultly we know that the world progresses and with increasing speed.

Progress in human understanding lags behind progress in the realm of physical things, but now we see understanding making rapid progress too. To aid with full purpose in that realm is to give the evolving processes the greatest boost within our power and to bear our own peculiar responsibility as Theosophists in a gloriously changing world.

The Tongues of Men

BY R. G. KIRK

THE CHAIRMAN of the Second World Conference was finishing his opening speech.

He ended with a thunder of benign platitudes and then stood silent, waiting for applause. It came. So he sat down.

Then it was that the dark man got quickly to his feet — the thick-set dark man with black brows that met. No one, it afterward appeared, had seen him enter. He had a swarthy, weathered skin, as one who might have traveled far to reach the conference hall, enduring roughest trials, storms, shipwrecks. His hair, now sparse, had once been raven, but the years had sprinkled it with gray. He had a strong hooked nose; and something very seldom seen in black-haired dark-complexioned people with hook noses — eyes of blue. His were sea blue, mysteriously deep.

His voice had just a little roughness in it, as though he had used it too much. It filled the conference hall.

"Though I speak," said the thick-set man, "with the tongues of men and of angels and have not charity, I am become as sounding brass, or a tinkling cymbal!"

The babble of the tongues of men died down.

The Chairman, towering, arose.

"Will the delegate address the Chair?"

"I was addressing it, especially!" There was a suspicion of a twinkle in those bottomless eyes.

The Chairman bristled.

"I do not seem to know the delegate," said he, "may I ask the delegate's name?"

"Paulus," the hook-nosed one replied. "Gaius Julius Paulus."

"The Conference Secretary searched his list of delegates, glanced swiftly to the Chairman and shook his head.

"The Chairman, reassured, indulged in heavy irony.

"We have a delegate from modern Italy," he announced, "but none, it happens, was invited from the ancient empire. The name you give would fit well in the Roman world of Christ's time."

The sea-blue-eyed man smiled.

"My family goes back that far," he said, "and Roman citizens we were, though of another race — the only one without a delegate here. I am a Jew."

Some mad disturber then. Some crack-brained Hebrew fanatic. The Chairman nodded to the Sergeant-at-Arms. The Sergeant beckoned to his men. But when they came near to the sturdy,

thick-set man he turned his blue eyes on them.

"First I will talk," he said.

The Sergeant-at-Arms made no attempt to stop him. Nobody did. Perhaps it was the magnetism, the sheer virility of the man that held all fascinated, maybe his deep unplumbable blue eyes, separated on that weather-beaten face by the strong prow of a nose, maybe the simple beauty of his words.

"Though I speak with the tongues of men and of angels," he began again, "and have not charity . . ."

As he spoke there was not a delegate but knew the Second World Conference was headed for fiasco like the First. Each man knew just why he was there — to gain every last possible shred of advantage for his own nation. The vibrant voice was in their ears ". charity seeketh not her own."

Out of the whole assemblage not one delegate was there whose mission was to help Man in his grave hour of mutual distress. They were all plotting, scheming. Each suspected all.

". charity thinketh no evil."

Each delegate looked at all the other delegates and then, for some strange cause he looked within himself — and none took any pleasure in the things he saw. So each one turned toward the hook-nosed, broad-backed man and listened while he told them of a medicine for the sickness of the world. They were the more ashamed because they all had known about it right along. They had all been trying every other remedy — each of which had ominously failed.

"Charity never faileth," stated the black-browed man.

Presently he was done speaking, was gone in fact. No one, it afterward appeared, had seen him go.

The tongues of men began to work again; but somehow there was not the sound of bable now in the great conference hall.

The delegates from America, Japan, and Russia stood together in a little group. Each understood the language of the others.

"Fools!" growled the Russian. "Hating each other — Russia and Japan. Two friendly men — you, Baron Suzuki and I — could settle all their differences over a dozen cigarettes."

"The Hebrew's words were poetry," said the delegate from Japan. "They grew, expanded, bloomed like a cherry tree. They were old

(Concluded on page 150)

The New Humanity of Intuition

BY C. JINARAJADASA

(Lecture at Theosophical Convention, Benares, December 29, 1936)

THE WHOLE of modern civilization has been transformed by science. Commodities have multiplied, diseases controlled, and men's comforts increased year by year. Yet science has not taught men how to live in greater friendship and to abolish war. On the contrary, scientific discoveries have intensified competition. The struggle for life is greater than ever. Wherein is the defect of the methods of science?

The French philosopher Bergson has pointed out how the appeal to mere intelligence, characteristic of the methods of science, results in a mechanistic conception of all life processes. Man misses the real meaning of evolution if he uses only intelligence. The animal uses instinct to live. But there is a form of instinct in man which is necessary for man for his living. It is the intuition which reveals what is the true inwardness of all life processes.

The problem is to define what intuition is, and how to develop it. Lawrence of Arabia defined intuition as the "unperceived fore-known." Spinoza holds that the intuition is born when the mind surveys not departments of Reality but the totality. There is a close relation between intuition and art. All the arts are attempts to reflect the world process as mirrored in the intuition. From another angle the intuition is the mystical Christ principle which ignores divisions and asserts unity. Shri Krishna, Buddha, Christ, and all great teachers restore to man his lost empire of the intuition. When Christ said, "I and my Father are one," He manifested the characteristic of the intuition, which is unity. All teachers say

as Christ did, "Come unto Me all ye that labor and are heavy laden and I will give you rest." The vision of all mankind as one whole is typical of intuition.

Slowly the most advanced in humanity are beginning to rely more and more on intuition rather than on mind in their understanding of life. Where intuition guides a man, he sees the inevitableness of unifying ideals such as brotherhood of man, Fellowship of Faiths, world peace, League of Nations, internationalism, abolition of race prejudices, the right place of woman in life, and so on. The mind divides, the intuition unites.

The present world muddle, with poverty in the midst of plenty, and preparation for wars of extermination while signing peace treaties, will continue so long as men try to understand national and international affairs with the mind alone. The best of statesmen fails to understand the real situation and the way out of it so long as he is only mental. It is only when he is intuitive that illumination comes to him, and with it an eagerness to cooperate in a common scheme even at the cost of sacrifice. Slowly there is appearing a new humanity guided by intuition. These are the real leaders of mankind. If only the present schemes of education, which appeal solely to the mind in children, were to be modified by introducing the creative aspects of art as a part of the curriculum, the intuition of children will grow. Then within a few generations our present problems will be solved by these intuitive children as they grow up into the new humanity of the intuition.

THE TONGUES OF MEN

(Continued from page 149)

wisdom."

"They were a chapter from the Christian Bible, Baron," said the American delegate. "Our Book, like all books of all great religions, states the old truths with dignity and beauty. Those were the words of our Saint Paul, who, so we think, had greater influence for the good of men than any other man, excepting Christ."

"If he who spoke to us today," said the delegate from Japan, "had been your honored saint himself, come down two thousand years to win men back to brotherhood, he scarcely could have been more eloquent. He was an unbelievably fine

linguist. I was fortunate to hear those great truths from your Book in my own tongue. His Japanese was absolutely flawless."

"His Japanesel!" The huge Slav's voice came trembling through his beard. "His Japanesel! With my own ears I heard him, Baron. His speech was pure and perfect Russian."

The two turned to the delegate from America. The delegate from America said nothing. What were words? The Jew with the sea-blue eyes had used the Bible's beautiful stately English. He had heard it with his own ears!

(Reprinted from *The Woman's Home Companion*, November, 1934.)

Summer Sessions—1937

Summer School — July 31 to August 6

Convention — August 7 to 11

Summer School Program

The program promised to appear in this issue but subject to further revision is given without elaboration as follows:

Saturday, July 31 — Evening, entertainment.

Sunday, August 1 — Afternoon, public lecture, Miss Mary K. Neff; evening, address by the National President.

Monday to Friday, August 2 to 6, inclusive — Early morning meditation and evening music. Each morning two sessions, and one each evening. Contributors, Miss Neff, Mr. James Selley, Mrs. Mary Boxell, Dr. Pieter K. Roest, Miss Anita Henkel, Mrs. Lillian Boxell, Mr. Sidney A. Cook.

The afternoons will be free for group discussion and for spontaneous diversion, including the delightful poetry talks of Dr. Wild and informal gatherings with Miss Neff and Dr. Roest. All of the regular sessions will be limited in their introductory periods so as to provide ample opportunity for discussion. The Campaign for Understanding will find due place within these session periods.

Convention Program

Saturday, August 7 — All day registration; evening, garden party, followed by the Olcott Players presenting "The Mirror" by Katharine Metcalf Roof.

Sunday, August 8 — Morning, E. S. meeting; afternoon, public lecture, Miss Neff; evening, music, followed by an address by the National President.

Monday, August 9 — Morning, address of welcome, opening, greetings, committees, resolutions, National President's Report; afternoon, meeting of the Board of Directors, symposium; evening, address, Miss Neff.

Tuesday, August 10 — Morning, business, presentation of the new season's plans and program; afternoon, T.O.S.; evening, address, Mr. L. W. Rogers.

Wednesday, August 11 — Morning, Young Theosophists and Round Table; afternoon, symposium; evening, picnic, pageant, closing.

Every day there will be early morning meditation, and music throughout the program.

Much detail relative to the above programs has yet to be worked out. New plans are being formulated. New speakers have been arranged

for. Miss Neff, old in the Society's service, is new to most of us. Mr. Rogers' presence will be a happiness to all. From many years of service there will be no part of the program to which he cannot make a contribution from out of a rich Theosophical experience.

The period promises to be not only instructive but vitalizing and interest-holding throughout. Not the least important will be the development of plans, in which the delegates will assist, for the further progress of our work; meetings for lodge officers, for special consideration of their responsible part in the use and adaptation of the material provided in the Campaign for Understanding. There will be interesting book displays and an exhibit of arts and crafts under the sponsorship of the T. O. S.

With all of the inspiration and upliftment and mental exercise in the united consideration and discussion of the Society's welfare and our individual contributions thereto, there will be enjoyment of the developing beauties of the Olcott estate with its new gardens. In the atmosphere of Olcott as a spiritual center old friendships are renewed; new and fine friendships are made. Life finds new purpose, new enthusiasms, as Theosophists meet together in Summer School and Convention year by year at Olcott. We shall deepen our understanding, we shall rejoice in a greater appreciation of what Theosophy is, as we apply it to the study of ourselves and the problems that surround us. Convention inevitably gives generously to those who attend, of those things that one ever remembers, and provides occasions of happiness to which thoughts return in joyous memory.

Bring Your Tennis Racket

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

T. O. S. Crafts Exhibit

There will be an exhibition of crafts at Convention this year under the auspices of the Arts and Crafts Department of the Theosophical Order of Service. All T. S. craftsmen, amateur and professional, are invited to send some of their best work to the Olcott exhibit. Please send the articles, carefully packed and tagged with the name and address of the owner, to the "Crafts Exhibit, T.O.S., Olcott, Wheaton, Illinois," to arrive not later than July 26. At the same time please mail two lists of the articles sent by you, one to Miss Marie R. Mequillet, Olcott, Wheaton, Illinois, and one to Mrs. Orlene B. Moore, R. F. D. No 2, Birmingham, Alabama.

It is hoped that we may have some fine specimens of pottery, weaving, hammered metals, and so on, to make the exhibit highly interesting as well as instructive.

Children's Convention Camp

The Children's Convention Camp still offers a few vacancies for children who wish to attend the Convention and Summer School with their parents. An immediate decision will be necessary for any parent desiring to enter a child; the planning cannot be done with accuracy until a completed list of children is in hand.

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

The Children's Camp Committee wishes to solicit volunteer help for meal times and bed times. Members coming to Convention and Summer School who feel that they could dedicate a certain hour of service to helping with this work,

please get into touch with Mrs. P. B. Parks, 928 Mapleton Avenue, Oak Park, Illinois.

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

No Dormitory for Men

We shall try a new arrangement in the third floor this year, restricting it throughout exclusively to women.

We hope that the men will not be too disappointed, but will find it possible to adapt themselves to another arrangement, either in the village or in one of the Headquarters rooms.

For the Comfort of Our Guests

Cots in Headquarters are provided with one blanket. We suggest that registrants for Type A or Type B accommodation bring an extra blanket. Small cushions to add to the comfort of our rented chairs and to facilitate sitting on the ground are also desirable equipment for guests to bring with them.

Register Now!

It is important that members register promptly for the Summer Sessions. This insures the reservations that they desire and also assists us at Headquarters in making arrangements for our guests. We shall be most appreciative of your cooperation in this respect.

Rates for Olcott Sessions

Types of Accommodation

Type A Cots in Headquarters rooms — sharing room and private bath.

Type B Cots in Headquarters dormitory — sharing general showers.

Type C Room in village (board at Headquarters).

Registration, Board and Accommodation as Above

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

Summer School and Convention

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

Convention Only

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

Registration Only

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

Meals Only

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

A Call to Youth

BY STANLEY BALDWIN

(Former Prime Minister of England)

(Editor's Note: The Albert Hall, London, where Dr. Besant gave some of her greatest orations, was recently the scene of a stirring address to an audience composed entirely of young people, eight thousand in number, of between sixteen and nineteen years.)

Amid these fast moving times most men miss the great thoughts that find expression in public speech. We are content with excerpts and the biased comment of the press. Even in our own momentous Supreme Court decisions we accept the comment of news editors rather than the comment of the Justices themselves. So we do not hesitate to make available the great appeal to youth that follows. Though addressed to the youth of another country, its message is universal and applies to the youth of America, as indeed also to its mature citizens. It sets forth great ideals, the greatest of all being that of the brotherhood of man and the placing of duty before rights.)

I HAVE often stood upon this platform facing a great audience as I face you tonight, but you are different from every other audience that I have ever faced.

I have presided over conferences of elder statesmen. You are a conference of youth and of the youth of the Empire.

I probably see before me in this hall potential statesmen, potential divines, potential poets, potential business men—in fact, the great men and women of the rising generation.

I have had my hour, and pass soon into the shade. But for you life lies before you like a boundless ocean, and the imagination of youth is busy launching flotillas of great ships upon these waters.

It is not only young men who dream dreams nor old men who see visions. I had dreams, and I am sure you have had visions. And let us tonight combine our dreams and our visions—your greatness, your courage, your strength and my experience.

In the next quarter of a century, as you come to play your part in the great world, the big problem will be the problem of government.

The peoples of the world, disillusioned by the horrors of the war, are all seeking eagerly, earnestly, for what they conceive to be the best form of government in which their peoples may find happiness and security and develop their talents to their best.

So I say to you: take an interest in government. It sounds dull—but think a minute. You may not wish to enter politics. You may have no opportunity, you may have no aptitude, you may have no taste, but governments of every kind

tend more and more to influence the lives of the individual.

And if liberty of the individual is to be preserved, it is vital that the individual should know what is going on and form his opinion, and give his judgment, for that is the foundation of orderly democratic government.

And first let me say this to you. From tonight onwards, and all your lives, put your duty first and think about your rights afterwards.

A very wise man called Edmund Burke, who lived about five generations ago, said these words, and I want to give you just three sentences, and it is a text:

"In order to perform the part of a citizen wisely and well, it is needful carefully to cultivate your minds, to rear to the most perfect vigor and maturity every sort of generous and honest feeling that belongs to your nature; to bring the dispositions that are lovely in private life into the service and conduct of the commonwealth, so to be patriots and not to forget we are gentlemen.

"To be alive is a situation of power and energy. He trespasses against his duty who sleeps upon his watch, as well as he that goes over to the enemy. In war the sentry who sleeps upon his watch is shot."

And so you see a responsibility rests upon every one of you, whether you like it or not. Upon some of you the responsibility for England, some for Scotland, for Wales, for Ireland, and some for Canada, some for Australia, for New Zealand, for South Africa, and every colony—in fact, for your country and, beyond it, for the Empire of which you are constituent parts.

And when I talk of your country I mean all its activities, everything it comprehends — the well-being, the content of the people, their education, their religion, their professions, their businesses, their public affairs, the government of the village, of the county, of the province, of the country and their Parliaments — all that is inevitably committed to you.

Inevitably so, whether you realize it or desire it or not. For as the whole is the sum of its parts, you are all parts, and you are bound to have influence, good or bad, wherever you live — you are bound to be of some effect, for good or for evil, in your neighborhood and your country.

Do your best by it, for your own sake and for the sake of your children.

We are passing. You are the governors of the future. We vest in you the duty of guarding and safe-guarding what is worthy and worthwhile in our past, our heritage, and our traditions.

You are in charge of our honor and of all our hopes.

The beauty of the countryside is yours. The green fields, the trees and wild flowers, the rivers, the moors, the prairies and the hills, and the treasures from the ages of literature and art — all these are yours.

The accumulated wealth, material and moral, is being, and will be, transferred to your account, that you may enjoy it — certainly enjoy it, but also hold it, and I hope, enhance it, because you are trustees in every sense of that noble word, and what is coming to you is a trust and not merely a benefit which devolves upon you.

It is a trust that you hold, as we have tried to hold it, for future generations, and unless you rise to that trust, there will be little benefit for you or for your children to enjoy.

It will be for you to protect the democracies in whatever part of the Empire you may live. These must be defended from without, and equally they have to be defended from within.

And it may well be that you will have to save democracy from itself.

You will have to show the world — and in many parts of it an exceeding critical world — that there is nothing in democracy, in its principles, its purpose or methods, which necessarily produce timidity of outlook and mediocrity of achievement.

Courage, discipline, efficiency are as necessary to democracy as they are to any dictatorship, and democracy implies and demands leadership as essentially as any dictatorship, for it is a leadership that has not force behind it.

It is a leadership of faith and character. Democracy is crying to you today for the leadership of the next generation.

I am not going to try to describe to you the shape of things to come. I know far more of the world that was and that is, than of the world that is to be.

Probably all of you were born on this side of the great divide which apportions the lives of all grown-ups into before and after.

I was born on its far side in the year which saw two symbolic things happen — the publication of Marx's *Capital*, with its gospel of economic absolutism, and Disraeli's extension of the franchise to working men, with its faith in expanding freedom.

I mention these two events, partly because they are the cause of much which has happened in the subsequent seventy years, and partly for another reason.

I am not going to dogmatize tonight. Dogmatism is the prerogative of youth.

I do not know that many people, old or young, can tell you what is happening around you and what will happen, but I mentioned that fact a few minutes ago because I want to ask you: Who realized in 1867 what the implications of those two events were?

Very few, if any. It is given to few to understand the times in which they live.

Our friend, Gen. Smuts, used a fine phrase: "Humanity has struck its tents and is once more on the march, but it is not certain whether it is a march forward to the promised land or backward to a wilderness of suffering and sorrow such as we went through twenty years ago."

You were born in the backwash of that overwhelming wave that spread disillusion over Europe. Your fathers and brothers, who fell fighting in the Great War, hoped that they were making the world a fairer, sweeter place for you to live in.

But mankind cannot commit a great sin without paying for it. The twenty postwar years have shown that war does not settle the account. There is a balance brought forward.

When emancipation is achieved, a new slavery may begin, and the moment of victory may be the beginning of defeat.

The days which saw the forming of the League of Nations saw the signing of the Treaty of Versailles — should both be entered on the credit side? Twenty years ago we should all have said "Yes." Today the reply would be doubtful, for both have belied the hopes of mankind, and they have given way to disillusion.

Freedom for common men, which was to have been the fruit of victory, is once more in jeopardy because it has been taken away from the common men in other lands.

You may attempt to explain these twenty years in terms of economics, or in terms of poli-

tics. Some see only the one, and some only the other; some blame a party, some the banker, and some the diplomats, and some simplify the causes of the threat and make scapegoats of half a dozen prominent figures on the European stage. But what is clear is that today Europe is neither at war nor at peace, but stands at armed attention.

For every soldier who died at the front another is taking his place; for every ship sent to the bottom of the sea another rides the waves; and for every aeroplane brought down to earth twenty sail the skies — and that in itself is a sufficiently melancholy reply to all the efforts of the lovers of peace.

But what is worse than this, peace in some quarters is proclaimed as a bad dream and war glorified as an ideal for rational men.

As long as the British Empire lasts we will raise our voices against these false gods. (Loud cheers.)

Let me end in this, the last speech I shall make before a great audience as Prime Minister of this country; let me proclaim my faith, which is the faith of millions of all races from end to end of the British Empire.

Here we have ceased to be an island but we are still an Empire. And what is her secret?

Freedom, ordered freedom, within the law, with force in the background and not in the foreground, a society in which authority and freedom are blended in due proportion, in which State and citizen are both ends and means.

It is an Empire organized for peace and for free development of the individual in and through an infinite variety of voluntary associations. It neither deifies the State nor its rulers.

The old doctrine of the Divine right of kings has gone, but we have no intention of erecting in its place the new doctrine of the Divine right of States, for no State that ever was is worthy of a free man's worship.

The young King and Queen, whom we have delighted to honor in these memorable days, are servants of a sovereign people. To them, as your chairman told you, they have dedicated themselves. That is the magic of monarchy which is everlasting.

The King is the symbol of the union, not only

of an Empire, but of a society which is held together by a common view of the fundamental nature of man. It is neither the worshiper of a tribe nor of a class.

It is a faith of value placed upon the individual, derived from the Christian religion.

The Christian State proclaims human personality to be supreme. The servile State denies it. For compromise with the infinite value of the human soul leads straight back to savagery and to the jungle.

Expel the truth of our religion and what follows? Insolence and domination and the cruelty of despotism. Denounce religion as the opium of the people and you swiftly proceed to denounce the political liberty and the civil liberty as opium. Freedom of speech goes, intolerance follows, and justice is no more.

The fruits of the free spirit of man do not grow in the garden of tyranny. It has been well said that slavery is a weed that grows in every soil.

As long as we have the wisdom to keep the sovereign authority of this country as the sanctuary of wisdom and a sacred temple consecrated to our common faith, men will turn their faces toward us and draw their breath more freely.

The association of the peoples of the Empire is rooted, and their fellowship is rooted, in this doctrine of the essential dignity of the individual human soul. That is the English secret, however feebly and faintly we have at times and places embraced and obeyed it.

The torch I would hand to you, and ask you to pass from hand to hand along the pathways of the Empire, is a great Christian truth to rekindle anew in each ardent generation — Use men as ends and never merely as means, and live for the brotherhood of man which implies the fatherhood of God. (Loud cheers.)

Brotherhood of man today is often denied and derided, and called foolishness, but it is, in fact, one of the foolish things of the world which God has chosen to confound the wise, and the world is confounded by it daily.

We may evade it, we may deny it, but we shall find no rest for our souls nor will the world until we acknowledge it as the ultimate wisdom.



Civilization must be judged and prized, not by the amount of power it has developed, but by how much it has evolved and given expression to, by its laws and institutions, the love of humanity,

— TAGORE.

fulfill dreams which of stern necessity I have had to put aside."

Suppose wise leadership said to labor: "You have wrought well! Your directional trend is sound; your ambition just. Yours has been the inner urge which caused the pioneer to enter and conquer the wilderness, to link the continent together with roads and bridges and bands of steel. He toiled in the past from dawn to eve, ever hoping for a brighter future for his children. His dreams were reflected in the sunset as he sat at his cottage door; your present dreams, equally exalted and noble, are reflected in the light of the steel mill against the night sky. Your reward is increasingly at hand. In strong partnership with capital and with increased responsibility you are to share more abundantly in the just reward of industry and commerce, and the nation will benefit from your careful collaboration and prosperity.

"Yet remember that not alone by toil only can the goal be won. Cherish the specialized talent, the capacity to dream, the acumen born of experience which foresees and therefore successfully plans to overcome difficulties. Respect

the stored resources which set in motion to successful application the inventive genius of the race. Labor and capital are equal halves of a great whole, highly important to the destiny of America and the world."

Would not progressive labor respond to such leadership by thinking: "He understands! What he states of the past is true. My ambition is not selfish but for a greater good to all as well as to myself. Perhaps all he says is true, and in friendly partnership I will find management and capital, not the oppressors I have feared, but a needed complement to my efforts rendering them more fruitful."

Is such wise leadership too much to ask? Is it greater than the extent of one man's powers and instead of one leader there needs be many leaders, each of whom will have caught a glimpse of the splendid vision of America's highest possibilities, and with great understanding and strong purpose work for the benefit of all, and so endeavor in a spirit of goodwill to translate the vision into reality?

America awaits!

The Meat Eating Fixation

For thousands and thousands of years the whole world believed that the sun traveled around the earth. That didn't make it right. For thousands of years people in various parts of the world have been eating meat. That doesn't make it right. Five hundred million people not only can be wrong, but they have been proved wrong so many times that what the majority believes is no longer accepted as criterion of a truth or scientific fact.

Have you ever thought about the question of meat eating from the evolutionary stand-point? If we did some of the things which savages and backward races do we would be thoroughly ashamed of ourselves. Indeed, we pride ourselves on being far removed from the so-called savage state. For this there is justification. We no longer glory in the spectacle of human beings being thrown to wild animals. Torture is not legally permitted. We have abolished slavery. One by one these savage customs have been cast aside by the human race as it has slowly but surely advanced toward greater spiritual heights.

But we still eat meat! — as does the savage. If we gave serious thought to the slaughter that meat eating entails, many of us would forever give up eating meat. But we do not think. We take things for granted. Even people whose

hearts are naturally drawn towards animals do not think. It is an amazing inconsistency that those who will go to extreme lengths to prevent the slightest "cruelty to animals" will sit down without the least compunction to a steak or chicken dinner.

Meat eating is a savage custom. All the scientific means of killing cannot alter this fact. It is high time that this was discarded, just as slavery has been. Some will laugh. Many laughed when the idea of abolishing slavery was first broached. Of course, the idea is strange. It is the hardest thing in the world to change human habits. But human habits *have* been changed and humans will *continue* to be changed because evolution is proceeding. The refining process goes on, although perhaps imperceptibly. The customs of the past are the savageries of today. The customs of today will be the barbarities of tomorrow. Meat eating will eventually die the death of other discarded barbarities. The race progresses slowly. The individual can progress much more quickly. A few are doing it — running counter to mass thought. They are the pioneers. A few hundred years from now a more advanced people will snicker gently at the pretensions to culture of the beef eaters and pork eaters of the twentieth century. —

A. HERBERT PERON

On Popularity

BY DR. PIETER K. ROEST

II

(Continued from May issue)

AS ALREADY STATED, the first requirement for gaining a wider response to our movement is to continually improve the *quality* of our work. The idea that good form, and substantial, well-thought-out materials may be replaced by "inspirational," or spur-of-the-moment orations is disastrous. It certainly does *not* have the approval of the Adepts (Who are sometimes held responsible for such mouthings!), as we may glean from the peremptory note of the Master Morya to the happy-go-lucky President-founder: "H. S. O., President of The Theosophical Society, is henceforth *forbidden* to deliver extemporaneous lectures . . ." Quality and good taste eventually compel esteem; so let us ever raise our standards beyond our actual achievements.

We can expect fulfillment of this requirement only in proportion to the actual assimilation of the Wisdom by our whole membership. The deeper our understanding of Theosophy, the more responsible we feel for a presentation of it which shall be worthy of its beauty and grandeur. And the more we learn of it, the more we discover depths which we are as yet unable to sound. How many of us are thinking of Theosophy as a few doctrines — karma, reincarnation, etc. — instead of as universal Wisdom and Science, never exhausted even by the greatest minds because of its vastness and its unfathomable depths? Hence individual *study* should be constantly encouraged, for all our work will bear the stamp of our own ignorance or understanding. If we have not lit our lamps we spread no light.

Yet while we as Theosophists should never cease to penetrate further into this marvelous field of study given to us, we must acknowledge that the average man will be helped only by the simplest presentation of the most general truths of life. It is this reaching of the public (regardless of any possible strengthening of our ranks) in which we are most deficient. We must develop a simple but attractive and dignified radio and press service if we are to reach the masses with Theosophy's inspiring teachings.

Where are the specialists among us who could help us to develop these new but costly channels of publicity in such a way that we can make expenses? I make a bid for practical suggestions here.

There is another line of work which will be most effective: education. Imagine what a truly Theosophical college would mean to America — sending out year after year a stream of fine young people with the larger vision! One step in this direction might well be the endowment of a chair in Theosophy at one of our big, world-famous universities. I was told once that Columbia University was willing to offer its facilities for such a chair if a \$50,000 endowment were provided for its maintenance. That is a lot of money; but think of what our buildings cost, and then think of the influence on modern thought which such a professorship in such a strategic spot could have!

Finally, we may use to much greater advantage the means of contact we already have, especially in the Theosophical Order of Service and in the Young Theosophists. The T. O. S. is rarely seen as the magnificent bridge it *can* be between ourselves and idealistic workers of all descriptions. Too many lodges think of the T. O. S. as a competing organization instead of as an influential channel of contact with the most worth while people in their communities. With a little thought and planning a tremendous power for good could be generated by each lodge through T. O. S. contacts with a variety of progressive movements. The same, with variation, is true of our Young Theosophists. Instead of wondering what to do with themselves they might seek other youth groups and inspire them with their own idealism. Thus new and vital bridges will be built, and Theosophists will gradually become known for what they are meant to be: the inspirers of all that is noble, beautiful, and wholesome, in a world which needs above all the sense of its common humanity, the Brotherhood of Man.

I find the great thing in this world is not so much where we stand as in what direction we are moving. — OLIVER WENDELL HOLMES.

False Prophets

BY L. W. ROGERS

II

BISHOP C. W. Leadbeater, than whom we have no higher authority on occult investigations, has sounded many a note of warning on the subject of the ease with which the student of the arcane truths of nature may be led astray and of the exceedingly serious results that may follow. The value of his knowledge upon such subjects is beyond computation, for he spoke of what he had personally observed and he had a passion for definiteness. One case that he investigated, and which will be familiar to many readers, contains points that are worthy of emphasis at this time when much confusion of thought seems to be abroad. Too much emphasis cannot be put upon the necessity of warnings against being misled in occult teachings. Very few people realize either the extent of it or the hideous danger into which it may lead.

Theosophical lecturers do get some idea of it because they are often appealed to by the victims of the false prophets for help to escape the psychic mire into which they have been led. I speak with some personal knowledge of the matter, for I have seen one of my acquaintances go to a padded cell in the lunatic asylum, while the fate of four others was death. Two of the five, at least, a practicing physician and a clergyman, were old students of occultism as well as very intelligent men, but nevertheless they strayed off to follow the will-o'-the-wisp of "more psychic power" —and followed it to their death. A curious feature of such cases is the airy manner in which all warning is waved aside in the beginning, the utter confidence in the "teacher," and the pitiful helplessness when it is too late. The public little suspects the harm that has been done and is being done by the false prophets. But it is the purpose of this article to deal with one of the investigations of Bishop Leadbeater.

The lady who was the victim in this case was a new student in Theosophy and she was unfortunate enough to come into possession of the book *Raja Yoga*, by Vivekananda, which gives breathing exercises for psychic development. She practiced accordingly and became slightly clairvoyant. The first experience that followed was partial obsession by a recently executed criminal. Her desperate efforts to escape his enslavement attracted the attention of a different type of astral entity, the benevolent type eager

to teach and assist. He brought her freedom from the obsession that had almost cost her sanity, and told her that she had a wonderful future as a teacher but that before she could enter upon her great mission of giving world-saving truths to humanity she must pass through a difficult and dangerous initiation. The contrast between what she was and what it was represented she should suddenly become was so remarkable and the extravagant claims made by the new teacher were all so extraordinary that her common sense led her to question the whole matter. But human credulity is a marvelous thing and the tendency to regard occult teaching as sacred is so strong in the inexperienced that the new leader won the day, and she followed his explicit directions to lock herself in a room where she would not be disturbed and to continue the breathing exercises until the serpent-fire reached the brain!

Had the unfortunate lady known even a little of Theosophy she would have realized at once that some incompetent, no matter how good his intentions were, was instructing her and that if she obeyed there would not be a chance in a thousand that she would come through the ordeal alive. But she only knew that here was a kindly, saintly man who had helped her to escape the horrible criminal. Moreover, had she not read of this breathing exercise in a book filled with the most splendid teaching of the spiritual life? How could harm come from such a combination? So she went ahead. For days she endured agony that words cannot describe. The astral teacher directed, consoled, helped, and encouraged, and at long last the torture ended and was followed by a series of wonderful visions. But that was all. After twelve days, during which she hung precariously between life and death, she returned to normal consciousness. The "great teacher" was gone, and forever. When by her request Bishop Leadbeater investigated this psychic adventure he found that her teacher was indeed a very pious man, an astral monomaniac who had died after becoming demented on the subject of religion!

It is not true, as sometimes asserted, that we must pass through all kinds of experience in evolution. We can learn by observing the mistakes of others and thus avoid pain and danger. The first lesson to be drawn from this case is the

(Concluded on page 162)

White Lights in Tibet

BY E. NORMAN PEARSON

(Condensed from an address given before the Michigan Federation, at Grand Rapids, Sunday, December 6, 1936.)

(Editor's Note: A particularly successful series of classes has been conducted in Detroit during the current season. The following article by Mr. E. Norman Pearson outlines the basis of this activity. Inasmuch as well-conducted classes following public lectures are the only substantial means by which lecture attendants become members, this resumé will be of special interest.)

ON THE slopes of the vast Himalayas, bordering on the mystic land of Tibet, there is a beauty spot of enthralling interest to every Theosophist. It is a valley, green and picturesque, nestling among the surrounding hills. This valley, it has been told, is hallowed by the earthly presence of three of the Masters of the Wisdom, and marks the location of an amazing collection of "occult" material, a museum kept by one of the Elder Brethren as a record of world progress. In this museum, we are told, there is a map on which is shown the great world religious movements, each one designated by a certain color which distinguishes it from others. Through the location, the brilliance and the color of such markings, the place of origin, the spread, the growth (and the decadence) of these religious movements may be traced. Moreover, the influence which each has exercised upon the others may be traced by their absorption of its color—and the consequent effects are faithfully recorded.

The Theosophical Society, Dr. Besant has said, is indicated on this map. But its spread is represented by lines of white, and its centers are shown as glowing white lights, the brilliance of which indicate the virility of the particular group.

We who are gathered here today have come from centers of Theosophic activity. Each of our centers is represented on that map. What message is that map giving, to Those who look, of the center from which we have come?

Those lights in Tibet—are they white? And are they bright?

For some time I have been thinking of this and I have realized that neither whiteness nor brightness are theirs by chance. Dr. Besant says, "Each religion, as you know, has its own peculiarity, its own special message to mankind, so that each of them has its own peculiar color, and The Theosophical Society, in which all are included in its work, that is white because all colors join in that."

Is it not obvious that the work of The Theosophical Society will continue to be represented by pure white only as its work is broad and balanced, only while it does actually remain that in which "all are included," only when it is giving forth all those colors which, blended together, give the white light of perfect truth?

As an engineer, it falls to my lot to create certain designs which, later, are materialized into concrete structures. A form of any kind can endure only inasmuch as its designs were patterned on the enduring laws of Nature. So also with the building of a nation, an organization of any kind, a lodge. There are certain basic laws which govern the building. Work is needed. But that work must be guided into channels which have been laid down by the Creator Himself.

God is a Trinity—so the Ancient Wisdom has taught from time immemorial. Man is a Trinity—a "reflection" of God Himself. But man is not yet God. He is a God-to-be, and "life," the experiencing of worlds of matter, will make him that God which he is to become.

So, as man lives his life here on earth, he is conscious of living in three "worlds"—the world of "Reality" within himself; the world of "Things," which is outside himself; and the world of "Consciousness," which is response of "Reality" to "Things," within his bodies. This is the most fundamental fact in his nature. It is based upon his innate Divinity. It conditions all plans for his growth. Because of this his whole evolutionary scheme has organized itself, quite naturally, into three basic departments:

1. Religion - which relates to the world of "Spirit" (Reality).
2. Philosophy - which relates to the world of "Consciousness."
3. Science - which relates to the world of "Things" (Matter).

That this was recognized by those who drew up the "Objects," of The Theosophical Society is obvious, for they readily fall into this threefold di-

vision, and the Second Object, which relates to the exercise of the powers of consciousness, or "study," itself is linked to each of the three by indicating that the scope of our study shall be all-inclusive, viz: that of (1) Religion, (2) Philosophy, and (3) Science.

Because of this fundamental fact in Nature, men approach the goal of truth through one of three gateways. The mystic and religionist comes through the gateway of devotion. The philosopher comes through the gateway of reason. The occultist and scientist comes through the gateway of knowledge.

I believe it is our duty to provide these gateways for those who come to us searching for truth. I believe it is our duty to show Theosophy as religion, philosophy, or science, to those who come seeking along those avenues of approach, and, furthermore, to provide, within the structure of our lodges, opportunities for their search to be continued.

We have made a definite attempt to do this in Detroit recently. Not only have classes in Mysticism, Philosophy, and Occultism been offered to the public, but within the lodge, studies have been organized along similar lines and at each lodge meeting, after the president has

opened the lodge, members divide into three groups — the First, the Second, and the Third Object groups — for study. So well has this plan been received that every week approximately one hundred people are attending the six public classes which are being held, and lodge attendance has increased more than fifty per cent. Further, the members are becoming more vitally interested in lodge work, for each one is sharing in a study of the kind which he really desires and which is most suited to his nature.

Such a method may not be the most suitable for all lodges. But I commend the thought to your careful consideration. This is the principle. How can your lodge work it out?

All colors can be made from the three primary colors, red, yellow, and blue. White is the synthesis of all colors. Red — the color of power — surely relates to the world of matter, Science. Yellow — the color of intellect — obviously refers to the world of thought, Philosophy. Blue — the color of devotion — typifies the world of spirit, Religion. As we balance these in our work, so will those lights in Tibet be really white. And as we work with devotion, with energy, and with dedication, so will those lights glow with a brilliance which shall tell the story of our deeds.

FALSE PROPHETS

(Continued from page 160)

folly of supposing that because a teacher is sincere he is therefore safe; and the second point is to beware of any teacher who makes extraordinary claims that common sense does not support. Again and again our greatest leaders have told us that Theosophy is the apotheosis of common sense. If you go to hear a lecturer on occult themes who publicly asserts that he is in close association with the Masters of Wisdom, know at once that he is either deluded or deliberately misrepresenting the facts. No real initiate ever proclaims that fact to the public. No real pupil of a Master ever mentions his occult standing anywhere. He may deal with facts that show a knowledge of inner truths and he may, when appropriate, give his personal testimony to the existence of the Masters; but the point is that he never capitalizes his occult status nor seeks to astonish with amazing statements.

If one listens to a lecturer who makes preposterous claims of occult power, and unreasoningly accepts them as the truth, he has taken the first

step in the direction of a subtle psychic danger — a danger far greater than he is likely to suspect; for there is no peril that exceeds being led by ignorance over psychic paths. In the case mentioned the lady must have had some bit of protecting karma that saved her from either insanity or death. At one point she seems to have escaped dementia by a hair's breadth; and Bishop Leadbeater congratulates her on coming "safely through perils more tremendous than she can readily realize" and adds that to go forward in such matters "without the guidance of one who really knows, is to court disaster; and it is a danger to which none need expose himself, for the old paths are always open, and the old saying always remains true: 'When the pupil is ready the Master appears.'" These words by a teacher who gave a long life to painstaking investigations and patient unpaid service to a multitude of people can be pondered with profit by all of us today.

Power, ability, influence, character, virtue, are only trusts with which to serve our time. —

WENDELL PHILLIPS.

Free Will and Fatalism

BY GEOFFREY HODSON

The Great Weaver

(Second of a series of articles under the general caption "Free Will and Fatalism." The first article appeared in our June number.)

ALL THESE INFLUENCES, which include all desirable activities such as the best of art, religion, science, politics, and education, though beneficial to humanity because they increase all tendencies toward right conduct and diminish those toward evil, definitely decrease freedom of action.

Since the number and power of these influences will steadily increase, so man's freedom must steadily be growing less. This however will not be irksome to him because he will be unaware of any external pressure, will simply experience an improvement in his character. His life will become more orderly; he will generate less painful and more happy karma. The variations of the great theme which he will weave will in consequence grow more and more beautiful and conform more closely to the great design. Yet it will appear to man that he is acting entirely of his own free will.

This throws a new light upon the much vaunted freedom of man, for actually the more highly evolved man is, the less is his freedom. Yet advanced man is conscious of no restraint, for his only aspirations are those in accord with the divine mind and the divine will. While marvelously free of the limitations which bind the average man, in action the Masters are actually far more limited, being incapable of action against the Law, the Plan, or the Will of the Logos. This is not experienced as a limitation to Them, because They know no other will than that of the King Who represents terrestrially the Will of the Solar Logos.

To return to the analogy of karma as the weaving of a great design with variations, it may, I suggest, be assumed that only the results of right conduct will appear in the completed work. At the completion of a particular design only karma which is called "good" will appear on the upper side of the tapestry of life. The underside may be regarded as representing wrong conduct and so called "bad" karma, which is all present in the tapestry and indeed is as important as its opposite. For there could be no beauty and no design above if underneath there were not the appearance of disorder, twists and knots and badly blended colors.

Karma, which seems so complex, so intricate to personal consciousness, must be far less so from the egoic and monadic point of view. The whole administration of karma is in the hands of a highly efficient organization of lofty Adepts and Devas, who are able to see the karma of a single globe as a whole, as a great pattern which is being woven on the warp and woof of time and space, not forcibly by an external weaver, but weaving itself, as it were, by a process of gradual growth. The threads are colored and placed by the actions of individuals and nations, who really weave their own share of the great design under the watchful care of the Lords of Karma and Their Ministers.

The chief work of these officials would seem to be to prevent an intensity of sowing, and reaping, especially of reaping which would as it were burn up the threads. They are probably able to dilute, but not to change, people's karma, to slow up the reaping process, to spread it out in time. This gives the egos concerned time and opportunity to modify adverse karma by beneficent conduct, though they may not always be able to persuade their personalities to take advantage of that opportunity.

There is evidence of consultation with and advice to egos sufficiently advanced to profit from them, especially at the time immediately preceding re-entry into incarnation. The more advanced the ego, the greater the karmic latitude extended to it by the Lipika. Relations with individuals, bodily, family, class, racial, religious relations are all surveyed with and for the ego, who is helped to choose wisely as regards the speed and manner in which these various karmas will be worked out.

Sometimes an egoic decision is made to pay off heavy debts quickly. This creates great difficulties for a personality, which does not share the ego's wider vision of life and ability to counteract pain by retreat into the happiness in which in its own world the ego always dwells.

Sometimes egos who love each other very deeply may decide not to meet in any given life, so that each may clear up karmic debts in which the other has no part, reserving joint karma for later lives. The personalities of such people generally experience an acute sense of loneliness. They miss their loved one without knowing what is missing.

(Concluded on page 165)

Theosophy in the Field

Lodge Activities

Berkeley Lodge: Mr. George E. Martin, formerly of Ojai and now affiliated with Berkeley Lodge, presented to the public two Sunday evening film-reel lectures on the British Coronation. The unusually large audience contributed generously to the collections. A study class experiment was inaugurated in May, and it was found that a "Theosophical Forum" brought out the largest attendance.

Besant Lodge (Hollywood): The proceeds from the rummage sale in June will be used for purchasing new bookcases, which will help to preserve the lodge's valuable collection of books, and will add greatly to the beauty and dignity of the lodge rooms.

Columbus Lodge: Reporting on the public activities for the season just ending, the publicity director, Mr. W. Harry Spears, writes: "Our lecture course was modeled after the proposed course sent out from Adyar, with some slight changes in titles, and proved to be a great success. Forty minutes was given to each speaker, followed by an open forum of twenty minutes. Mrs. Jennie E. Bollenbacher, president-emeritus, and former president of the Ohio Federation, opened the course in October and closed it on Decoration Day. The newspapers gave us splendid publicity and attracted many visitors, some of whom are now active workers in our lodge.

Kansas City Lodge: The lodge rooms are fresh and beautiful after a spring house-cleaning. The annual bazaar was held Saturday, June 5, and the proceeds will go toward replenishing the treasury for the summer months, when the rent goes on even though activities cease.

Los Angeles Lodge: writes: "On Friday evenings we have had a very splendid study class, attended by a membership of good size, and the Sunday evening lectures have aroused a real interest. Our lecturers are demonstrating that 'Straight Theosophy' has not lost its appeal to the public. The program committee is sponsoring a new plan for lodge meetings, by asking, 'What is your ideal lodge meeting?' Each member is invited to plan a lodge meeting after the particular fashion that appeals to himself or herself, and is in sole charge of the meeting."

Lotus Lodge (Philadelphia): The Sunday afternoon Theosophical Forums have been discontinued until fall. The Wednesday evening meeting on June 30 was a delightful occasion — an open house, with impromptu talks and music.

New Orleans Lodge: The president of the lodge happily has artistic skill, which makes it possible for him to draw his own diagrams illustrating his lectures. He purchases window shades, chalks on the diagrams, and then paints or inks or pastels them. The Chakras are drawn in pastels on a cream shade, and are beautifully and artistically done. The diagrams from *First Principles* are done in white on green shades. Fixtures are attached to the blackboard, and when the shades are not needed they can be rolled up and put away.

Oak Park Lodge presented Mrs. Cecil Boman in a series of three public lectures in June, which completed the program of public lectures for this season. The lodge held its annual election on Sunday afternoon, June 13, followed by a delightful garden party.

Pacific Lodge (San Francisco) reports: "On June 2 we had the great pleasure and privilege of having, as guest speaker for the evening, Miss Jean Glen-Walker a visitor from England. A person of rare charm, exquisite grace of manner, and beauty of personality, she is a gifted speaker who held us enthralled far beyond our usual hour of adjournment. She spoke of Adyar stressing its spiritual values and its effect upon those who are so fortunate as to come within its sphere of spiritual influence. She urged us to give more attention to living the Theosophical life, which is, after all, so vastly more essential than a mere intellectual understanding of our teachings. Truly, we enjoyed a rare and unforgettable privilege in hearing and meeting this brilliant Theosophist who brought such a wealth of beauty and a deep understanding to each of us."

Sacramento Lodge writes: "On June 4 our members enjoyed an evening which will always be remembered as a very special occasion, when we were addressed by Miss Jean Glen-Walker, of England. She urged us to take Theosophy out of our books and exemplify it in our lives, thus making it a real and living thing. We shall not soon lose the inspiration of contact with such a very real Theosophist."

The North west Federation

(From the New Northwest Federation Bulletin.)

The Federation is arranging for a tour of its lodges by Miss Jean Glen-Walker, a visitor from England. Miss Glen-Walker is on her way to the Orient and eventually to Adyar. Her work with other lodges has been highly successful, and we know that this widely traveled visitor will

find a hearty welcome in the Northwest.

Seattle Lodge of the Inner Light has carried on a well-planned program of class and lecture work, with its Psychological Forum under the leadership of Mr. Charles Berst, and a series of Sunday evening lectures on "The Truths of Theosophy" conducted by Mr. Thomas Yerex. The circulating library is one of the best, and members from other lodges are invited to visit the lodge.

Spokane Lodge has had a successful season, with Dr. Roest as its guest lecturer in April. A Beginners Class was started, which has been very well attended.

Tacoma Lodge has had an active year under the guidance of Mr. Eugene Emmons. Public lectures every Sunday night have been well attended. An innovation which has caught the interest of students has been a regular weekly class in Egyptology, led by the young Egyptologist, Edwin Hynes. The Visual Education Class has met together every other week, with sustained interest being shown by the student members.

Ohio Federation

The annual banquet and convention of the Ohio Federation was held in Columbus at the Seneca Hotel May 22 and 23. The feeling was general that the program helped to make this the most successful and well-attended convention to date.

There were 104 reservations for the vegetarian dinner, each guest finding his place by means of place-cards engraved with tiny hand-colored Theosophical seals.

A Shakespearean Festival followed, under the able direction of Mme. Emi de Bidoli of Cleveland. One of the outstanding artists, Mr. Gene Mervin, whose beautiful voice thrilled his audience, had a large share in the creation of a splendid channel for the forceful and stirring address by the president of the Federation, Mr. James S. Perkins, who was again unanimously elected to this office.

The note of unity which suffused the whole

gathering was apparent in one incident during the business meeting, when a motion was made that in place of the annual cable to Dr. and Mrs. Arundale, expressing loyalty and affection, an air mail letter be dispatched carrying the same sentiments more fully expressed, as well as a more practical expression — the price of the cable. A basket was placed, by request, at a convenient place for those wishing to add to this sum, and the astonishing amount of \$35 was sent to Adyar.

Thrilling plans were formulated during this meeting for the extension of Theosophy throughout the state, and under the direction of Mr. Herbert Staggs of Cleveland, who will have assistants in every center, the Federation will go forth into an intensive campaign during the coming year.

At the final meeting a forum of speakers was presented, each stressing one aspect of the eternal wisdom, after which the splendid work of the vice-president, Mrs. Essie Bates, and her co-workers of Rainbow Lodge culminated in a tea which was unsurpassed for actual relish as well as beauty. The table was a rainbow of color; even the sandwiches symbolized their creators. It was a fitting climax to a radiant week-end.

New England Federation

The New England Federation announces that its next meeting will take place at the Pumpkin Hollow Camp, Craryville, New York, August 14 and 15. Members of other federations are most cordially invited to attend this meeting. Week-end rates for the camp may be obtained from Mr. Robert Drew-Bear, Box 1409, Hartford, Connecticut.

Our attention is called to the fact that although notices of the Federation convention in May stated that Mrs. Fritz Kunz would give a talk to members (as printed in the June issue of *The American Theosophist*), Mrs. Kunz was unable to attend and Mr. Kunz gave two lectures instead of the one scheduled.

FREE WILL AND FATALISM

(Continued from page 163)

The Great Weaver of All makes use of all human decisions and conduct; even the vilest is able to find a place in His Plan for everything that humanity does. While vile conduct is of course deplorable and unfortunate, it must none the less

be allowed for, if not expected, by the Designer Who knows full well both the possibilities and limitations of the human material which He brought forth and of which His tapestry is woven.

Spin carefully.
Spin prayerfully.
Leaving the thread with God.

Theosophical News and Notes

Staff Changes

June was a month of changes in the personnel of our Headquarters staff, bringing the departure of Blanche and Monty Reed, who have for a number of years been loved and helpful residents at Olcott. Blanche Reed will be missed not only by all of us here but also by her many friends who have come to know her as Manager of the Press. While regretting our own loss we nevertheless are happy in the new future which we hope will bring them both every happiness and opportunity.

John Snell, who has served Headquarters with such genuine devotion and faithfulness for about seven years, both within the building and on the grounds, is returning to the work he loves well in the lumbering industry of the Northwest. We have appreciated Mr. Snell genuinely and with him go our friendliest wishes for his happiness amidst his beloved trees and surrounded by the beauty of the forests.

Illness has caused the departure of Jeanne Dumas, who has added many delightful qualities to the life of Olcott during the past year. We have every confidence that rest and freedom will bring her renewed health, and further opportunity of service to the Society to which she is so deeply dedicated.

But the changes have not all been departures, for we have also had the joy of welcoming Ann Kerr of Detroit to assist Mr. O'Neal in the Press, and Charles Brugnone of St. Louis, who replaces John Snell in the very important task of keeping our building clean and in order. Our gain is certainly Detroit's loss, for Miss Kerr has been their wise and competent lodge president for the past three years and brings this rich experience to Headquarters. In order to come to Olcott she relinquished a fine executive position, so we feel that Headquarters is especially fortunate in adding a staff member whose ability as well as dedication have been proved so thoroughly. Charles Brugnone brings to Olcott a fine willingness to serve the Society in practical ways, and adds to his efficiency the gift of happiness, for he sings at his work.

Send in your Proxy

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

Friendship Book Club — Misunderstanding

The Theosophical Press recently presented to all members the Friendship Book Club plan of distributing Theosophical literature. The plan provided that a member giving the names of a dozen friends, to one of whom a book would be sent each month, would receive a substantial discount on such a quantity order, but would pay for one book each month.

Some have thought that the selection of the books would be entirely in the hands of The Theosophical Press, but if the presentation of the plan is fully read, it will be noted that members joining the Book Club were invited to give their own suggestions as to the book that they desired for each friend.

The plan is an excellent one for placing Theosophical material in the hands of friends and carrying out the admonition of H.P.B., "Assist in circulating our literature . . ." Will members please reread the letter and give their support to this plan.

Headquarters Still Needs Men

Members desiring to spend some time out-of-doors at Olcott in its beautiful grounds, attending to the living things, from the grass of the lawn to the flowers and shrubs and trees, making Olcott's grounds still more attractive and thus contributing practically to the work, are invited to apply for permission to reside at Headquarters for from two to ten weeks. Gardening experience is not necessary.

Co-Masonry

Lodge St. Germain, No. 515, Orient of Chicago, cordially invites all Co-Masons who may happen to be in the city on Saturday, August 7, to a special communication to be held in Washington Hall, State-Lake Building, Chicago, at two o'clock. The purpose of this communication is to receive with honors the Most Puissant Grand Commander of the American Federation, the Very Illustrious Brother Edith F. Armour, 33°.

Miss Poutz Not Proxy

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

Extra Proxy Forms

Every lodge secretary has been supplied with additional proxy forms for those members who share THE AMERICAN THEOSOPHIST with other members in their families, and for those who do not wish to mutilate their copies of the magazine. Lodge members will therefore please apply to their secretaries for these blanks. Headquarters will furnish them to National members upon request.

The English Convention

It is our practice to send greetings from the American Section to annual conventions of Sections abroad. The Theosophical Society in England held its convention in mid-May, and Mrs. Adelaide Gardner, the General Secretary, acknowledging our greetings wrote as follows:

"The Convention was a family affair . . . we greeted Captain Ransom with warmth. One of our older members, however, said that she had never known a Convention in which there was so much evidence of individual study and research work on the part of members."

International Correspondence League

Those who intend following Miss Emily Massingham's call for pen-friends in England, may send their names and addresses to me as American National Secretary, and I shall be glad to collect them and send them all together to Miss Massingham, thus saving mail expenses.

Incidentally, *qui aurais la gentillesse d'écrire à un frère en Roumanie en français? Répondez s'il vous plaît,*

RHODA MARTIN,
1600 Bonita Avenue,
Berkeley, California.

Needed for the Library

We should like to have in the National Library at Headquarters one or two copies of *A Dweller on Two Planets* by Phyllos. Would some member care to make the gift?

Educated young Swedish woman wishes to manage a small light household for single middle-aged lady or gentleman. Vegetarian cooking. Pocket money.

For further information, please communicate with Miss Karola Ljungstrom, Bankeryd, Sweden; or with Mr. Robert R. Logan, "Sarobia," Eddington, Pennsylvania.

Notice of the Fifty-first Convention

The Fifty-first Annual Convention of The Theosophical Society in America is hereby called to convene on Monday, August 9, 1937, at 9 o'clock a.m., at the Headquarters Building, Olcott, near Wheaton, Illinois, for the transaction of such business as may properly come before it. This Annual Convention will adjourn from time to time until its business is finally finished and may hold any of its subsequent meetings as it shall elect.

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

IMPORTANT

Whether you intend to be present or not, please;

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

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

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

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

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

PROXY

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

..... with full power of substitution in the premises, to be my proxy, to vote in my name in the Fifty-first Annual Convention of the said Society to be convened in the year 1937 and in any adjournment or adjournments thereof, and to act for me in said Convention as fully as I myself might do is 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....., 1937.

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

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

Gifts to Libraries

Through a generous gift of Mr. H. D. Olsen it has been possible to place copies of the bound volume of the Mothers' Advisory Group Bulletins in one hundred public libraries. Mr. Olsen has also provided a fund for the placing of the International Theosophical Year Book in the libraries of large newspapers. This is a most worth while project, and Headquarters is deeply grateful to Mr. Olsen for making it possible.

New Members from April 1 to June 15

Applications for membership during the above period were received from the following lodges: Albany, Arundale Group (Santa Barbara), Buffalo, Butte, Chicago, Besant (Cleveland), Cincinnati, Dallas, Houston, Jacksonville, Juliusz Stowacki (Chicago), Lakeland, Lansing, Long Beach, Miami, Minneapolis, New Orleans, Oak Park, Oakland, Omaha, Pacific, Panama, Paterson, Port Huron, Pittsburgh, Richmond, San Antonio, St. Louis, Seattle Lodge of Inner Light, Spanish (New York), Tampa; and National members: Chicago, Ill., Forked River, N. J., Laramie, Wyo., San Francisco, Calif.

Statistics

Births

To Mr. and Mrs. Austin Bee of Tacoma Lodge, a daughter on May 14, 1937.

To Mr. and Mrs. Ben A. Harris, a daughter, Susan Blanche, May 24, 1937. Mr. Harris is a National Member and Mrs. Harris is a member of Oak Park Lodge.

Deaths

Dr. Louie Geddis, National Member, recently.

Mrs. Edna Keigley, Tacoma Lodge, May 16, 1937.

Mr. John Merenkow, Copernicus Lodge of Chicago, recently.

Mr. Fred Tracy Hope, New York Lodge, December, 1936.

Marriage

Miss Kathryn Isabel Devereux, Brotherhood Lodge of New Orleans, and Dr. Pascal Lawrence Danna, May 17, 1937.

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 1937 Convention and to
exercise this vote thereat with full power of
substitution.

(Signed)
Original Proxy.

American Theosophical Fund

To June 15.....\$4,003.14

Building Fund

Previously reported.....\$ 790.27
To June 15.....36.22 826.49

Greater America Plan Fund

Previously reported.....1,925.09
To June 15.....95.28 2,020.37

Easy Savings Plan

Previously reported.....4,049.48
To June 20.....668.38 4,717.86

Olcott Tree Fund

Previously reported.....135.00
To June 15.....30.00 165.00

Helping Hand Fund

Previously reported.....93.00
To June 15.....10.00 103.00

White Lotus Day

To June 15.....72.36

Theosophy in Action

In *The Theosophical World* for May Dr. Arundale gave cordial acknowledgment to the fine work of Mr. Henry C. Samuels, a member in Seattle, who has been consistently working to bring about an understanding between the Hebrew faith and Theosophy. Mr. Samuels from time to time issues a four-page pamphlet in which the relationships of Theosophy to his own religious faith are clearly set forth, and in which the purposes of The Theosophical Society are stated. As the President says, "Mr. Samuels is enriching Theosophy with contributions from his ancient faith."

Mr. Samuels offers to supply his leaflet to any of our lodges, and a copy will in due course be sent to each lodge president.

Pictures

Mr. James S. Perkins, who has so successfully developed the art exhibit at each of several recent Conventions, has sent a letter to artists in the Section known to him, suggesting the gift of a picture to adorn the guest rooms at Olcott. Some have already volunteered to give a picture for this purpose. Pictures offered would be passed upon by a qualified committee. Artists who may not have heard from Mr. Perkins will perhaps be glad to see this notice.

Decorative, colorful subjects both genre and landscape make delightful wall pictures. Seascapes would be particularly acceptable, since Olcott is an inland center.

Just a penny thrice a day,
Try this "Easy Savings" way;
Many littles make a lot,
So drop your pennies through the slot.

Book Reviews

The Good Way, by Charles Henry Macintosh. The Theosophical Press, Wheaton, Illinois. Cloth \$.60.

Mr. Mackintosh will be at once recalled for his service as dean of the first Summer School at National Headquarters, and as president of the Honolulu Lodge, T.S. Now, turning again to his pen which has already given the Theosophical book world *What Is Reasonable Religion?* and *Tao*, (a verse translation of the Tao Teh Ching of Lao Tsze), Mr. Macintosh offers us *The Good Way*, a pleasing companion to both preceding volumes.

Rhythmically, and in a decidedly modern manner, the author sets forth his concept of "the good way" — that way of life as dreamed of by Plato and by More; a mode of conduct to be approached by the karma yogin.

The Good Way is worthy of being many times re-read. With each reading, new aspects of the ancient wisdom impinge upon one's consciousness with startling clarity. Yet even a single reading brings rich rewards, since the basic principles of occultism are stated with forthrightness and logic, beginning tranquilly, proceeding with smooth and rhythmic phraseology, and swiftly ascending — or expanding — to great proportions, at moments touching mystic heights.

Words are chosen exactly for the thought to be expressed rather than for their value as pure poetry — yet, if the preface has been read attentively, without offense to one's poetic sense.

The Good Way may serve to remind even the long-time student of the ageless wisdom of the subtle laws governing his well-being and the well-being of his fellow men, this in a dozen different "rememberable" ways, in newly coined word pictures. — GAIL WILSON.

Hypnotic Power, by Colin Bennett. E. P. Dutton & Company, New York, N. Y. Cloth \$1.50.

The author covers the field of hypnotism by easy stages from its early history to his idea of its future in psychotherapy. While there is warning in the book against certain hypnotic practices, the general impression is given that the hypnotic experiments suggested are harmless and beneficial. Therefore the student should be warned that from the occult viewpoint, despite instances of successful hypnotic treatment, there are definite dangers involved. Until one has devoted many arduous years to purification of character and mode of life, avoid being either the hypnotist or the person hypnotized. — L.V.M.

The Coronets and Crowns of Life. The Theosophical Publishing House, Adyar, Madras, India. Paper \$.50. Order through Theosophical Press.

Reminiscent of ancient sacred coronation ceremonies of India is that of the King-Emperor. The spirit of the rites has an eternal significance for everyone as a foreshadowing of the great spiritual achievement of the human race.

This booklet, attractively printed on art paper in purple and red ink, is a souvenir edition of the commemoration at Adyar of the coronation of the King-Emperor, George VI, and contains the talks and prayers given at Adyar on that occasion. — A.E.K.

Shekinah, by Evelyn Whitell. DeVors & Company, Los Angeles, California. Cloth \$3.00.

This book, a novel, is well written; one which any Theosophist might appreciate and understand. It is entertaining and can be recommended most highly to those who are seeking a richer and higher life than the material. *Shekinah*, meaning Light, is a book glorifying womanhood and illuminating motherhood, putting them on their own plane of divinity — perfection. We recommend it most highly to our readers. — I.M.R.

Yoga: The Science of Health, by Felix Guyot, translated by J. Carling. E. P. Dutton & Co., Inc., New York. Cloth \$1.50.

Yoga: A Scientific Evaluation, by Kovoov T. Behanan, Ph.D., Institute of Human Relations, Yale University. The Macmillan Company, New York. Cloth \$2.50.

A comparative study of these two works is a matter of peculiar interest, that of Felix Guyot being typically as Occidental in its style as that of Kovoov Behanan is Oriental. The latter is a graduate of the University of Calcutta and a Doctor of Philosophy at Yale, (Psychology). The award of the Sterling Fellowship enabled him to return to India where he spent two years in the study and practice of Yoga under Swami Kavalayananda. It is a matter of interest to a Theosophist that in the two pages of acknowledgments of various authorities quoted no mention is made of well-known occultists, nor is there any reference to Theosophical authorities in the chapter on rebirth.

Guyot's work is a treatise on Hatha Yoga and does not deal with what he terms the "higher Yogas," i.e., Raja Yoga and Gnani Yoga. It is designed particularly for the use and practice of the western "man in the street," and as such has a real value. — W. G. GREENLEAF.

NEW EDITIONS

Light on the Path

MABEL COLLINS

A book for all aspiring to tread the Path of Occultism. The instructions in this book, the author tells us, were given psychically, and are chiefly directed towards the cultivation and development of the higher life. New edition includes an introduction by C. Jinarajadasa. Attractively bound in purple cloth, stamped in gold, suitable for gift. 111 pages.....\$.75

Practical Occultism

H. P. BLAVATSKY

Contains important and practical directions for daily life. This book is divided into three sections: I — Practical Occultism; II — Occultism Versus the Occult Arts; and III — Some Practical Suggestions for Daily Life. The author gives much useful information pertaining to the development of psychic powers. The original language of H.P.B. has been retained throughout. New edition is attractively bound in red cloth, stamped in gold, and is uniform in size with *Light on the Path*. 98 pages.....\$.75

A Textbook of Theosophy

C. W. LEADBEATER

Splendid for the inquirer, for it presents the teachings of Theosophy simply and clearly. From it can be gained the realization that Theosophy is the truth behind all religions. Theosophy is seen as a science unveiling the deepest facts of the universe and as a philosophy answering the perplexing problems of life and death. An excellent book that will hold the interest of every student. Unexcelled as a class text on Theosophy. Attractively bound in green cloth, stamped in gold. 148 pages.....\$1.25

■ ■ ■

The People of the Blue Mountains

H. P. BLAVATSKY

An Indian land of mystery and magic, inhabited by two strange peoples. A chronicle of facts stranger than fiction. The author visited the enchanted, holy place in the Blue Mountains and with her understanding of occultism was able to bring back to civilization true accounts of the land and the strange people who live there. 227 pages.....Special \$1.25

THE THEOSOPHICAL PRESS

WHEATON, ILLINOIS