

---

---

THE  
AMERICAN  
**THEOSOPHIST**

---

---



*Official Organ of THE THEOSOPHICAL SOCIETY in America*

---

---

IN THIS ISSUE

**Civilization is Staggering**

L. W. ROGERS

**The Saint of Simplicity**

CLARA M. CODD

**America's Opportunity**

DR. ANNIE BESANT

**Convention Program**



JULY \* 1940

---

---

*Under the Auspices of THE THEOSOPHICAL SOCIETY ADYAR*

---

---



## Self-Sacrifice *and* Renunciation

WE TALK of the Great Renunciation, we speak of Those, before whose feet we bow, as Those who have "made the Great Renunciation." Do not dream that They made Their renunciation when, standing on the threshold of Nirvana, They heard the sobbing of the world in anguish and turned back to help. It was not then that the real, the great renunciation was made. They made it over and over again in the hundreds of lives that lie behind Them. They made it by the constant practice of the small renunciations of life, by continual pity, by daily sacrifices in common human life. They did not make it at the last hour, when on the threshold of Nirvana, but through the courses of lives of sacrifice, until at last the Law of Sacrifice became so much the law of their being that They could not do anything at the last moment, when the choice was Theirs, save register on the record of the universe the innumerable renunciations of the past.

You and I, my brothers, today if we will, may begin to make the Great Renunciation, and if we do not begin it in the daily life, in our hourly dealings with our fellows, be assured we shall not be able to make it when we stand on the mountain crest. The habit of daily sacrifice, the habit of thinking, the habit of always giving and not taking — only thus shall we learn to make that which the outer world calls the Great Renunciation. We dream of great deeds of heroism, we dream of mighty ordeals, we think that the life of discipleship consists in tremendous trials for which the disciple prepares himself, towards which he marches with open vision, and then by one supreme effort, by one brave struggle, gains his crown of victory.

Brothers, it is not so. The life of the disciple is one long series of petty renunciations, one long series of daily sacrifices, one continual dying in time in order that the higher may eternally live. It is not a single deed that strikes the world with wonder which makes true discipleship, else were the hero or the martyr greater than the disciple. The life of the disciple is lived in the home, is lived in the town, is lived in the office, is lived in the market place, yea, amid the common lives of men. The true life of sacrifice is that which utterly forgets itself, in which renunciation becomes so common that there is no effort, that it becomes a thing of course. If we lead that life of sacrifice, if we lead that life of renunciation, if daily, perseveringly, we pour out ourselves for others, we shall find ourselves one day on the summit of the mountain, and shall discover that we have made the Great Renunciation, without ever dreaming that another act were possible.

— ANNIE BESANT



# THE AMERICAN THEOSOPHIST

OFFICIAL ORGAN OF

THE THEOSOPHICAL SOCIETY IN AMERICA

Vol. XXVIII

JULY, 1940

No. 7

## Civilization Is Staggering

BY L. W. ROGERS

NO THOUGHTFUL student of Theosophical literature will be surprised by what is occurring in Europe. Since Dr. Annie Besant gave us her book on *The Changing World* and Bishop C. W. Leadbeater wrote the final chapters of *Man: Whence, How and Whither* we have been quite prepared for what is now transpiring. The first world war was clearly but a curtain-raiser for the stupendous tragedy that is now following. It is already plain that it means, among other things, the balancing of an enormous amount of old Karma and also a severe testing of the race. Can our modern civilization withstand the shock?

We are all familiar with the fact that the Atlantean civilization could not successfully meet the test when it came, and accordingly perished in the most overwhelming calamity the earth has so far known. Is the race now better prepared for what is ahead? Often have I heard Bishop Leadbeater remark that we are the people who lived in Atlantis and that it is to be hoped that we have learned the necessary lessons by this time. Have we? Is there enough of the love of truth and justice and mercy in the world to counterbalance the distressing selfishness that afflicts the race? Is there a sufficient grasp of the underlying unity of humanity to lead the nations to the right course of action in defending civilization, and doing it in time?

The present war is destined to be world wide because it is based upon a theory that challenges civilization itself—the theory that physical power to rule gives the *right* to rule; that a nation which has the material strength to do so may rightfully enslave any weaker nation. The very gist of civilization is, of course, the rise of reason and refinement above brutality. As the race slowly evolves from savagery, human beings gradually become aware of mutual dependence

and find that only by a recognition of the rights and liberties of others can a state of peace, prosperity and happiness for anybody be attained.

All nations, including those who desire to force their unwelcome rule upon other nations, have courts of law which see to it that its lawless elements—its criminals of all classes—do not use their physical or mental power to injure others or, in the slightest degree, interfere with their rights and liberties. Yet some nations have the supreme insolence to insist that because of their superior strength they have the right to rule and plunder weaker nations! It is true that the claim of superior intelligence is also made but that is merely evidence of self adulation which indicates lack of true intelligence. The wiser a man becomes the greater is his modesty.

Evolution is a slow process. We are not far past the point at which individuals were permitted to settle their quarrels by the duel. A century ago duelling was common. Today it is considered an absurd custom and is outlawed by all nations. Likewise, a century ago, and far less, it was common practice for stronger nations to conquer weaker ones and to impose their authority on a subjugated people by force of arms. But that also has gone out of fashion. Humanity has now evolved a conscience that concerns itself with the welfare of the entire race.

To make brute force superior to reason, to sympathy, kindness and compassion, is to reverse evolution, to take the road back to the jungle. Wherever the standard of force-supremacy is raised, civilization itself is challenged and that is why such a war as the present one must, by its very nature, become a world war. It attacks the foundation upon which all nations rest and they must successfully resist or perish;

not necessarily immediately, but ultimately and utterly. Very speedily, however, they would lose personal liberty and would fully understand how much they had lost only after it was gone.

Shylock taunted the authorities of Venice with the dire consequences to the legal structure which must inevitably follow if they did not give him all the protection the law provided; and Lincoln declared that the American nation could not continue to exist half free and half slave. The same principle is involved in this war. The world's civilization can not exist part totalitarian and part democratic. It must be the one or the other. Two nations have declared war against totalitarianism and (at the date of this writing) three others have been forced into it. Others must inevitably be drawn in as time passes.

No thoughtful person can have any doubt about the intentions of Hitler. There is no better evidence of a man's character than that which he writes in his books. In conversation or in debate we must expect statements to be colored by emotion and make allowance for that factor. What an author puts down in a book however, is his deliberate, well considered declaration. It is therefore a key to his real character; and in such manner has Hitler revealed himself to us. Thus do we know that he is as dangerous as he is powerful; that he

is fanatical and utterly cruel; that he believes lying to be a virtue; that he considers honor a joke; that he sincerely believes the German people should rule as much of the world as it is able to conquer and that subject peoples should be kept in subjection through fear and terrorism. If there is anything lacking in his writings to convince us that he is utterly unscrupulous, and that he is really as bad as his own pen depicts him, it is to be found in his atrocious achievements within a year. His dire threats against those who do not meekly submit to his demands have been worthy of a devil, and he has lived up to every one of them! The extensive shooting of students and teachers in Czechoslovakia for murmuring under his despotism, the awful ruin wrought in Poland and the present enslavement of that people, the deliberate bombing of refugees in Belgium and France, leave no trace of doubt that his conscienceless ferocity is that of a tiger in human form.

If any Theosophist has the slightest doubt that all his sympathies, all his influence, all his mental and emotional resources should be marshalled against this attack upon the fundamentals of civilization, he need only remember the old rule that "by their fruits ye shall know them."

---

## America's Opportunity

BY DR. ANNIE BESANT

From *New India*, July 4, 1919

**T**HERE is a tide in the affairs of Nations, as well as of men, which, taken at the flood, leads on to fortune. One hundred forty-three years ago, such a floodtide of fortune occurred in the history of the American Nation; it was recognized and seized by the Nation, and it carried the Nation to fulfillment of its destiny. Now, another such flood-tide has set in. Will America take this great opportunity, or let it pass unheeded? Surely the memory of the past will forbid that such a people should fail on the very threshold of success.

It is America's opportunity to do what no other Nation is in a position to do—to make practical a new possibility of civilization. America is independent of the rivalries of European Nations, and, so far as security from military aggression goes, can afford to maintain a "splen-

did isolation" such as Britain unsuccessfully attempted to adopt some years ago. But she has chosen to renounce the political isolation rendered possible by her geographical position and economic resources, and enter the field of European politics at the call of what she believes to be a great ideal—the future peace of the world. For a time it may seem as though this ideal has been lowered to the old barbaric level of dividing the spoils of victory; but it must be remembered that such compromise with principles may have been necessary for the sake of securing a nominal peace as the starting-point for future adjustment. It remains to be seen whether America's independence, which she won at such sacrifice in 1776, will now, in 1919, be bartered for a mess of commercial pottage in the form of a



military peace, or whether, when the War-embittered Nations have come to their senses again, she will openly reassert her birthright of independence in the face of an effete international policy—not with the object of leaving Europe to its fate while she enjoys the independence of aloofness, but with a recognition of the power conferred by her independence to enter unscathed into a vicious circle, to break it, and to prevent it re-forming.

Such is America's opportunity: to widen the scope of European politics to one of world-politics—as distinct from world-grabbing; to substitute international law for tribal robbery and violence; to guard the interests of peoples against the ambitions and panics of professional diplomats, profiteers, and other breeders of war, pestilence and famine. In this magnificent work she has the organized support of the world's skilled labor and trained intellect—hitherto muzzled by War measures. Is it worth her while to flout the forces that are making for progress and court the empty patronage of the world's privileged idleness, greed and stupidity?

America, though the least military of all the Western Nations, has shown what her resources in human energy and material can do when thrown into the scale of war. How much greater must be the influence she can wield when her vast resources are thrown into the scale of peace? For no one for a moment supposes that the signing of the Peace Treaty is all that is necessary to secure peace. Peace is not suppressed war, but a voluntary cooperation between Nations for their mutual welfare. Needless to say such a peace is not to be accomplished in a day, or even perhaps in a century. But it has to come some time, if the word "evolution" means anything more than merely a speculative theory. America's President was the first national representative to define the minimum conditions necessary for world-peace, thereby bringing the end of the war within measurable distance—for no Nation dared to deny the principles involved, however much they

were obscured by resentment of past injuries. The world then looked to him to stand out for those principles, as its only guarantee against preparations for still more wholesale devastation, and it still looks to him to embody those principles in the League of Nations.

But how, it may be asked, can errors in the apportioning of territory, etc., be corrected when once a Treaty has been signed? Such a question, naturally as it springs from custom, at once exposes the slavery which custom has exercised on ideas of international procedure. The "sacredness" of a Treaty, which in reality rests solely on the consent of the parties concerned, has been perverted into a shibboleth—that a Treaty cannot be modified without going to War. Seeing that the conditions under which Nations live are continually changing, a Treaty which might have been quite workable twenty years ago, may easily have become an intolerable burden today; yet rather than abjure this shibboleth of "sacredness," people, quite sensible in other respects, will either submit to the burden or go to War to remove it.

Now the American has very little use for shibboleths; he likes a straight deal in the open market. If it is to the advantage of all Nations that a readjustment of frontiers, desired by any two Nations, should be sanctioned by the League—well, in heaven's name, let us fix it up right away, our American friends would say. It is just this unconventional, straight-to-the-point touch that is most needed in the League of Nations that is to be, and it is one which is peculiarly characteristic of the National genius of America. It is America's great opportunity, therefore, to come forward as the reconciler in the coming international reconstruction; her position enables her to act without fear or favor, and her will to achieve is still centered, with undiminished confidence, in her President. May the celebrations of this, the Nation's birthday, remind her of the great tradition of peace-loving freedom she is now called on to apply.

### Glory of Living

It is glorious to live in this critical time, and to offer ourselves joyfully as channels for "The Power that makes for Righteousness," by whatever name we may call that Power. Service is the true Greatness, living as we do, in a world in which so many suffer blindly and resentfully—a world which sorely needs the help of all who love.

—ANNIE BESANT

# 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.*

## Freedom and Unity

Amid the crumbling of armies and the war distress of millions of non-combatants — when people are wondering if they can longer endure as nations — several elements of the future are not hard to predict. Famine and pestilence will inevitably envelope Europe and the people will turn against rulership created out of war.

All that war may accomplish in territorial changes will be nullified when this happens, for the peoples of the world are coming to realize that humanity must take the place of nationality.

It was brought out strongly in the discussions at the European Federation meeting held in London on the day of the invasion of Holland and Belgium that nations "must detach themselves from their sense of nationality and self approval and open minds and hearts to the true and spiritual values in human relationships," to the fact that world peace and progress lie in seeking the welfare of the human race rather than that of Teutonic or Latin or Germanic, or any other separated or distinctive race or group.

This is not an age when conquest can stand as the determinant of human destiny. As Dr. Besant has said, the world has progressed too far to return to the dark ages. There are days of freedom of the human spirit, no matter that

for the moment it may appear in some places to be dominated by a ruthlessly imposed military discipline. These are times not for conquest but for "unconquering." Mr. Polak used that word to describe the process of unification and increasing freedom well on the way in South Africa and beginning in India. Empire building by arms is past. The world is now in the stage of unification in freedom. The peoples of the world will demand it not only within the groups that are now passing out of the so-called empire stage, not only in hemispherical neighborliness, but among all nations and peoples of all the earth. A parliament of the world for the welfare of the human race with nationality and geography no longer forming barriers to the effective unity of the human spirit; this must be the end of stupendous events of which the present war is but a prelude.

The unity of mankind is a fact in nature's eternal law. Theosophists know its truth. They know that a new world order could have been ushered in by less destructive means had nations been unified in the service and protection of humanity. They can look upon the horror of the world scene with utmost sympathy and full practical helpfulness, but with courage and serenity, knowing that the end is sure and that out of the world's tribulation of today will come its peace, its happiness, through men's realization of their unity.

## Henry L. Nunn

Henry L. Nunn, well known industrialist who has successfully pioneered better understanding between employer and employee, has now joined the pioneers in another field. We present his own statement:

"Every sentient creature, 'even to the meanest,' is endowed with the love of life and the will to live. I believe it is incumbent upon man, therefore, who has developed his mentality to the highest degree and who has accepted as his most precious precept the Golden Rule, to extend and to embrace within that rule every sub-human creature.

"I am not ashamed to say that it makes me uncomfortable to give others pain or to take from them life which I cannot give. It is only in self-defense that I can find justification. 'Self-preservation is the first law of nature,' but personal experience and many years of study have convinced me that it is not necessary for our life — even for our pleasure of living — to kill and feed upon the flesh of animals.

"So I have made for myself a Law to not unnecessarily kill any living thing nor to employ, directly or indirectly, anyone else to do

(Concluded on Page 154)



# The Saint of Simplicity: Thérèse of Lisieux

BY CLARA M. CODD

I HAVE always loved the lives of Saints. Some day I would like to be a saint myself. And when that day comes I would like two sponsors into Saintship, the souls of two women Saints I have always adored and loved. St. Catherine of Siena, the fuller's daughter, and "The Little Flower," as St. Thérèse of Lisieux is affectionately called.

I first heard of her in Ireland over thirty years ago, before she had been canonized. A Mother Superior lent me her "Life," written by herself, at the end of which was printed testimony after testimony, counter-signed by qualified doctors, of miracles of healing due to her interposition and in response to her prayers. The Irish country papers had their back pages covered with notices of "Thanks to the Little Flower" for benefits received, much as ordinary newspapers have columns of funeral remembrances. I think that already by then the inquiry and first processes which ultimately led to her Beatification and Canonization had taken place. Her body had been disinterred, and strips of cloth laid against it by the Bishop of Bayeux and Lisieux, and afterwards cut up and distributed to the faithful present, were being reported as producing miracles—like healing the blind, for example. I remembered the Little Flower's last words: "I shall pass my Heaven in doing good upon earth."

No one, I hope, will now accuse me of superstition. Saints *can* and *do* help men on earth. I remember Bishop Leadbeater discoursing upon this theme. Someone had asked him to tell us what would be the effect of thoughts and prayers directed to a Saint now reincarnated, as some, we know, are. Would he still receive them and respond? Certainly, the seer told us. The Higher Self of the Saint still receives and answers the thought directed towards the ideal of himself in the minds of thousands. Perhaps some will remember Bishop Leadbeater's account of how, in his first explorations of the Heaven World, he came across an old aunt of his who apparently when alive had entertained a great respect and admiration for her nephew. Her ideal far transcended the Bishop's own knowledge of himself, but the God-aspect of him was all that and more, and from that aspect his aunt drew all that her heart could wish. The same is true of Saints. So the

Little Flower *can* pass her heaven in doing good upon earth.

Let us think of her short and, from many points of view, exceedingly circumscribed life. In other numbers of *The American Theosophist* then we will take her great and shining virtues one by one, and think how we can build them into our own lives.

She was born on January 2, in the year 1873, at Alençon in Normandy, the youngest of five daughters of Louis-Joseph Martin, a watch-maker by profession and a very devout Catholic. She could be alive today, if she had not died at the early age of twenty-four, worn out by austerities and delicate lungs. Three of her sisters became nuns in the same Carmelite convent as the one where Therese lived and died. Her best beloved sister, Pauline, who was the Prioress of the convent when her sainted sister died, is I believe, still alive.

She lost her mother at the age of five. Pauline then became mother and teacher, while the elder sister, Marie, also afterwards to become a nun, took the housekeeping on her young shoulders. The family moved to Lisieux, to be near a kindly uncle and his wife. They took a house with a lovely wild garden, "Les Buissonnets," the "Little Thickets."

The family was intensely religious, and like her famous prototype, St. Theresa of Avila, the little Thérèse showed early her genius for Saintship. She writes in her little book, *L'Histoire d'Une Ame*, of being taken to the sea-side for the first time when she was five. "The majesty of the sea, the roaring of the waves, all spoke to me of the majesty and might of God. . . . In the evening, when the sun leaves behind only a luminous trail on the ocean, I went to sit with Pauline on a lonely rock, and I watched for a long time this golden band, which I visualized as the image of grace lighting the way of faithful souls. Then I imagined my own, floating over it like a fragile barque with a white sail: and I resolved that I would never misdirect it from this path of glory, but try to steer it surely and swiftly towards celestial harbors."

For a short while she went to school, but the hearty school-girls did not understand the sensitive, dreamy child who could not play boisterous games. Someone who remembers her

then says: "She was a beautiful and graceful child, with long golden curls framing her sweet face, delicate coloring, and a celestial expression about her eyes and mouth." She was extremely fond of little children, who always loved and trusted her.

Now that little Thérèse was safe at school, Pauline began the novitiate at the Carmelite convent, on which her heart was set. Thérèse wanted to go too, but the famous Superior of the Convent, Mère Marie de Gonzague, told her that postulants must be more than nine years old! From that moment the mind of Thérèse was made up. At the age of fifteen she applied for admission to the Convent. Twenty-one was the normal age, and the Bishop of Bayeux would not consent to abrogate that rule. All the world knows of the pilgrimage of Thérèse to Rome with her father and a party of pilgrims. When she knelt before the Pope she said: "Holy Father, I have a great favor to ask of you!" Bending over the kneeling child, the Pope heard her request that she be permitted to enter the Carmelite Order at fifteen. "My child," he said, "you will enter a convent if it is God's will." Whether anything passed between Rome and Bayeux, who knows? But on New Year's Day a letter arrived from the Prioress of Carmel saying that the Bishop has given his consent, and Thérèse could enter at Easter. She describes in her book her last glimpse of the world as she left it for ever, how a light fall of snow had descended, and she had always loved snow! All through her postulancy and novitiate Thérèse showed the most wonderful and selfless spirit, enduring rigors and even unmerited blame without complaint, observing every rule for self-discipline, and anticipating every precept for self-sacrifice.

In 1893 her beloved sister Pauline (Marie was also there) became Prioress of the Convent and she nominated her young sister as Assistant-Mistress of Novices. Here she eminently shone. Her patience, her good temper and her deep sense of justice made a lasting impression upon her charges. "Saviour," she prayed, "Thou knowest the needs of each one. Fill, therefore, my unworthy hands from Thy abundance in order that without myself leaving Thy holy side, I may be the distributor of Thy bounty."

Time sped by, and one evening Pauline, Mère Agnès de Jésus, and Soeur Marie du Sacré Cœur allowed themselves a long talk of reminiscences with their little sister. Her language was so charming and vivid that Marie exclaimed: "Mother! you should ask Thérèse to write down these memories of our childhood." Thus was

written the most wonderful of books, placed upon her as a matter of obedience by her sister and Superior.

Thérèse's saintship consisted in her lovely character. She was not visited by visions and graces as other saints have been. True, in early childhood she had seen a vision in their garden at home of her father's stricken future when paralysis overtook him. But one thing moved Thérèse and literally filled her whole life, her intense, unwavering, trustful love of God. Austerities soon wore down her delicate system, and at the age of twenty-four she was already dying. As she grew weaker she was taken to the Convent infirmary. She coughed incessantly, although she tried to control it so as not to annoy others. She had longed to go to China as a missionary, but now she knew it was not to be. Her little life had been so simple and so short. Only upon her death-bed did Thérèse begin to glimpse the mission reserved for her.

"You will look down upon us from Heaven, will you not, Soeur Thérèse?" said the sister who was watching beside her one night.

"No," replied Thérèse, "I shall come down. The meaning of Heaven for me will be to do good upon earth."

"I feel," she said later to Mère Agnès de Jésus, her beloved sister Pauline, "that my mission is just about to begin, the mission to make God loved as I love Him myself, to show my own small way to small souls."

"What is the way you wish to teach?" asked Mère Agnès tenderly.

"Mother, it is the way of spiritual childhood, of complete confidence and self-abandonment. I wish to reveal that there is only one thing necessary here on earth; to offer to Jesus the gift of small sacrifices and the oblation of loving acts. That is all that I have been able to do, and only think how I have been rewarded!"

At the end only Pauline was with her as she died. Her last words came unflinchingly and clear: "Father in Heaven—I love you." In death, as throughout her life, her love was her supreme offering.

After her death, *L'Histoire d'Une Ame* swept the world. The world acclaimed her Saint before ever Rome set its seal upon a world's choice. In 1910 the Bishop of Bayeux and Lisieux was instructed to make a thorough search and report. But for the intervention of the great war, the ceremonies of her Beatification and Canonization would doubtless have taken place sooner. On April 29, 1923, the ceremony of Canonization took place in Rome, and little Thérèse took her



place in the Calendar of Saints, as she had long since taken it in thousands of hearts all over the world.

She has been called "The Man's Saint," and "The Soldier's Saint." I can see why. Because she was the embodiment of that purity and sweetness which ever remains the secret ideal of every man's heart. There are tales of her appearance to Marshal Foch on the battlefield. And an Irish soldier, badly wounded in the war, tells how, lying in agony in a hospital,

and foremost her purity and simplicity. As one writer beautifully put it: "She had that purity of thought and vision which is the highest form of sincerity, which sweeps away confusion and establishes clarity, which makes for single-mindedness and single-heartedness.

Then her courage, her one-pointedness. Always, from the age of three, she knew her own mind and the way that she must go, and no suffering, no denials, ever for one moment defeated her. Her life and her death were one long song of Victory.

Then her wisdom, her loving-kindness, her faith, her compassion. Little children, the poor the sick, the unfortunate, found in her an eternal friend who never failed them. She was not a learned woman, as book-learning goes, though she read much and widely. But she had a lovely womanly wisdom. Like St. Catherine of Siena, God had given her the power to see into the souls of others and to discern therein their higher selves.

Ah! Little Flower, you have not left us. Like all the Saints of God, you are still *there*. Even as in a greater way the Master knows of and responds to the thoughts and aspirations of His devotees, so do you come into our heart's companionship by virtue of purity and love. In our heart's Realm dwell all the beautiful and great. For that is the Real World, of which this sad one is but the as yet uncompleted shadow.

## 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) .....

## DO NOT FILL IN THIS SPACE

### PROXY BY SUBSTITUTION

(This form 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.

## The Last Great War

secure in that strong faith, and wait patiently through the long night for the breaking of the Day. The end is sure; for the world has climbed too far on its upward way to be again cast down into barbarism. Victory will crown the arms of those who are fighting for Freedom, and are at death-grips with Autocracy. Those who use falsehood and injustice, the weapons of the dark forces, must share in their defeat, for God is a God of Justice, and by Him actions are weighed."

— ANNIE BESANT

of good sense, with humility and measures of science with vain self-

— THOMAS A. KEMPIS

## The Poet's Page

### Where? Whence? Whither?

Often I think of the Sages of old;  
Of mysteries deep—yet to unfold;  
Of fathomless depths, of glorious heights,  
Of somberous darkness, and brightest of lights.

Often I've thought of the sick and the blind,  
And wondered if these were diseases of mind;  
I have sought to answer the riddles of life,  
And cowardly sought to escape from its strife.

I have sought for "The Path," asked for a lead,  
From some Elder Brother not hampered by  
creed;

I have sought for the truth in books by the score,  
And listened to lectures on all kinds of lore.

I turned to music, to art, and to rhyme,  
And thought for a while I had reached the  
sublime;

Yet there was something within me which said:  
"That which is born, is already dead."

O! Why are we here, and where do we go?  
Surely these things are important to know:  
But of one thing I'm sure, as we journey through  
Life,

Helping each other in trouble and strife,  
As long as we tread in the "Light of the Soul,"  
Nothing can stop us from reaching the Goal.

—DAVID A. BLAICKLEY  
*Brotherhood Lodge, New Orleans*

### Remembering

I have lived the most of my days alone:  
I am old, and the flame of life burns low,  
But here, just now, I have seen a lad  
Who was my lover long ago.

Only a moment time rolled back,  
Together we walked on a golden shore  
Where a blue sea gently lapped the sand,  
That—and I saw no more.

Now he has just smiled down at me  
As he lightly offers cakes and tea.

—ANNA D. MASON  
*Genesee Lodge, Rochester*

### To Trees

O noble friends, beneath your sheltering limbs  
I come at last, from glaring scenes of din  
To sink released, at rest, in this cool glade;  
And find here peace, within your healing shade.

—KAY VAN VALKENBURG

### "Evolverment"

Like a river, failing never,  
Go the souls, who are forever  
Shaping as they wake or slumber  
Moods and meanings out of number;  
Growing until finite motion  
Ceases, and into the Ocean  
Sweeps the stream, unknowing ever  
Which is Sea and which is River.

—W. D. V.  
*National Member*

### I Am I

I am the Great Tree, eternally bearing  
On blossoming, budding, uncountable boughs  
The flowers and fruits of imponderable Being;  
I am the Life, I am the Heart, I am I,  
I am I.

I am the Great Sea, eternally breaking  
On the shores of innumerate worlds  
In foam and in flowers and in audible laughter,  
I am the Heart, I am the Life, I am I,  
I am I.

I am the Great Child, eternally playing  
On the meadows of limitless space;  
Oh laugh ye, rejoice ye, my life is your joy,  
I am the Life, I am the Heart, I am I,  
I am I.

—CAROL M. HADLEY  
*Forest Grove Lodge*

### Sonnet

If this sweet day that is our Love, should fade  
Into a thousand misty years of loneliness  
For me, and there fell no caress  
Of your dear laughter, lightly played  
Upon the lute strings of my heart, I'd be dis-  
mayed

At losing such melodic happiness!  
Could I not lean for strength upon your breast,  
Or know your lips on mine, I'd feel betrayed  
By all the Gods that govern mystic Space  
And scatter Time unto the singing winds!  
But that betrayal I would soon erase,  
For I have Faith, and only Faith transcends  
The emptiness that comes to fill the place  
Of transient love, while true Love never ends!

—FAYE BEARD  
*Tulsa Lodge*



# Biography of a Lodge

## Part VIII

BY ANN KERR

TWO WEEKS after the last meeting of the study class, Dora wrote the following letter to the National Secretary of the Society:

Dear Friend:

First I want to thank you and the staff at Olcott for the excellent cooperation given Mr. Atwell and myself in our effort to get Theosophy "started" in Sparta. Your constant encouragement and the filling of all our requests, will be lasting memories of the brotherhood within the Society.

But the real purpose of this letter is to give you a brief report of the work done here and the results to date.

I had hoped to be able to send you enough applications for membership to ask for a lodge charter. I realize that was too much to expect and I am truly delighted to be able to send you the three applications enclosed. These three new members, with Mr. Atwell and myself, make a nucleus of five, and if we can carry on for another season, our efforts *may* result in a sufficient number of new members for the formation of a lodge. Time will tell!

Last September I sent you an outline of the course as I had planned it and that outline has been followed throughout. Even in the week of our big public lecture, the regular meeting of the class was held, though the attendance dropped considerably that night. I knew it would, but I felt the continuity of the class should be maintained, regardless. The average attendance per night for the entire period was eleven. Not bad for a first attempt. Don't you agree? There were six people who attended every meeting, but curiously enough only one of the six, Miss Jane Sims, has joined.

I felt sure that she would join from the very first night I saw her. She is one of those people to whom Theosophy is not new, but for whom the memory of it was temporarily buried by certain karma in the present incarnation. The memory was awakened at the first meeting of our class and the change in that girl has been a joy to behold. What is equal cause of rejoicing is the change in Mrs. Sims, Jane's mother. Seriously injured in an accident in which her husband was killed, bedridden for months, with

little hope of ever being able to walk again, she has become almost embittered at the seeming injustice of her condition. But Jane, who remains the one joy in her life, has been able to share Theosophy with her and Mrs. Sims is now reading it avidly and has started to correspond with two other bedridden invalids whom she has never met but feels she can help as she herself has been! She will probably never join the Society because Jane cannot afford two memberships, but certainly she is "spreading Theosophy," if anyone is.

Harold Roberts, our new *male* member, missed only one meeting and that was the week we had the public lecture. I am afraid he is going to have trouble at home unless he can curb his enthusiasm for Theosophy a bit. It means so much to him that he has antagonized his wife by trying to force his new knowledge on her. I have tried to make him see that as long as he keeps her on the defensive he will never solve the differences which have developed.

Poor man! His wife is very lovely, but intent upon having a good time, and she does not like his interest in anything as serious as Theosophy. But I believe we can win her over with proper handling and Mr. Roberts' cooperation, and he agrees, though skeptically. After Christmas Mr. Atwell and I will entertain the new members and their husbands, or wives, or sweethearts, and that will be an opportunity to prove to Mrs. Roberts that we believe in having a good time too.

Mrs. Winters is our "dabbler," but indications are that Theosophy is what she has been searching for all these years, so I am very happy about her decision to join.

So much for the report.

What to do next? At the moment it seems to me that the best plan will be to repeat the course, beginning about the first of February, for a new group of people. Since there will be no additional preparation for that, I will have time to prepare a deeper course of study for the new members. That will be something to hold the nucleus together. What do you think?

Sincerely yours,

Dora Atwell

(Mrs. John Atwell)

## EDITORIAL

(Continued from Page 148)

so. This is not easy because of Custom, and total consistency may not always be possible. But with all the force of my will 'I shall try to be obedient to this principle which I believe to be right, without troubling myself about what others may think or say, or whether they do or do not do that which I think and say and do.'"

Thus does the truth of the oneness of all life impress itself upon a soul already devoted to brotherhood among men.

*Cycles Within Cycles*

We hear much of the cruelty of war, but it is a question whether the swift cruelty of war is not to be preferred to the slow grinding cruelty of poverty in the midst of plenty which has

been a feature of our civilization for too many generations. Hitlerism is bound to fail eventually on account of its lawlessness, its desperate methods of dominating the human will, the one force in the Universe that refuses to be dominated by anything but its own volition. Hitlerism can never show such model communities as those of Norway, Denmark and Holland, which Hitler has blotted out so ruthlessly in his mad determination to overthrow the principle which made them possible. They suffered from their Laodicean wish to be neutral to sit at peace, to elude the dangers of war and escape the inevitable. They buried the one talent they had and it was taken away from them and given to another.

From *The Canadian Theosophist*,  
June, 1940

**Olcott Summer Sessions — 1940****The Evolution of a Program**

**I**T HAS always been an interesting experience to notice how our summer programs take shape. We usually have some idea of definite things that should be done, certain notes to be struck, attitudes appropriate to the time that need expression, and having these things in mind a program seems to evolve.

This year there has also been augmentation beyond expectation in the number of special guests. For not only shall we have with us Mr. Knudsen, Mr. Rogers and, of course, Miss Neff, whom we think of as our own, but Mr. Mariano L. Coronado, Presidential Agent for Central America. Mr. Coronado has changed his plans for the summer and will be an especially valued contributor, particularly to the Summer School.

An outline of part of the program appeared in our last number, and it is now presented in tabular form. New features will be the discussion in committees of the world situation in the light of Theosophy and the presentation of very brief reports to form the basis of general convention forums. The endeavor will be to discover what is the truly Theosophical attitude toward the vast upheavals and adjustments that are taking place and what should be the nature of the decisions of true Theosophists. We must find out how to face great changes impending for individuals and vastly affecting the Society's responsibility. There will be three

such committees, and three forums, each presenting a different approach.

The theme of the Young Theosophists will center around the role that the Theosophist, and especially the Young Theosophist, has to play on the world's wide stage in bringing about the new order of brotherhood and freedom.

For the first time in a number of years the Round Table will present its beautiful ceremonial.

The Theosophical Order of Service has a program assignment and promises one or more attractive exhibits. A new stall arrangement is planned for all exhibitors.

There is a place on the program for the demonstration of the new recording technique, by which we may break more extensively into radio and through which the voices and views of the Society's leaders may be heard in any lodge.

Provision has been made for the Olcott Lecture, although the judges have not yet completed their study of the entries, and the Olcott Foundation awards will be made.

A surprise item on the Convention Program is scheduled for Monday afternoon — the dedication of the new Entrance Arch. There will be a symbolic unveiling of this pillared and arched entrance way, constructed to the design of Mr. Claude Bragdon, and the gift of an anonymous member. Our next issue should carry a picture of this beautiful and dignified addition to



our Olcott property, and some description of its design and proportions. Mr. Rogers has been invited to make a brief dedicatory oration, since in a measure the entrance arch adds a completing touch to the Headquarters conceived and established under his regime. As the laying of the cornerstone and the dedication of the building were carried out with Masonic ceremony, we are hoping that the dedication of the entrance way may follow this precedent.

And then Summer School. Here also the program is evolving. Mr. James S. Perkins, our Vice-President, will be the general chairman of the Summer School (the National President usually has to miss a good many of the sessions).

The program, which is still in quite flexible form, will include a series of five talks by Mr. Mariano L. Coronado, all coming within the general caption "Explorations in the Realm of Man's Consciousness." This series will represent a psychological study of some of the fundamental aspects of our life and relationships, leading to practical application of Theosophical knowledge. They will tie in with and will have some relationship to the new course that is in preparation and that has already been referred to on page 104 and 140 of our May and June issues as being a course in the study and practice of friendship through the elimination of self-created barriers. "The art of friendship" is the phrase that best expresses its nature.

Each talk by Mr. Coronado will be followed by an ample period of discussion. They have purposely been set for the mornings, when students are fresh, for to follow the course thoroughly will involve some real mental effort.

Other talks are planned by Mr. Knudsen and some by Mr. Cook, *Secret Doctrine* studies being the subject of some of them.

The practical work in which Theosophical workers must be engaged will not be overlooked. We are thinking of demonstrations in the attractive display of books, talks on the best use of literature on lecture preparation, etc., and in the summer school there will be several talks on public speaking by Mr. Fred Werth, based upon his own personal training in a recently completed university course.

Throughout the whole program of both Convention and Summer School there will be periods of relaxation and entertainment, time for play and for the intimate touches when friend meets friend and mutual personal interests and experiences are exchanged. It is one of the delights of Olcott at Convention time that informal groups of twos and threes and larger numbers find a setting all through the grounds for personal reminiscences as well as for further discussion of the topics which formally occupy the sessions.

Arrange your coming and your registration now.

### 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:

Convention Only	A	B	C
July 20 (p.m.) to July 24 (incl. break- fast July 25).....	\$19.00	\$14.00	\$15.00

#### Summer School Only

July 25 (p.m.) to July 31 (incl. break- fast 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.

# Fifty-fourth Annual Convention

P R O

## SATURDAY, JULY 20

Arrival and Registration of Delegates

10:30 a.m. Meeting of National Board of Directors.

8:00 p.m. Social Hour (*The Aubrey Garden*).  
Folk Dancing.

## SUNDAY, JULY 21

3:15 p.m. Music.

3:30 p.m. Public Lecture — MARIANO L. CORONADO.

6:30 p.m. Convention Photograph.

7:45 p.m. Music.

8:00 p.m. Opening of Convention:

*Welcome to Delegates.*

*Greetings of Delegates.*

*Appointment of Regular Committees.*

*Introduction of Resolutions.*

*Plan of Convention and Appointment of Special Committees.*

*Address to members — SIDNEY A. COOK.*

## MONDAY, JULY 22

7:45 a.m. Meditation.

9:00 a.m. Community Singing.

9:15 a.m. Business Session:

*Report of Credentials Committee*

*Report of the National President*

10:15 a.m. Intermission.

10:30 a.m. The Olcott Lecture.

The Olcott Foundation Awards.

11:45 a.m. Adjournment.

2:00 p.m. Meeting of the National Board of Directors.

*(Afternoon reserved for Special Committee Sessions)*

4:30 p.m. Dedication of new Entrance Arch — L. W. ROGERS.

7:45 p.m. Presenting the new Recording Technique.

8:15 p.m. Address to Members — A. F. KNUDSEN.

## TUESDAY, JULY 23

7:45 a.m. Meditation.

9:00 a.m. Community Singing.

9:15 a.m. Report of Resolutions Committee.

Discussion.

10:30 a.m. Intermission.

10:45 a.m. Report of First Special Committee.

Discussion.

11:45 a.m. Adjournment.



## TUESDAY, JULY 23 (Continued)

- 2:00 p.m. T.O.S.
- 3:30 p.m. Round Table.
- 7:00 p.m. Play by the Children.
- 7:45 p.m. Music.
- 8:00 p.m. Marionettes — ALICE TAYLOR.

## WEDNESDAY, JULY 24

- 7:45 a.m. Meditation.
- 9:00 a.m. Community Singing.
- 9:15 a.m. The Young Theosophists.
- 10:15 a.m. Intermission.
- 10:30 a.m. Report of Second Special Committee.  
Discussion.
- 11:45 a.m. Adjournment.
- 2:00 p.m. Report of the Third Special Committee.  
Discussion.
- 5:30 p.m. Supper on the Lawn.
- 7:45 p.m. Music.
- 8:00 p.m. Closing of Convention.

*(Throughout the Convention there will be demonstrations of the new recording and radio method of Theosophical presentation.)*

Each day: Breakfast served 7:15 a.m. to 8:15 a.m.

Lunch (Sunday dinner) served 12:00 a.m. to 1:00 p.m.

Dinner (Sunday supper) served 5:30 p.m. to 6:30 p.m.

## The Young Theosophists

### MONDAY, JULY 22

- 2:00 p.m. Opening Address.  
Reports of Officers.

### TUESDAY, JULY, 23

- 4:00 p.m. Reports of Committees.  
Report of Editor: Discussion of magazine.  
Photograph.

### WEDNESDAY, JULY 24

- 4:00 p.m. Election of Officers.  
Unfinished Business.  
Program for Next Year — Discussion.

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

# Joy — A Creative Force

(Third of a series of meditations)

BY ARTHUR M. COON

*"The morning stars sang together,  
And all the sons of God shouted for joy."*

**T**HAT all energies have a common source is a truism which may be realized only through meditation. All life is one, though its forms be legion. Similarly all types of force may be traced back to a common parentage. Yet the first thing which becomes obvious in this retracing process is that this parentage is a duality. Like all parentage, even in the abstract, there is the Father-Mother aspect, beyond which the reason may not go.

Manifestation is a dual process; and when one endeavors to visualize the vast creative forces at work in our physical universe, one discovers that this duality is not so much a duality of the force itself as of the direction which it takes. One is a force which is outgoing, ever pushing outward, ever expanding. In physics it is called centrifugal. The other is an indrawing force, ever pulling towards a center, ever tending to contract, analogous to the centripetal, or pulling in force, commonly called "gravity." The former is a creative process whereby new and diversified forms come into being; the latter is a destructive (we use the word in its widest sense) process whereby forms cease to exist and life is withdrawn. One is associated with the process called involution, of God descending into matter; the other with the evolutionary process, of man ascending into spirit. Life and death, day and night complete the ever-ascending cycle.

Each beginning of a new cycle, whether it be of the day, of the springtime, of a new incarnation, or of the birthing of a new universe, is "morning" and is associated with life, light; with the unfoldment of dreams, of hope and opportunity.

"Weeping," said the Psalmist, "may endure for a night, but joy cometh in the MORNING." The very energy of life beginning, of life outpouring, is "joy." It was the "morning" stars that "sang together." That "morning" song at the beginning of the great creative cycle of a Cosmic Deity is no less real in the infinitely lesser cycles of man's own personal worlds. Could he live in the constant awareness of the intimate relationship between those greater and lesser cycles, his nights would also be filled with song in joyful anticipation of the morning.

Night is but the ingathering, the drawing in of energies, the cessation of labors, the digesting of experience, the period of dreaming of new work to be accomplished in the expectancy of the coming dawn.

Morning is that time of the day, of the year, or of a life span, when energies are forthcoming. From horizon to zenith the sun pours out its lifegiving rays upon earth. From vernal equinox to summer solstice nature awakens to the joy of outgoing energies. From youth to maturity man is carried onward by the surging life forces to create. Morning is the positive side of the cycle. The declining sun marks the drawing in, or negative side of the cycle. It is for that reason that the Holy Eucharist is always said in the morning, when the tide of nature's forces is outward turned. Eucharist means "thanksgiving." Morning means "joy of living." The morning is buoyant, joyful; the evening is hushed and solemn. The morning song is in the major key. The keynote of the eventide is minor. "Hushed is the solemn hour."

"In the beginning was the WORD." First in the order of manifestation was the creative sound whose vibrations changed a chaos into cosmos, a formless void into a universe of beauty and of law. That first divine "Fiat," in the morning of creation, was a song, a song of the eternal sacrifice by which the ONE becomes the many; and each Son of God who claims the right to re-echo that song of joy, recreates for himself a new universe and a new world. For the power of song is a resistless power which brings heaven to earth and earth to heaven, and "maketh all things new."

Joy is an energizing force, ever raying outward from its center, and like the sun, pours out upon all worlds its lifegiving, life-sustaining power. Physically were those outward pouring rays to be withheld for a single instant, in that instant all physical life would cease. Similarly, and in a spiritual sense, were God, whose visible symbol our physical sun eternally is, to cease breathing out His own divine life, in that instant His universe would revert again into formless chaos and night would again enfold her children in dreamless sleep.



To radiate, to pour out, to give, to sacrifice! These are the natural and normal expressions of joy. Jesus said, "For I am come that ye may have life, and that ye may have it MORE ABUNDANTLY!" Life is ever expanding, giving, becoming more and more; death is ever contracting, withholding, becoming less and less. Strange paradox of the spiritual life that the soul of man grows by giving, and shrinks by taking!

If man were to synchronize his individual cycle with the Cosmic Cycle, and attune his individual life with the Universal life—in other words, to pour himself forth in song—he would release those divine energies into his own little cosmos which would transform his own life and create his personal worlds anew. And to the extent that he is able consciously to become an instrument for those celestial harmonies, to that degree he may become a co-laborer with God and healer of men.



## Japanese Villagers Kneel at Mound Which They Call Christ's Burial Ground

Peasants in a remote northern Japanese village do not celebrate Christmas, but they believe Jesus Christ died in Japan.

Nor are they Christians, but each year they kneel before a strange mound which they believe is Christ's burial place.

This takes place at the village of Herai where Buddhists or Shintoists gather each year around a mound surrounded by a pillar on which are three Japanese characters and a six-pointed star composed of interlocking triangles, like the Hebrew emblem.

How this strange tradition arrived in Japan is not known, but visitors notice that the village, which is located in Aomori, near the extreme tip of Honshu Island, is no great distance south of Mount Yadaijin, which is pronounced almost like the modern Japanese word for "Jew."

The six-pointed star is completely foreign to the people, yet some peasants are familiar with the Biblical version of Christ's death. The Aomorian story, which they believed for 20 centuries, is this:

During the reign of the Emperor Suinin, the

eleventh emperor, a young white man came to live in the district. Twelve years later, at the age of 34, he disappeared. His name: Soraitoro.

Fifteen years later he returned and told the people he had been to the land of his birth teaching religion and that because of his beliefs, he had been sentenced to death by crucifixion.

Soraitoro is then said to have told the natives that his younger brother, Iskiri, sacrificed his own life on the cross. Then he traveled for four years, across Europe and through Siberia. Finally reaching Aomori again, he died at the age of 105 in the eleventh year of Keiko Tenno's reign.

Near the alleged burial mound is the ruin of a stone building which villagers call "Tsukino-Tatte," the House of the Moon. Many foreign articles are reported to have been unearthed from this place. People say it is the place where Jesus worshipped.

They do not worship His memory in a religious way, nor is the mound especially sacred. They describe Jesus as a "Seijin," a saint or wise man.

— Craftsman

---

Our strength grows out of our weakness. Not until we are pricked and stung and sorely shot at, awakens the indignation which arms itself with secret forces. A great man is always willing to be little. Whilst he sits on the cushion of advantages, he goes to sleep. When he is pushed, tormented, defeated, he has a chance to learn something. He has been put on his wits, on his manhood; he has gained facts; learned his ignorance; is cured of the insanity of conceit; has got moderation and real skill. The wise man always throws himself on the side of his assailants. It is more his interest than it is theirs to find his weak point. The wound cicatrizes and falls off from him like a dead skin; and when they would triumph, lo! he has passed on invulnerable. Blame is safer than praise.

— EMERSON.

## Hints to New Members

BY ANN KERR

"THE new member reads our books which lay out a pathway to the Stars and then he meets and associates with us, poor mortals still, rich only in that we, too, have turned our faces toward the Stars." So writes one who has been an active member of the Society for many years.

Unfortunately the disillusionment mentioned by this correspondent has sometimes proved to be more than the new member could stand and he has left the Society in bewilderment and disappointment. A little thought on the subject now may help some of you to face a similar situation.

Before you joined the Society you read numerous Theosophical books written by such great leaders as H. P. Blavatsky and H. S. Olcott, who founded the Society, and whose lives were utterly at the command of Those Great Masters Whom they served. You have read the works of Annie Besant, C. W. Leadbeater, C. Jinarajadasa and G. S. Arundale. You have heard occasional lecturers, men and women who have sacrificed worldly success that they might be able to have time to study and share with the world the truths of the Ancient Wisdom. Because of these associations you have been inspired to add your support to those others who are trying to bring more of the future into the present.

You joined the Society, and then you met some of the rest of us!

At the first few lodge meetings you attended you were given a hearty welcome. All the members were especially cordial to you. You were, in a sense, still a guest. But before long you became "one of the family," though you still felt that you were not yet familiar with the members or with the various lodge activities. You found the group composed of all sorts of people, many you would not normally have selected for your personal friends, but among whom there were a few who instantly and warmly attracted you. Instead of great world-changing programs absorbing the energies of the members, you found such mediocre problems as that of raising the money for the monthly rent.

"Where," you might well have cried out in despair, "are the Blavatskys, the Besants, the spiritual leaders?"

The great pioneer movement which pushed our western frontier over the Rockies was not composed of leaders only. It was made up of thousands of people of all sorts and capabilities who had caught the spirit of the future as shown to them by a few leaders, and who gave all they had to the forward push, many sacrificing their lives for it.

In the war now raging in Europe, the Advance military units on all sides would be uselessly sacrificed if they were fighting without the support of thousands of soldiers and civilians. These warriors are united by the ideal of the future which they believe can be accomplished by their sacrifice. They, too, are of all sorts of people who would not have selected their present comrades for their personal friends.

The Theosophical Society is another pioneer movement. Its work is still to be done. The First Object alone is far from being an accomplished fact. The Theosophical Lodge is a testing-ground in which we can prove our ability to form such a nucleus of Universal Brotherhood as our First Object demands.

Only the right attitude—the outlook of the future—which includes getting along fraternally with all sorts of people, can save any of us from disillusionment when misunderstandings over methods temporarily disrupt the harmony of the group.

None of us can expect to find ourselves in groups of entirely congenial *personalities*, but we may expect to find *Souls* dedicated to the same great Ideals that have inspired us, working through all sorts of personalities.

The true Theosophist is continually trying to see the Soul through its vehicles, by concentrating on whatever is helpful, constructive, and beautiful in every fellow-member, instead of on the obvious shortcomings of the person or his work; by concentrating on perfecting himself and encouraging others.

The Theosophical Society is not composed entirely of leaders, of giants of intellect or saints of purity and compassion. It has always had great leaders and outstanding members, but the majority of the members are people like you and me with their "faces turned towards the Stars" even while their feet are stumbling over the obstacles of personality strewn in their path.



# In Tune With the Times

BY CARLE A. CHRISTENSEN

Chairman, National Radio Committee



We had the pleasure of seeing the first *Theosophical Sound Slide* film recently, having previously made a phonograph record of the narrative used in connection with it. Here, surely, is a new and most effective instrument for spreading Theosophical Truths. Picture, if you can, a series of thirty still pictures, projected one after another upon a screen in the lodge room, accompanied by a recording by a skilled narrator who explains each picture and develops the points they illustrate. It is a most effective technique and one widely used today in both the educational phase of industry and in sales work. It is also being used most effectively to present social reform ideas—even the truths of Christianity. Appealing as it does to both the ear and the eye, it can offer a most effective presentation of facts or ideas, and we feel that it will surely play an increasingly important part in the future of the Society's educational policy.

This first *Sound Slide* film was prepared by Mr. E. Norman Pearson, giving a Theosophical interpretation of "The Lord's Prayer." It will be presented at Convention.

## Convention Plans

And speaking of Convention, we plan to offer to all who attend some really interesting and thrilling examples of how Theosophy may be spread through the medium of sound and radio. A talk by Mr. C. Jinarajadasa, made during his recent visit; a talk by Miss Mary K. Neff, who we understand will be on hand to sit chela-like at her own feet and bask in the aura of her own wisdom. (Just so she doesn't start asking herself questions!)

We will also prepare one or two sample radio programs, prepared for us by our gifted member, Miss Ruby Radford, and produced by Miss Avis Lennon and myself. Then we will have a most enjoyable presentation (designed primarily to enliven members' meetings) in the form of a radio adaptation of Alex Elmore's "Sixty-five years of Theosophy." And finally (if there is enough time) we hope to present the first episode of our transcribed series on the history of the Society.

So here you have it. Just another good reason why you should come to Convention this year. Christenings are always fun, and all who attend will have the joy of sharing the first fruits of our efforts to bring the Truth of Theosophy to an ever widening section of this depressed and befuddled world.



## Song

*For a time of threat . . .*

By JAMES H. COUSINS

Because the strong are fallen low,  
Who deems that Strength himself is slain?  
Through depth and height his arm shall go,  
And he shall rear his house again,  
Although the strong are fallen low.

Because the living all are dead,  
Who deems that Life has found a grave?  
Among the stars she lifts her head,  
She dances lightly on the wave,  
Although the living all are dead.

Because the beautiful has passed,  
Was Beauty but a passing word?  
Behold, the dust through chaos cast  
With lovelier loveliness is stirred,  
Although the beautiful has passed.

And if earth's lovers love amiss,  
Who deems that Love has perished quite?  
Lo, cloudy lips the mountains kiss,  
And day is bosomed on the night,  
Although earth's lovers love amiss.

## Steadiness

Steadiness presumes a control of the body, the senses, the mind and the feelings, out of regard for the end in view. If that end be any but the highest, true steadiness cannot be attained. This is because the end itself will not be steady, and thus the being who strives for it sways with the movement of the swaying goal. Hence, the Teachers down the ages, including those of our own day as well as the ancients, warn us: *Always keep the main purpose in mind*: the object of our alliance must never be lost sight of.

What is that object, that main purpose for every true student of Theosophy? It is union with the Higher Self—no less than that—a conscious realization of, and oneness with, our God.

This seems like a far off ideal to many. We know we are not ready. Years of education, of experience, of changing ideas and ideals, of wavering goals, have passed in this one life alone for most of us. We are of the race, moved by the race ideas, sunk in and bound by its fancied civilization. Environment, both inner and outer, is so strong! Sometime and in some incarnation we will be ready, we think—a good many lives after this one. This is a *personal* position, of course, and hence a weak one. No real steadiness can ever come from a stand like this.

Only the Self is permanent. Only the permanent can be steady. We are that Self, that God, that Highest—the “main object” is the realization of That.

So by dwelling upon the idea, by taking the position—taking and re-taking it patiently, persistently and without discouragement—we will find ourselves moving towards a steady goal. And steadiness comes silently but increasingly upon us, like any other knowledge or acquirement worth having. We find we are beginning to *have* some of it, beginning likewise to understand and value it. Then can we get

to work to investigate, exercise and use these powers and instruments of ours. The driver sits firmly in the chariot, makes true use of the reins, learns to control his horses and drive them to their proper work.

The steady disciple moves among men and events of whatever nature, strong, serene and unshaken—able to discriminate between one thing and another, able to solve problems because he can see them as they are, ready and able to meet efficiently the duties of life as they present themselves, able to help other souls as they need and ought to be helped. The fire of the Self burns strongly in him; he must stand firm and steady against its very exhilaration, lest he come to feel its power as *his* power, and thus fall from the *akasa* to the lower astral light—from steady impersonality to the wavering personal position again. But the very fire, Self-fed, sustains and feeds him and by its power, for others, miracles may be performed. No wonder a Teacher said: “It strengthens and improves, even the circumstances of life.”

We can strive, then, for steadiness by holding to the main object, by taking and re-taking the true position daily, hourly, from moment to moment. There is no other way. We shall see that nothing is small, nothing is great in all life, all is interesting and valuable experience. An elevation comes with steadiness, a confidence, a sureness, a nobility—and a humility. The reward of its attainment must be rich and wonderful beyond speaking, for one would then become a Master of life.

“Om is the bow, the Self is the arrow; Brahman is called its aim. It is to be hit by a man who is not thoughtless; and then as the arrow becomes one with the target, he will become one with Brahman. Know him alone as the Self, but leave off other words. He is the bridge of the Immortal. Meditate on the Self as Om.”

— Theosophy, January

---

Benefit is the end of nature. But for every benefit which you receive, a tax is levied. He is great who confers the most benefits. He is base—and that is the one base thing in the universe—who receives favors and renders none. In the order of nature we cannot render benefits to those from whom we receive them, or only seldom. But the benefit we receive must be rendered again, line for line, deed for deed, cent for cent, to somebody. Beware of too much good staying in your hand. Pay it away quickly in some sort.

— EMERSON.



## Theosophy in the Field

**Besant Lodge** (Cleveland) closed a successful and interesting season on June 12 with a Red Cross War Relief Fund Party. Miss Esther Renshaw was chairman of the committee in charge of arrangements and with the assistance of many capable and enthusiastic workers a thoroughly enjoyable program was prepared. The lodge room was decorated with balloons and there were white elephants for sale, music, readings, fortunes and delicious refreshments. A clear profit of \$135 was realized, which amount was turned over to the Red Cross for War Relief purposes.

Two new members were received into the lodge on this evening, which made it a perfect day.

**Besant Lodge** (Hollywood) writes: "Through the good offices of Bishop Charles Hampton and the Rev. Edward Matthews we have an opportunity to do some work in recording and broadcasting Theosophy during the coming year."

**Detroit Lodge** has just concluded a most successful series of Sunday evening meetings devoted to "World Peace Through Understanding." The International Vice-President of the Pan-American Fellowship Society opened the series with a lecture on Pan-American Fellowship, and on succeeding Sunday evenings Ecuador, Mexico, Scandinavia, Finland and Roumania programs were presented.

Mr. E. Norman Pearson arranged this series and the lectures were given in many instances by Detroit residents who are natives of the various countries and included the showing of films and interesting exhibits of the arts and crafts of the countries studied.

**Fellowship Lodge** members gathered at Olcott on Saturday afternoon, June 1, for a delightful tour of the Headquarters Grounds. Mr. Donald Greenwood was host on this occasion and saw that the visitors had a happy time. Mrs. Ben-Allen Samuel, who planned the program, then invited the lodge and several Staff members to her home for supper, which everyone enjoyed to the utmost. The members are grateful to Mrs. Helena Hardcastle, Mrs. Iris White, Miss Betty Hancock and Mr. Ernst Gumpert for their gracious chauffeuring, and to Mrs. Samuel for a long to be remembered "rare day in June."

**Herakles Lodge** (Chicago) has completed an interesting program for the past season based upon the "Next Step" Campaign. The officers chosen in June for the new season are: Mrs. Martha R. Pellam, president; Miss Alice W. Dupee, vice president; Mrs. Wilmot Lewis Weaver, secretary; Dr. Hulda W. Thielvoldt, treasurer; Mr. Frank J. Tezky, book purchasing agent.

**Knoxville Lodge** has just closed an active year. Mr. James S. Perkins opened the season in September with a talk. Mr. John Toren paid a short visit soon after, and in December a series of lectures was given by Miss Mary K. Neff. The programs were based upon the "Theosophy is the Next Step" campaign and once a month reelslide pictures were shown, illustrating a lecture. The members rented and furnished a center for the first time this year, which they feel was a very successful enterprise. Two new members were admitted in December.

**Lotus Lodge** (Philadelphia): "Book Reviews and Teas have been well attended, and will continue during June. We are having 'Open House' for the public throughout the summer on Wednesday nights for study and discussion of Theosophical subjects."

**Minneapolis Lodge** presented lectures by Mrs. Mary Boxell, Mr. Fred Werth, Mr. William Farrell, and Mr. Mariano L. Coronado during May and June.

**New Orleans Lodge** sends us a report of the year's activities, from which we take the following excerpts: "We have had a public lecture every Sunday—the attendance is most discouraging if one lets the mind dwell on the empty seats, but we do have excellent talks and the collections for the year netted over \$80. Much literature was distributed and our excellent library was well patronized . . . We rented the lodge room to a bridge club, in spite of a fear on the part of some members that the 'vibrations would not mix' and this experiment has inspired much interest on the part of those who had never before heard of Theosophy . . . The Astrology class, started in November under the Secretary's direction, and the Inquirers Class, in charge of the President, have proved assets—three new members having joined The Theosophical Society through them."

**Oak Park Lodge** continues the publication of its delightful little bulletin, "The Merry Mouthful." Miss Helen Sikuta is "Winged

Helmet" of this "Little Theosophical Mercury," and Recording Secretary of the Lodge. We congratulate her on the "June Bug Edition," as well as on those which have gone before.

**Portland Lodge** enjoyed a visit with Mr. Mariano L. Coronado on April 21 and 22. The Secretary writes: "After each lecture much spirited discussion took place, everyone appreciating the privilege of being associated with this learned psychologist. Mr. Coronado was universally liked and we hope to hear from him again."

**Temple Lodge** (Kansas City) presented Mrs. Annette Glead in an informal illustrated lecture, entitled "New Ideals in Religion" on June 5.

**St. Louis Branch** held an open meeting on May 22, followed by a social hour, in honor of Miss Gwendolyn Garnsey and Mrs. Vera Riechers, who expect shortly to make their home in Seattle. On June 1 a card party was held to raise funds for the purchase of a new stove at Olcott.

**Tulsa Lodge:** The secretary of Tulsa Lodge sends us a most interesting report of the work accomplished by its library during the past year, from which the following excerpts are taken: "We were delightfully surprised to find that thirty-eight *new* readers had taken books from our library during the past year, for we feel that we are fulfilling one of our aims when we contact new readers . . . We have arranged for the permanent filing of original manuscripts by lodge members of outstanding lodge programs. This file is useful for reference . . . We have instituted a *Student's Reference Guide*, which is a card index of selected subjects, giving all available Theosophical references. The file now has 135 cards with about 30,000 references noted . . . It is the custom here to charge a small rental fee for the use of T. S. books by the public, but having recently abolished this fee we find that the books are more promptly returned . . . The library schedule has been increased to four days a week and we feel that valuable work is being done by this library to spread Theosophy and make our literature available to the public in these troublous times when there is such real need of it."

### The Michigan Federation

The Michigan Federation announces a "Pot Luck" picnic for June 23, and invites everyone to come at 10:00 A. M. and "stay as long as you wish." The picnic is to be held at Wood Villa, near Grand Rapids.

### The Ohio Federation

Besant Lodge, Cleveland, was host to the Ohio Federation at its Twelfth Annual Convention held on May 25-26 at the Hotel Cleveland. The Convention this year was dedicated to the Theosophical Order of Service, each division of which was represented by an individual and beautiful exhibit. To establish a better acquaintance with the various types of work being done, a representative of each department—Social Service, Animal Welfare, World Peace, Right Citizenship, Arts and Crafts, Natural Living and Healing—gave a short descriptive talk. For the first time in Cleveland a public demonstration of the ritual of the T. O. S. Healing Group was given, and also for the first time the Order of the Round Table was introduced, the young members taking part in a play entitled "Mary Jane's Party."

The Theosophical Order of Service program was outlined and directed by Miss Lucia McBride, Head Brother of the Ohio Theosophical Order of Service. Mrs. Anne Climo was in charge of arrangements for the Convention.

A banquet was held Saturday evening, following which Mr. James S. Perkins talked on "Theosophy—a Joyous Vision." On Sunday afternoon Miss Mary K. Neff gave a public lecture on "The Twentieth Century Ideal—World Unity."

The following new officers were elected:

Mrs. Sallie Weis, of Cincinnati, *President*.

Mrs. Esther Marksbery, of Dayton, *Vice-President*.

Mr. Harry Rodefelf, of Cincinnati, *Secretary-Treasurer*.

### Western New York Federation

The Western New York Federation held its Second Annual Meeting on May 26 in Rochester. Genesee Lodge acted as host, Mr. Charles Derby welcoming delegates, and Miss Mildred Evans responding on behalf of the other lodges. The delegates then introduced themselves by rising and stating their names and the name of their lodge.

Following a business meeting at 12:30 the delegates met at a nearby tea room for lunch. Another business meeting was held at 3:00, at which time the following officers were elected:

Mr. Robert Percy, of Rochester, *President*.

Miss Mildred Evans, of Buffalo, *Vice-President*.

Miss Belle M. Carrol, of Buffalo, *Treasurer and Corresponding Secretary*.

Mrs. Madeline White, of Rochester, *Recording Secretary*.



# Theosophical News and Notes

## Word From Huizen

Through a member in Zurich, Switzerland, we have learned that there was no fighting in the actual vicinity of Huizen. We may assume, therefore, that Vasanta House and the buildings are intact, and that our members there are safe, although now under German control.

There is no communication whatsoever between Holland and Switzerland, and everyone is warned not to attempt to write letters since such an effort might easily involve our members in danger. We can only hope that the present period will pass, leaving them free to carry on our work.

## Mr. Coronado

It was no small acquisition to the Section when Mr. Mariano L. Coronado, Presidential Agent for Central America, decided to make his residence for a time in the United States.

Mr. Coronado immediately made himself a valuable coworker with our lodges in Southern California, and through a lecture tour sponsored and arranged by Headquarters he has become known to a considerable section of the country as a skilled and charming lecturer and class leader, devoted utterly to the ideals for which the Society stands. A trained psychologist, with experience gained through study under some of Europe's most noted men, Mr. Coronado is excellently equipped to serve the Society.

His present plans are to spend some part of the summer in Mexico, which is within his territory as Presidential Agent, and to fulfill certain private engagements with university groups, after which we hope that he will be available for another tour.

## Appreciation to Mr. Kyle

Mr. Ralph B. Kyle has done an excellent piece of work in the recent publication of a little booklet, *What Happens When We Die*. It is being used by the lodges in Florida, and no doubt will prove its usefulness in presenting the Theosophical point of view to those whose loss of loved ones has brought sorrow and thoughtfulness.

## Correction

We regret that in our last issue in presenting the *Convocation Sermon* by Mr. Robert M. Hutchins, President of the University of Chicago, we neglected to give credit to its Alumni magazine.

## The European Federation Meeting

The Seventeenth Congress of the Federation of The Theosophical Society in Europe, meeting in London, opened its sessions on the morning of the invasion of Holland and Belgium and concurrently with the change in the English government.

Mr. Van Dissel, Secretary of the Federation, and Mr. Kruisheer, General Secretary for The Netherlands, learning the news on the morning of the Congress, were unable to make contact with their families in Holland, but carried through their activities in connection with the gathering.

Nine countries were officially represented, four hundred and fifty delegates being enrolled including absentee delegates who were following the proceedings from their own countries.

## Wanted—Herds of White Elephants

What are they?

Maybe you call them by another name, but your house, your dresser-drawers, chests and cupboards are full of them.

They are all the things you take out every spring and fall at housecleaning time, scrutinize carefully and decide to put away again because you might be able to "use them sometime." They are the costume jewelry sets that no longer harmonize with your color schemes, the innumerable gifts well-intentioned and loving friends and relatives who have not seen you for years thought you would like. They are the vases and what-not gadgets that you are tired of dusting. They are all the endless possessions that are of no particular use to you at present.

But—remember, what is one man's white elephant is another man's treasure.

We know this is true because recently at Olcott we made \$53.00 in one night on "elephants" given to us and re-sold to a small group of people.

Every member can help to swell the funds we are raising for the Refugees by sending his white elephants to us *at once*, so that they can be priced and arranged for the sale which will be held during the summer sessions.

Send your elephants, whether you can come to Olcott this year or not. This is one way every member can help the refugees.

### T. O. S. Exhibit

All departments of The Theosophical Order of Service were represented at the Federation Meeting held in Cleveland on May 25 and 26, and Miss Lucia McBride, Head Brother for the Ohio Federation, has sent us a most comprehensive report describing in detail the various displays. We regret that limited space does not permit us to publish it in full, but give below some of the essential points:

"We had large display tables for each of the seven departments, with posters, flower symbols, appropriate quotations and each department advertised by its own peculiar color. The following is a summary of the various displays:

"*Social Service*: A large scrap book, copies of Mrs. Ruggles' *Prisons of Today Versus Prisons of Tomorrow*, books and magazines in Braille, a zinc Braille plate and some publicity material; a market basket filled with food for welfare work, a Red Cross layette, Red Cross posters, etc.

"*Animal Welfare*: Japanese watercolors of animals, a statue of St. Francis, anti-vivisection pamphlets, and scrapbooks featuring animal welfare material.

"*World Peace*: Books, magazines, two scrapbooks, peace quotations, a large chart and other material.

"*Right Citizenship*: Booklets, pamphlets, copies of Better Citizenship publications, and Round Table material.

"*Watcher*: Scrap book containing material regarding the mission and history of the T.O.S., pictures of our leaders and charts of developments.

"*Natural Living*: Two tables — one containing a bibliography of books on the subject, and another demonstrating natural living in practice (food, etc.).

"*Healing*: Sample candlesticks and a small silver chalice, together with pictures, scrapbooks and other material concerned with Healing.

"*Arts and Crafts*: Many beautiful objects of painting, pottery, lace, photography, weaving, woodwork, leatherwork, etc. were included in this exhibit. Most of these articles were contributed by members from Cincinnati."

### How Do You Do?

Some pay dues when due  
Some when over due  
Others never do;  
How do you do?

### Be Cautious When Writing Abroad

It is dangerous to members in German occupied countries to write to them mentioning Theosophy or The Theosophical Society. To do so is likely to bring them under the displeasure of the German authorities, for Theosophy is banned in Germany, as also in Russia, Italy, Spain, and now probably in France.

### Visitors at Olcott

The following persons visited Olcott during the past month:

Mr. and Mrs. James S. Perkins, and daughter, Torre, of Cincinnati; Mr. E. Norman Pearson, of Detroit; Mr. Mariano L. Coronado, of Hollywood; Mrs. Esther McDowell, of Seattle; Mr. and Mrs. Walter Rupp and family, of Detroit; Mr. John Steinstra, of Hollywood; Mr. and Mrs. William W. Johnston and daughter, of Detroit; The members of Fellowship Lodge (Chicago), and Rev. and Mrs. Fred Riley, of Cincinnati.

### Theosophy for Children

*Teosofia Para Ninos* is the title of a book which comes from the Theosophical printing office in Santiago de Cuba. Our *Lessons in Theosophy for Children* have been adapted to the needs of our Spanish-speaking neighbors by Miss Maria G. Duany, leader of the Young Theosophists in Cuba. With the help of Mr. Jinarajadasa, Miss Duany has gathered poems and stories by their own poets and the completed book is truly fine. We congratulate our Cuban neighbors on their splendid work.

Miss Duany writes that virtually all of our South American Sections are planning to use this Spanish edition. Colombia, Argentina, and Chili ordered them some time ago, and now she writes that Puerto Rico, Mexico, Guatamala, Nicaragua, Costa Rica, Paraguay and Peru are receiving them also.

Here again is evidence that Theosophy is universal, and well we know that boys and girls are everywhere the same — eager to *know*!

— JESSIE R. McALLISTER

### Housekeeper Wanted

A member, widower with two children (three and four years old), needs a housekeeper. Vegetarian preferred. Room and board and \$30 monthly. Household work light, no laundry. Write to Mr. Ben Harris, 1316 Capuchino Avenue, Burlingame, California.



### From a Student's Paper

The following paragraphs are taken from a paper of one of our New Member Correspondence Course students. It expresses a truth so beautifully that we desire to share it with all our readers:

"And in all his giving, man can give beauty. When we see how Nature lives her work-a-day life in beauty, we should take a lesson from her. When she grows a red geranium in a dingy pot on a carelessly kept window sill in some tenement dwelling, does she think a weed without a flower will do as well in that environment? No. She grows a geranium as well as she can; perhaps not so well as she could in a hot house, but as well as she possibly can, even though it does look too beautiful and good and altogether out of place in such surroundings. And who knows what that little bit of beauty may mean in that place?

"Nature keeps her *integrity* no matter where she may be. And that, too, is a lesson which we can learn — to keep our integrity, no matter where we may be. To live beautifully, in all the departments of our nature, no matter where we are. If we are strong, we mold our environment. If we are weak, our environment molds us. But it is in this constant struggle with environment that man grows. And he grows most by giving of what he has. And that is just as much as God has entrusted to him, to see what he will do with it. God does not entrust to the child the forces which He entrusts to the Adept. Nor does He give to the little salamander the power of a great Deva. For this is one of the important things man has to do: to learn to use power, to manipulate forces. This is one meaning of the words, 'To him who hath, shall be given.' For man truly is the steward of God."

### Dr. Katharine W. Wright

We are always glad to have information concerning the achievements and activities of our members, and from the June number of *The Nu News*, bulletin of the Nu Chapter of Chi Omega, we learn that Dr. Katharine W. Wright, of Washington Lodge, is a distinguished alumnus of that sorority.

Besides her career as a psychologist and psychiatrist and the business of raising her three children and keeping her house, Dr. Wright has been active in Girl Scout work, served on the Evanston council of Social Agencies, the P.T.A. and Chicago and North Shore alumnae groups. She has been a member of The Theosophical Society since 1914 and is at present doing special work at the Elgin, Illinois State Hospital.

### Mr. C. W. Zander

In the passing on May 14 of Mr. C. W. Zander, our Society lost a member who has served it faithfully and generously for many years. He was at one time president of Birmingham Lodge, and is appreciated in that area for his faithfulness and sincerity.

Our sympathy goes to his wife and daughters.

## 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

For your convenience,  
and because  
most members prefer  
not to cut their magazines,  
the proxy  
which would appear  
in this space  
is inserted inside the front cover  
of this issue  
as a supplement.  
Please sign and  
mail it.

### The Mothers' Bulletin

We welcome No. 3 of Volume 6, May, 1940, of *The Mothers' Bulletin*, this time dedicated to the Kindergarten Age.

The editor, Mrs. Muriel Lauder Lewis, has assembled a great deal of valuable and useful material which mothers and teachers will undoubtedly find stimulating and practical. As Theosophists, if you do not have children of your own at least you can subscribe to the Bulletin, and make it available to a friend or teacher who has the responsibility of children.

Orders may be placed for individual copies at \$.25, or for four issues at \$1.00 per year at the address noted below.

Mrs. Muriel Lauder Lewis,  
Ojala, Star Rt.,  
Ojai, California.

### Definition of Karma

A very few responses have been received to our suggestion that members define Karma (see page 142, June issue). It would be a fine exercise for members to reduce their understanding of Karma to a few phrases that will nevertheless truly explain as dictionary use requires.

### New Staff Members

We are happy to welcome to Staff Membership during the period of extra summer work, Dr. Frank Steiner, to assist on the grounds; Miss Antoinette Anderson, for village room and registration arrangements; and Miss Ruth Powers, in the housekeeping department.

### New Members for May

Applications for membership were received during May from the following Lodges: Akron, Besant (Cleveland), Buffalo (4), Cincinnati (4), Hartford, Hermes (Philadelphia), Lansing, Miami, Milwaukee, Oak Park (2), Washington, and National Members from New York City and Wheaton, Illinois.

## PROXY

•  
Please  
sign  
and  
return  
your  
proxy.

### Miscellaneous Gifts

Headquarters is often the grateful recipient of useful and welcome gifts that add to our facilities, to the beauty of Olcott, and reduce our expenditures for supplies. For example, there has been a gift of linen by the members of Bremerton Lodge, various objects of art by Lucia McBride, a can of maple syrup by Mr. Ferenson, kitchen supplies by Mrs. Texonia Sanford, boxes of apples, crates of grapefruit, strawberries and supplies of maple syrup by Mr. Cook, books for the library by various members, plantings and shrubs by various groups and individuals, subscriptions to magazines for our living-room, a gift of china ware by Lola Fauser, and napkins by Mrs. Boye.

These, and many others, are gratefully acknowledged for their practical worth and for the evidence of thoughtful interest that they convey.

### To Those Who Mourn Club

Shipments of booklets from May 16 to June 15:

California .....	100
Florida .....	3
Idaho .....	28
Illinois .....	237
Maryland .....	200
Michigan .....	5
New Jersey .....	400
New York .....	353
Ohio .....	100
Texas .....	6
Wyoming .....	105

Total .....1537

### Statistics

May 15 to June 15, 1940

#### American Theosophical Fund

Previously reported .....	\$1768.76	
To June 15 .....	203.50	
White Lotus Day .....	80.35	\$2,052.61

#### Building Fund

Previously reported .....	348.11	
To June 15 .....	25.00	373.11

#### Refugee Fund

Previously reported .....	109.15	
To June 15 .....	263.18	372.33

#### Adyar Art Project

Previously reported .....	639.00	
To June 15 .....	4.85	643.85

#### Marriages

Miss Helen Pearson, Detroit Lodge, and Mr. Kay Warner Klages, June 7, 1940.

Mrs. Edith E. Powell and Mr. William H. Perrins, both of Jacksonville Lodge, on May 4, 1940.

#### Deaths

Mr. Clemens William Zander, Birmingham Lodge, May 14.  
Mrs. Nellie J. Johnson, Besant-Hollywood Lodge, June 9.



---

# The Seven Rays

---

## GEM STONES OF THE SEVEN RAYS

*C. N. Stewart*

The book of Occult Mineralogy. Mr. Stewart devotes 107 pages to both scientific information about the jewels of the Seven Rays and to the many stories of mystical tradition associated with each of them. *Cloth \$1.25*



## THE SEVEN RAYS AND THE HOLY EUCHARIST

*A. M. Coon*

This striking treatise attempts to answer such questions as: Why our Universe is seven-fold in its constitution; the origin of the Seven Primordial Forces (Rays); their operation in Nature and their correlation in Man. An excellent book for the beginner. *Paper \$.50*



## STUDIES IN RAY CORRESPONDENTS

*L. G. Hallet*

This Adyar Pamphlet contains some very interesting and erudite information about the Rays. Profusely illustrated with charts and diagrams it gives many parallel lists about the significance, qualities, and symbolism of the Seven Rays. *Paper \$.25*



## THE SEVEN RAYS

*Ernest Wood*

"Knowledge about the Rays is only for those who have an ideal, a star shining in the East, attracting them with irresistible fascination, so that they cannot but make their way towards it as their path in life." How may you find out what is your Ray? The author gives valuable hints for self study. *Cloth \$2.00*



---

## THE THEOSOPHICAL PRESS

OLCOTT

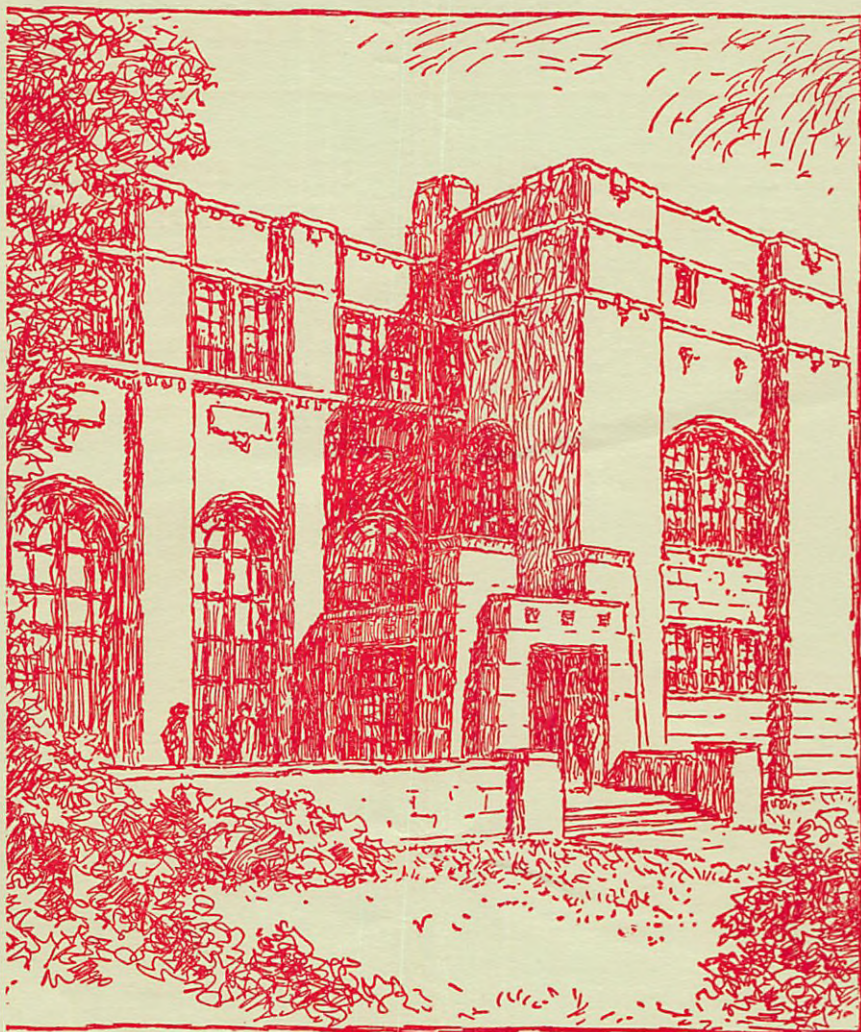
WHEATON

ILLINOIS



# FIFTY-FOURTH ANNUAL CONVENTION

OLCOTT—JULY 20 TO 24



Are you coming to Convention?  
Will we see you in July?  
Let us call to your attention  
Some of many reasons why

You should manage your vacation  
And your registration send  
To insure participation  
From beginning to the end.

You will find an inspiration  
In the sessions in the tent;  
You'll renew your aspiration,  
Find a deeper self content.

There is friendliness at Olcott  
That we want you here to share  
And a happiness that cannot  
Be discovered anywhere.

## SUMMER SCHOOL JULY 25 TO 31