
THE
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Official Organ of THE THEOSOPHICAL SOCIETY in America

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From the President



JUNE * 1939

Under the Auspices of THE THEOSOPHICAL SOCIETY ADYAR

O POWERS OF LOVE

We pledge to You our faithfulness, knowing that only Love can redeem the world.

We invoke Your Blessing upon all who strive to serve You.

We invoke Your Blessing upon all who are enduring cruelty, that they may discover their enfoldment in Your Love even in their misery.

We invoke Your Blessing upon all who are inflicting cruelty, that they may be moved to return to You and serve You.



THE AMERICAN THEOSOPHIST

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Understanding Is The Law

BY FRITZ LOENHOLDT

OVER 2000 years ago Plato wrote in the "Seventh Book of his Republic" the following description:

"And now," I said, 'let me show in a figure how far our nature is enlightened or unenlightened. Behold! human beings living in an underground cave which has a mouth open towards the light and reaching all along the cave; here they have been from their childhood and have their legs and necks chained, so that they cannot move; and can only see before them, being prevented by the chains from turning round their heads. Above and behind them a fire is blazing at a distance, and between the fire and the prisoners there is a raised way; and you will see, if you look, a low wall built along the way, like the screen which marionette players have in front of them, over which they show the puppets.

"I see.'

"And do you see,' I said, 'men passing along the wall carrying all sorts of vessels and statues and figures of animals made of wood and stone and various material, which appear over the wall?'

"You have shown me a strange image, and they are strange prisoners.'

"Like ourselves,' I replied; 'and they see only their own shadows or the other shadows which the fire shows on the opposite wall of the cave.'

"True,' he said: 'how could they see anything but the shadows, if they were never allowed to move their heads?'

"And of the objects which are being carried in like manner, they would only see the shadows?'

"Yes,' I said.

"To them,' I said, 'the truth would be literally nothing but the shadows of the images.'

It is as if Dr. Arundale replied to this story of darkness and of shadows in his poem "Understanding God-Like," which starts:

"Borne upon Time's wings of gladness,
From the Sunshine of the Future,
There shall come to us hereafter,

As we win our way to Freedom
On the road of eager Service
Understanding far more mighty,
Far more glorious and splendid,
Than its present weakly shadows . . ."

The keynote of modern civilization is the conquest of Matter. This man seems to accomplish by means of all the wonderful equipment which has been created by our inventors and scientists. We dig into the bowels of the earth, cultivate the fertile soils and utilize the forests, to derive products to maintain our lives. We plow through the waves of the seas with our magnificent steamers. We invent airplanes and travel through the air. We have the telephone, the telegraph and the radio, so that time and space seem to be diminished.

In this world of matter, seemingly conquered by men, we find ourselves today trying to balance things of matter, "wants and haves." We are trying to absorb from this world more and more "wants" in order to make them more and more "haves." These material and worldly possessions chiefly fill our outlook on the world. And it is this which has brought about an economic situation wherein we continually satisfy our material demands with an artificially created supply. In this economic situation we find modern industry and commerce busily engaged in business to multiply products into more and more products. Any business man will frankly admit that he is not first going to find out whether these products are "wanted." He is going to create the "want" for the products which he makes. And so the whole course of modern industry and commerce is based upon the idea of production of things that we "ought to want" in order to make them highly priced possessions of "haves." In this world of matter, seemingly conquered by man, we have created a civilization, artificial and wholly material, completely disregarding Nature's Laws; a world, therefore, unbalanced and out of joint. The vital activities of industry and commerce and business have

fallen away entirely from any human consideration and are, therefore, void of any cultural value for humanity as a whole. The conquest of matter by man is a conquest of man by matter.

“So the world is plunged in sorrows,
Cruelties and desolations,
Wars and hatreds, persecutions,
Noble womanhood degraded,
Reverence dethroned by passion,
Creatures hunted, tortured, mangled.
God is crucified in these times
On innumerable crosses.”

For our own sake as well as the world's we must get out of the rut, out of this inner depression into which we have been plunged, out of the depression of character and standards of our individual and national lives. We must get out of the mud of our personal greed and profit-making as individuals, as communities and as nations. We must abandon our get-rich-quick philosophy of caring for nothing else in the world, if we can be but temporarily prosperous. A high standard of living is certainly better than a low one, but what is of first importance always is the quality of man and not of the surrounding world.

In this material world, our daily tasks give little inspiration to most of us, and probably most of us would heartily endorse the classical statement of one of Dicken's characters, Mr. Mantalini, who said when he described life that it was “one demnition horrid grind.”

Now it is exactly that for most of us. There is a tendency in our daily tasks of crushing out the spirit of expansiveness which seems natural to us. And so tasks become obligatory to us, and more and more the material artificiality of our surroundings crushes out whatever attractiveness was in the tasks when originally begun. Something mechanical enters into the doing of these tasks, something soul-less, something oppressive, like the description of Mr. Mantalini: They are “one demnition horrid grind.”

Artificial is modern civilization, artificial is our high standard of living, artificial are the things that surround us and so we become ourselves artificial. We become puppets. One of the finest experiences which any one of us can have is to walk behind a beautiful team of horses hitched to a plow, to walk in the furrow, and to turn the fertile soil. Its glistening fragrance brings one close to Nature, close to a process, though in material manifestation a process that one instinctively feels is vastly larger, infinitely more important and significant than one's own merely physical manifestation.

Another experience brought this feeling home to me last spring. I was waiting for the Inter-campus street car which connects the Farm Campus with the Main Campus of a Midwestern University, towards evening when the spring air cools off quite noticeably and rapidly. I was talking to one of the internationally known authorities on plant-breeding and plant-pathology, whom I happened to know rather well, and while walking up and down along the rails of the street car line, my companion suddenly stopped, stooped down and picked up a bee, which on its way home got chilled by the coolish spring evening and had fallen to the ground. He held the little bee for a couple of minutes in the hollow of his hand covering it with the other hand. Soon the bee had recovered sufficient warmth and with it, strength, that when he opened his hands, the bee flew off and went straight home. Here was a man who had studied Nature and her Law, who had studied Life. Through his life's work, through his daily tasks, he had gained international prominence, but above that he had learned to respect Nature and to revere Life. It was that which prompted him to save the little bee.

It is this closeness to Nature, this feeling of the Divine, eternal process which we miss in our lives in the modern cities. Cooped up in our material surroundings, we forget the bird in freedom winging across the wide sky to seek his nest. We forget the forest tree in peace and comradeship, side by side with his fellows, yearning ever upwards to the light of sunfilled skies. We forget the butterfly and the little bee going treasure-seeking to the flowerbeds. We forget that somewhere “dwells a Peace that passeth Understanding.” We forget that “Life which came from God must unto God return.”

“Understanding still too feeble,
Cannot yet ascend the Mountain,
Cannot yet tear down the crosses,
Cannot yet release the tortured,
Cannot yet make Life a heaven
For the innocent and helpless.

Yet an Understanding hastens
Which shall bring to all who suffer
Peace unfathomable, vibrant,
Still, and comfotful and holy;
Peace which few can know in these days —
Passing present understanding.”

A great deal must yet be achieved if the conquest of matter is truly to be accomplished. It is when man begins to think of the things of daily use as being related in some way to the mysterious realm of Nature, so that each thing shall reveal to him her Law; it is then that he

will begin to truly live within the Law of Nature's Life.

This thought of matter revealing the Law is beginning to be proclaimed by science today. Emerson once wrote in his journal:

"I have confidence in the laws of morals as of botany. I have planted maize in my field every June for sixteen years and I never knew it to come up strychnine."

No man who tries to understand this will ever cry out that Life is hard, that he never had a chance, for he will ultimately come to understand that exact Law governs, that "perfect justice rules the world." We find many great scientists are today reaching after this unity, which Jeans, the great English scientist, has thus stated. He says that as matter is understood in its finest structure, atoms, electrons, the movement of the stars, it seems to consist of pure thought, or thought of what for want of a better and wider word must be described as mathematics. When the physicists show us that matter is an imaginary phenomenon, we can well begin to understand that spirit may have a basis in fact.

Sir Oliver Lodge wrote: "The modern tendency of science is towards the invisible kingdom; the more we exhaust the physical world, the more shall we find ourselves pushed into invisible territory." Then Madame Blavatsky, the great founder of The Theosophical Society, says: "Modern science is every day drawing nearer into the maelstrom of occultism; unconsciously no doubt, but still very sensible." Lord Balfour, the eminent Englishman, says: "From rank materialism some scientists have come to admit that all matter is only the instrument and vehicle of Mind." Dr. Millikan, the well-known California physicist, adds: "Materialism, as commonly understood, is an altogether absurd and an utterly irrational philosophy."

No scientist who has lived through the last thirty years is likely to be too dogmatic either as to the future course of the stream of Life in manifestation or as to the direction in which reality lies. He knows from his own experience how the river not only forever broadens but also repeatedly winds and, after many disappointments, he has given up thinking at every turn that he is at least in the presence of the "murmurs and scents of the infinite sea."

Ever since the world began, Life has been welling up from the invisible. The materialist sees a body die and says: "It is the end; there is nothing beyond." Yet Life smiles and appears again in a new form. It is as though Life says to the world: "Behold! I make all things new."

Life cannot be denied, it cannot be killed off, it cannot be burned off, it cannot be drowned out. It eternally reappears in another form — made new. The pure white lily coming, as it does, from the dark earth year in and year out, the sturdy oak tree grown from the tiny acorn — they are built from invisible substances drawn from earth and water, from sun and air; they are constant rebukes to the materialist. After he has said a thousand times: "Death ends all!", the magnificent lily, the rugged oak tree contradict him — patient, silent, beautiful. They are evidence of deathless Life. Why, then, should anyone speak of death as the end?

When the relativist speaks of a fourth and fifth dimensional universe, we can well begin to understand how there may be room in the Cosmos for an invisible world of the Spirit. It was Einstein, who correlated matter and energy and showed that the two were mutually convertible terms. In the transformation from matter to energy matter becomes completely annihilated; as to gravity, he shows it to be not a force at all, but a property of space.

In yet another direction has science demonstrated the inadequacy of the old materialistic hypothesis. Life and conscious existence, to the old school of scientists, were prerogatives of the human and animal kingdoms alone. The mineral kingdom was dead — "Stone-dead." Then scientific research has demonstrated the fact that matter, that stones are not as dead as they look. They are, indeed, in continual activity. Dr. Von Schroen finds life in stones and vital sparks in crystals. Professor Kropotkin of Russia finds alloys to be as complicated as organic cells, and suggests that they be studied as living organisms instead of as "dead matter." Is it, then, after all, an extravagant assumption to believe that the rising scale of activity upon the ladder of evolution — atomic, mineral, vegetable, animal, human, and super-human — is but a graduated manifestation of the all-pervading Life, of the Omnipresence of the Logos, of the Immanence of God?

Life is so abundant in the human kingdom, in the animal bodies, in the luxurious growth of the forest and the field, and in the glistening fragrance of the fertile soil, the radiant brilliance of the crystal and the rich mineral. In this symphony of Life's victory over death, in this rhythm as sunshine follows rain, as day follows night, as spring follows winter, as cycle follows cycle, Nature expresses her Law. In beginning to understand this Law, we behold the certainty of our own victory.

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Youth Groups

It is presumably an axiom everywhere recognized that any organization can maintain itself only as there are replacements of those who disappear through the ravages of time; and as time normally takes those in the elder ranks, and as the trend is inevitably in the direction that makes elders of us all, the replacements must consist of infiltrations at the other end of time's movement. Therefore, youth activities should be of interest to, and should receive the unstinted encouragement of all.

We are perhaps too much inclined to think of The Theosophical Society in America and of The Young Theosophists of America as two side by side organizations. They are essentially and intimately one in ideals and purpose, even if for the time being their work is along different, though related lines. We are sometimes inclined to mistrust youth in its desire to do big things and deal with the big problems. We cite those instances in which they fail in lesser responsibilities and hesitate to give them a place with ourselves in what we choose to consider the larger responsibilities. Judgment born of experience will always have its especial value, but vision and enthusiasm born of a recognition of a need, without recognition of obstacles, has a place no less important. Both are essential. The one is found among the elders; the other among the younger.

It is hardly to be expected that youth will be completely sold on the thoughts and ways of elders. It is no more likely than that elders will adopt the methods and the outlook of youth. It would be a pity if either merely adopted the practices and habits of the other, for each has its own place and purpose and they serve each other best in cooperation. Old people keep young by having children around them. Youth matures wisely through contact with the experience and sound judgment of age.

Youth is not, and should not be, just like a reprinting of an old book. It ought to be a new and up-to-date edition, with much new material and a modern view point in its presentation; with much of the old and outworn ideas left out of its pages.

Youth is not ourselves all over again, but something new that we, the old edition, could never have been. It would be just as impossible for the youth we now know, a generation hence to be like ourselves today. They are going to be different. They are, therefore, essentially different now from anything that we have experienced. They should be welcome, therefore, as co-workers with us, not as members of merely an allied, or associated, movement, and since we, the elders, have the judgment we should make ourselves receptive of youth, adapting our programs and planning our work for them to have a place within it as collaborators.

Many organizations, the churches especially, have collateral youth activities. They are wise enough not to expect that all the members of their youth organizations will at once become staid and staunch members and workers in the church, but they want them in association with the church, carrying on their activities within its atmosphere and influence.

The Theosophical Society does more than that. It, too, wants the Young Theosophists intimately associated with The Theosophical Society, free to carry on their own work in their own way and along the lines of their own special interest. It hopes that they will be inspired with the same magnificent purpose as that of The Theosophical Society and guided by knowledge resulting from serious study of the Ancient Wisdom, for with all their vision and their knowledge of what needs to be changed, it is only the Ancient Wisdom itself that will provide them with unflinching wise guidance. But The Theosophical Society also invites every member of the Young Theosophists to actively participate in its work in its lodges, and to assume a share in carrying out its responsibility to the world.

UNDERSTANDING IS THE LAW

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Despite its stupendous immensity, the world of matter is too narrow for man. Like his economic and social surroundings, it does not fit him. He feels that he is not altogether comprised within its dimensions, that he extends somewhere beyond, outside this physical continuum. Man, then, is simultaneously a material object, a living being, and a focus of emotional and mental activities. He appertains to the surface of the earth, exactly as minerals, plants and animals do. He feels at ease in their company. He is intimately bound to the works of art, the monuments, the mechanical marvels of modern cities and the inventions which have built this civilization, the small group of his friends, those whom he loves. But he also belongs to another world, a world, which, although inclosed within himself, stretches beyond space and time. And in this world, if he so wills and puts forth his efforts, he may inevitably travel over the infinite cycles — the Cycle of Beauty, contemplated by scientists, artists, poets and philosophers; the Cycle of Love, that inspires heroism, service and renunciation; the Cycle of Grace, ultimate reward of those who passionately seek the principle of all things, the All, the One.

Perhaps the understanding of this reality, this divinity of life within us, may burn but as a feeble spark. Yet it is this spark which helps us to understand better our difficulties and how to surmount them, our troubles and how to face them, our obstacles and how to become victorious over them. It is of immense value to have this divine spark — the Eternal Life — within the midst of this turmoil of our modern materialistic time. It is the evidence of our immortality.

The ancient Greeks realized that. They understood that in the universe as a whole we have a material release of the Divine Mind. It is because of this thought that the Stoics looked at the heavens and the stars and the planets and their movements as a revelation of the Divine Mind. They looked at these heavenly bodies and, in their striving to escape from the boundaries of their purely human nature, saw the Divine Mind at work, and they said the Divine Mind was something not extraneous to man but that if a man were to perfect himself, if he would control himself in ways of purity, the Divine Mind would reveal itself through him.

The idea of the whole universe, a universe of beauty, its happiness expressed in revealing the Divine Mind — in other words, the Logos — is an ideal which came into Christianity, into

Christian thought, about two thousand years ago in the opening words of the first chapter in the gospel of St. John: "In the beginning was the Word, and the Word was with God and the Word was God." And then for several phrases afterwards he speaks of the Logos, of His shining forth; and they did not understand.

Our physics of light — and light is the constituent substance of all things — clarifies this idea of the whole universe so vividly that it seems strange that it has not become a commonplace of understanding. A beam of white light, homogeneous, undifferentiated when passed through a prism of three sides is split into its seven constituent colors. The two fundamental substances are spirit and matter, but when conjoined they yield a "Son" who makes the three. Through these, Life comes to manifestation. A triangle is the first perfect figure because it is the first figure in which the line starting from source, going outward and bending in the direction of another dimension, comes back to unite with itself at point of departure.

With great precision this matches Plato's statement or analysis of the natural Trinity of Life, for he says that Life becomes triatic, or manifests triatically, because it can do only three things: First, it abides on its own plane, unmoved. Second, it proceeds or energizes — affecting things beneath itself. Third, it converts back to its origin — it returns. And Life-force, deploying outward and passing through the triatic mode of activity, splits into the basic seven rays or modifications of its own nature. This is an indispensable fundamentum of the occult teaching of old. It is a great truth, and its validity is attested by no less an authority than Nature herself.

The Greeks illustrated the Trinity by pointing to the three-fold activity of solar light. That aspect of the light that glows in the sun is "the Father": It abides. The emanation of it which *proceeds* from the center outward into space is the Son," and the cold dark light that is *converted* into luminous radiance by contact with earth's surface is the working efficacy of "the Holy Spirit."

Verily, it is One in three and three in One, for it is three forms of the One.

And let us not miss another mighty philosophical moral that all this speaks to us: "Pure" undifferentiated spirit can effectuate power only by its contact with material resistance. Only earth can bring to light the hidden powers of spirit.

Once understanding is set up again on its orig-

inal pedestal of impregnable natural Law, it may serve man with all its primal beneficence.

When the biologist speaks of the reality of that which is beyond the physical body, we can begin to understand that man may have other bodies more ethereal than this dense body of which he is normally conscious. The Aura of the body, so long defended by the clairvoyant occultist, and scoffed at by the materialist, has found its scientific support today. It has been made visible by a fluorescent screen and has been photographed. Dr. Rine of Duke University has just published a book "New Frontiers of the Mind," in which he discloses extensive scientific experiments performed by Duke University which give definite scientific support to the existence of man's invisible bodies. Dr. Gustave Geley of the Institute of Metapsychique at Paris shows evolution to be conscious striving for perfection on the part of something which is beyond the body itself.

And when the psychologist shows that the subconscious and the superconscious are regions in man which have a wealth of possibilities and power, and to which the normal waking consciousness is but a dream in comparison, we can well understand that our aim on earth is the evolution of the soul, and that the highest expression of its powers is the spiritual life, through our mental, astral and physical bodies. The new psychology, then, undeniably shows evidence of the soul as a totally independent entity.

The soul, in its evolution, gathers experience during its life on earth, and passing through the gateway of death to its life in the invisible worlds, it spends a long period in assimilating and working into its own nature the experiences gathered in physical life.

This enriched, it reincarnates on earth, its faculties and powers depending on the amount of experience it has assimilated. And so there is the turning over and over again of the wheel of births and deaths. That great doctrine of reincarnation, that great gospel of Hope for every man, the certainty of perfection, no matter how he tries and fails and struggles, that has been part of the heart of every great religion, and that has been obscured only for a few centuries in the life of Christendom.

We know, every one of us, well enough, that in this one brief life we cannot gain perfection. We know that with our vagrant thoughts, our unruly emotions, our activities so often stained with selfishness and greed, that we cannot gain Divine perfection before we pass out of this life; only through reincarnation can we prove this to be possible of fulfillment.

It is the soul, then, and not our physical brain in this physical body which perceives our troubles and disasters as part of the great functioning and upward movement of Life. For a time these disasters, troubles, and sorrows may overwhelm us, drown us, seemingly, but some day we will understand perfectly well, that there cannot be any difficulty, any crucifixion of whatever nature outside the Law, without a subsequent resurrection. And so our life is made up of little crucifixions, and resurrections of varying degrees. Then as we grow, as we evolve, the strength of the crucifixion increases, the strength of the resurrection increases, until at last we understand the true nature of the crucifixion and the true nature of the resurrection, and so learn to know the mystery of the entry of Life into manifestation on this everlasting evolutionary path.

But we must also remember the ascension. The ascension into the heaven-world means the transmutation of the physical manifestation of an earth into an ultimate heaven forever.

It is this drama of the evolutionary process of man, which St. John unfolds before us in the history of Christ the Man. Manifesting in earthly things, in a physical body, he lives a great drama of the baptism, he lives a great drama of the temptation, he lives a great drama of the crucifixion and the resurrection, he lives a great drama of the ascension. It is only when matter is so used as to reveal the Idea that matter is ultimately conquered.

Because the Christ, because all great world teachers, because the Masters, the "just men made perfect," because They all have passed through these experiences of the evolutionary path, it is certain for every one of us that when our time comes to endure the final crucifixion, it will lead us — as it has lead Them — to the higher glories of that final resurrection and to that final triumph of ascension. A triumph which is final because it is based upon ultimate Understanding, upon Truth, upon Law. They understand that wherein They believe, and matter can never again conquer Them. They have learned that all — the visible and the invisible alike — are equally a part of the Divine, and equally included in His plan, which must lead all to this glorious victory. Their understanding is their Law.

Therefore, the source of all Life being the same, and the same Divine Life being found in everything and everyone, it follows as an inevitable conclusion that all of mankind, and all of the lower kingdoms of Life as well, must be sharers in a Universal Brotherhood. The Fatherhood of the

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A Dedication

Notes From a Chicago Talk By Sidney A. Cook

It was 64 or 65 years ago that a little group was meeting in New York, dedicated to the search for nature's deeper secrets. Its objects were "to collect and diffuse a knowledge of the laws which govern the universe." Even then it had a definitely spiritual purpose, for among the early records is the statement that one of its intents was "to oppose materialism." Clearly, those thus associated desired to make known the principles of life, but after the group, under the impetus of Colonel Olcott and Madame Blavatsky, organized themselves into The Theosophical Society a new element entered into its purpose. It was not enough that members of The Theosophical Society should study and disseminate knowledge; the Elder Brethren, Who directed Madame Blavatsky, desired more the formation of a nucleus of universal brotherhood. To take up and maintain an academic position was not enough; the Society was to become a moral force. The collection and diffusion of knowledge of the laws governing the universe was to be supplemented by the living of brotherhood; the Mind and its interests were to serve the one purpose; the whole heart had to be given to the other.

Since that time probably hundreds of thousands of members have passed through the ranks of The Theosophical Society. Its teachings and its literature have spread throughout the world. Many have adopted some parts of the teaching, and for purposes sometimes true and ethical, but often untrue and commercial, have founded organizations upon them. Still The Theosophical Society stands almost alone in its possession of the knowledge combined with the practice of the principles. The Society is a small group, as the world goes, but that is unimportant. All through the world it has consistently and steadfastly maintained and upheld brotherhood as a principle, and many of its members have upheld it also by example.

It is only where the spirit of brotherhood has been over-ridden that the world has failed. God created a beautiful world. From the heart of the Logos there poured forth in manifestation only Love, Beauty, Order, Justice, Light — Logic, God-like qualities. His world is perfect and when we look out upon its imperfections we realize that it is from the heart of man that has come the pattern of world conditions — the misery, envy, greed, cruelty, bitterness, poverty and war. Man has over-woven God's beautiful tapestry with

such a crude, ugly and chaotic pattern that the world cannot see the original design. But we as Theosophists have the immense privilege of knowing that original design in its loveliness and order. We can be hopeful amid hopelessness; we can see the beauty beneath the ugliness; amid destruction we can be at peace.

We need not be concerned that the world gives little heed to the Society. We should be concerned only that everywhere The Theosophical Society is represented there the spirit of brotherhood shall be seen and felt. That is the way our strength as a Society will become potent.

We have to uncover by our teaching the original pattern in all its beauty, for just as it is from the heart of man that the ugliness of the over-woven pattern has come upon the world, so it is that only from the heart of man the pattern can be changed so that the beauty of the under-lying motive of the Logos can become visible for the world's encouragement and inspiration.

As individuals we need not be concerned that we are unable to change the world; but only that we take the threads of the ugly world pattern as it is spun about us in enmity, in unkindness and resentment, and re-weave them into a pattern of beauty, kindness, friendliness, peacefulness, courtesy and brotherhood. It is where the spirit of brotherhood has failed that the world has failed, but Theosophists each individually have their world to change and cannot wait for others to be first in friendliness and brotherhood. Each has his own part of the pattern to re-weave; not another's part, and out of his own heart that re-weaving must be done.

The Theosophical Society is a part of the Great Plan. It must receive all, and if there be any who are unbrotherly they are for our loving. The threads of unkindness are part of the world-made pattern of unloveliness. The Theosophist has a tapas to perform as he receives those threads and re-weaves them in accord with the original pattern of beauty and brotherhood. It is by each thus living a great part in the Society that the Society can live a great part in the world.

In these days of bitterness and hatred and separateness and cruelty and war, world standards are seemingly being lowered and it is inevitable that the destructive tendencies should affect even The Theosophical Society. But the Society must not be drawn down to lower standards. It must not permit world chaos to enter in. Rather is it our responsibility to raise our stan-

dards of brotherly understanding that we may in some measure counteract the world's less understanding ways. The Elder Brethren accept and immeasurably multiply and use any oasis of good will that even the humblest individual makes in the desert of world misunderstanding.

Here we have met to dedicate a project conceived in the ideal of service to the Great Work and brought into being in cooperation and friendship "without regard" to individual lodge allegiances. It is the product of many hands, many individual sacrifices, and as I have watched it develop and have been in contact with one or another as the work has grown, I have noticed how it has been characterized by the plurality of the pronoun. Those who have carried it out have invariably sensed the cooperative nature of the enterprize, for they have always referred to the work as that which "we" were doing or planning; never "I."

There is a story of a noted musician who visited a little town and was prevailed upon to give a recital on the organ of a church. After the first number had been played there was great applause and the noted organist, making his bow said: "I thank you," and returned to continue the recital. But there was no music in the organ. As the applause continued, he returned again and said: "I thank you." But again at the organ he found it silent. Once more he repeated his acceptance of the approbation of his audience, only to find the organ still without music. Just then the freckled-faced youngster, whose job it was to pump the organ, peered around the corner and said: "Say 'we,' mister," and the organist once more bowed and said: "We thank you." Upon his return to the keyboard he found it again

responsive to his touch and ready to pour forth music.

It is the "we" spirit that has prevailed in this splendid development of a Theosophical enterprise in the city of Chicago. I often think that if we would each individually undertake to say "I" in impressing an unbrotherly thought we would never be unbrotherly at all. It is easy to say an unkind thing alone; it is very difficult to do it in cooperation with another and say "we" in an unbrotherly way, for the mere cooperation tends to break the spirit of unkindness.

We are here to dedicate these beautifully decorated and furnished rooms, but they are already dedicated by your mutual sacrifice to splendid purpose. In this city you have established a new oasis, fresh and beautiful with the living water of brotherhood. By your individual dedications is this project dedicated many times; by your individual dedications to the spirit of brotherhood, in which it was conceived, it will be preserved.

Under the leadership of your president, Dr. Smith, you have made a splendid start; in the spirit of brotherhood you are assured of a magnificent future. I can but declare these premises, these rooms and appurtenances, already dedicated, and invoke upon you and your work here Their Blessing, which I am sure will be given; which is given to you all for Their work, to which you have already proven your individual dedication.

For the study of the Ancient Wisdom, for the teaching of Truth, for the spreading of the knowledge of eternal principle, and as an oasis where friendliness may ever be found by all, I declare these beautiful rooms open for the commencement of your work for Brotherhood.

Diagnosis

Our lives are full enough, but filled with things
 We cannot see for looking with our eyes;
 Or hearing, do not recognize
 For listening with our ears. We fold our wings
 And plod the earth by rules of toil and prayer
 When but a twist of living would release
 The hidden Life within and find a peace
 The seeking self had never known was there.

We pour our lives into the moulds of creed
 And wonder why devotion does not free;
 Or give ourselves to work and never see
 How work is not enough; how all we need

To raise our little lives to Life Ideal
 Is just to sift the less real from the Real.

— HELEN PALMER OWEN.

Three Minutes To Explain Theosophy

BY A. HERBERT PERON

(How well are you equipped to answer the question of a casual acquaintance about Theosophy? Surely every member should be able to tell what Theosophy is, and to tell it so that the telling makes an appeal to the intelligence of the listener. Mr. Peron suggests the answer he would make. What would be your approach and presentation in the space of three minutes? Responses clear, original and otherwise outstanding in their appeal will appear in future numbers.)

"Mrs. Johnson, this is Mr. Hill. He is a Theosophist."

"How interesting. Won't you tell me just what Theosophy is, Mr. Hill?"

You, let us say, are Mr. Hill, and you know that under the circumstances you have but three minutes at the most in which to explain Theosophy. Every second counts. What are you going to say that will kindle that glimmer of interest into a spark which will not die out as soon as you have gone?

The following "three minute talk" is the result of several weeks of constant re-writing. It may prove helpful to some; it is hoped, however, that it will prove sufficiently stimulating to inspire more capable exponents to give their version of a "three minute Theosophical exposition."

"Well, Mrs. Johnson, in the first place we believe the entire human race to be God's children. Being His children, we believe that God has at all times provided for their guidance and inspiration as a loving father would. We cannot entertain the belief that the only true message of His Divine Wisdom was given at only one time in the world's history; or to only one people. We believe, therefore, that all the great religions of the world are inspired, and we have discovered, as every earnest student can, a remarkable similarity in the essential teachings of all religions. The differences that exist are mostly surface differences — omissions and perversions due to the passage of time.

Lost, for instance, to western faiths, is the doctrine of reincarnation. Reincarnation seems practically a necessity in order to explain the apparent injustices we see all around us in God's universe. They are not of God's making, but our own. The debts we contract in one life must be paid for later.

Reincarnation also seems essential for a logical belief in the soul. If a soul is immortal is it reasonable to suppose that it was born simultaneously with the body? That would make it infinite in one sense, finite in another — as inconceivable as having a stick with only one end.

Reincarnation also helps us glimpse God's plan for Man, which we believe is the evolution through

earthly experience of the Divine Soul. Obviously this experience is not possible within one short life here, so we go to school day after day, learning our lessons life after life.

Once you accept the doctrine of reincarnation, the mind is involuntarily swept to realms of which you had no conception; for you will readily see that in this great school of life there must be some advanced pupils who have "graduated." There would not be much sense to their returning to school — unless, indeed, as Teachers. And that is precisely what happens. Carry the theory of reincarnation to its logical conclusion and you will arrive at "The Perfected Man" — the Adept. That is the goal for all of us as students. How quickly we reach that destination depends on how quickly we learn our lessons.

Philosopher Spinoza sums up the Theosophical concept of the Cosmos in three words: "God is Law." This idea is strange to most orthodox religions. God is usually regarded as above law. Our concept does not, as it might appear, limit the power of God; but it does suppose that He never acts contrary to His own nature. To us, God and law are inseparable. To some, this view might seem to incline to a mechanical universe. In a sense, it does. The world could not run so smoothly were it not so. Whether it is the law of gravitation which regulates the solar system, or the law of cause and effect which regulates the life of man — one law is as inexorable as the other.

But these are merely the mechanics whereby the universe moves along . . . according to plan. God's plan, broadly, might be stated as the evolution of Consciousness through a material universe. Consciousness, by its inherent power, is gradually able to reduce the barriers of separateness and each "little spark" recognizes itself as a part of the wonderful entirety towards which, together with all the other myriad sparks, it ever strives.

The keener this perception grows, the closer our Consciousness draws itself to others. That is why our first principle, and the only one to which a member of The Theosophical Society need subscribe is "Universal Brotherhood — regardless of race, creed, caste, sex, or color."

Supporting Mr. Nelson Durham

May 15, 1939

The Editor

THE AMERICAN THEOSOPHIST

Dear Sir:-

I would certainly like to add my endorsement of the candidacy of Nelson Durham, of Seattle, for Board membership of The Theosophical Society in America. I have known Nelson for a

long time, as I have his parents, also, and feel that he is most worthy of our support.

I, for one, intend to do what campaigning I can for him; for anyone, no matter how good he is, has to have active support. Out here we are for Nelson 100%.

Most cordially yours,

EUGENE EMMONS

Election of National Board of Directors

Official Voting Ballot

For Members of the
BOARD OF DIRECTORS
Term Expiring 1942

Vote for 5 (five only).

George W. DeHoff

Nominated by James S. Perkins
Sidney A. Cook
Henry A. Smith

Nelson Durham

Nominated by James S. Perkins
Sidney A. Cook
Henry A. Smith

E. Norman Pearson

Nominated by James S. Perkins
Sidney A. Cook
Henry A. Smith

Marie Poutz

Nominated by James S. Perkins
Sidney A. Cook
Henry A. Smith

John A. Sellon

Nominated by William J. Ross
William B. Conrad
H. Douglas Wild

Etha Snodgrass

Nominated by James S. Perkins
Sidney A. Cook
Henry A. Smith

CUT OUT AND MAIL

Voting Directions

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

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

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

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

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

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

All members with Headquarters dues paid or holding membership card to June 30, 1938, are entitled to vote.

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

Be sure to vote.

Theosophy For Children

The Census of Children

THE lodges listed below have not replied to our request for the full names and birth dates of the children within the families of the members of every one of our lodges in the American Section. We appeal once more to each of these to send us a "Yes, here are the names of our children" or "Sorry, we have no children" before Convention:

Akron, Ohio; Billings, Montana; Besant and Pioneer—Chicago, Illinois; Fort Smith, Arkansas; Grand Rapids, Michigan; Hamilton, Ohio; Helena, Montana; Joliet, Illinois; Kansas City, Missouri; Laramie, Wyoming; New York, New York City; Oakland, California; Oklahoma City, Oklahoma; Pittsburgh, Pennsylvania; Port Angeles, Washington; Rochester, New York; Blavatsky, Chela and Besant, Los Angeles, California; Arundale, Santa Barbara, California; Santa Monica, California; Tulsa, Oklahoma; Wallace, Idaho; Washington Lodge, Washington, D. C.; Wichita, Kansas.

Convention

The Children's Department will be represented at Convention by a Booth "manned" by the Chairman and at least five of her many enthusiastic co-workers. Every parent in the Society is urged to visit the Booth, discuss our mutual problems, and help us formulate plans.

Classes

Each one of the following groups are using our Lessons systematically: Augusta, Ga.—Although held in the home of Mrs. Mary Dawson, this is a lodge group. Buffalo, N. Y.—Round Table held in the home of the lodge president. Chicago, Ill.—Akbar Lodge—A Young People's Group is held in the lodge room. Sunday morning in the Church of St. Francis (L. C. C.) in downtown Chicago. Cincinnati, O.—A small group meets Saturday morning in the lodge room. Detroit, Mich.—The Round Table, long established, meets in the lodge room. Glendive, Mont.—A new class which meets in the lodge room. Lansing, Mich.—Another fine Round Table meets in the lodge room regularly. Longview, Wash.—Still unorganized, a Round Table is being planned in the lodge. Los Angeles, Cal.—A Round Table within the Church of St. Alban (L. C. C.). Miami, Fla.—An enthusiastic group meets every Sunday in the lodge room. Norfolk, Va.—They are planning a Round Table here in the lodge. Oakland, Cal.—A small group meets occasionally in the lodge room. Ostrander, Ohio

—The family of five children meets in a private home every Sunday morning. The parents are members. Port Huron, Mich.—A group of non-Theosophical children meet every Sunday afternoon in the home of the lodge president. Oak Park, Ill.—Fine group meets every Sunday morning in the lodge room. Portland, Ore.—The lodge is planning a Children's Class to meet weekly. Seattle, Wash.—A long established Round Table holds its regular sessions in the room of the Lodge of the Inner Light. Tavernier, Fla.—The Round Table here is a community affair under the guidance of a member of Miami Lodge.

Birthday Greetings

The children whose names now appear on the Census of Children will receive on the proper date, a Birthday Greeting—a canary yellow folder bearing the lovely photograph of the Pixie Pool in the Aubrey Gardens on the grounds at "Olcott." This view was chosen by vote of the members of the Staff at "Olcott" from the five photographs which appeared on the Christmas Greeting sent from Headquarters last year. We have provided the folders and a devoted worker is bearing the expense of postage. Please help us gather the balance of the Census data so that no child will be omitted in this birthday remembrance.

Some Acknowledgments

Closing our first year of effort (using the fiscal year of the American Section) there are some expressions of gratitude we would like to make:

To Mrs. Muriel Lauder Lewis for her splendid co-operation with our new work, so closely linked with her splendid accomplishments for Mothers, and for her careful planning of the proper method of putting our song on stencils and arranging them for our mimeographed Song Book for Children.

To Mrs. Florence E. Sperzel for her gracious acceptance of the task of sending out the Birthday Greetings to the children on our Census.

To Mrs. Olive D. Evans, of Miami, and Mrs. Mary Salazar, of Sante Fe, New Mexico, for their fine work in cutting the stencils for the Lessons in Theosophy for Children.

To Mr. H. T. McAllister, of Miami, for his faithful manipulation of the mimeograph, and his skill in planning much of the time that his family is thus able to devote to this work.

And to everyone throughout the Section who has accepted our plans and aims so whole-heartedly, and helped so much by their praise and criticism, their kind thoughts and good wishes, and most of all by their blessings.

JESSIE R. McALLISTER

A Different Convention

CONVENTION will be a departure from the standard practices of years past, in which to a few people all the rest were audience. In this year of 1939, when so much change is going on before our eyes, Convention will be changed, too; but all the fine elements of friendship and beauty will, of course, be retained. It is to be a friendlier Convention than ever before, for most of the time we shall not be audience; we shall be constituted into discussion groups bringing ideas from time to time to the Convention floor.

Mr. Jinarajadasa will be the guest of honor, and to him we shall gladly be an audience. Each day there will be one session in which he will address Convention and he will, no doubt, participate in many of those sessions which are not distinctly his own.

There must be a place for the essential business sessions, but they will be reduced to the briefest possible minimum. The National President's report must be given, too — the By-Laws require that — but the report, will be different; less of the statistics of the past, essential as they sometimes are, and more of plans for the future.

On the evening of Saturday, the registration day, in addition to the reception there will be a public presentation of that beautiful interpretative drama, "The Ritual of the Mystic Star," written by Mr. Jinarajadasa some years ago to present to the public in dramatic form the truth of the unity of the faiths. This, and the reception, will take place in the beautiful setting of the Aubrey Garden.

On Sunday afternoon Mr. Jinarajadasa will give his public lecture, "The Indivisible Man," a resume of which indicates that it is something every member will wish to attend and, if possible, bring his friends.

On Sunday evening Convention formally opens with a welcome to the delegates and an outline of the plan that Convention will follow; the greetings of the delegates, through which each links his lodge to the Convention itself; the appointment of committees; the introduction of formal resolutions; and a brief talk by Mr. Jinarajadasa.

On Monday morning the National President will give his report, to be followed by Mr. Jinarajadasa's principal Convention address to members. The afternoon will be entirely free for meetings of the National Board of Directors and for the sessions of many committees, which by that time will be ready to go to work. In the evening, with the reports of the formal Conven-

tion Committees presented and dealt with, we hope that business sessions will have been disposed of.

The greater part of Tuesday and Wednesday will be given to the work of the National Committees. These Committees, each headed by a member of the Board of Directors, are briefly as follows:

Class Work and Study Courses: Organizing, promoting and coordinating classes and courses, training teachers and speakers, and the preparation of public programs.

Publicity: Developing the means of public contact and presentation, including the training of individuals in the various methods of publicity.

Youth and Culture: Methods of cultural development in lodge work, contacts with youth and the stimulation of their interest in the work of the Society.

Theosophy in Action: Contacts with the world and its work and the development of practical Theosophical application.

Membership: Developing right relationships between individual members and their lodges, federations, the National Society and the public.

Each Committee has wide scope in which to work and each will have its sub-committees to deal with specific elements of the work that come within the general classification with which the National Committee deals. The various problems and questions submitted by members will be distributed to appropriate Committees which will discuss and consider them together with their own especially assigned subjects. The sub-committees will thresh out the questions before them, present their results to their respective National Committees, composed of the chairmen of the sub-committees, where they will be further coordinated into a recommendation for presentation and discussion on the Convention floor.

Thus, it is expected that several hundred members will participate in a number of practical questions and the synthesis of their discussions will be presented to Convention by the National Committee heads, supported by their Committee members, who will have dealt with the individual problems in their respective sub-committees. The Convention will consider, discuss, amend or adopt, to the end that a constructive program may come out of Convention.

It should be a Convention animated and alive with ideas in which everyone who has a thought to convey will have an opportunity for presenting

it. This way of doing the work has been through two experimental stages. It works. It stimulates the mind and promotes the enjoyment of association as members discover latent interests and latent capacities in themselves and in others.

It will be a busy Convention, but not with business in the formal and official sense.

Then, too, there will be the Olcott Lecture and the session of the Young Theosophists, although this year Theosophists young and old will be active in the work of each and every Committee and sub-committee.

One other innovation: Tuesday afternoon is left entirely free for group gatherings and discussions — a Federation meeting at 2 o'clock, and at 3 o'clock, as well as during the remainder of the afternoon, meetings of lodge presidents, secretaries, treasurers, librarians, book sales agents, etc., each under competent leadership that those responsible for activities in their lodges may gain the inspiration and the help of mutual consultation and discussion.

Throughout the whole Convention period there will be the inspiration of music and occasionally the presence of the children from the camp, with one period which the youngsters help every one to enjoy — a magic man (we hope) to entertain them.

Picture this Convention as one of intimate association in practical ways, groups of kindred-minded souls in serious and lively discussions scattered throughout the whole of the beautiful Olcott estate. Under almost every tree there will be a group of enthusiasts, and between times (though often Committee discussions will probably be carried into meal time), dining in the tent, for which a site has been selected just to the south of the Sellon Grove.

Come and be prepared to enjoy every minute of five sparkling days, and to return renewed in enthusiasm and capacity to carry on.

Summer School

Summer School will be seven no less glorious days, opening on the evening of Tuesday, July 20, and carrying through the six successive days. Mr. Jinarajadasa has assigned as his Summer School theme "Men Like Gods — the Road to Utopia" and in the course of some five or six sessions will develop it for us, as only he can, showing us step by step the process that must take place within the individual, and through him in his environment and in the world, in order that there may not only be peace on earth, but also conditions in which men may live like Gods.

There will be other contributions to this theme, for Mr. Jinarajadasa desires that others shall be thinking along this same line and adding their thoughts to his own. There will be a sufficiency of free periods, that there may be time for meditative thought and quiet, as well as for study; but this Summer School is not to be a school for study only, but a school for workers, too. Four periods will be given to practical work:

- Literature
- Lodge rooms
- Lodge organization
- Public approach and contacts.

In these sessions we shall be getting down to brass tacks as to what is the best way of doing certain essential things in lodge work and public contact. We shall have the teaching for our inner development and our soul's satisfaction, but we shall also have some training in the practical things for which workers accept responsibility. Quiet periods and musical periods will provide beautiful interludes. Summer School will be a refreshment.

Rates for Olcott Sessions

Types of Accommodation

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

Type B — Cots in Headquarters dormitory, sharing general showers.

(Available to women only.)

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

Registration, Board and Accommodation as Above

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

Registration Only

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

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

Meals Only

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

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

From the President

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

Our Responsibilities

We are indeed fortunate to be born in this period of the history of the world — at the end of an old world and the beginning of a new. Do we, or do we not, realize that we are incarnated in these present times that we may be among the soldiers of the day who fight for the Right? Shall we be among the instruments of righteousness, or stand idly, shamefully, by while others use the courage and the wisdom with which we too are endowed?

If each lodge will realize that upon it and its membership lies a grave responsibility to help the world out of its present distress, that there is much it and they can do, then I am sure that ways and means will be found to add *action* to its members' meetings, to its study classes, to its private and public addresses. And if only the lodge and its members will have courage instead of doubt and a sense of incapacity, they will soon marvel how much can be done where there is a little courage to take a risk in order to seize an opportunity.

If The Theosophical Society is to help the world, it must put its own world in order. It must be a Brotherhood, as is its highest purpose.

In these difficult days the business of all of us without exception is to invoke upon this distracted world the Blessing of our Elders. The invocation that follows (See Inside Front cover) is impersonal and universal, and if used by you as individuals, and even more as a lodge, will make a focus for Their Blessing.

The Revivification of The Theosophical Society

The need of today is for action — for action on the part of every individual member of the Society to help to save the world, and to give to every sincere worker in the cause of Brotherhood the opportunity to profit from the power and wisdom of Theosophy.

No lodge of The Theosophical Society in any part of the world should be without its contacts with the young who are in its vicinity, nor without its contacts with those who are truly serving in the work for the uplift of the human and the sub-human kingdoms, even though they be neither members of The Theosophical Society, nor knowers of the wisdom of Theosophy.

There are so many splendid movements for Brotherhood in the world of which the Theosophist should know, and whose workers should have an opportunity to know Theosophy and The Theosophical Society. As one of the greatest of the Elder Brethren has said:

"Support all work and movements in the outer world which stand for Brotherhood. Consider less what they achieve, and more the ideals which they embody. Do not over-value results achieved . . . In our Lord's good time even the tiniest buds of brotherly striving shall blossom into marvelous flowers, shedding splendid fragrance. Concern yourself with the motive and with your earnestness. These are seeds for your cherishing. Our Lord Himself will see to the harvesting."

Neither paucity of membership nor age should be any excuse for inactivity. Members of The Theosophical Society who in these days of most urgent need are only thinking of their own personal Theosophical interests are being weighed in the balance and found wanting. The call and inspiration from every lodge, from every Federation, from every Section, from each International Convention, must be to *action*. If the next few years are years of strenuous activity on the part of Theosophists, not only will emerge therefrom a peaceful and prosperous world, but also a Theosophical Society nobler in stature than any of its preceding incarnations during the past sixty years.

War Is Going On

Round about every lodge, and round about the home of every member, war is going on, outrage is going on. What is each lodge doing about this? What is each member doing about this?

It is all very well to denounce one kind of war, but what about other kinds of war which no less keep going the spirit of war?

In the name of our first object, every lodge should be working against the war spirit howsoever it may express itself, and every member should be known for his knightliness in the service of the weak and down-trodden in whatever kingdom they may dwell. Peace must be begun at home, and where should peace dwell more securely than in our lodges, among our members, and in every place to which a true Theosophist has access?

Until, and unless, we practice the peace that we preach war must continue. Unless, and until, we can live peace at home our voice shall be little heard abroad.

If we would stop the horrors that are going on around us in the human kingdom, shall we not also stop the horrors that are going on around us in the sub-human kingdom of the animals, perpetrated safely by men because the animals in their hands are as helpless as the Jews in the hands of the merciless?

The Application of our First Object

We are establishing a nucleus of the Universal Brotherhood without distinction of race, creed, sex, caste, or color. Only will this nucleus flourish as each one of us has in him its qualities both living and projected. It is impossible for any one of us perfectly to achieve the qualities of the nucleus. But at least we can strive after them, challenging our daily lives in all their details as to their conformity with the spirit of the first object of the Society.

Every member must have his own convictions, but his own individual uniqueness must never prevent him from understanding the uniqueness of others. He must learn to be an individual to whom people naturally bring their troubles. I think this is one of the greatest qualities a member of The Theosophical Society can achieve. One of the acid tests of the real worth of a Theosophist is the capacity he has to help people who are in trouble, and this test can easily be applied by an individual member to himself.

Everything that goes on throughout the world should as far as possible be a matter of concern

to every member of The Theosophical Society. The existence of a *nucleus* of the Universal Brotherhood entirely depends upon our recognition of the very existence of a Universal Brotherhood itself, and the more we ignore this Universal Brotherhood, the less potent are we to help to establish a nucleus of it in the Society to which we have the honor to belong.

There should not be a single member of The Theosophical Society in any part of the world who lives isolated in his own immediate surroundings and to all intents and purposes indifferent to what is going on outside the immediate frontiers of his consciousness. He should do his utmost to know all he can about the major events which are happening everywhere, and he should try to perceive how each major event may be adjusted to its right fruition.

While The Theosophical Society on the physical plane is a specific organism within definite limitations, on the inner planes the Society covers the whole world, as obviously it must since it is a nucleus of Universal Brotherhood. What we have to realize is that in The Theosophical Society this Universal Brotherhood exists and that we have to make a spot-light of it in the outer world.

The triumph of our First Object depends upon the devotion to it of every member. In our ranks there must be no talk of isolation, of independence. On the other hand through the medium of every race, of every nation, and of every faith, we must learn to live together, to share together, and to place upon a common altar the glories of our individualities, be these of ourselves, of our nations, of our faiths, of our races.

Essentials In Organizing Youth Groups

BY JOHN TOREN

1. At least one or two young people who are members of the lodge, and who are prepared definitely to devote *one* night a week to the group.

2. Cooperation from the lodge, by having one young person, at least, represented among the lodge officers.

3. Youth groups should be accepted as part of the lodge activity, and should be encouraged to participate in the affairs of the lodge, by way of socials, plays, dinners.

4. Lodge public programs should be arranged

to have either a youth speaker once a month, or every six weeks; or if that is not possible, one lecture in the same period should be designed to appeal to youth.

5. Youth groups must be allowed complete freedom to study and discuss whatever they please.

6. Youth groups should be encouraged to undertake the T.O.S. activity.

7. Weekly meetings essential; monthly social meeting advisable; Theosophical view of world events fundamental.

He is born to no purpose who being born of man, is unable to realize God in this life.

—RAMA KRISHNA

A Short History of The Theosophical Society

The Theosophical Publishing House at Adyar has just released this new and exceedingly important book, one which will be of fascinating interest to every member of The Theosophical Society, and of original value as the first history of The Theosophical Society produced at Adyar.

In his preface to the book, Dr. Arundale states: "The Theosophical Society as such has no official responsibility for any statement in this History's pages" and he ventures further to suggest that such a history will only be written in future years under the "mellowing influences of long distances of time."

In reviewing the book in *The Theosophist* Mr. J. L. Davidge writes as follows:

"Mrs. Ransom's is not by any means the only way in which the 'Short History' could have been written, immensely satisfying as it is. Other writers might have adopted other methods, instead of following the chronological method as she has done . . .

"Her method is nevertheless the basis of all other methods, and every other historian will be under obligation to her for the facts which she has accumulated — a mass of data sufficient for ten, even twenty volumes the size of this present work. *The Short History* is a miracle of compression; one has but to scan the index to discover the remarkable range of data — men and women, books and facts — with which she deals.

"The plan of the book is simple. Mrs. Ransom briefly outlines 'several well-marked and profoundly important phases': 1857-1884, The Founders lay foundations; 1885-1891, H. P. Blavatsky's activities; 1892-1907, Annie Besant's rise to prominence; 1907-1933, Dr. Besant's presidentship; 1933-1937, Dr. Arundale consolidates the Society, Shrimati Rukmini Devi directs the Society's youth. These are some of the main trends in a fascinating story.

"The author deals lengthily with the development of Spiritualism, precursor of Theosophy, with H. P. Blavatsky's exposure of the inade-

quacies of Spiritualism and her own right interpretation and production of phenomena. Then follow short penetrating biographies of the Founders (Madame Blavatsky and Colonel Olcott); a masterly envisagement of the Hierarchy and its most important members; the story of three years of preparation before the Society was actually founded — the prenatal days before the Founders met in a 'cloud of smoke' at Chittenden; and interesting vignettes of other founding members and what became of them.

"From this point the author pursues the historical narrative, year by year, through 400 pages of progress, through stormy days and peaceful growth, bringing us up to the end of 1937 and Dr. Arundale's immediate plans.

"What we do appreciate in Mrs. Ransom's book is not only the wide scope of the work, the painstaking attention to detail, the understanding pursuit of various movements — Spiritualism, the publication of *The Secret Doctrine*, Dr. Besant's work for India, for example, but also the courage with which she has faced controversial subjects, problems of morality, of neutrality, of differences between followers and leaders, etc. Some of these incidents, particularly the morality question in the period 1906-07, have been so camouflaged or misrepresented as to discredit the Society among a certain constituency, but here we are face to face with the actual facts, and the reader may judge for himself.

"We could hardly end on a more resounding note than that which Mrs. Ransom herself has struck: 'I would recommend that the reader of this history not to be too concerned with success and failure as they come and go, but to watch the steady fulfilment of a purpose no matter what the obstacles. That purpose burns, an unquenchable beacon, along the pathway of the Society. It is unquenchable because its flame is fed from sources which we do not supply, and which none may extinguish save those who in their wisdom lit it so long ago.'"

The Duty of the Society — H. P. B.

H. P. B., in *The Key to Theosophy*, states: "... The Society is for the improvement of humanity, but as a Society it takes absolutely no part in any national or party politics."

To the question: "Do you take any part in politics?" she answered "As a Society, we carefully avoid them. To seek to achieve political reforms before we have effected a reform in hu-

man nature, is like putting new wine into old bottles. Make men feel and recognize in their innermost hearts what is their real, true duty to all men, and every old abuse of power, every iniquitous law in the national policy, based on human, social and political selfishness *will disappear of itself.*"

UNDERSTANDING IS THE LAW

(Continued from page 126)

One Life leads us to the Brotherhood of All that lives. If God be immanent in all, He is Omnipresent, and a wrong done to one is a wrong inflicted on all, and one can not injure a brother without injuring oneself, for the same Divine Life dwells in both. The Divine Wisdom shows no favoritism: "What a man soweth, that must he also reap"; all who will, may learn all that it has to teach, and its secrets are only secret from those who are unwilling to understand.

Each of us has to face this challenge of dealing with matter, the forms which are ours, our physical and emotional and mental bodies. As we learn to reveal the Idea through this matter of ours, so shall we learn to conquer our bodies, so shall we conquer matter.

The work of the evolutionary process is to make heaven of earth; that is what is going on as we sound all depths of this crucifixion, as we test the resurrection; as earth after earth becomes

transmuted into heaven after heaven, into ascension after ascension.

"Let us then give Understanding,
Eager, helpful Understanding,
To each color of the rainbow,
To each race and faith and nation,
To each struggling life around us,
To the life in ev'ry kingdom,
To the wretched and despairing,
To the lowly and degraded,
To the cruel and the haughty,
To the proud and self-sufficient.
Each needs Understanding spreading,
Change the world to Light from darkness.
So shall we pass onwards quickly
To the heaven that awaits us."

Then at last we know, then at last we truly understand that "Life which came from God must unto God return." Then, and then only, Understanding is the Law.

Cooperation as a Way of Peace

Peace is a positive idea. It is not just keeping out of armed conflict, nor is it just living on the edge of nervous irritation with one's neighbors, be they persons or nations. Peace has its roots in the economic relations that tie people together. If these relations are selfish, coercive, competitive and exclusive, the result is domestic class discord and foreign armed conflict. This is the case with the world we now live in. Peace is neither its essence nor its spirit. It is not organized on the lines that make for peace.

Faint beginnings of a better way are already visible in the Consumers' Cooperative movement, in which private monetary interest is replaced by concern for meeting genuine human needs. For the coercive actions of state interference, Co-operators substitute voluntary organization for common need. A positive spirit of mutuality and cooperation displaces the sharp competitive motive, and the exclusive privileges, by means of which profit and power are now sought, are transformed by a democratic economic program which welcomes an everwidening group of people of all races, nations and classes into its membership.

Organization of an economy around the needs of the consumer proves to be the peaceful solution

of the intricate economic puzzle. Consumers are the most universal of groups. Human need for economic goods knows neither economic class, racial groups, or national barriers. An economy based on universal common need, organized through the principle of mutual aid, or cooperation, has already borne striking fruits along peaceful lines.

Peace is a positive idea. It can be secured through a form of social organization consistent with it. It must be rooted in peaceful economic relations which unite human beings, instead of creating class groups which clash sharply in a competitive system. A peaceful society must be based on sound laws of social health, which have their source in the mutual aid so evident in the biological world, and which root down deeper into the very nature of existence itself. When mankind becomes so organized we will have peace. The Consumers' Cooperative movement is a step, with a substantial history of success, in this direction.

C. M. K.

Cooperation as a Way of Peace, By James Peter Warbasse, Harper and Brothers, New York, 1939. Special Cooperative League Edition available from The Theosophical Press. 50 cents.

Theosophy in the Field

Besant Lodge (Cleveland) held a beautiful Dedicatory Service for its new lodge rooms on May 3. All the members present participated and following the ceremony short addresses were given by each of the seven past presidents of the lodge.

Besant Lodge (Hollywood) has found this an unusually interesting and inspiring month. Dr. Roest gave four outstanding lectures and the Rt. Rev. Charles Hampton made two splendid contributions to the Tea Table Talks.

Cincinnati Lodge: May has been an exceedingly busy month for the members of Cincinnati Lodge. Besides the annual meeting of the Ohio Federation, at which Miss Mary K. Neff was the principal speaker, Cincinnati Lodge members have enjoyed visits from Mr. E. Norman Pearson and Mr. Fritz Kunz. Mr. Pearson spoke on May 7 before an audience that included Cincinnati's seven new members, and on May 25 and 26 Mr. Kunz rounded out the month with two public lectures.

Columbus Lodge celebrated its 25th Anniversary recently and is reported by the Secretary to be in a very healthy and thriving condition. We regret that illness among its most active members has temporarily affected attendance at the meetings.

Detroit Lodge writes: "We feel that we have been most fortunate in having Miss Neff with us for a series of lectures. Her very friendly and informal way of presenting any subject wins the good will and sympathetic attention of her listeners. There were a number of new faces at her first lecture which re-appeared at subsequent ones — an excellent proof of her drawing power.

"On Saturday night there was a party for members, at which Miss Neff gave us some intimate details of her experiences in India. These proved so interesting that the time just flew by and before we knew it the hour was late and we had most regretfully to break up."

Hermes Lodge (Philadelphia) arranged a beautiful program in celebration of White Lotus Day and on the Sunday evenings of May presented public lectures by Mr. Oris J. Baker, Mrs. Annie H. Vincent, Mr. John T. Rodger and Mr. Hugh F. Munro.

Lotus Lodge (Philadelphia) reports a most enjoyable series of lectures by Mr. John Toren and writes: "He gave us some very valuable ideas on the importance of keeping Theosophy up-to-date, and conforming to changing world needs."

Minneapolis and St. Paul, the Twin City Lodges, met jointly in the St. Paul Lodge rooms on White Lotus Day and enjoyed a very interesting and constructive program.

Seattle Lodge of the Inner Light sends us the following report: "Our Seattle lodges have been inspired by the recent series of lectures and classes given by Mr. Rogers. The public response to Mr. Rogers' clear cut and practical presentation of Theosophy was best indicated by his large and steadily increasing audiences over a six weeks lecture period. He is leaving us two excellent study classes, an increased interest in Theosophy in Seattle and an ideal typified by his splendid dedication to the work. We shall anxiously look forward to his return to Seattle."

Syracuse Lodge was happy to have a second visit from the Rev. Harold O. Boon recently, whose talks at the Syracuse University aroused considerable discussion among the students, inspiring several of them to leave their names for the mailing list.

Tulsa Lodge has a Social Committee which serves monthly benefit dinners in the lodge home. The Secretary writes: "At the last dinner forty guests were served, half of whom were non-members who remained afterward to discuss our philosophy. The visitors are learning that attractive, nutritious and delicious meatless meals can be had, and the dinners have been a source of revenue that has taken care of a goodly portion of the lodge hall rent.

"The first Saturday of each month the Library Committee has been giving Book Review Teas which have been a source of interest to many of our Theosophical readers."

The San Diego Pilgrimage of the Southern California Federation

Sunday, April 23rd, will go down as one of the most eventful days in the annals of the Southern California Federation — for on that day was held a Federation meeting in San Diego, with 135 enthusiastic members in attendance.

The occasion was marked by unusual events. A private Pullman car was chartered for nearly fifty while more than forty drove down in their own cars. In San Diego they were greeted by a welcoming committee from the San Diego Lodge, and a special street car was waiting to take the entire party directly to Balboa Park, where the luncheon and meeting were to be held.

After luncheon the members assembled in the Loggia of the House of Hospitality. Presided over by Mr. Wix, the President of the Federation, the meeting was one that all who attended will remember. It was opened by addresses of welcome from Mrs. Colby, President of Annie Besant Lodge, and Mr. Charbonneau, also from the same lodge. Mr. Wix then gave some important announcements, among them of the establishing of the new Federation headquarters in the rooms of the Los Angeles Lodge, followed by a very beautiful musical selection by Mr. Howard Coombs, and an inspiring invocation by Mrs. Hotchener. A Symposium entitled "National Karma in the Light of Current Events," with Dr. Pieter K. Roest, Mr. James Taylor and Mr. Henry Hotchener as speakers, was a stimulating event.

After a brief intermission an inspiring "Question and Answer" meeting was conducted by Mrs. Hotchener.

The meeting concluded with another invocation by Mrs. Hotchener, after which the San Diego Lodge served a very delicious cup of tea to each of the guests. The return journey by train was made delightful by the tricks of Mr. Wix, the jokes of Mr. Goudey and the community singing led by Sydney Taylor.

This pilgrimage to San Diego was more than just a Federation meeting. It was a strong welding of the Federation into a more cohesive unit, as well as a strengthening of the bands of friend-

ship of member to member. It was a perfect day and for its success the Federation deeply thanks Annie Besant Lodge of San Diego whose officers and members made it that through their untiring effort and attention to every detail.

May there be many more San Diego pilgrimages.

The Texas Federation

An enthusiastic gathering of Texas members enjoyed the hospitality of Austin Lodge on April 22 and 23, when members from San Antonio, Besant Lodge, (Houston) and Dallas Lodge participated in making the occasion noteworthy not only for themselves but for all of Texas.

Included in the program, in addition to the business session, were addresses by Dr. Kenneth Mayo, the outgoing president of the Federation, and by Mrs. Winnie F. Hardy, the newly elected president.

It is of interest that in Texas recognition is given to the great importance of a circulating library. To meet the needs of this project quite a library of books was purchased by the Federation to be removed to the lodge in San Antonio for permanent housing, and thus to be made available to inquirers and members throughout the state. There are splendid possibilities with books as messengers, and we are glad that the Texas Federation is active in this respect.

Also, a good many of the Texas members are looking forward to attending the grand occasion of Mr. Jinarajadasa's day in Tulsa, Oklahoma, on August 27, when he will be the guest of the Southwest Federation. It will be very fine indeed if these two Federations can unite in making the day a memorable one for all who can participate.

Theosophists everywhere will be interested in knowing that Gov. W. Lee O'Daniel, of Texas, is opposed to capital punishment.

Children of the Light

Glancing over this world-wide field of work of The Theosophical Society, at the joyous confidence seen in our National Societies, at the energy, devotion and self-sacrifice displayed, we cannot but marvel that anyone who has the good fortune to become a member should ever dream of leaving it because someone attacks it, or some one deserts it, or some one misbehaves, or some one thinks awry. What have their follies, their sins, if you will their crimes, to do with the great Ideals of Philosophy, its profound teachings, its radiant hopes, its realized triumphs? Shall I shut my eyes because another has lost his sight? To have seen the Light and slide back into the dark-

ness, to have watched the Sun rise and turn one's back upon it — such is truly human perversity *in excelsis*. Shall we not rather register our vow: Let who will desert The Theosophical Society, I will never desert nor betray it. It brought me the Light; it unveiled to me the reality of the worlds invisible; it turned death from an enemy into a friend; it led me to realize my own eternity; it has changed my whole attitude towards life, and has transfigured the world. Brethren, let us walk in the Light, as children of the Light, for the Ancient Wisdom guides us, and the footprints of our Teachers mark the Path we tread.

— ANNIE BESANT.

Theosophical News and Notes

Liaison Officers

It has long been the President's desire that every Section of the Society should be able to have a representative at Adyar to be the link for the time being between his Section and the International Headquarters. For some time past the scheme has been partially in effect, some resident at Adyar undertaking to maintain a special interest in some particular Section.

Now the plan has developed further and the General Secretaries have been asked by the President to appoint some one resident at Adyar to be the necessary unofficial connecting link, "not in any way, of course, affecting," the President says, "the immensely important relations between the General Secretary and the International President." Your National President (or General Secretary, as he is known internationally) has nominated Miss Anita Henkel, now resident at Adyar, to represent and interpret American activities there. She will, similarly, keep us in touch with the life and interests of Adyar.

In further developing the plan the President has suggested that every lodge should have a Liaison Officer and many in this country have been nominated by their lodges, to whom the presidents have already turned over the data made available as to the nature of the activities in which a Liaison Officer should be engaged. Some such officers have written to Headquarters for more enlightenment as to what the responsibility of a Liaison Officer is.

What is a Liaison Officer? Technically he, or she, is not a director of anything, but a coordinator of relationships; a contact officer whose peculiar function is to make conditions at one point better known at another in order that official activities may go on at distant points with the fullest understanding of conditions prevailing. Hence it follows that the lodge Liaison Officers are asked to send to Adyar special news of lodge activities, giving details of any especially successful undertaking that it would be worth while to spread abroad for the use and interest of others; to keep Adyar, and of course National Headquarters, also, informed of all useful news items, and correspondingly to see that the members of his lodge are thoroughly informed regarding the news and interests of Adyar and Olcott. The Liaison Officer would especially read the magazines issued from these Centers. He should, perhaps, be the individual to review them before the lodge as has often been suggested.

Wherever the interest of Adyar and Olcott can be developed, there the Liaison Officer is watching for opportunity. Perhaps with the approval of the lodge president he might undertake the promotion of Convention attendance, and certainly the promotion of Convention interest.

The President suggests, too, that it is not only in regard to Theosophical matters that Adyar desires to be kept informed, but as to outstanding events in the city or state that might suitably be preserved in picture or story form in a Scrap Book, one of which will be maintained at Adyar for each Section by its Liaison Officer there.

The Liaison Officer should be a person of imagination, who sees where coordination can be improved through better understanding, and who will seek at all times in appropriate ways to make his lodge better known to his Headquarters and to Adyar, and correspondingly Adyar and his Headquarters to his lodge. He is the interest promoting individual, creator of understanding relationships.

Lodge By-Laws — Important!

From time to time Headquarters receives an appeal from a lodge for advice as to the procedure to be followed in some situation that has arisen in connection with its government. Of course it should be possible to refer the lodge back to its by-laws, which are constructed to give the answer to every such question. Too often, however, we find that the by-laws were rather perfunctorily prepared. In some cases no by-laws at all were adopted and difficult situations have become more critical for lack of guidance that by-laws would furnish.

One lodge has referred questions on election procedure to Headquarters several times, year by year, and yet has not so amended its by-laws that they shall provide the answer. Another has elected officers year by year according to no rules whatever and now is subject to dissension as to whether the elections are legal. The lodge finds itself without by-laws.

Need these things go on? The Lodge Handbook has for years carried a model set of by-laws, with descriptive notes for guidance in adapting them to the needs of every lodge. Headquarters has offered technical and legal help.

It would be an excellent thing if every lodge would read its by-laws in open meeting once each year and in many instances refer them to a committee for over-hauling that they may be modernized to provide genuine guidance as to future

procedure. No organization can run indefinitely without rules, and to have rules will often settle a simple question that without them leads to complications and difficulties.

Miss Kerr on Tour

One important position at Headquarters is that occupied by Miss Ann Kerr, with the responsibility of consistent contact with all of the lodges in so far as their activities are concerned. Miss Kerr's work is that of giving help where necessary in the preparation of programs and the development of classes. She is the lodge aid in all their efforts to reach the public with the truths of Theosophy. Theoretically she should be looked upon as an ex-officio officer of every lodge and practically called upon for assistance in all Theosophical work that has as its purpose the direct spread of Theosophical knowledge.

Seizing the opportunity that presents itself with Mr. Jinarajadasa's tour, Miss Kerr will accompany him and assist him in his voluminous correspondence and arrangements. She especially desires to meet the lodge officers, and through them contact the members as they gather at Mr. Jinarajadasa's stopping points. At the end of the tour when Miss Kerr returns to take up her work at her desk, that work will be better and more valuable for the contacts she will have made. The better Theosophists know each other the better can they share and cooperate in service to the work.

Mementos of the Founders

Olcott is acquiring quite a nice collection of objects intimately associated with the persons of the Founders for exhibition under glass on the balcony at National Headquarters.

Through the kindness of Mr. George H. Hall a watch belonging to Colonel Olcott's sister, purchased when they were traveling in Switzerland, has now been added to the collection.

Members having items of interest connected with the Founders, or with the Society's early history, or letters or documents of a similar nature, and who desire that they may find a permanent location, will be glad to know that provisions are being made for the care of such material.

A Correction

Mr. Jinarajadasa writes that *The Children's Beatitudes*, credited in a recent issue of THE AMERICAN THEOSOPHIST to his authorship, were not composed by him; "although he greatly wishes that he had anticipated the unknown author with such beautiful thoughts."

Lecturers

The lecture season comes to a close. We look back upon the preceding months of the work among our lodges with gratification in the season's accomplishment, and with special gratitude and appreciation to Miss Mary K. Neff and Dr. Pieter K. Roest, whose combined tours have covered practically all of the lodges in the Section during this year.

Miss Neff brings to her contacts with the members as individuals, and to the lecture platform itself, extraordinary gifts of friendliness plus a penetrating clarity in thinking which enables her to present Theosophy in a fascinating and stimulating way. Her audiences everywhere welcome her cordially and consistently express their appreciation as the attendance grows.

Dr. Roest's work has also been outstanding, as he has perhaps accomplished his best year in the service of the Section. As he has traveled from lodge to lodge we have learned of the increasing recognition of his capabilities, perhaps emphasized as the members have regretfully realized that with the end of the season his service to the Society as a National Lecturer would necessarily for the time be concluded. Regardless of the necessities of the situation, and therefore the essential wisdom of the decision, all of us as true friends of Dr. Roest cannot but feel some regret, even though the change was determined long ago by the Board of Directors and announced to our members last year. Thus we so often feel about the law of change which weaves patterns of our relationships, readjusting perhaps only that the ties may grow stronger as they find expression in ways which are different. Certainly in whatever part of our country Dr. Roest finds his place we shall always know that he can be depended upon to serve Theosophy and the Society as he has done so splendidly during the past six years.

The Rev. Harold O. Boon has also been traveling among some of our lodges since the latter part of January. He has come among us with the special gifts of his knowledge of the Bible and therefore with a unique contribution to make as a Theosophist well versed in Christian teaching. Mr. Boon has made many friends among our members as well as with the public, and has undoubtedly made a fine contribution to the work of the past few months.

Mr. John Toren, the appointed representative of the Young Theosophists of America, has had as his chief responsibility to sound a challenge to our young people, bestirring them to the privileges of Theosophical knowledge and service. Certainly he has achieved splendid results, as a number of the young people's groups bear witness.

Happily, too, he is not less well liked by those in his audience who are more mature, at least in body. Mr. Toren's sincerity and enthusiasm are striking qualities which command the respect and appreciation of all who have come into touch with him.

Miss Neff's Itinerary (Approximate) 1939-40

September	Detroit
October	Cincinnati Cleveland Western New York Syracuse Albany Northeast Federation
November	Middle Atlantic Federation
December	Knoxville Birmingham
January	Atlanta Augusta Florida Federation
March	Covington New Orleans Houston Texas Federation Southwest Federation
April	Kansas City St. Louis Olcott Chicago Federation Michigan Federation
May	Ohio Federation

Voting Correction

By error the note regarding the ballot in our last issue stated that all members with Headquarters dues paid, or holding a membership card to June 30, 1939 were entitled to vote. This should have read June 30, 1938. The error was discovered immediately after the magazine came off the press and all lodge officers were notified and asked to make suitable announcement. The ballot blank appears in this issue and there is time, by acting promptly, to record your vote. The voting closes on June 10th.

Our Tree at Adyar

On the occasion of one of the great Conventions at Adyar Mr. Rogers planted a tree for America in Founders' Row. The President wrote a few weeks back stating that the tree was not doing so well and that it did not truly represent the vigor and life of America. It has since been replaced with a tree much larger and more dignified. The original was a Mahogany Tree. We

will presently learn what member of the vegetable kingdom has assumed the position of American representative.

The Publicity Department

Who will join more vigorously with the Publicity Department in accepting the challenge given by our President, Dr. George S. Arundale, in his recent weekly open letters to the membership "to hold high for all to see the spirit of Theosophy, which is Truth, and the spirit of The Theosophical Society, which is Brotherhood?"

The Department is prepared with attractive, inexpensive pamphlets which outline the principles for which Theosophy stands and the policies governing the work of the organization. Many members, lodges, and federations have united with Headquarters during the past year in an earnest effort to become specialists in the art of spreading Theosophy, and we solicit the cooperation of every member or friend in sharing with others the inspiration and enlightenment which has been the result of his own seeking.

Dr. Arundale says: "If I have Light, and the world be in darkness, how shall I live better than to spread that Light wherever I can?" Here is a real opportunity for all of us with organizations working against cruelty, leaders of groups and individuals interested in bringing about Peace, for they need the viewpoint which the priceless knowledge of Theosophy offers.

The emergency in the world today is caused by one thing — a lack of spiritual understanding — and it is the privilege of The Theosophical Society to supply it.

Volunteers are welcome, indeed, either for active service in this branch of the work or for the sponsoring of some definite project. Expressions and ideas will be gratefully received.

Adyar Fund

On April 28th a New York draft in the amount of \$4,800.00 was forwarded to Dr. Arundale. To those who so generously support the Fund for the work carried on at Adyar we express the gratitude of the committee entrusted with the collection of this money. The difficulties experienced by many of the National Sections of Central Europe have been reflected in their attitude toward our International Headquarters, and the spirit of helpfulness upon the part of those who hold the well-being of the Society at heart will do much to sustain its work during times of great difficulty.

W. HOWARD SCHWEIZER, Treasurer,
Adyar Fund

THOMAS W. POND, Chairman Adyar
Committee

Notice of the Fifty-third Convention

The Fifty-third Annual Convention of The Theosophical Society in America is hereby called to convene on Sunday, July 16, 1939, at 7:30 P.M., at the National Headquarters of the Society, Olcott, 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.

Convention Values

In response to an invitation to suggest how Convention programs might be changed, a member writes:

"I do not care to think that I am indifferent to the move to change, but I must admit that if the members who attend Convention receive the inspiration and encouragement which I have found there each of my four years, I know that they will come back home, as I have, eager to give everything to the cause of Theosophy . . .

"I wonder if the thing we all want from Convention isn't something that cannot be achieved in such things as programs — important as they are; if it isn't the simple adding of fuel to our own burning which in the end is the answer to all of the questions which are so important. What could be more helpful to the work of a lodge president than that every member be afire with the desire to serve Theosophy? And I think this fire is stimulated to the limit by attendance at Convention. Whatever the program, that seems to me only the outer side and the least important . . ."

The Children's Camp

Previous issues of THE AMERICAN THEOSOPHIST have carried full details concerning the work of the Children's Camp Committee as well as plans for the recreational program. This is a last minute plea to those parents who have postponed the registration of their children because of indecision about their Summer Sessions attendance. By this time those who intend to be present must have their plans well formulated, so we ask that they delay not one more day in registering their children for the Camp. Only a limited number can be accommodated and the Camp Staff can not make room for one more child at the last minute if accommodations are full.

Also, it is not too late for those adults who may be willing to give an hour or so of their time to the work at the Children's Camp to volunteer such service. Any person giving such a service may be assured that it will not be required at a time when there are lectures or other meetings in session at Olcott.

For addresses of personnel in charge of recreation and registration see the May issue of this magazine.

IMPORTANT

Whether you intend to be present or not, please;

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

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

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

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

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

PROXY

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

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

All previous proxies are hereby revoked.

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

(SEAL)
(Write Name Plainly)

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

Miss Emma Allaire

Miss Emma Allaire passed to a new life on May 16. A devoted member, known to but few Theosophists in recent years, for she has long been unable to attend meetings, she has nevertheless maintained her interest in the work.

Miss Allaire was one of the early and very generous contributors to the Society's Headquarters building program. She will be missed not only for such generosity, but for her very kindly and gentle ways, for which she was loved by all who had the privilege of knowing her.

Miss Martha Ward

Very suddenly, and without illness, Miss Martha Ward, a faithful member of Pacific Lodge, San Francisco, passed away on May 7.

Miss Ward has long been active in the work of our Society in the Bay area, has served the Society both as lodge president and lodge secretary, and was holding the office of vice-president at the time of her passing.

It was a beautifully peaceful passing, and a glad release even though in the midst of splendid activity. Miss Ward will be genuinely missed by her friends and co-workers in San Francisco.

Wanted — "The Lives of Alcyone"

Do you have a two-volume cloth edition of "The Lives of Alcyone?" The Theosophical Press would like to purchase this set from some member who owns one in fairly good condition. Mention the price you would expect and send description of your volumes to The Theosophical Press, Olcott, Wheaton, Illinois.

DO NOT FILL IN THIS SPACE

PROXY BY SUBSTITUTION

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

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

(Signed).....
Original Proxy.

New Members for April

Applications for membership during April were received from the following lodges: Albany, Besant (Hollywood), Braille, Casper, Cincinnati, Genesee (Rochester), Jacksonville, Lakeland, Longview, Oakland, Oak Park, Paterson, Portland, San Francisco, Sirius (Chicago), Springfield, St. Petersburg, Syracuse; and National Members, Charlestown, R. I., Oneonta, N. Y., and Jersey City, New Jersey.

To Those Who Mourn Club

Shipments of booklets from April 16 to May 15.

Illinois	135
Minnesota	100
New York	300
Ohio	12
Texas	25
Washington	100
Wisconsin	200
Total	972

Statistics

April 15 to May 15, 1939

Burn the Bonds Fund

Previously reported.....	\$2,356.36	
To May 15.....	6.00	\$2,462.36

Building Fund

Previously reported.....	\$186.01	
To May 15.....	23.50	\$209.51

American Theosophical Fund

Previously reported.....	\$1,810.25	
To May 15.....	14.00	\$1,824.25

Refugee Fund

Previously reported.....	\$10.00	
To May 15.....	101.52	\$111.52

Olcott Tree Fund

To May 15.....	\$15.30
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Births

- Born to Mr. and Mrs. Austin Bee, Tacoma Lodge, a daughter, Helen Lucile, April 27.
- Born to Mr. and Mrs. G. M. Carter of Oakland, a daughter, Georgia May, March 3.
- Born to Mr. and Mrs. Rupert Crum, Casper Lodge, a son, Allen T., January 27.
- Born to Mr. and Mrs. France, of Casper Lodge, a son, Edward G., December 24.

Deaths

- Miss Emma Allaire, Detroit Lodge, May 16, 1939.
- Miss Elizabeth Cureton, National Member, April 6, 1939.
- Mrs. Lida Doughty, Colorado Lodge, recently.
- Mr. Louis K. O'Donnell, Laramie Lodge, recently.
- Mrs. Florence Kenyon, New York Lodge, March 5, 1939.
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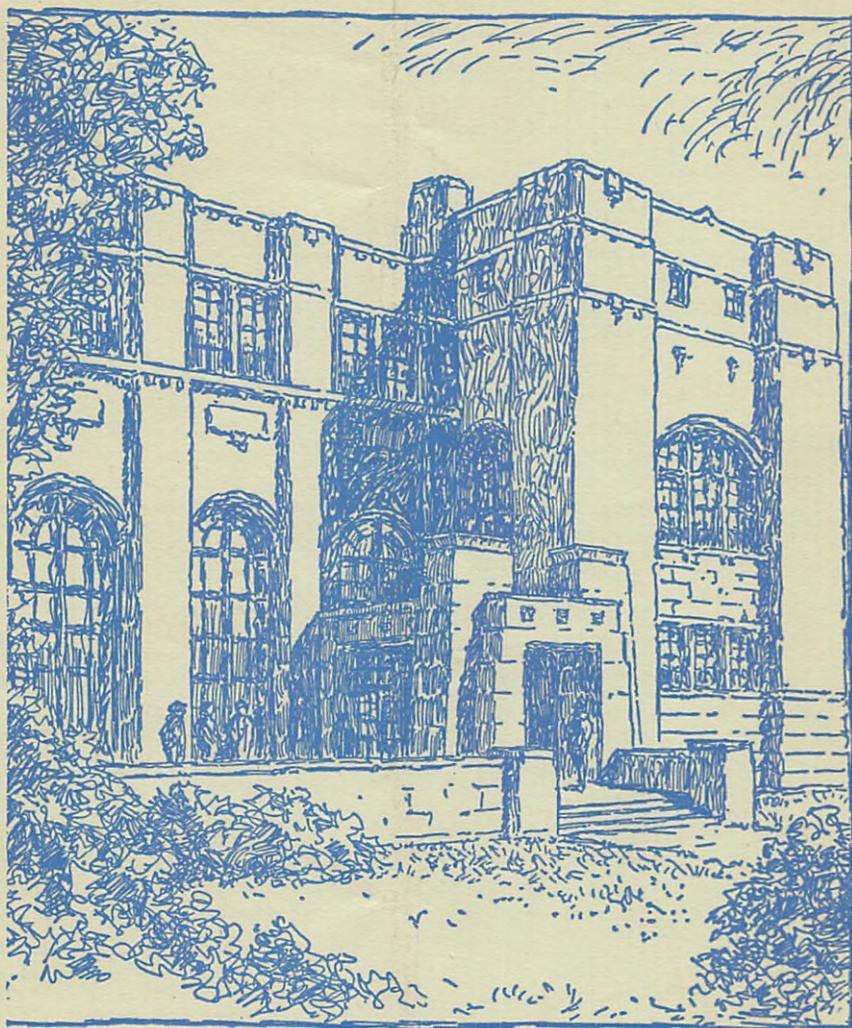
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