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THE  
AMERICAN  
**THEOSOPHIST**

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*Official Organ of THE THEOSOPHICAL SOCIETY in America*

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*Under the Auspices of THE THEOSOPHICAL SOCIETY ADYAR*

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## *The World's Blessing*

**B**LESSED IS THE WORLD that amidst one of its major adjustments to the Real there are shining forth the quickening Fires of a Theosophical Society — an incarnation in these times of the long line of Theosophical Societies which, under varying names, have flamed forth the supreme Truth of the Universal Brotherhood of Life. Whenever from time to time the world is inclined towards Truth in an adjustment from illusion, there stand forth witnesses to the Real — Fire-Pillars of reality. Such a Fire-Pillar is The Theosophical Society, set today amidst the darkness of a world which has lost its way.

— G. S. A.

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# THE AMERICAN THEOSOPHIST

OFFICIAL ORGAN OF

THE THEOSOPHICAL SOCIETY IN AMERICA

Vol. XXVIII

JUNE, 1940

No. 6

## Convocation Sermon

BY ROBERT M. HUTCHINS

YOU see the world in which you will have to live going to pieces before your eyes. Europe as we have known it seems fated to disappear. Whether or not the United States enters the war, the repercussions of it upon our political and economic life are bound to be severe and may even go so far as drastically to alter the political and economic structure in which we have been brought up. We are under a duty to inquire into the first causes of the catastrophe, into the methods of averting its most serious consequences, and into the foundations of the new order which the survivors should seek to lay.

It will not be enough to examine these questions in terms of the relocation of boundaries and the redistribution of power. We cannot be content with a rearrangement of things in the material order. At the root of the present troubles of the world we must find a pervasive materialism, a devastating desire for material goods, which sweeps everything before it, up to, and perhaps over, the verge of the abyss. Since the desire for material goods is unlimited, it cannot possibly be satisfied. Everybody cannot possibly have everything he wants. Some nations must be denied some things they want and must inevitably try to wrest them from other nations. As long as this spirit prevails rearrangements of things in the material order must be temporary. They will last only so long as it takes the defeated nations to recuperate and enter upon a new trail of strength.

We know now that mechanical and technical progress is not identical with civilization. We must conclude, in fact, that our faith that technology will take the place of justice has been naive. Technology supplies the goods we want, for material goods are indubitably goods. Technology can give us bigger, brighter, faster, and cheaper automobiles. It cannot tell us who

ought to have them, or how many, or where they should go. The notion that a just and equitable distribution of goods will be achieved by the advance of technology or that by its aid we shall put material goods in their proper relation to all others is reduced to absurdity by the coincidence of the zenith of technology and the nadir of moral and political life.

The doctrine by which we live is that material goods are an end in themselves. Hence all activity is judged by the profits it brings. The principle is that of the largest returns at the lowest costs. The criterion is purely economic. All extra-economic or non-economic standards, since they impede the struggle toward the goal, must be obliterated. Thus slavery was justified because it lowered costs and attacked because it was unfair competition. The exploitation of women and children was defended because it paid. The family could not be allowed to block the path of "progress." The state is valuable if it helps to maximize profits, but is apparently to have little part in economic life beyond this and beyond fulfilling functions which are too big or too unprofitable for private enterprise. Even patriotism and the love of country fall before the onslaught, as in the case of the international money-maker in Ancient Greece who was asked what country he belonged to and who replied, "I am one of the rich."

This is the process of economic rationalization, the process of looking at everything in economic terms and testing everything by economic criteria. Even the institution of property, often mistaken for the sign of a materialistic civilization, may disappear before the advance of economic rationalization. As an Italian economist has pointed out, the most technically perfect economic realization of materialism "is the Soviet system, in which all private and public efforts have only one end: the economic rational-

ization of the whole of life, to the point of abolishing private property and the family, and of attempting the destruction of all religious ideals that might threaten such materialistic rationalization." Communism does not reject the mechanization of life; it completes it. It does not deny that economic activity is the principal basis of civilization; it asserts that it is the sole basis. It does not oppose huge concentrations of economic power; on the contrary, in order to facilitate and control the work of concentration, it accumulates all capital and concentrates all economic life in the hands of the state. Russian communism is simply the logical prolongation of capitalistic materialism.

Materialism has captured our culture. It has captured the state. It has captured education; for no one will deny that the test of education is whether the graduates succeed in life, and even those who argue for intellectual development as the aim of education are constrained to add that the man with a developed intellect will make more money than the man with an undeveloped one. Consumer education and vocational education are merely the most obvious evidence that we regard education as directed toward economic ends.

As materialism has taken over education, so it has taken over morals. It has retained the names of the Christian virtues and changed their meaning to suit its purposes. Mr. Kimpton, the jeweler in the town where I was brought up, had a sign in his window saying, "Honesty is the best policy because it pays." Courage is the nerve it takes to run business risks. Temperance means saving your money and staying in good working condition. Prudence is just another name for shrewdness. These translations show that moral criteria have departed, to have their places taken by economic criteria.

Yet now that the triumph of materialism is complete, now that we are all agreed that religion is good for the people, and relief is needed to keep them quiet, and education to teach them to consume and produce, and the family to attach them to their work, and the state to act as the guarantor of an independent, autonomous economic machine, the world this spirit has made is collapsing about us, and this spirit offers us nothing but gold, with which we cannot buy salvation.

Now it would be laughable to try to build a new order with the old ideals. As Maritain has put it, if we would change the face of the earth, we must first change our own hearts. We are concerned, not with a rearrangement of material things, but with a moral and spiritual reforma-

tion. This reformation must be intellectual, too; for it requires the substitution of rational views of man, the state, and the order of goods for irrational or sub-rational ones. Without pretending to any special revelation, let us see whether we can make some tentative and hesitant approaches to the lines which a moral, intellectual, and spiritual revolution might follow.

Man is a moral, rational, and spiritual being. He needs material goods; unless he has them he cannot survive. But he does not need them without limit. Preoccupation with material goods will hinder and not assist his progress toward his real goal, which is the fullest development of his specific powers. Nature will not forgive those who fail to fulfill the law of their being. The law of human beings is wisdom and goodness, not unlimited acquisition. The economic rationalization of life proceeds in the face of the basic law of human nature. That law would suggest to us the idea of sufficiency rather than the idea of unbounded possessions.

The economic rationalization of life, moreover, proceeds in the face of the basic law of human society. Men are banded together in society for mutual aid toward the objectives of their personal lives, which are, as we have seen, the development of their highest powers. As John Stuart Mill has put it, "The most important point of excellence which any form of government can possess is to promote the virtue and intelligence of the people." The state is not an end in itself, but a means to the virtue and intelligence, that is the happiness, of the citizens. It is held together by justice, through which it cares for the common good. The common good, in fact, is little but justice most broadly conceived: Peace, order, and an equitable distribution of economic goods. Since the state is charged with responsibility for the common good, and since the production and distribution of material goods are one aspect of the common good, the economic order must be subordinate to the political order.

The economic rationalization of life makes the political order subordinate to the economic order or confuses the two. We can see this in any campaign, when each candidate tells the citizens of the financial rewards they will reap by voting for him. We are accustomed to saying in the same breath that the government must let economic activity alone and that it must see to it that the particular economic activity in which we are engaged prospers. So we look upon our neighbor either as a customer or a competitor or an instrument of production.

The eminent dignity of human beings forbids us, even if the two great commandments did not, to look upon our neighbor in any of these ways, and particularly to regard him as a means of enriching ourselves.

In this setting we may understand the institution of property. Since man is an artist, an animal that makes things, the individual man is entitled to a sense of participation in the ownership of the instruments of production and in the goods produced. But since the earth was given to man and not to individual men, since man is a social and political animal with social responsibilities, one who acquires property beyond the needs of himself and his family must dedicate it to social purposes. This is the rule of reason, which is nothing but the idea of sufficiency. It is the opposite of the idea of unlimited gain. A violation of the rule of reason is one that nature will not forgive.

In this view every act of every man is a moral act, to be tested by moral and not by economic criteria. Immoral means of acquiring goods are excluded. The enjoyment of the goods acquired is limited. The exclusion and the limitation are imposed by the nature of man and the nature of organized society. Personal and political rationalization subordinates economic rationalization by relating the material well-being of the individual first to the material well-being of his neighbor, and second to the highest good of the individual and of the whole society. The principle of the good of the person and the good of society is substituted for the principle of the largest returns at the lowest costs. Faith in asceticism and sacrifice is substituted for faith in technology. An order based on charity is substituted for an order based on avarice.

The moral, intellectual, and spiritual reforma-

tion for which the world waits depends, then, upon true and deeply held convictions about the nature of man, the ends of life, the purpose of the state, and the order of goods. One cannot take part in this revolution if one believes that men are no different from the brutes, that morals are another name for the mores, that freedom is doing what you please, that everything is a matter of opinion, and that the test of truth is immediate practical success. Precisely these notions lie at the bottom of the materialism that afflicts us; precisely these notions are used in the attempt to justify man's inhumanity to man. The revolution to which we are called must end in the destruction of these notions and their power over individual and political action.

Those who are called most clearly to this revolution are the people of this country, who may yet have time. We must, by reconstructing our own lives, begin the reconstruction of economic, social, and political life. This means that we must reconstruct education, directing it to virtue and intelligence. It means that we must look upon economic activity, not as the end of life, but as a means of sustaining life, a life directed to virtue and intelligence. It means, too, that economic activity must be ordered to the common good, the good of the political society, the aim of which is virtue and intelligence. It means in short, the personal, rather than the economic, rationalization of life.

The task is long, slow, and hard. Its achievement will demand no ordinary effort; for it is no ordinary task. I would not be guilty of that false prudence which would shrink from holding before you ideals difficult of attainment. These ideals are difficult, but not impossible, of attainment. Upon their attainment the future of our country and the future of civilization depend.

## The Aspirant's Prayer

Recognizing, as I do, the Divine Nature buried in every human heart, and my aim being to resurrect that divinity by the continual exercise of unselfishness and the patient acquisition of true wisdom,

May I keep my thoughts high, my intentions pure, my will fixed upon helpfulness and the attainment of accurate knowledge.

Amid the turmoils and distractions of life, may I be ever mindful of the courtesy due to all;

May I ever recognize the Real beneath the unreal, the place of peace at the heart of the storm;

May I give allegiance to my Higher Self, following its guidance even though it bring pain to my lower self;

May I ever strive to attain control of my mind, to become Lord of Self;

May I so regulate my conduct that I shall do at once what deliberation would impel me to do;

May I be tolerant to all;

May I be forbearing and able to endure;

May I attain by constant study and meditation that faith, enlightened and invincible, which leads to the feet of the Master;

May balance be mine, equilibrium, poise, composure, the peace that passeth understanding;

May all that the world can offer be as naught to me in the light of the Higher Life which has dawned upon each who has turned to the ways of the Spirit!

— F. MILTON WILLIS.



# THE AMERICAN THEOSOPHIST

Published monthly by

THE THEOSOPHICAL SOCIETY  
IN AMERICA

National President.....SIDNEY A. COOK  
National Secretary.....ETHA SNODGRASS  
Publication Office, 20 S. Lake St., Aurora, Illinois  
Editorial Office, Olcott, Wheaton, Illinois  
Subscription Price.....\$1.00 a Year  
Foreign Subscriptions .....\$1.25

Entered as second-class matter Dec. 19, 1932, at the post office at Aurora, Illinois, under the Act of March 8, 1879.

Acceptance for mailing at special rate of postage provided for in Section 412, Act of February 28, 1925, authorized December 13, 1927.

Second class mail is not forwarded. Therefore changes of address should be sent promptly to The American Theosophist, Aurora, Illinois, or to Wheaton, Illinois.

*The Theosophical Society, as such, is not responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.*

## Debrutalized

Goering paid the greatest tribute to Germany's so-called enemies when he said that they had permitted themselves to become debrutalized. It is in accordance with the very nature of human evolution that his statement should be true. By contradistinction his words condemn his own countrymen that they should have submitted to leadership so deadening to their finer sensibilities.

That under that leadership they have become incredibly brutalized is evident from letters which I have received by way of Hungary and Italy from members in Poland. They tell of priests, some old and weak, marched for miles in their night clothes with their hands above their heads to the place of public execution; of young girls shot for membership in scout organizations; of the removal of one hundred persons from a passing train and their execution, including the aged and women with children, in revenge for the local killing of a German soldier by an unknown hand; of thousands of people frozen in cattle trains as they were sent away to make room for newly arriving Germans. Upon the cars being opened many were found dead and in some cases every one in a car, women and children included. Such is the

story—and it is claimed that this is a war without atrocities!

I have consistently maintained, and have editorially indicated, that a policy of unheeding neutrality (it has seemed very like indifference) ill becomes a great nation claiming to be in the fore-front of human progress. I have never suggested that our soldiers should be sent to Europe's battlefields, but that this country should support international decency and democratic freedom with all its moral and economic weight and strength. "Un-American" has in some cases been the response.

Now that great and far seeing patriot, William Allen White, comes to the front with the same view, supported by a rapidly increasing following, not of the politicians but of the real thinkers of our nation. He says: "The time has come when we must throw the entire moral and economic weight of the United States on the side of the free people of western Europe who are fighting the battle for a civilized way of life." How can there be neutrality? How can there be indifference when the freedom that America claims to value is being fought for against the most ruthless and the most savage aggression?

As William Allen White says, "It is for us to show the people of England, of France, Belgium and Scandinavia that the richest country on earth is not too blind or too timid to help those who are fighting tyranny abroad." If it is un-American to recognize that our interests are closely bound to those of the free Democracies and that America alone can never remain free, then the best minds and the best hearts in these United States are rapidly declaring their willingness to be so named rather than to be silent as to this country's responsibility to itself and to the world.

—SIDNEY A. COOK

## "By Whatever Path . . ."

Who shall say by what path men must approach the Truth? Or that The Theosophical Society shall at any time specialize in keeping any particular path more open than the rest?

If there has at any time been neglect of any one approach then there is always a welcome for any who would lend themselves to the wider opening of such a neglected pathway. Theosophy is a vast ocean of Truth with many approaches, no one of which can at any time, or for any people, be considered as The Way. If Theosophy is not for all men at all stages, in all conditions of life, with all their varied temperaments, then it is for none at all, for it is the science, the philosophy, the religion of the

(Concluded on page 129)

# Chains or Bayonets?

BY CARLE A. CHRISTENSEN

**I**N THIS time of world crisis, we may well ask ourselves how effectively we are doing our part to aid in achieving a lasting world peace. We can no longer talk of *preserving* peace, for war is an ugly reality on every side.

One cannot achieve peace by ignoring conflict. In a world in which we live as closely together as our ability to communicate, no true peace may be enjoyed by any one individual or nation to the exclusion of the others. Isolation is as unspiritual as it is impractical and there can be no such thing as neutrality in a world wherein nations may be defeated not only by their enemies but by the unwillingness of other friendly nations to aid them or to sell them materials necessary to their war time existence. The rebels in Spain were aided more by the neutrality of the United States and the indifference of England and France than by the direct aid given them by Italy and Germany. The rape of Finland is as much an indictment against the so-called neutral nations for not aiding her as they might have done as it is against Russia for the actual invasion. Neutrals who might aid and who are not doing so, are committing sins of omission as great as the sins of commission of the aggressors.

In his Presidential Address, published in the February, 1939 *AMERICAN THEOSOPHIST*, Dr. Arundale writes as follows:

"And I ask myself: What are we members of The Theosophical Society doing? What are we going to do? Have we joined this Army? Are we everywhere standing for freedom against slavery, for right against might, for justice against tyranny? Do our members realize that now is a Supreme Moment for the testing of their worthiness to be members of a Society, the very soul of which is Universal Brotherhood? Does each member realize that as The Theosophical Society had cataclysms in the past to test the worth of its members, so at this very moment it is being tested as to the extent to which the fire of Brotherhood is burning in the heart of each of its members? 'Neutrality is a crime,' declared Dr. Besant. Are we, or are we not committing that crime? That is the uncompromising challenge to us all today, and if we cannot face it, it may not be long before we find ourselves outside the ranks of the Masters' Army.

"As President of The Theosophical Society, I have, therefore, the duty to call upon each individual member to work as he has never worked before, to make the world conscious of the reality of its Universal Brotherhood. I call upon every member of The Theosophical Society to cause the light of Theosophy so to shine upon his life that he becomes more than ever an example of the wisest understanding of his fellow-men and a noble warrior to defend the oppressed, to fight tyranny and

cruelty, and to succor the weak. Let these be his marching orders for 1939.

"I am by no means asking him to work and to fight as I may think it right to work and to fight. Membership in The Theosophical Society is perfectly free, and no one has any right to dictate to anyone else how he should express Theosophy or his membership in The Theosophical Society. Let him but know that Universal Brotherhood is being attacked as never has it been attacked before, and I feel sure he will know what is his duty and how he can best fulfill it."

There is indeed the need for the peace worker who sends out his healing thoughts of peace and brotherhood over the world. And it may well be that such a one may decide he will have no active part in conflict. That decision lies with him, and his work is an invaluable aid to those whose Dharma does lie on the battlefield of thought and action. But let no one deceive himself into believing that by refusing to *recognize* conflict, by blinding himself to the exploitation of the weaker by the stronger and by seeking to dull the conscience of his fellow men by "peace at my price" propaganda, he is serving the Powers that work to aid the evolution of the world.

Let us work for peace but let it be a peace that is based upon an intelligent recognition of and readjustment of all the existing inequalities and perverted, selfish ambitions which are causes of war. Yet, let us not imagine that those inequalities will be eliminated by permitting nations which may have been dealt with unjustly in the past to impose even greater injustices upon other weaker nations.

Injustices to Germany should have been recognized when the terms of the Versailles Treaty were proposed, for the bitter, hate-crazed Germany, which is today the result of such exploitation, is no longer capable of restoring her own rights on a fair, rational basis, despite what the world may owe her. Our opportunity lies in preventing her from repeating the same wrongs that were inflicted upon her, and then when her present "fever of hate" has subsided, to make such economic and territorial adjustments as are necessary to her national and international well-being.

To again quote Dr. Arundale, whose words have proven prophetic:

"I wonder if Mr. Chamberlain now sees with whom and with what he has been dealing? I wonder if he now sees that it would have been better for his country to be true, even at the cost of war, to her traditional



reverence for justice and honor, rather than to barter this for sordid commercial compromise, in which her true nobility has, as I hold, been exchanged for a peace which is not only dishonorable, but is in fact, no peace at all, only a blinding of the eyes of the world to its increasing danger, and to the near approach of a disaster which, coming so closely upon the war of 1914-18, would stay the whole world's progress for centuries."

How real should such truisms be to those Theosophists who *really believe* in the teachings of reincarnation and Karma. While one can in a sense appreciate the "peace at any price" desires of the man who feels this is his only life and that it must therefore be preserved at all cost, surely, we who perceive the Plan of Life and sense the interplay of the two opposing forces of Good and Evil cannot feel so. For, as we tread the evolutionary pathway, we come to know that we are not our bodies, born in a particular nationality, but *spiritual* beings who belong no more to one creed or one nationality than to another and who are concerned with the happiness and well-being of *all* Life and not merely with those fragments who happen, in this life, to be nearest us. The Chinese, who has been forced to give his all, pitifully little as it may seem to us; the Loyalist-Spaniard, who bravely fought a losing fight for his ideals; the Jew, who is being once more made to suffer the persecution of his ancestors; the Finn, who is so valiantly defending his country—all these are as near to us as our belief in Brotherhood, and as dear to us as our love of God in all things.

Surely we must find echoing in our hearts, the words of Douglas Jenold when he said:

"We love peace, as we abhor pusillanimity; but not peace at any price. There is a peace more destructive of the manhood of living man than war is destructive of his material body. Chains are worse than bayonets."

Yet, while ours is not the way of the pacifist it is not the way of him who returns hate for hate. We know that there is a Plan, and that that Plan must be realized. If, then, we aid directly or indirectly the persecuted nations in the world today, we will do so, not because we wish to return hate for hate to the Germans, the Russians, the Italians or the Japanese. We will oppose them, not as nations, but as principles that are delaying a world wide realization of the truths of Brotherhood.

Admittedly, this is not at present an easy point of view to hold. The pacifist will question our right to call ourselves peace workers, suggesting that by being willing to fight, even in the defence of the weaker, we are aiding the mongers of war. The bourgeois neutral, into which class it seems a great majority of the newspaper educated citizens of the United States belong, will condemn our thoughts and action as bringing us into foreign entanglements. And, to the militarists, the love and tolerance we show toward our enemies and those against whom we are willing to bear arms will be an enigma that may well cause them to doubt the sincerity of our patriotism.

"But," you may say, "What of the last world war? Did not our efforts fail to achieve any lasting peace, and lead to even greater inequality and international ill will? Can we assume that any future participation will be more successful? Is not the present war to a large degree an outgrowth of the greed and injustice of the victors? And will this not be the case in any future war?"

Truly, these are the facts, but we can no more ignore the present injustice because of a past failure to rectify it than could a physician refuse to administer treatment to an injured man because he did not approve of the manner in which he was injured.

As Theosophists we have the key to the principles of a personal and social philosophy that can greatly hasten the growth of mankind; we have standards by which we may recognize more clearly than those without our philosophy, what forces are working for the ultimate Good of Mankind. Is it not therefore, our duty to work to give our aid and support to all forces which after the most earnest self-questioning we feel will tend toward that Goal, and to *impersonally* oppose those which tend to delay its realization?

The failure of the world in the past to use its victory rightly does not excuse us for withholding aid in the victory of what we know is right. Our responsibility is not for the world's use of that victory, but to do all we can to achieve it. Once it is achieved, our next obligation will be to labor for its right use.

### The Crown of Humanity

That union of the separate Will with the one Will for the helping of the world is a goal which seems to be more worthy of reaching after than aught the world can offer. Not to be separate from men, but one with them; not to win peace and bliss alone, but to say with the

Chinese Blessed One: "Never will I enter into final peace alone, but always and everywhere will I suffer and strive until all enter with me—that is the crown of humanity."

—ANNIE BESANT



# Realistic Studies in *The Secret Doctrine*

BY FRITZ KUNZ

**A**N EXTENDED report can now be made of the studies we have been pursuing, with the object of creating a new method of teaching our philosophy. "Students' Week" in Detroit, St. Louis, Cincinnati, Cleveland, Chicago and Lansing are behind us. Buffalo is in process as I write, and Boston is to follow as the final city of the season. These were diversified groups. In most places the thirty-five to fifty-five participants included enough new members and friends fresh to our outlook to demonstrate that the procedure has a real advantage in keeping all concerned fairly well together.

The method consists in documenting the truths experimentally with the available great wealth of modern material. We look at accelerated motion pictures of plants in growth and competition and see them behave like animals. What does that do to us? Exaggerated meanings of evolution which arise from human vanity and limited knowledge are corrected. If there is falseness, condescension to the lower kingdoms, it gives place to knowledge of, not prating about, the One Life. Still projection, more motion pictures, and an experiment or two in physics, done on the spot, show the Space God to be the only real, and matter the unreal, while the energy (Fohat) is seen to be—not just believed to be—the universal life motion which manifests just because matter comes to be. All the seven regular polyhedra, not just the familiar three-dimensional ones, are on hand to be examined and applied to the life process as we know it. Thus the supremacy of the divine ideas, the Platonic Beauty, is not a question of opinion or the possession of the few, but experienced as the practical background, the great matrix. This, in short, is laboratory work in Theosophy. It has strong reactions.

The proceedings are not lectures, but demonstrations. The process is not argument and persuasion, but the marshalling of evidence. It does not moralize, but displays the supremacy of order. The idea is education, not revelation. The object is not the justification of opinion, but the evaluation of fact. The end is not "belief in Theosophy," but the attainment of an attitude of realism toward superphysical, spiritual and metaphysical matters. A complete union of older with more recent Theosophical literature is thus identified and facilitated. The supreme power of the ancient philosophy is thus documented.

After this first period, devoted to the basic concepts of *The Secret Doctrine*, we propose to develop the Logos concept (Life, asexual and sexual reproduction, and the psychology thereof) in the same manner and with the same sort of instrumentation. The group in each city looks forward to a renewal and steady enlargement of the studies, giving their support because the method strengthens the Society in a manner perfectly appreciable and not open to question.

For the present the process consists of a single general acquaintance-making public lecture, and four or five days of intensive study. Because of the bulk of equipment—motion and still projectors, models and other apparatus, the visits must be made by motor car, hence in the north in September, October, November and March-April-May. I have in view two circuits; Buffalo, Detroit, Lansing, Chicago, St. Louis, Cincinnati and Cleveland, to which lodges in Milwaukee and one or two other cities have expressed a wish to be added. These fall naturally into one group and use up one period. A second circuit may be organized for the other. Once determined, the ideal is to keep at the work for three or four years, until it takes root.

A word finally about the principle involved—the new attitude may be called realism. I hold that the epoch of the Founders of the Society was a challenge to philosophical thinking: first, by the display through H. P. Blavatsky, of certain powers over nature which are not known to the multitude; second, by the provision in *The Secret Doctrine* of the required metaphysics for the satisfaction of the sincere inquirer thus challenged. So much for the first stage of the Society's work.

Following this there was a time during which new leaders wrote in detail and developed appropriate attitudes and principles of conduct, especially as regards "the world of the inter-space" seen by clairvoyant and experienced by psychic methods. The experience was confined to a few. It was a grand era of expansion on a basis of confidence, in an atmosphere suited to the tasks in hand, confidence in great leadership and in great undertaking. We must all rejoice who had some part in all that shining Age of Silver and were near enough in time to perceive the last dying glory of the Golden Age which preceded it. But now we are, or should be, concerned with our own mundane

copper, a metal which—mixed with enough tin—gives us the tempered bronze. This is our realism for the hard plows and other dependable tools we need to cultivate our part of the world scene.

Now it is necessary to recall that while these first two periods were going on in the T. S. the world of thought was undergoing a parallel change. The transition of the Society was a preparation to cope with the tremendous advance in the world's *factual* wealth. Out of these together we can make a new era. Both must be present, appreciated and used. Both are results of impulses from the Powers that really rule the world. We shall be derelict to duty if we fail to use both. The reader may say, "How easy! How natural!" But I may be excused if I observe from experience that to create the new mood is not as effortless or as inevitable as it may seem. Our past pursues us. We hear people say things about "the fundamentals of Theosophy, such as reincarnation." What do they mean? If they mean that it is an important element in our view of the world, we must, of course, all agree. But if they are really using those words carefully, we must say "no." Reincarnation is a secondary process, and the larger "cycle of necessity" (monadic) is far more truly basic. Habit and respect make us say such easy phrases about fundamentals. But we must not use glib words if we are to create a new epoch. Reincarnation is very difficult to document with evidence, while the cycle of necessity arises directly from modern physics, biology and mathematics because it is the larger of the two. Clearly, if a person is possessed with the idea that reincarnation is fundamental he will not be open to the knowledge of the larger cycle. He may even regard a challenge to his notions as a desperate revolutionary attack on the safety of the Society, prompted probably by the devil. Belief can impede knowledge.

It is natural that the two previous epochs of the Society should have demanded a very large measure of faith. We should, however, keep in mind the story ascribed to Calvin Coolidge, who, upon returning from church was

asked what the preacher had discussed. "Sin," said Mr. Coolidge. "What did he say?" was asked. "He's against it," said the man of few words. We are all against sin and for faith, but let us not make the mistake of over simplification. Belief can cause us to reject a chance to know, and then belief is a menace, not a help. Quiet reflection will show that belief is a by-product of a hierarchical dependence, and is not the same as a respect for knowledge and character. History shows that this attitude, when exaggerated, is extremely troublesome. What I want to make clear is that the truth in hierarchy is in complete harmony with the truth and value in independent thinking and acting. A high synthesis of both is our present need. Only let us not suppose it easy to attain. When I was roused (about 1917, mainly by a chapter in *Theosophy and Modern Thought* and *First Principles of Theosophy*, by C. Jinarajadasa) to start on my present course of inquiry, I did not so fully appreciate as I do now the prodigious adjustment one must make to gain this new position where, in "the Brahmic bliss," the hierarchical fact of the ritual (*kalpa*) meets the equalitarian fact of the union (*pralaya*), where religion and science are one.

It is a social world problem, too, false authoritarian-totalitarianism against false half-democracy. Thoughtless plunging into a conflict does us no good. The world's problem is not so much geographical as it is a state of mind that is diffused throughout the body social the world over. The disease is not principally organic and the cure is certainly not extirpation. By correcting our own attitude, and not by preachments, we can assist the world to find a solution—because we have ourselves found one. It may seem a far cry from *The Secret Doctrine* to the world crisis. Isn't that because we have failed to appreciate *The Secret Doctrine*? The new method of work takes that charter of all our knowledge out of the class of believed scriptures and makes it a laboratory manual of nature. The accent thus is on individual knowledge and individual responsibility. How shall we achieve democracy except thus?

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No fellow has a right to remain idle on the excuse that he knows too little to teach, for he may always be sure that he will find others who know still less than himself. And also, it is not until a man begins to try to teach others that he discovers his own ignorance and tries to remove it.

—Key to Theosophy

# The Source of Happiness

(The Second of a Series of Meditations.)

BY ARTHUR M. COON

*The kingdom of God is not meat and drink; But righteousness, and peace and joy.—Rom. 14:17.*

IF PLEASURE is a reaction of the personality to its environment and to external circumstances, joy is a quality of the soul and is an inner state of consciousness. Pleasure, to repeat, comes from the outside and enters the consciousness as a stimulus; joy wells up from within the self and flows outward through the personality.

Accepting this distinction, at least in theory, we must reverse our concept of happiness. Instead of looking outside of ourselves, to other people, to material things, or even to the health of our bodies and to our economic security, blaming everyone and everything for lack or hindrance; we seek within our own being for the source of our happiness, within our thoughts and secret aspirations, within that part of us which we call "I." When we have succeeded in penetrating, even for the briefest moment, to that depth of our being, we shall have made the startling discovery that what we had previously supposed to be the vanishing point of reality was in truth the door leading into an interior world, vast as the universe itself—a world of causation wherein everything exists in potentiality "before it is in the earth." (Gen. 2:5)

Truly the statement, so lightly repeated, yet so little understood, "The kingdom of heaven (happiness) is within you," is as accurate an expression of the law of being as human words

can frame; in the recognition of which, those other words of the Master Jesus, spoke "On the mount," are fraught with new power and meaning: "Seek ye first the kingdom of God . . . and all these things will be added unto you."

What things? Food, raiment, home, health, friends! Could a statement of the law be made in more definite or specific terms? Here is no Pollyanna theory or armchair wishful philosophy for weak souls, but rather a rule of action for men and women, strong and of resolute purpose and undimmed vision. But the seeking must be sincere, the motive pure. To fool others is to deceive ourselves. Each aspirant on the path must learn that the law is just and good.

When we shall have entered this world of the Self, we shall discover that it is not a static world, the negation of action; but a dynamic world, vibrant with potential forces. If we attune our inward selves to these divine energies, our outer lives become purposeful and constructive. For the outer must express the inner; and in the process of the inner attunement becoming the outer harmony, chaos will be changed to order; the world about us, in obedience to the law, will be transformed into the likeness of the divine pattern; and even the personality will, by the process of spiritual alchemy, undergo its transfiguration, becoming to a degree transparent to the inner radiance of the Self, an inexhaustible source of Joy.

For the very nature of the Self is Bliss.

## EDITORIAL

(Continued from page 124)

unity of all, and it must provide approaches by which all types may find understanding of this tremendous truth.

Must it be by the factual road, the road of education, or by the pathway of intuitive understanding, by revelation? All pathways truly sanctified and guarded by devotion to truth are ways that men may offer to the great cause of Unity.

Revelation? Yes. There is still revelation, for it is not by the mind alone that knowledge comes. A single basic concept may flood a life

with knowledge and understanding it has long latently possessed and which the key contact releases. Such is revelation, and the key may be found on any path, through the inspiration of a work of art, through a religious ideal suddenly illuminated, or through a concept of the power within the atom, as the star.

Who shall say which is realism, or that realism is the way? "By whatever Path . . ."—and all paths must be kept open to all people. Such is the responsibility of The Theosophical Society, and we must needs see that our substance is distributed so that we neglect no part of it



# Is And Is-To-Be

BY C. JINARAJADASA

**I**F WE believe that there is a Divine Consciousness who guides all events we must necessarily believe that He cannot be satisfied with the world as it is. If every right-thinking man and woman is already a keen reformer, then a million, million-fold more of a reformer must God be. He must be planning all the time to mold this scheme of things which we call Evolution into something better, where there shall be no ignorance and misery, no ugliness and degradation.

Thinking along this line, we begin to postulate that "life" must be the interaction between two Realities. The first Reality is The-World-as-it-is; men as they are today, with all the interrelations between them and all creatures, objects and processes around them.

But there is a second Reality, which is The-World-as-it-is-to-be. This is the "Plan of God" of which the Theosophist speaks, the "Archetypal World" of the Platonists.

If we visualize the two Realities spatially, we shall think of the As-it-is-to-be as hovering over the As-it-is, as a magnet might hover over a pile of iron filings, trying to draw them up to unite with it.

How can we who are placed in the As-it-is get to know the As-it-is-to-be? For then we can direct our course to Salvation correctly, and

save ourselves from many a wandering into by-paths where we fritter away our energies.

Many ways have already been propounded; but there is a new way which only a few have discovered. It is the way of Art.

The poet, the painter, the sculptor, musician, dancer, in fact every true artist, is one who is impatient of merely stating, in terms of his art, the As-it-is, and is feeling his way to describe the As-it-is-to-be. He is usually not sure what that mystery is, unless he is a very great artist. Then he is very positive and emphatic and says to the critics, as did a French Sculptor: "Art—it is that star; I see it; you do not." But most artists are getting merely flashes here and there of that other world.

The artist's message to us of that other Reality must remain for us merely a message, something which we hear from another. We can only believe, but we cannot know, as he thinks he knows. Yet until we do know, directly for ourselves, we have not placed our foot on the first step of the stairway to the Reality on high.

That knowledge will begin when we, too, become artists. But how? That is the problem for each to solve. This much will help us in our search—that in each of us abides the Artist, who waits to be released and revealed, for God dwells in us and He is the Supreme Artist.

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## The Emergence and Submergence of Continents

BY ALEXANDER HORNE

**A**THEORY of great interest to occult students was defended by Dr. Francis F. Shepard, when he spoke on "Submarine Canyons off the California Coast" before a meeting of the California Academy of Sciences on May First.

Dr. Shepard, who is Professor of Geology at the University of Illinois, described and illustrated by means of lantern slides the remarkable canyons that lie on the ocean floor off the California coast. Instead of an ocean floor that is practically flat, as we usually imagine it to be, accurate soundings have shown that the ocean bottom is furrowed out with canyons remarkably similar to the canyons we find in mountainous districts on land, such as those which

lie along the coast-line of California. Not only does the general contour of these submarine canyons bear a strong resemblance to those on land, but they also occur in such positions with respect to the mouths of rivers running out to sea as to suggest that they were cut at some distant time by these same rivers in the same way that they had cut out a channel for themselves through dry land.

Now how can a river rushing out to sea cut a canyon for itself through an ocean floor? Dr. Shepard asks, as indeed geologists have asked whenever they have contemplated this phenomenon. The force of a river's momentum, powerful as it is on dry land, and practically irresistible, is soon spent when it runs out into

the sea. The only tenable explanation, Dr. Shepard says, is that the ocean floor was at one time dry land, and it must have been at that time that the canyon was cut, as a continuation, so to speak, of the river channel itself, becoming a submarine canyon only when that portion of dry land had sunk beneath the surface of the ocean.

This theory of river action to account for these submarine canyons, Dr. Shepard freely admits, faces many difficulties, but in attempting to escape them, and in attempting especially to escape the "submergence" theory which the river-action theory implies, geologists have developed competing theories which are full of more serious difficulties still. Dr. Shepard therefore expresses the opinion that this river-action theory and the belief that the ocean floor in the neighborhood of submarine canyons was once dry land is the closest approach to a true explanation that at present exists.

The fact that these submarine canyons exist, not only along the California coast, but in practically every region of the earth, is additionally interesting, as it points to the belief that the submergence of dry land is a fairly universal phenomenon that must have affected at one time or another practically every part of the globe.

The interest that this phenomenon of submarine canyon-formation has for occult students is that it harmonizes with the occult tradition of a continent in a region now covered by the Pacific Ocean—called "Lemuria"—and another continent in a region now similarly covered by the Atlantic Ocean, and appropriately known as "Atlantis." The island of Poseidonis, mentioned in the account left to us by Plato, is supposed to have been the last remnant of this once mighty continent of Atlantis, and has been found by occult investigation to have subsided in 9564 B.C.

## Talking Of Tithes

BY A. HERBERT PERON

A YOUNG GIRL—a stenographer who earns the inadequate sum of \$20 a week—has opened my eyes to a disconcerting fact. In a talk we recently had, the conversation turned to the subject of donations.

This young lady, who is an orphan, and has for years supported herself, confided to me that she considered she was not giving enough to the Presbyterian Church, with which she is affiliated, by donating only a tithe of her earnings. Ten percent of her income she did not consider enough to donate to her church!

I did some lightning, personal figuring . . . and I got a rude shock. I felt strangely *small*.

How does one account for this peculiar situation? Here we are, members of our glorious Theosophical Society, of which we are all so proud, and yet how little we do, comparatively, to help it grow and blossom.

For though Love may make the world go round, it requires good old American dollars to further Theosophical truths. National lecturers must live and eat. For travel they must use physical means of transportation. Advertising is necessary. It all costs money.

Why is the average Theosophist content to do so very much less for his Society than the average Presbyterian does for his church? Perhaps it is because the churches are continually calling notice to their financial needs, and we do not.

The increased and graduated national dues recently put into effect was a splendid idea. The only drawback is that it involves an agreement on the part of Headquarters not to solicit donations for any cause during the year.

So here we have the executive branch of our Society with its hands tied behind its back and literally gagged.

I only hope that Mr. Cook will not observe the fine letter of the agreement to the extent of withholding this plea from publication. Every member has a right to be heard.

My plea is: This year let us not make the payment of our national dues an automatic thing. Why send \$6 or \$10 or \$25 just because we did so last year? Remember that CHANGE is the law of the universe; and change is usually the result of need. It is very evident that there is need for as many of us as can to change our national dues this year—*upward*. Consider the needs of the Society to enable it properly to spread its vital message in the present upheaval. Consider the insignificance of a small sacrifice (if you must call it that) relative to the momentousness of the time.

While countless thousands of men and women of various sects and beliefs are giving their "tithe," are we going to deprive our Theosophical Society of its essential needs for proper growth? Let us put our answer in the checks we send Headquarters for national dues.



# In Tune With the Times

BY CARLE A. CHRISTENSEN

Chairman, National Radio Committee



Research for our historical transcriptions continues to unearth new and interesting facts that lend themselves most effectively to a dramatic presentation.

Beginning with the earliest days of spiritualism, particularly the phenomena which surrounded the Fox sisters, our first transcription will carry through the meeting of our Founders at the Eddy Homestead and the founding of the Society in 1875. This is probably as far as the series will be developed this season, but it should give those who attend Convention a very definite opportunity to fully appreciate the tremendous educational possibilities of such a presentation of the history of the Society and the teachings of Theosophy. It has truly been a most colorful history, linking as it does the prosaic details of organization and business administration with the very core of all that is mysterious and occult. No romance has ever been woven of better fabric, and some day we hope to see all the potential drama and suspense of the Society's history

embodied in a worthy tome, or perchance a radio script.

## Final Recording

This week we are able to make the final cutting (recording) of Miss Ruby Radford's delightful script (the first of a series) on *Theosophy Through the Ages*. There has been some genuine difficulty in obtaining experienced talent, but by offering free coaching and the opportunity for participants to "hear themselves back," we have assembled some first rate talent of a semi-professional nature. Included in the cast are Mrs. Helen Bole and Mr. James Wycherley, of the Headquarters Staff, and Mr. Frank Tezky, of Chicago. The others are for the present non-Theosophists.

## Olcott Foundation Scripts

Although no radio scripts were submitted in the Olcott Foundation competition, we trust that you who fully intended to send one to us, but waited too long, will send it along anyway. It will not receive recognition under the contest rules, but we may find it most usable.

Tune in again next month!

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## Olcott Summer Sessions — 1940

Mr. A. F. Knudsen, Presidential Agent, our Special Guest

July 20 to 24; July 25 to 31

**D**O YOU KNOW what Olcott is like during those two weeks of mid-summer when Theosophists gather to participate in the activities of Convention and Summer School? Those who come year after year find some new satisfaction with each succeeding visit, and those who have yet to visit Headquarters at Convention time have one of life's richest and most unforgettable experiences before them.

First there is the thrill of arrival — the halls of Olcott are filled with laughter and the happy renewing of old friendships on this first day of Convention, as well as the eager launching of new ones. Then in the evening there is the colorful gaiety of a reception in one of the especially illuminated gardens, this year to be followed by folk-dancing on the lawn.

Convention is formally opened by Mr. Cook, there is a Sunday afternoon public lecture, and

the days of indescribable beauty, inspiration and happiness begin. Program details are still in the making, but as always there is promise of many interesting discussions and sessions of invaluable inspiration. Convention veterans will remember to bring blankets, for there is added enjoyment in sitting on the grass at the edge of the tent while absorbing the ideas and gems of philosophy presented beneath the canvass canopy.

Our Convention platform boasts no celebrity this year. The war has prevented that. But among Convention guests who will actively participate is Mr. A. F. Knudsen, the Presidential Agent for East Asia, who has for several years past done such remarkably fine work in China. Intimately in touch with the President and knowing Adyar well, Mr. Knudsen is no small acquisition to our Convention personnel. He



will bring to us fresh viewpoints, the product of wide experience in the Society's work.

There will be general gratification throughout the section, and especially on the part of those attending Summer Sessions, that Mr. L. W. Rogers is planning to visit Headquarters again and will be present during Convention. He, too, will undoubtedly have some contribution to make out of the wisdom of his long experience.

So far as is known the program will include no By-Law changes or official procedures of that nature, but a good part of it will be given to a consideration of new methods of work, especially perhaps the introduction of Theosophy to the large rural population of this country, to whom our obligation to spread the knowledge of the Ancient Wisdom is no less than to the cities where our work has usually been done. Various advertising plans are under consideration. This does not mean that all of our work in cities is accomplished. There is much to continue there, but it is unfortunately true that there are some cities in which it has never been found possible to establish a group and others in which the Wisdom can make its way only after existing groups, autonomous as they are, have recognized the need for an entirely new start. We have to realize, too, that to establish new city lodges is much more expensive than formerly to achieve the same results. We are not yet prepared to stand the expense of the much more

intensive advertising now necessary and are seeking therefore new and less expensive fields where our obligation is, however, no less. New fields, therefore, and new methods and new help to our present lodges, for they must always be given our fullest support, will be important items for Convention discussion and planning.

It is also planned that there shall be in the program a full and free discussion of the present by-law provisions governing the election of Directors. Some members desire that consideration be given to regional representation by geographical areas, or by federations, open or weighted according to membership, and time will be assigned to permit the pros and cons of these and other methods to be presented and discussed.

But it is not the program and the planning alone that makes a successful Convention and brings our members together. There is the captivating call of Olcott itself, with its increasing physical beauty, of which illustrations are herein given.

But most of all, and best of all, are the fascinations of friendships that can exist so strongly only between those who understand the unity that Theosophy represents and that true Theosophical membership exemplifies. The place and the purpose together create an enchantment that those who once share can never willingly forego.

Have you registered?

### Rates for Olcott Sessions

#### Types of Accommodation

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

Cots in Johnsen Chambers, sharing room and showers.

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 20 (p.m.) to			
July 24 (incl. breakfast July 25).....	\$19.00	\$14.00	\$15.00
<i>Summer School Only</i>			
July 25 (p.m.) to			
July 31 (incl. breakfast Aug. 1).....	\$26.50	\$19.00	\$24.00

#### Convention and Summer School

July 20 to 31.....\$44.00    \$32.00    \$38.00

(A discount of 5% from above inclusive rates will be allowed for payment in full reaching Headquarters on or before July 15.)

#### Registration Only

Convention (any period).....\$2.00

Young Theosophists (under thirty).... 1.00

Summer School For period \$10.00; per day 1.50

#### Meals Only

Breakfast 35c;    Lunch 50c;    Dinner 65c.

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

# Biography of a Lodge

## Part VII

BY ANN KERR

DECEMBER 4 marked the end of the first series of classes in Theosophy in Sparta. The twelve week period was brought to a conclusion well in advance of the Christmas rush with a subject fitting the approach of the religious holiday — The Path to Perfection.

To limit oneself to forty minutes of speaking on such a subject was difficult indeed. Dora referred to many books, such as *At the Feet of the Master*, *Light on the Path*, *The Voice of the Silence*, *Talks on the Path of Occultism*, *Towards Discipleship*, *The Spiritual Life*, and *The Golden Stairs*. Then she endeavored to blend the essence of each book into a composite picture of the various steps on the Path.

After she had indicated the immediate steps which each aspirant could take, she proceeded to the more difficult steps, and thence to the ultimate goal of Perfection. It was possible for her to briefly trace the steps taken by Jesus and to give a bit of the symbolical interpretation of His life, thus striking a reverent note for the students to carry with them into the Christmas season.

The group was unusually silent after the talk and while a few remarks were made about the hope held out to them in a knowledge of the Path, there were no questions. Then Dora stated that no study Course could be complete without some mention of membership in the Society and she spent a few minutes on that subject.

Assuring those present that her purpose in organizing the class had been primarily to share with them some of the joy and happiness which a knowledge of the Ancient Wisdom brings, she asked all to consider adding their support to the Society. If the past twelve weeks had brought new hope and understanding to them, others could be benefited likewise. With a branch of the Society established in Sparta much more work could be done for others in the community than was possible with two members and a few scattered inquirers.

Dora urged them not to decide at the moment to join or not to join, but to take home a membership application blank and consider the matter seriously before letting her know their decision.

She assured them that it was not necessary to start a lodge immediately, but she said she felt that one would be organized there some day and if this was the time, she was ready to make any sacrifice for its success. But, she pointed out, so must those who joined be willing to make similar sacrifices. It would be a pioneer work that they would undertake together, and while help would come to them from the National Headquarters of the Society, they must be so much in earnest that they would joyfully give of their time and money for the local venture. As with all pioneer movements, the joys would be numerous, but so also would be the tasks and the hardships.

If a lodge were to be formed in Sparta, it would be a cooperative movement and would not be expected to thrive on the enthusiasm and effort of the Atwells alone. Experience had taught both John and Dora that interest in any work is lasting only so long as those participating in it are conscious of their responsibilities.

Instead of the usual cup of tea and wafers, on this night the students were invited into the dining room where delicious salad, sandwiches, cake and beverages were attractively arranged on the buffet. While the guests selected their food, John and Dora arranged the livingroom furniture so that chairs were near coffee tables and low stands. Then everyone gathered there to enjoy the food and the conversation.

The students were more than generous in their praise and gratitude for the Atwell's efforts on their behalf and urged them to consider having another course of instruction after the first of the year. Many felt that they had friends who would come if the course just finished were repeated. Even some of those present expressed a desire to repeat the course.

So the evening and the first Study Class in Theosophy in Sparta came to a successful conclusion leaving these questions to be answered:

When would the Sparta Lodge be organized?  
What program should be presented next?

(To be continued)

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We must be young to do great things.

— GOETHE.



## Theosophical Research

MISS E. W. PRESTON, Honorary Secretary of the London Theosophical Research Center, sends us the following report:

"The work of the Research Center has continued actively throughout the year in spite of difficulties.

"*Membership:* There has been a slight increase in membership this year. We have now one hundred and thirty-five members, and it is interesting and encouraging to report that we have made many new contacts with other countries.

"With the approval of Mr. Sidney A. Cook, General Secretary of the American Section, we have appointed Mr. Fritz Kunz, B.A., and Mr. Alexander Horne, B.Sc., as our representatives in the United States, with a view to establishing a Research Center there, based upon the work already done by Mr. Kunz and in full collaboration with us.

"Realizing the importance of the Spanish-American countries to the future, the Secretary has acquired a certain knowledge of Spanish. This has immediately led to an exchange of letters, papers and articles which may have far reaching results arising from the personal contacts made. Mr. C. A. Stoppel and Senor A. Hamel have been appointed as our representatives in Argentina and Chile respectively.

"*Work of the Groups:* The Education Group, now under the direction of Miss Whincop, M.Sc., has shown considerable activity this year.

"The Science Group met regularly until July, and after some consultation with Mr. Jinarajadasa the Chairman, Dr. Lester Smith, made some plans for a new method of attacking our problems. This work has had to be suspended owing to the demands on scientists made by the present situation.

"Groups studying the Etheric Body and Symbology have both been meeting regularly throughout the year.

"An Executive Committee for the Research Center was formed this year, and has already begun to do useful work.

"*Publications:* 1. This year the Theosophical Research Center published its first large book, *Some Unrecognized Factors in Medicine*, which is the fruit of many years work by the doctors Group. Though it has encountered criticism, it has had undoubted success.

"2. Early in the year a report of the work done in 1938 was printed and widely circulated.

Extracts from this report were published in most Theosophical journals.

"3. Publications by members: Also, this year Mr. E. L. Gardner published a very important contribution to philosophical thought under the title *The Play of Consciousness*, and we are glad to know that he is to be the recipient of the Subba Rao Medal in 1940.

"Mention must also be made of Mr. Nelson Stewart's interesting book, *The Gem Stones of the Seven Rays*."

The report, which here has been curtailed to conserve space, also indicates that members of the Research Group contributed during the year ten articles requested by Adyar, some of which were selected for the Next Step booklets, and others were published in *The Theosophist*, besides some twenty-four other valuable contributions by members.

An article on *Evidence for the Group Soul in Bird Life* is in preparation, as well as a series of booklets or articles on the history and work of the nations in the light of Theosophy.

The London Research Group has been doing noteworthy work for several years. It is better coordinated than our own work along these same lines. A group of our members recently contributed twenty-seven articles which, at the President's request, were gathered by Headquarters for *The Theosophist*. Another group is now writing the "Voice of America" series for booklet publication at Adyar. These various workers are now being organized into groups according to their respective interests, each with a chairman who will put the members into contact with each other. A Science Group is already working with Mr. Fritz Kunz.

Other groups are tentatively planned and when thus coordinated will be still more valuable in our work for they can then each plan a piece of creative work as their contribution for the year, besides answering calls, as they have always done, for articles on specific subjects as need has arisen.

In England the fine work of the group connected with the London Research Center is a part of the Section activity. It is hoped that our work of this nature may in due course similarly become a definitely recognized and official activity of the Section here. As our friends in England ask, "Cannot the Research Group and its work be a Center of The Theosophical Society in America as we are a Center of The Theosophical Society in England?"



## Theosophy in the Field

**Besant Lodge** (Seattle) celebrated its Seventeenth Anniversary on March 23 with a special program of rededication and remembrance. A tribute was paid to Mrs. Adelaide Lang, whose leadership and executive ability was instrumental in forming the lodge, as in erecting the beautiful home which has housed it for many years. Special recognition was also given to those members who took part in the ceremony of dedication, and whose generosity and service have made the lodge's existence possible. Music and refreshments formed part of the evening's entertainment.

**Brotherhood Lodge** (New Orleans) writes: "Members of Brotherhood Lodge who are active in the Louisiana Animal Defense and Anti-Vivisection work during *Be Kind to Animals* week were given a booth in the Kress' Department Store here. Literature was given out for the entire week. A large poster warning people to take care of their pets to save them from the research laboratory, served as the background of the booth. A children's organization is being started, one entire room in one of the schools having joined the organization. On Friday evening of *Be Kind to Animals Week* a symposium was given in which Mrs. Anita Witte and Mrs. Isabel Devereux took part, discussing the work from the humanitarian standpoint."

**Cincinnati Lodge**: "On Wednesday, May 8, Cincinnati Theosophists honored White Lotus Day with gratitude to the Founders and Leaders of the Society. The program began with thoughts and meditation on the Masters, continued with readings, as directed by Madame Blavatsky, and concluded with expressions of appreciation for Theosophy and the Society from members, including three whose entrance into the Society was celebrated happily on the special occasion."

**Genesee Lodge** (Rochester) writes: "One of our members, Mrs. Gilbert T. Mason, recently gave a talk on *What Theosophists Believe* to a group of twenty young people of the Unitarian Church here in Rochester. This was well received and one young man made the statement that he had heard two lectures by Mr. Fritz Kunz and the knowledge so gained had 'enriched his studies.' Miss Anne T. Cummins has collected a fund of more than \$20 to buy a tree for Olcott in memory of our late beloved president, Mrs. Frances Wile. To this fund friends, as well as members of the lodge, have subscribed."

**Harmony Lodge** (Toledo) held a public lecture and open forum discussion in their lodge rooms on April 21. The subject on this occasion was "The Science of Little Things."

**Lotus Lodge** (Philadelphia) has been studying Mr. Jinarajadasa's booklet on "The War—And After" at its members' meetings.

A joint White Lotus and Good Will program was presented on May 8, with everyone present contributing an appropriate reading. On April 28 Mr. W. J. Ross, from New York Lodge, gave a very fine talk on "Fate and Freedom."

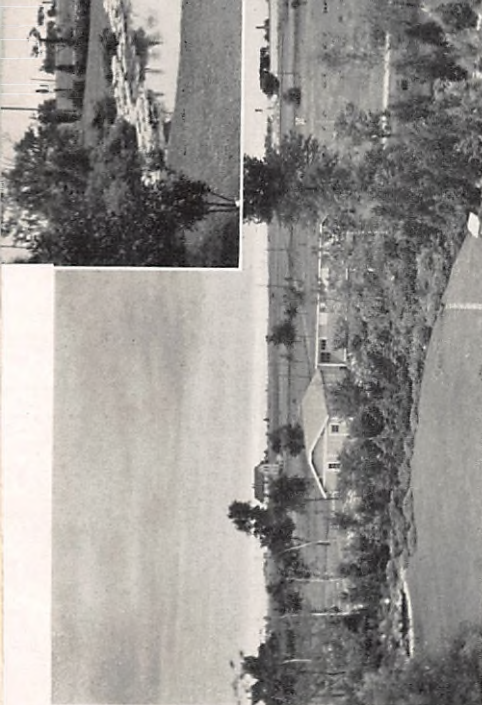
**Minneapolis Lodge** writes: "The Twin City Lodges by an established custom celebrate White Lotus Day together, and by the same custom each lodge alternates as host. This year the Minneapolis Lodge entertained."

"The program began with an excellently rendered piano number; Wagnerian music was played later in the program, and paragraphs from H.P.B.'s *Voice of the Silence*, read in turn by each member, created a devotional atmosphere. The speeches elaborated on the symbolism of the lotus flower and on the episodes, labor and events which had contributed to the new Theosophical era, now in its sixty-fifth year of growth. Refreshments, Olcott subscriptions and sociability ended the pleasant three hours."

**New York Lodge** announces the election of Mr. John Sellon as president for a second term, Miss Juul van Regteren Altena as Vice-President, and Miss Grace Tabor as Secretary. The lodge bulletin yields the information that a new group is being formed to take definite charge of making new members feel really at home—not with just a single perfunctory greeting, but with repeated welcomes until all sense of newness wears away. This is something that many of us have long felt highly desirable and it is good news that such a group is to become a reality.

**Ojai Valley Lodge** has decided to move to new quarters in Ojai, believing that more local people will take an interest in its activities than when located at Krotona. The Secretary reports that "The first and third meetings each month are for members only, and the second and fourth are open for anyone interested in coming and participating in our study. The Study of *First Principles of Theosophy* is led by Harold Kirk, our Vice-President, and Miss Poutz leads the first meeting each month with interesting readings and discussions of old talks by C. W. Leadbeater."





### The Florida Federation

Continued ill health has forced Mr. A. Lewis Bare to resign from the Florida Federation Presidency and we have received word of the election of Mr. Gerald L. Smith, of Miami Lodge, to succeed him.

We congratulate the Federation on the acquisition of so able an officer and extend our sympathy in its loss of Mr. Bare.

### The Texas Federation

Over the week-end of May 11-12 the National Officers traveled some 2,500 miles by air to attend a meeting of the Texas Federation in San Antonio. A record attendance resulted from a gathering of representatives from all of the lodges of the Federation.

On Saturday evening Miss Snodgrass discussed the responsibility of Theosophists for leadership. This was followed by a social hour, and on Sunday morning, after a business meeting of the Federation, Mr. Cook addressed the members, first, on a Theosophist's attitude toward the war and the essentials of a permanent peace, and later on four principles of our work and our member relationships:

1. There is no distinction of great and small in our work.

*"How infinitesimal is anything I can do but how infinitely important that I should do it."* (Spencer)

2. Theosophical work must begin with work upon ourselves.

*"Work in your own garden."* (Voltaire)

3. We must be chiefly concerned with principles.

*"How infinitely necessary that some should be concerned with great principles."* (President Roosevelt, at an Economic Conference)

4. We must deserve success before it comes to us.

*"Work with devotion, slowly accumulating a fund of Karma behind."* (C. Jinarajadasa)

Then followed a symposium on the work and attitude of the Theosophist in his lodge as a member; in his public associations as a world citizen, etc., each phase of the subject being introduced by a representative of a different lodge. Interesting and lively discussion ensued and the gathering closed with a delightful luncheon, attended by over forty members.

It was an altogether useful, though strenuous, week-end, spent in the midst of graciously expressed friendliness.

— S.A.C.

Mr. Herbert Peron in Chicago, with Miss Winifred Boye, of the Headquarters Staff, directing activities, and in spite of a fire alarm and a disagreeable smoke screen all present had a most enjoyable time. Mrs. Elizabeth Wagner, President of Sirius Lodge, was able to organize nine of the guests into a new study class, which we hear is progressing nicely.

**"St. Louis Branch** has just had the happy experience of a visit and two public lectures from Miss Mary K. Neff. She presented the Theosophical message in such a fashion as to hold her audience to interested and animated attention and following the lecture there were many questions regarding the activities of the lodge. In spite of stormy weather Miss Neff's lectures in St. Louis were well attended and definitely contributed to the type of life which this group hopes to make a part of its offering of Theosophy to the public."

**West Palm Beach Lodge:** The Florida Federation has just welcomed a new lodge into its ranks, making a total now of ten lodges. Mrs. Kathleen Martin is the newly elected President of this group, which meets on second and fourth Sunday evenings at 8 o'clock in the George Washington Hotel.

Our congratulations to Mrs. Martin, whose untiring efforts are largely responsible for the organization of this group, and our sincere good wishes for the success of all that the lodge may undertake.

# Theosophical News and Notes

## Notice of the Fifty-fourth Convention

The Fifty-fourth Annual Convention of The Theosophical Society in America is hereby called to convene on Saturday, July 20, 1940, 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 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.

## Krishnamurti Lectures

Mr. Krishnamurti, who has been in this country for some time, has arranged to stay a while longer and is to give a series of Sunday morning talks to the public (weather permitting) in the Oak Grove in Ojai. This series will run from May 26 to July 14.

## Guests at Headquarters

Among the guests welcomed to Headquarters during the past month was Mrs. Lillian Pierre, of New York Lodge. Mrs. Pierre arrived unexpectedly one morning and arranged to extend her visit until after the Refugee Party the following Saturday night. She was a most welcome visitor, renewing her friendship with older staff members and captivating the hearts of those who met her for the first time. We hope she will find it possible to pay us another visit soon.

Mr. Walter Wright Alley, of Sierra Madre, California, was another heartily welcomed guest at Olcott recently. He, too, arrived in time for the Refugee Party and added much of happiness to the evening by his jolly participation.

## National Committee on Membership

The National Committee on Membership (Chairman, Miss Poutz) has just issued its Ninth Circular, in which members of this Committee all over the Section discuss ways in which the atmosphere of a lodge can be made more attractive to members and to guests. The Committee is doing good work in helping evolve the spirit of friendship.

Seventy-one lodges are actively interested in this work of creating a welcoming spirit and eight Countries abroad have sensed the value and are taking interest in the Committee's work.

## Refugee Relief Program Huge Success

In response to appeals in our magazine for funds for the relief of members of our Society in terrible straits in Poland and other stricken countries, the Headquarters Staff proposed a Refugee Relief Fair and carried it to a remarkably successful result.

Issuing invitations (tickets, 25 cents), they offered all the attractions of a county fair, including Bingo, a Fish Pond, Palmist, Penny Arcade, Numerologist, Ring Toss, Darts and a White Elephant Sale. The Olcott Art Crafts donated the commission on their sales, bulbs from the gardens were sold, an artist made portrait sketches and The Theosophical Press donated the profits on sales at its concession. Everybody undertook some particular piece of work and saw it through.

The group was no larger and had no better facilities or mailing lists than most of our lodges. They have demonstrated what can be done. Over \$180 was raised in a single evening of organized activity. The group certainly is to be congratulated upon the enterprise and upon its sense of refugee need, but it is from the hearts of the refugees that they will receive deepest, though unexpressed, acknowledgment.

It has been suggested that we cannot rouse members in this Section to the dire needs of our brethren (and they *are* our brothers) unless we dramatize the need with a large distribution of printed circulars, etc. Is not this example sufficient for every lodge officer and member? Surely the need is not questioned. Surely we are not unresponsive Theosophists. Here is the evidence that it can be done. If only fifty lodges, everyone of them greater in number and with greater capacity than the Headquarters Staff, would look upon it as an essential piece of Theosophical work, \$5,000 would be forthcoming. Why hesitate?

The funds sent to the General Secretaries of England, or of France, actually reach our stricken members—not by mail, but through members traveling among them. That is the only safe way.

Right here we answer the objection that many in this country are also in need. Really, there is no comparison between the need here and the distress abroad where, in the midst of enemies, brethren have been deprived of everything and cast adrift without food or shelter, and scarcely with clothing.



### Madame Montessori to Dr. Arundale

Our members probably know that the noted child authority, Madame Maria Montessori, has been the guest of our International Headquarters for some months and has carried her educational work with great appreciation and response into India. On the occasion of the President's recent Sixty-first birthday Madame Montessori made a charming little speech. She said:

"Mr. Arundale, I address you with this word 'Mr.', but with the Italian meaning, *Signor*, which also means 'our Lord;' and I should like also to greet you with another Italian word, *Maestro*, or 'Teacher.'

"I feel in you an authority, which is shown also by the innumerable acts of homage which you are receiving today. But when I have the privilege of being near you, I feel also another authority, an authority which makes me humble and which makes me also shy. Yet I am proud to have this feeling, because it makes me aware that my soul feels what you represent here, the spirit which is amongst us.

"I feel privileged to be able to join all those who are greeting you on your birthday. I do not know how many years you are celebrating today, and I do not want to know. I only know this—that you are young, because only a youthful soul can feel the generosity, can feel the sense of humanity. What you have done to help me to come here to India may appear as if it were due to the simple tide of events, but it is not so; it is something which comes from much farther back. It is as though in a moment of trouble and war, you have called me to come and contact the spirit with which peace may be obtained in the world. I should like to be a child and to be able to incarnate this spirit for the time when I shall go back to my country. As I am here, I hope you will help me to do this, that the world may feel this union between the work which we are carrying out through the child, and the universal work which you carry out."

### Mr. Coronado at Headquarters

Mr. Mariano L. Coronado, Presidential Agent for Central America, is scheduled to give the Olcott Sunday Lecture at Headquarters on May 26. His arrival is eagerly looked forward to.

He will be the guest of Headquarters for some two weeks, during which he will work in the Chicago area and pay a visit to the Twin Cities. He has already lectured in a number of our lodges, from whom enthusiastic reports have been received. A keen student of psychology, having studied abroad and lectured widely, his work in his chosen field has a special value, illumi-

nated as it is with a background of sound Theosophical knowledge.

### Something New in Weaving

Mr. Donald W. Greenwood, of the Olcott Staff, has recently received word that his illustrated article entitled "Blended Drafts and Weaves" will appear in an early issue of *The Weaver*, a publication of Emile Bernat and Sons. This article fully describes the system newly developed by Mr. Greenwood for the simultaneous threading of a loom with two independent patterns, but which may be blended in weaving, if desired.

Mr. Greenwood has also designed two new looms, one of which Berea College is developing and taking steps to patent. The other is being similarly handled by a manufacturer of looms in Berea, Kentucky.

### First American Cremation

Mr. Carle Christensen, Chairman of our Radio Committee, recently made some recordings for the National Selected Morticians and passes on to us the interesting information that there is an increasing public preference for cremation as compared to burial. Mr. Christensen writes: "Naturally we brought out the fact that our Founders were the moving powers in the first cremation in America and our clients were deeply interested, inquiring as to where they might find further details of the incident. Forthwith I proudly produced the first volume of *Old Diary Leaves*, and it was suggested that the Morticians National Library would be very happy to receive a copy. I gladly offered mine, only to discover later that it was out of print. If any who read this happen to know of a copy in good condition which is available at a reasonable price I would deeply appreciate the opportunity of purchasing it."

### Place Your Order Now!

Members of the American Section will all want to read the interesting July number of *The Theosophist* because in this issue of our international magazine America will be especially represented. Articles on the Power and Purpose of America, as well as illustrations of our famous landmarks, make this issue especially memorable. Send in your order now. Price 50c.

— THE THEOSOPHICAL PRESS

### Miss Poutz not a Proxy

Miss Poutz requests that she be not named as the proxy of any member. Although appreciating the confidence of those who would trust her with their proxies, she prefers that they select someone else in whose judgment they have confidence to represent them if they cannot be present at the forthcoming Convention.

### **"You Need Each Other and We Need You All"**

In our last number we announced two new lodge study programs for next fall, one of them to "include a system of personal practices for each month to aid members to become aware of the self-erected and self eliminable barriers which separate them from others." Basically this course will be a personally applied training in the elements of friendship that our lodges may each become still more truly a nucleus of universal brotherhood. This quality alone will permit the real work of the Society to be accomplished.

We have since received the March number of *The Indian Theosophist*, showing that a campaign with similar purposes is in progress there. Here are some of their suggestions for the current month:

1. Ask every individual member of your lodge to square up any differences that may exist with his or her fellow members. The month should begin a new chapter in the lives of all members of the Section so far as their relations with other members are concerned.
2. Pay at least one visit in their own homes to all dormant and missing members of the present and the past.
3. Arrange socials and picnics during the month so that members may come to know each other better.
4. Arrange at least two meetings exclusively for the members of your lodge and emphasize the idea of the lodge as a family and the place of the lodge as an instrument of brotherhood in these troubled days.
5. Visit all sick members during the month.
6. Appoint a Host and a Hostess in your lodge whose duties will be to look after the comforts of new members and sympathizers of your lodge.
7. Have some one gather suitable material regarding "What a lodge ought to be," and let this be placed before members for their consideration and quiet reflection.
8. Have a group photograph of all your members taken and let copies be given to as many members as can afford it so that during meditation more definite thoughts of good will may be sent to all the members, and particularly to those who are in great need of the same. (*A group photograph from which no member is missing would be a fine achievement for any lodge. Headquarters, too, would like a copy of any 100% picture. Ed.*)
9. Have regular group meditation in your

lodge during this month so as to create a thought-form through combined efforts for brotherhood and good will.

10. Celebrate the birthdays of your members—those that happen to fall in this month, and continue that practice throughout the year.

11. Appoint a Mutual contact Committee whose duty will be to hold up the Family ideal before the members and to work for its realization.

Let us remember the words of a Great One given us in 1925: "You need each other and We need you all."

### **Orcas Island Camp**

The yearly Theosophical camp at Orcas Island, Washington, will be held this year from July 13 to 28. Detailed information will be gladly sent upon request of Mrs. H. E. Emmons, 407 North Yakima Ave., Tacoma, Washington.

### **1940-41 Dues Now Payable**

Dues notices for the new year were mailed on June 1 to all members. If you have already paid your dues to June 30, 1941 and received the new membership card, kindly disregard this notice. It is greater economy to write the envelopes on the magazine automatic addressing machine, though a few who have already paid their dues are thus included.

The early payment of dues is greatly appreciated, as it is imperative that we handle the bulk of this work before Convention. Thank you for your cooperation.

There is still just time to get in under the wire with the balance (if any) of this year's dues.

RECORD OFFICE

### **Children in Java**

In April the Children's Department received a letter from the Malang Lodge in Java (Netherlands Indies) ordering one copy of all its publications and asking permission to translate them into Dutch, "especially the plays." The large parcel was wrapped carefully and sent to the lodge secretary, with full permission for translation.

### **Attention Right Citizenship Chairmen**

Reports of work done in the Right Citizenship Division (World Peace Department) should be sent to me as soon as possible for inclusion in the annual report to the T.O.S. Head Brother.

Mrs. Sallie Weis  
1003 Chapel Street  
Cincinnati, Ohio



### Two Important Pamphlets Coming

Those interested in *The Mahatma Letters* or *Letters of H. P. Blavatsky to A. P. Sinnett*, which were published soon after the death of their recipient (Mr. Sinnett) by A. Trevor Barker, London, will be interested to learn that Miss Mary K. Neff has prepared a chronological list for each of these volumes, so highly important to Theosophists and so valuable to all students of the occult.

Miss Neff is peculiarly qualified to do this research work, and she prepared the lists at Adyar during her years of work there on the archives of The Theosophical Society.

The letters were originally arranged by Mr. Barker, as well as their dating made possible; but so many were not dated, or merely noted as "Thursday," or "The 3rd.," that years of effort and a wide range of reading which traced internal clues (such as references to current publications or incidents) were required to bring them into their proper relationship. This, Miss Neff's years of research work at Adyar enabled her to do; and the reader can now follow the subjects of discussion and the train of thought in these books of letters much more satisfactorily by using these chronological lists—one for each volume, so prepared that each can be slipped into the corresponding volume for ready reference.

Students should send orders to The Theosophical Press at once, since the printing will be governed by the number of orders received. The price will be nominal—ten cents, or less.

### Radio for Children

Mrs. McAllister, of the Children's Department, reports the revival of an interesting series of nature sketches by the National Broadcasting Company. These programs may be heard each Tuesday at 1:30 P.M., Eastern Standard Time, over the Red Network.

Every kingdom of nature seems to be represented on their list of weekly titles. As their folder states, "Nature's dictionary is yours for the twist of the dial."

Until school closes pupils of the Estes Park School will help Dr. Raymond Gregg, Naturalist of the Rocky Mountain National Park, broadcast the series, and after school closes he will conduct field trips into the Park with boys and girls enrolled in the Junior Nature School. "Programs will be designed to stimulate the interest of students in nature as a recreational outlet and to establish a challenge to further exploration in the various fields of natural science."

### The Cost of Joining

Do you know that it is never necessary to ask a member for more than \$2.00 for National Dues upon his joining the Society? Fifty cents for the Diploma Fee and \$1.50 for the current quarter's dues is all that is required. Some have thought that the whole year must be paid in advance. That is a mistake. Only the current quarter—never more than \$2.

### 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-fourth Annual Convention of the said Society to be convened in the year 1940 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 ....., 1940.

..... (SEAL)

(Write Name Plainly)

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

### Definition of Karma

*Webster's International Dictionary* (1939 edition) has enlarged its definition of the word "Karma" and now states it in three ways, as follows:

"*Sanskrit*: Act or work; esp. an act of piety or religion.

"*Buddhism*: The whole ethical consequence of one's acts considered as fixing one's lot in the future existence; the continuous working of every thought, word or deed throughout eternity, in kind of moral causal sequence.

"*Theosophy*: The doctrine of fate as the inflexible result of cause and effect; the law of retribution."

Karma is here for the first time recognized as a Theosophical term, but clearly the Theosophical understanding of Karma is not as the dictionary states. How then should Karma be defined as it is understood Theosophically?

Please send in your definition—remembering that it must be brief for a dictionary. A committee will be appointed to deal with the replies and to approach the publishers of Webster's to include a more satisfactory statement in the next edition.

### Tribute in Song

As a tribute to his wife, the late Grace S. Hall, Mr. George H. Hall has published a memorial edition of a song which he composed and for which he wrote the lyric. The title of the song is "Dreamland" and it is reproduced in such a way as to show the manuscript exactly as Mr. Hall wrote it. On the cover is a photograph of Mrs. Hall.

Mr. Hall has very graciously presented a copy of this song to our National Library, and we are most appreciative of his thoughtfulness.

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## DO NOT FILL IN THIS SPACE

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### 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 1940 Convention and to  
exercise this vote thereat with full power of  
substitution.

(Signed) .....  
Original Proxy.

### A New Publication

Three years or so ago *L'Action Theosophique* was started in miniature newspaper form by Serge Brisy and other comrades in Belgium, its circulation and influence spreading throughout the whole French speaking area of Europe. Now it is to be published also as an English edition—the title: *Theosophy in Action*—as the official monthly organ of the European Federation. A German edition is also planned. All three editions will still be printed in Belgium under the editorship of the General Secretary for the European Federation, Mr. J. E. van Dissel, and three sub-editors—Serge Brisy, for the French; Mrs. Gardner for the English; and Frau Kruisheer for the German edition.

Congratulations to Serge Brisy on three successful years, and to the European Federation on its new enterprise.

### "Three Minutes to Explain Theosophy" Has Caught On

In South Africa contributions of our members under the title "Three Minutes to Explain Theosophy" have brought the suggestion that members of that Section submit their three minute essays on Theosophy, the best selected by a committee of judges to be published and 30,000 copies distributed free through the mails. Other Sectional magazines have reproduced some of our three minute statements.

Why should we, too, not continue to search for better three minute statements? Can you think of some one, possibly yourself, who has not yet sent in an explanation? Every Theosophist ought to be able to state in a brief conversation the essentials of Theosophy in such a way as to make it attractive to an inquirer. How would you do it?

### Magazines Needed for Headquarters

Members can render a real service to Headquarters by making available to us their old files both of *The Theosophist* and *The American Theosophist*, or *The Messenger*, as it was called in earlier years.

We are especially in need of the following *Theosophists*:

Volume 26, Oct. 1904 to Sept. 1905

Volume 28, Oct. 1906 to Sept. 1907

Volume 38, July 1917

Volume 56, Oct. 1934 to Sept. 1935

Volume 57, Oct. 1935 to Aug. 1936

Volume 58, Sept. 1937

The later years of *The Messenger* are fairly complete, but prior to 1918 there are many gaps. Whoever may be able to supply these old magazines will receive our gratitude and appreciation of their generosity.



### The Junior Camp

To find not only vegetarian food at a summer camp for children, but a menu designed primarily for the child, is one of the unique experiences of The Theosophical Junior Camp. Then, too, the members of the Camp Staff care for the children in an efficient, understanding and happy way.

One member remarked last year: "I did not realize that the fee was so low. That means I can bring Johnny next year." The fee is only \$10.

The dates are the same as Convention and Summer School at Olcott and all applications must be in not later than June 20. Enrollment is limited to ten children between the ages of four and twelve, so send your application early to Mrs. Carl Scholler, 6119 N. Navarre Avenue, Chicago.

### That Range and Washer

DEAR FELLOW THEOSOPHIST:

Through your Lodge President, and also through this magazine, you have doubtless heard of the project we are working on to secure a new range and dishwasher for our Olcott building. To those who responded so promptly we extend our most grateful thanks.

To date we have received in donations only a start, contributed by a few lodges. We appreciate the great demands on all of us, but as this need is a real one, please let all members, National and Lodge, put forth a little extra effort to bring this about. If every Theosophist would sacrifice one or two movies, he would as a result be enabled to forward fifty cents, which would cover the entire cost. Everyone is anxious to help accomplish this aim, we feel sure, but it takes a little extra effort and sacrifice on the part of each of us.

May our call be heeded by a generous response from those of our members who have not yet sent in their donations.

Fraternally yours,  
ADELAIDE WADSWORTH  
For the Committee  
Ellington Apt., Suite 407  
Cleveland, Ohio.

*(This project is voluntarily promoted by a small but dependable committee who, while visiting Headquarters, recognized a need which they hope to be able to fill in time for Convention. Ed.)*

What special days are recommended for observance in Lodge Programs?

(Answer: See Lodge Handbook — Page D-1.)

### In Memory of Mrs. Frances W. Wile

A very fine American elm is being placed on the grounds at Olcott in loving remembrance of Mrs. Frances W. Wile, whose many years of service in Genesee Lodge, Rochester, N. Y. are thus recognized most beautifully by her friends and co-workers.

### Miss Cora R. Holmes

In the passing on April 21 of Miss Holmes we lost a member who has given her faithful allegiance to the Society from the date of her application in 1901. So fine a record is in itself noteworthy. In addition to her steadfast loyalty to Theosophy, Miss Holmes was a server in the world in various capacities and an active citizen in her community.

### Theosophical World University

The Theosophical World University has never been fully developed as an active educational organization. It has yet to be precipitated physically, but it remains an ideal.

In 1931 Dr. Arundale appointed the International Council of the Theosophical World University, composed of members from various parts of the world, thus preserving the university as a legal entity to possess and administer funds and to maintain the ideal of the university yet to be. The group, hitherto operated as The Theosophical World University with Miss Julia K. Sommer at its head, now becomes The Theosophical Educational Foundation in the United States. Continuing their activity and administering the endowment fund established in 1925 by Mr. Louis Zalk and various members then principally in Duluth, the work of that group will remain as before, though the name is changed.

### A Kind Thought

We are informed that one of our lodges has made a donation to The Theosophical Book Association for the Blind in memory of one of their members who recently passed away. This donation was made instead of buying flowers. Perhaps others will appreciate the suggestion of this beautiful method of expressing remembrance.

### Good Work

Mr. Henry C. Samuels, of Washington, is continuing his valuable little four-page leaflets on Bible Interpretation and Theosophical Christianity. We acknowledge another number just received.

### A Gift to Our Library

We are tremendously grateful to our member, Mr. Leroy E. Gardner, who presents to us *The Book of the Dead* in two volumes by Sir E. A. Wallis Budge.

This is an exceedingly valuable title which we have long wished to have in our National Library, and we are therefore most grateful to Mr. Gardner for his generous thoughtfulness.

### Today's Child and the Ancient Wisdom

Through our classes in *Theosophy for Children* we are laying before our boys and girls the bright mosaic of Theosophical knowledge in all its splendor and majesty. Together these tiles form a glorious picture of Truth. We watch our boys and girls as they gaze at this we have shown them. Hopefully we wait for them to take for themselves what pleases them, what their Ego recognizes as Truth. *What* they choose is no business of ours, as parents or as members, but that they be given the opportunity of making such a choice is definitely our business.

Let us link History and Geography with the Ancient Wisdom. History "repeats itself" because man must study his lessons over and over until he has learned them. World leaders prosper, reach their peak and decline only to return centuries later in some new guise of conqueror, or conquered.

Let us direct the thinking of our boys and girls to the lives of the heroes of History. What of Socrates? Joan of Arc? What of our American heroes—Washington, Lincoln, Lee and Franklin? Let us encourage our boys and girls to envision a world of the future led by such as these.

— JESSIE R. McALLISTER

### New Members for April

Applications for membership were received during April from the following lodges: Casper (2), Colorado, Glendale, Detroit, Brooklyn, Lansing, Milwaukee, New Orleans, Norfolk, Julius Slowacki (Chicago), New York, Paterson, St. Paul and Washington, and National Members from Springfield, Massachusetts and Milwaukee, Wisconsin.

### Contributions to Adyar

Among the donations to the treasurer of the Adyar Day Fund was included a contribution of \$4.00 made by the members of Braille Lodge.

### To Those Who Mourn Club

Shipments of booklets from April 16 to May 15:

California .....	228
Illinois .....	118
Louisiana .....	30
Massachusetts .....	200
Michigan .....	5
New York .....	315
Ohio .....	22
Oklahoma .....	100
Pennsylvania .....	12
Texas .....	30
Total .....	1060

### Statistics

April 15 to May 15, 1940

#### American Theosophical Fund

Previously reported .....	\$1,754.76	
To May 15 .....	14.00	\$1,768.76

#### Building Fund

Previously reported .....	325.11	
To May 15 .....	23.00	348.11

#### Refugee Fund

Previously reported .....	99.15	
To May 15 .....	10.00	109.15

#### Adyar Art Project

Previously reported .....	609.00	
To May 15 .....	30.00	639.00

#### Conscience Promotion Fund

To May 15 .....	5.00
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#### White Lotus Day

To May 15 .....	33.35
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### Deaths

Miss Alice Brunskill, Hermes Lodge, April 6.  
Mr. William Ellsworth, Genesee Lodge, March 28.  
Miss Cora R. Holmes, National Member, April 21.  
Mrs. Mildred Scott, Aurora Lodge, April 29.  
Mrs. Mell C. Woods, Wallace Lodge, April 20, 1940.

## THE UNITED STATES OF EUROPE—Annie Besant

A most timely topic treated as only one of her rare talents could treat such a subject. The author points to the causes which probably lead to the present conflict, and suggests an international solution that might prove to be the only solvent of this and all future wars.

Paper 15c

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## Book Reviews

*The Last Year of War*, by Leonardo Blake. Andrew Dakers, Ltd., London, England. Price \$1.00.

This book is a sequel to "Hitler's Last Year of Power" and is a prophecy, based on the science of the stars, portending many startling new events in Europe. The author has made a most careful study of the horoscopes of all the European leaders, and with his discovery of a new, accurate chart for the German Nation is able to predict future events with uncanny precision. A most interesting Calendar of Events at the end of the book will attract many readers and should assure this book of being a best-seller.

*Old Ugly Face*, by Talbot Mundy. D. Appleton-Century Co., Inc., New York City. Price: \$3.00.

A fine new novel for those who know and love the writings of Mr. Talbot Mundy. This intriguing story of love, espionage, and mysticism is set against the unusual background of secret Tibet. It is with infinite skill that the author moves his clear cut and cleverly drawn characters through scenes as suggestive of the occult as the substance of the story itself. Mr. Mundy is a creator of thrilling atmospheres, and in this book he excels.

*Kalyana Kalpataru*, January, 1940. Edited by C. L. Goswami, M. A. Sastri, Krishnadas. *The Yoga Number*. Annual Subscription Inland Rs. 4/8/-Foreign 10 Sh.

In these days of lust for power, for commercialism and sensationalism it is heartening to know that there are scholars and devotees still dedicating their lives to the search for the Real, delving into the wisdom of the great Scriptures of India, and able to give to their own land, as also to the west, the benefit of their penetration and aspiration.

Students will find of great value the most recent issue, the Yoga Number, under date of January, 1940. It is rich in research and elucidates true Yoga from the point of view of each of the great religions, including Christianity. —E. S.

*The Life of Buddha*, by L. Adams Beck. Collins Clear Type Press, London, England. Price \$0.60.

A fine new edition of L. Adams Beck's "The Life of Buddha" is now available to all lovers of the philosophy and the biography of that great figure. The author has caught the spirit and the essence of that wonderful incarnation

as well as its beautiful historical setting. Bound in natural finish cloth and stamped in gilt, it makes a very nice gift for friends.

*Where Theosophy and Science Meet, Part IV. Some Practical Applications*. By D. D. Kanga. The Adyar Library Association, Adyar, Madras, India. Price \$1.00

Those who have already read the preceding three parts of this work are undoubtedly looking forward to the release of Volume IV, which is now available. The editor, D. D. Kanga, is to be heartily congratulated on his achievement, for readers everywhere will find inspiration and instruction in his effort to bring Theosophy into more understanding relationship, not only with science, but with all aspects of life. As stated so clearly in the Introduction, we as Theosophists yield to none in the respect we pay to science and scientific procedures, but we recognize also that we live not alone in a physical universe, and therefore approach life not only as scientists but as occultists.

If life can be approached by all with mutual understanding of these two points of view there promises a gradual finding of the solutions to the problems of life which are today so acute, and the finding of happiness and illumination by all as each seeks not only for himself but for his fellows. —E. S.

*The Dark Well*, by Harindranath Chattopadhyaya. Kalakshetra, Adyar, Madras, India. Price \$2.50.

One is not always sure of the meaning of some of the verse in this volume of poetry, but of the poet's inspiration there is never a doubt. Much of the imagery is superbly original and one often feels that beneath the too carelessly woven pattern there is a warp of real poesy. Recommended to those who find the jewel worth the seeking and who value Beauty as much for the veil as for the soul. —H. P. O.

*How to Use Modern Ephemerides*, by Elbert Benjamine. Published by The Aries Press, Chicago. Price: \$0.50. Paper Cover.

A handy new booklet printed with a view to supplementing the incomplete information about erecting the birth-chart contained in most of the textbooks on Astrology. An interesting chapter on the "Moon positions favorable to sixty-two different human activities" makes this little volume worth owning.

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