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THE  
AMERICAN  
**THEOSOPHIST**

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*Official Organ of THE THEOSOPHICAL SOCIETY in America*

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Convention Number

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The Inner Life

CLARA M. CODD



AUGUST ★ 1940

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*Under the Auspices of THE THEOSOPHICAL SOCIETY ADYAR*

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Men, my brothers, men the workers, ever reaping something new;  
That which they have done but earnest of the things that they shall do:  
  
For I dipt into the future, far as human eye could see,  
Saw the vision of the world, and all the wonder that would be;  
  
Saw the heavens fill with commerce, argosies of magic sails,  
Pilots of the purple twilight, dropping down with costly bales;  
  
Heard the heavens fill with shouting, and there rain'd a ghastly dew  
From the nations' airy navies grappling in the central blue;  
  
Far along the world-wide whisper of the south-wind rushing warm,  
With the standards of the peoples plunging through the thunder-storm;  
  
Till the war-drum throb'd no longer, and the battle-flags were furl'd  
In the Parliament of man, the Federation of the World.  
  
There the commonsense of most shall hold a fretful realm in awe,  
And the kindly earth shall slumber, lapt in universal law.

— Tennyson





# THE AMERICAN THEOSOPHIST

OFFICIAL ORGAN OF  
THE THEOSOPHICAL SOCIETY IN AMERICA

Vol. XXVIII

AUGUST, 1940

No. 8

## Annual Report of the National President

BY SIDNEY A. COOK

THE WORLD is passing through difficult and strenuous change. On all fronts—economic, social, political—and among all the nations of the world, there are clashes of opinion and ideology, open war on a scale of military ruthlessness, and destruction never before conceived. Change occurring throughout the world is evidence of an influence that reaches into the remotest corners of life and is reflected in the doubts and fears and difficulties of people everywhere.

As to the war itself, there is a war of opinion, the world being divided into two camps—those who take the so-called realistic view, the view of expediency, and those who take the idealistic view and who consider primarily the principles involved. Shall there be compromise for self-interest through trade improvement or for immediate apparent security, or shall there be recognition of the truth that in the long term no good can come from compromise with evil, that democracy and individual freedom are the most advanced forms of national life that the evolutionary scheme has developed and that they are still more greatly endangered by compromise with the forces that would destroy them? Such are the great questions confronting the world.

Principles are everywhere at issue. Standing for the one great and eternal truth—that of the oneness of life and of the universal brotherhood of all mankind—The Theosophical Society, so far as its organization is concerned, has been destroyed in certain countries of Europe, where to proclaim this truth is to risk imprisonment and death. In some countries the fight for this right of opinion still goes on. In our country we are still free. I do not believe that this right can be destroyed in all the other democracies of the world that are still fighting to maintain

it, but we may ask ourselves: "What would happen to The Theosophical Society, to Adyar, should dictatorship and totalitarianism gain their end?" This thought drives home to us as Theosophists in America our responsibility to make strong the ties of brotherhood and vigorous the spread of the supporting teaching throughout our country.

With world dissension reflected in barrier creating differences wherever men meet together, our task as a Society becomes increasingly difficult. It is our experience that these problems which the world faces, and about which the world quarrels and wars, reach into our own lodges and there cause disruption so that members leave because of another's opinion or attitude, or because of some statement by an officer of the Society, or of the lodge, when the effect of distress widespread in the world should be to draw us closer together in unity and harmony for the world's healing.

In his last Annual Report the President said: "There is not a single member of our Society who is not endowed with some measure at least of the wisdom of Theosophy, or with some strength at least from his membership of the Society." This wisdom of Theosophy that we have in our minds, this strength of membership that typifies the tie of brotherhood, it is our obligation to translate into active helpfulness to each other and for the world's understanding.

To meet this need new approaches and new methods have been planned and are offered to our lodges for use in their fall programs. For members and for study classes two new courses are available—the first based upon a study of the Laws of Manu, so that those ancient laws which form the basis of our civilization and which set forth the principles upon which society must be built may be understood

in their essence to guide us in our appraisal of the forces at work in the world. The second is a practical course under the title "The Art of Friendship." It provides studies and practice in the removal of barriers to friendly human relationships. It is a course in the understanding of people and of ourselves, and a discipline for the removal of self created barriers to our unity. These two courses, thoroughly taken up by our lodges, will go far toward solving their internal problems and toward the development of mutual understanding and of right relationships toward world movements.

A course of practical Theosophy for the new student has been prepared at Adyar, based largely upon Dr. Arundale's *You*. First installments are on the way to us and we shall supply the course in loose-leaf form to all new members in place of that hitherto used for this purpose.

Our direct touch with new members, all of whom are offered the course and invited to correspond regarding their studies, has been most valuable to some of them. The human contact and help in applying Theosophy to personal life and problems is something many people need and appreciate.

This work is in charge of Miss Ann Kerr, who, with the assistance of Mr. James Wycherley, has worked out the first two courses mentioned and is the Headquarters contact officer in connection with their use by lodges, classes and individuals.

Our statistics show a loss of 260 members arising from an addition of 251 members and 131 reinstatements, a loss of 54 by death, 73 by resignation, and 512 through transfer to the inactive rolls. The resignations are the lowest in fifteen years and the loss through inactivity, with one exception (two years ago), the lowest in twenty-four years.

But new memberships are also very low and insufficient for many years past to maintain our numerical strength. For thirteen successive years, with one exception (five years ago), we have suffered a diminution of membership. An examination of the statistics of losses through inactivity for as long as records are available (a period of 26 years) leads me to believe that substantial losses through lack of interest are inevitable. In an organization which is so easily entered many will as easily drop away, and we have always had a large percentage of losses. For the last six years there have been steady transfers to inactivity each year equivalent to 13.3% of each year's opening membership. For this period this percentage has scarcely varied and is the lowest in the Society's history. For

the previous twenty years the figure was 17.3%. This review and comparison indicates a steadily increasing stability in our membership, since a smaller proportion of the members are falling out than ever before.

But if we are to sustain our strength and build our organization still stronger we must offset this loss of 13%. Experience through the years makes it seem impossible to eliminate it. But I am convinced that it is not impossible to offset it, and, as has been said in previous Annual Reports, this can be done only by an adequate influx of new members year by year. If we could be assured of 500 new members every year we would grow steadily. I have indicated this in previous reports and have suggested in letters to lodge presidents that a definite undertaking by each lodge to add a proportion of the needed total—two new members in a lodge of ten, three in fifteen, etc., would solve this problem. This requires of our lodges, however, work of a higher order than most of them carry on. The work of skilled lecturers is too often lost through the inability of local personnel to bring to fruition the interest awakened. Too often we find the local lodge personnel inadequate to follow-up the inquiries that have been developed and sustained through Headquarters contact.

It is imperative that we definitely face this situation. In giving it consideration the administration has necessarily given cognizance to two facts. First that there are prevailing conditions in numbers of lodges that preclude any successful results from any expenditure of effort to rebuild. Our lodges are autonomous and internal problems of relationship are solvable only by the members themselves. Where Headquarters has attempted to deal with such differences, even upon invitation, one or another of the groups concerned usually feels itself still more aggrieved and, often with the best of intentions, continues its problem-creating course.

The second point that comes out from this study by the Board of Directors is the recognition that the effort of the Society in the past has been directed almost exclusively to the larger cities. Former experienced workers have contended that so small is the percentage of people in any community who are ready to respond to Theosophical ideals that it is only in the larger communities that a lodge can be sustained. In the last ten to twelve years even the cities have contended with many difficulties, and Theosophy has many competitors to attract the attention and take the time of people who in former days would attend lectures and classes.



The struggle for existence has become keener. Radio reaches into every home and various organizations offer specious competitive attractions. Lodges flourish only where there is skillful and devoted leadership and where Theosophy is maintained as the paramount interest of the group.

There is a field right at hand, however, into which Theosophy has never been introduced, but in respect of which the Society has an obligation no less than that to the city communities where all its efforts have heretofore been expended. Consideration has been given to the fulfillment of this obligation in this untouched field. The approach has to be made in a new way. In small and scattered communities the best medium of introduction is the local newspaper, for in such communities the newspapers are read thoroughly and because it is relatively inexpensive to carry on a continuity of advertising.

The program in mind is admittedly experimental. It is proposed to select different types of communities, that is to say, small towns in industrial states, in farm states, in eastern states, western states, etc., and in each area try out advertising of various types in different series—for instance, every week day, Sundays, every other day, twice a week, one week per month, etc., and by tabulating the results determine what series, what form of advertisement, what type of community, etc., brings the greatest response.

The experience of the initial approach should bring valuable information for successfully continuing such a program.

It is recognized that study groups and lodges will not immediately result from this program, but we believe that individuals in good numbers may be started as Theosophical students and there is the possibility that when a sufficient number of inquirers have been contacted in any location or area they could be developed into a study class and in time into a lodge. Until such group activity naturally emerged contact would be maintained through Headquarters through the enlargement of its publicity and correspondence course departments. As I have indicated, the value of these two departments has been amply demonstrated. The personal contact is all important and these two departments, corresponding with inquirers and with new members respectively, have proved that people are responsive to the personal and friendly touch and are grateful when their studies are so guided as to give them insight regarding their own problems.

It is proposed to extend this work, anticipating that some proportion of inquirers will join the Society as National Members, and as groups develop study classes and lodges may be formed.

All of this would be supplementary to the work of existing lodges and the help accorded them. These would in some instances naturally absorb some of these newly acquired members and they could offer great assistance in the program through their offering of skilled correspondence teaching.

The method of dealing with inquiries resulting from advertisements has been splendidly worked out with the cooperation of Mr. E. Norman Pearson. It is proposed to send to each inquirer a suitable letter, an attractive booklet on Theosophy and folders describing inexpensive introductory reading matter, which would consist in the one case of ten small pamphlets offered for 50 cents and in the other case of a series of larger booklets at 25 cents, or a set for \$2. It is expected by this means not only to attract inquirers and to continue their interest through correspondence, but to disseminate introductory literature from which further reading and book sales might result. The sale of the booklets and the pamphlets we hope would contribute financially to the continuation of this advertising and publicity project, and possibly to its wider extension.

It is a fundamental that our membership should grow naturally through our public work and the appeal of our philosophy to those who are ready to receive it, rather than that we should build through membership drives. The use of new methods of publicity and the entry into fields hitherto untouched are an obvious answer. It is proposed to do this not only through the advertising plan referred to, but through the use of radio facilities and especially of recording processes, which are finding increasing favor with radio stations for program sustaining purposes. Announcement of this project has already been made and demonstrations in the course of this Convention will indicate the various types of program that can be offered. It is hoped that some of the lodges will arrange with their local stations for a series of programs using the records that Headquarters is prepared to make available. One lodge in California is already sponsoring a series of radio programs. We watch with closest interest this development and ask our lodges who are trying this form of publicity to supply us with complete data as to the response and their follow-up methods and results that we may benefit by their experience.

(Continued on page 180)

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## A Day of Judgment

To My Fellow Members of The  
Theosophical Society:

IN THIS most solemn hour, with gallant, heroic France desperate to the point of seeking peace, and stalwart Britain with her eager family of nations almost alone against the foes of Good, I conceive it to be my imperative duty as President of the world-wide Theosophical Society to declare—there are times when utterance is surely more golden than silence—that the forces of evil are everywhere being arrayed against the Forces of Good, and are vitally menacing and encompassing to its extinction the sacred cause of Freedom, Justice and Happiness.

I therefore further declare that the very existence in the world of the beneficent forces of Theosophy and The Theosophical Society are no less in gravest peril, since the one is the glowing Life and the other a faithful Form of that Universal Brotherhood which evil must ever seek to destroy.

At this supreme moment neutrality to these forces of evil, whether on the part of individuals, communities, movements or nations, is nothing less than a betrayal of civilization and of all the moral and cultural standards the

world has so far reached. Neutrality is therefore a crime against humanity, and those who do not actively range themselves against the evil now so threateningly in the ascendant are in truth on the side of evil, justify or excuse themselves as they may. They cannot serve both God and Mammon.

Verily is this a Day of Judgment for the whole world, and woe indeed to all, be they nations, movements, communities or individuals, who, now being weighed in the Balance of Righteousness, are found wanting.

Urgently do I call, therefore, upon every lover of Theosophy and upon every member of The Theosophical Society throughout the world, and especially upon my younger fellow-members, ardently to protect and to preserve the great Gifts, made to the world by the Masters of the Wisdom in the last quarter of the nineteenth century, of the Universal Science of Theosophy and of the Universal Movement of The Theosophical Society, lest these now perish away and the Call to Universal Brotherhood be no longer heard in the ears of men.

I urge each to range himself on the side of Freedom, Justice and Happiness, on which Poland has already made the greatest sacrifice that a people can ever make, on which Finland gave to her heroic utmost, on which France has outpoured her very life's blood, on which Britain and the members of her family now stand all but alone, yet upright and undismayed.

I say that if we Theosophists do not thus range ourselves, and at all costs, what else shall we be but selfish and worthless guardians of the Trust reposed in us of the mighty soul-stirring Truths of Theosophy and of their great and world-fructifying vehicle, The Theosophical Society. What is Theosophy but the Science of Freedom, Justice and Happiness? What is The Theosophical Society but a nucleus for their expression in the outer world?

As France cried aloud to the United States of America in the tragic moment of her selfless tribulation, so do Freedom, Justice and Happiness cry aloud to the whole world lest their present agony become the agony of Death.

Theosophists! Hear the cry and give it eager heed! Fearlessly lift up your voices in your nations, and save them from the shame of preferring safety to honor, ease to sacrifice, profit to duty! More than ever in these days are nations and individuals their brothers' keepers!

Victory shall yet come to the Allies, even as the Christ triumphed on the Cross; for sooner or later the forces of evil must exhaust the power

(Concluded on page 187)



## Our Electoral Procedures

IN ACCORDANCE with the announcement in the June issue of THE AMERICAN THEOSOPHIST and at the request of the Northeast Federation, members at the Convention of 1940 gave consideration to the present By-Laws relating to the election of Directors of the Society and discussed alternative plans, looking toward revision and representation regionally instead of nationally.

By such a change, members, instead of voting "at large," as it were, would vote by regional areas comprised of states, federations or groups of states and federations, or by some similar plan designed to promote local interest and responsibility.

The subject was discussed at length, Mr. Rogers speaking in favor of a modification of the present By-Laws, following somewhat the English plan. Their discussion brought out that conditions in this country and those in England were very different due to the large area involved in the United States, and the practical impossibility of such close contact between Board Members as obtains in a country of short distances. Mr. Cook suggested that at this present stage of consideration of the subject there could scarcely be a positive or a negative to the discussion, but rather an investigatory attitude, and he suggested a thorough survey with a view to determining the possibility and the best way of adapting the English method of regional representation to our own Section, where less than half of the lodge members are federated and where federation memberships vary from about sixty to four hundred. Study of the subject is clearly needed.

Discussion also brought out the desirability of avoiding a very large governing body which would tend to be unwieldy in view of the fact that between Conventions all business has to be transacted by correspondence. An alternative idea was that the Board might be an executive body within a larger advisory council. The question was one so evidently requiring thorough study that Mrs. Sellon proposed the formation of a committee of federation officers to make the suggested exploration of possibilities, but the natural difficulties of working with so large a group at long distances brought

an alternative suggestion from Mr. Cook that a representative committee of five be appointed. Mr. Rogers proposed that this committee should work concurrently with an open discussion of the suggested change in the pages of the magazine and that after six months its findings should be submitted to referendum (mail) vote of all members of the Society. This plan was embodied in the following resolution:

RESOLVED that the National President appoint a committee of five to study the present By-Laws relating to election of Directors, to develop an equitable method of representation by electoral regions and to recommend changes in the By-Laws of the Society to implement such new method; that open discussion of the subject be invited in THE AMERICAN THEOSOPHIST for a period of six months and that as promptly thereafter as possible the recommendation of the committee be submitted to the members and a referendum ballot be taken thereon.

This resolution was unanimously adopted.

With the approval of Mr. Rogers, Mrs. Sellon and others who had participated prominently in the discussion, the National President thereupon appointed the following committee:

Mrs. Viva Emmons, Tacoma (Northwest Federation),

Mr. Fritz Loenholdt, Minneapolis (Unfederated),

Mr. Will Ross, President of the Northeast Federation,

Mr. Gerald Smith, President of the Florida Federation,

Mr. Eugene J. Wix, President of the Southern California Federation and a member of the National Judiciary Committee.

Mr. Cook announced that the discussion had been taken down and copies would be given to the committee that they might take into consideration the views which the Convention delegates had expressed.

*(This report of discussion of the electoral question appears as last minute data for this issue in order that member interest may have expression in our next number, in which a report of all official acts of the Board and the Convention will appear. Ed.)*

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Through the countless rays proceeds the life-ray, the One, like a thread through many jewels.

— H. P. BLAVATSKY.

## Impressions of Convention—1940

**Dr. H. Douglas Wild:**

The ease with which the members of this Convention have taken everything in their stride, passing from the near hilarity of the folk dancing on the first evening to the well-tempered consideration of a highly important political measure presented in one of the resolutions, and to the facing of some of the most far-reaching challenges offered to American Theosophists by the present world cataclysm is gratifying evidence of the balanced alertness, life and harmonious purposefulness of such a group as ours.

To Mr. L. W. Rogers, as he himself said on the evening of the closing, the Convention has been the best he can remember.

High among the Convention assets of brotherly feeling and breadth of view have been the contributions of two guests from distant lands, Mr. A. F. Knudsen and Mr. Mariano L. Coronado. In his public lecture on "The Conquest of Freedom," given to a Sunday afternoon audience which overflowed the tent, the latter ranged through the psychology of self-discovery and adjustment, bringing to his subject a welcome Latin warmth of color. Congenial, too, has been his thoroughly friendly and lovable presence among us. The greetings brought by him from Costa Rica and from other Central American countries have struck a note of international cordiality particularly to be valued in these times of all but universal distrust.

"The International Viewpoint," in a fascinating talk under this title by Mr. Knudsen, took on an evolutionary, as well as a geographical scope befitting a man who has been summarizing in this incarnation many of the contacts with the planet experienced, he is certain, during the past two million years. In this and other utterances, public and private, Mr. Knudsen quietly permeated the atmosphere of Convention with the dynamic educational force of his rich humanity.

Besides the usual greetings of delegates and the Welcome Address of Mr. Cook, the Opening Session of Convention included a beautiful tribute to C. W. Leadbeater by Mr. Rogers. A portrait painted by Mr. Erling Roberts, of Los Angeles, and sent to Olcott especially for this occasion, was displayed on the platform.

A few highlights of the report of our National President invite mention here. One is the

moderate note of financial encouragement pervading it. Another is the hope that the annual loss of our membership may be offset (elimination being out of the question) by an increase of five hundred new members. Concerning ways and means to this end, publicity and the development of new types of lodge program hold more promise than membership drives. The greatest single need is for skilled class leaders, capable of popularizing Theosophy by presenting the simple fundamentals for everyday living. This calls for real persons. Good results are expected from two new study courses, "The Laws of Manu" and "The Art of Friendship," with the addition of a beginner's course based on Dr. Arundale's book, *You*.

A special feature of the Convention was the demonstration by Mr. Carle Christensen of the new technique in voice recording which makes it possible to reproduce fifteen minute talks and plays on a single record. This device was used to bring extended greetings from the Southern California Federation. Mr. Cook announced that the members in Southern California were listening to a greeting from Convention and excerpts from the Annual Report to be rendered through a recording made and sent to them two days previously.

Another reproduction was that of a lecture by Mr. Jinarajadasa on Education, and still a third, that of a play, "Sixty-five years of Theosophy," written by Mr. Alex Elmore at Adyar, and acted by Mr. James Wycherley and Mrs. Helen Bole of our Headquarters Staff, and by Mrs. Christensen. Enthusiasm was heightened when Mr. Cook announced that subject to a survey to determine lodge and federation use of recordings, the sum of \$1,000 would be set aside for the production of programs for the use of lodges in their public and study work.

The major agenda of the Convention consisted of the presentation and discussion of reports prepared by three special committees appointed by Mr. Cook to study a series of assigned topics. These topics, in the form of questions, are as follows:

1. What is the religious and philosophical ideal for the immediate future?
2. What is to be achieved politically as the more immediate world goal, and what is America's part in its achievement?
3. What is to be the new socio-economic plan?



The Committees were composed of seven members each and had for their chairmen respectively, Dr. H. Douglas Wild, Mrs. Mary Catherine Werzel, and Mrs. Emily Sellon.

In the opinion of everyone, the work of these committees was exceedingly useful in the directness and concentration and clarity with which the central principles and problems of our civilization in these momentous days were brought into a Theosophical focus. Since the reports given by the Committees are to be published, only the very briefest summary of their central ideas can be given here. The basic theme or motif of the first is the establishment of values upon the divinity of man; that of the second, a brotherhood of nations in a world federation, and America's total, uncompromising opposition to aggression; that of the third, the strengthening of our democracy by the achievement of a truly democratic cooperative economy.

In view of the highly controversial nature of most of the subject matter, all members found themselves facing a very considerable test of mutual understanding and good will. The pressure of this test can be further appreciated from the fact that four-fifths of the discussion revolved around the position and present duty of the United States. True to the keynote of Convention, *responsibility*, the reports of the committees sounded a stirring challenge to the conscience of Theosophists in America, an emphasis which was sustained in every way possible by the chairman, Dr. Wild, appointed by Mr. Cook to preside over the general discussion meetings. As a result the program can be said to have fulfilled its intended purpose: that of reinforcing the power of our individual members to penetrate and combat confusion, to make decisions, and to take an active stand both in their communities and in the national life for maintenance of freedom, brotherhood, justice, chivalry and happiness wherever these ideals are threatened.

No cluster of Convention glimpses could do without the afternoon sunlight, the brightly colored, yet solemn Masonic pageantry, and the inspired address of Mr. L. W. Rogers, which marked the dedication of the stately and beautiful new entrance arch to the Headquarters grounds, the generous donation of Mr. J. H. Mason, of Portland, Oregon. The archway itself, designed by Mr. Claude Bragdon, is a thing deeply satisfying to see and to pass under, and those who do so enter a domain of mystery guarded by winged powers.

Other brightnesses lingering in memory are the nobly simple and truly royal initiation rituals of the Round Table for both children

and adults, conducted under the leadership of Mrs. Elise Staggs, Chief Knight. In a world at war, such Knighthood as this was particularly deserving of its role in the Convention program. Altogether ten candidates received initiation, with more scheduled for Summer School.

Another positive note was struck by the Theosophical Order of Service, in a meeting which Mr. Cook described as one of the most stimulating in years. This was in spite of the absence of the Head Brother, Captain George N. Ragan. His office was capably represented, and his report read, by Mrs. Sallie Weis. Several of the Head Brothers could not be present, but admirable reports were given by Dr. George DeHoff, Head of the Healing Department, and by Mrs. Flavia MacKenzie, who is doing very excellent work for The Theosophical Book Association for the Blind. Mrs. Myrtle Cromwell, Head of the Right Citizenship Division of the World Peace Department, outlined a valuable program of practical service.

In a morning of brief addresses, the Young Theosophists covered themselves—and the Convention—with their particularly refreshing kind of glory. It was like a bath of new life to be within the sight and hearing of their beauty, their soberly radiant ardor, their priceless touch of joyous-serious devotion and confidence. For embodiments, there were the Chairman, Miss Helen Palmer Owen, and the speakers, Mr. Matt Boardman, Miss Marcella Schmitt, and Mr. Harry Rodefald. An experience of this kind is more like listening to music, or watching flowers, trees or clouds in the free air, than listening in the usual way to words spoken from a platform. There was no lack of intellectual substance or point, but the addition of the aesthetic life-element which is so natural a concomitant of the spirit of youth, conveyed impulses and glimpses of those future modes of revealing the Theosophical life which we have good reason to believe will more and more replace the intellectual ones in our lodges and Conventions. Something of a dream, this, but it is one set going by the Young Theosophists.

Thanks to Miss Alice Taylor, master of the world of miniature, the Convention, and especially its children of the Round Table and the Camp, were treated to a Marionette Show. The Theosophical possibilities of this particular medium, rich in its mixtures of absurdity and charm, still remain largely undeveloped among us.

The closing of Convention took place as always in an atmosphere of glowing friendliness and beauty. At the invitation of Mr. Cook the

principal Convention guests, Miss Mary K. Neff, Mr. Mariano L. Coronado, and Mr. A. F. Knudsen spoke brief words of greeting and fellowship. A trio of T.S. musicians under the leadership of Mr. Gerald Bole, pianist, with Mrs. Frank Steiner, a talented musical artist from Vienna, as violinist, and our versatile Helen Bole as flutist, rendered some selections from Bach. Mr. Cook announced the winners of the Olcott Foundation awards. These are Mrs. Viva Emmons, of Tacoma, Washington for the Olcott Lecture, entitled "The Listening Heart," and Miss Ruth Collier, of Portland, Oregon, author of the prize poem, "The Song of the Paramahansa." Neither of the winners were present to read their creations, but Mr. Cook called upon Dr. H. Douglas Wild for a reading of the poem. This, the latter felt particularly honored to do since "The Song of the Paramahansa" marks, with little question, the outstanding poetical event in the history of our Section. Although indebted quite heavily to Gibran in theme, locale, phrasing and tone, it is a nobly great poetical meditation in its own right. Copies, beautifully illustrated by the author, have been published by The Theosophical Press.

The meeting ended with a graciously appreciative review of Convention by Mr. Rogers, and a concluding note of brotherly vision and purpose by Mr. Cook.

### **Mrs. Emily Sellon:**

The Fifty-fourth annual convention has been a delightful experience for all of us—and I don't believe there's a person here who will mind my speaking for him as well as myself, even if it's without a by-your-leave from anyone. After all, it's been pretty obvious to everybody. It's the expression on our faces that counts—the way we walk and talk and eat and swat mosquitoes, the bounce in our step and the joyful look as we go into battle for the truth and hold up our end in discussion. These are the things that testify, more than any words, as to whether we are enjoying ourselves or not. If the feather in your hat droops, I don't care how often you say you're having a wonderful time—I know better. And when people leap about in their chairs in their ardor to express themselves and barely take time off from the pleasures of mutual discourse to eat and sleep, you can be pretty sure they are having fun.

It can't but be a heartening experience for any visitor to have the pleasure of witnessing Theosophists come together and discuss and propose and exchange views hotly and thor-

oughly agree to disagree, all with the most beautiful lovelight in their eyes. And it seems to me that a group of people who can do this, who can speak forth their minds and hearts as freely as these have done, with sincerity, fairness and a real impersonality—such a group has been able to contribute something real to this country and men everywhere. There should be nothing they can't accomplish.

And will.

### **Miss Betty Ruder:**

Born of an inner need for a deeper dedication to the work, there came to Olcott this summer a new conventionite. He was the true Theosophist—the brilliant student, the constant server and the world citizen. He was one complete and balanced person. He walked in reverent solitude among the trees, listening to the secret voice of nature. He sat in the tent, quietly surrounded by himself, speaking only when wisdom welled against his lips, when inspiration molded his words, and truth rang in his voice. He was one of us—he was all of us. For we were one and indivisible.

We opened our great heart to the beat and course of world blood—worked with every skill and tenderness in our two hands to rend apart and set again a new bone-structure for a crippled world. We were welded together on the flaming forge of compassion and brotherhood, soul upon soul, until we were One.

The One (Who was all of us), forgot his usual talk of unity and harmony and sat in the basic unity of his own Source, unified and therefore harmonious. Unity, he found in listening to the lecture and in his own deliberations, was *not* a verbal agreement on all Society policies; nor did it rightly spring from an acquiescence to popular opinion that found its roots in fear of a divided front, moral and economic destruction, or physical death.

He desired Peace. But it was not the simple laying down of arms, the weak and bloodless compromise of principles the forgetting of humanity's obligation to itself. Peace within the Society rises from common unity of purpose, as does it in a nation. He had seen a severe lesson taught to mighty empires this last year by a formidable teacher, written indelibly on the faces of the dead and suffering, and copied down from memory in the hearts of those yet living.

He studied scientific advancements, rejoiced in the simplicity and freedom of modern art forms, and recognized a national need for social integration and elevation. But the purpose



of this unified spirit of us attending Convention was not to pat himself on the back for being a part of such a modern progressive world, but to jack himself up seriously to a new evaluation of the achievements of that world. He sensed in the hours of sitting under the willows, and stirring wonderously within at the glow of sunset, the primary lessons of nature, that good seed, wherever sown, inevitably brings forth good fruit; that all changes in seasons, cycles and forms of life, come naturally, slowly and painfully; and that firm rooting, beautiful coloring and graceful growth, result from the proper relationship of all natural elements one to the other—their cooperation and dedication to the beauty and usefulness of the Whole.

This Being, who was Us, felt deeply in his soul, the truth of His Theosophy, and knew that in a struggling world it alone brought Peace amidst confusion, it alone was clear, and in the crumbling debris of cities and the dying, it alone stood firm and high with life and hope. For it was not built on thrones nor spoken of in secret, nor propagated with brutality and force. It lives in passing things—a changing spirit, dwelling in many changing forms.

He knew that one hand, lifted in service, might disintegrate in physical death, but that the tenderness of its touch and the skill of its creating would be preserved eternally in the flowering earth and air and hearts of men and animals who can remember. He knew, listening to the voices of the men who live and move and have their being in an utter sacrifice to this great work speaking in the closing benediction, that one voice, rising in a plea for justice, or ringing out with a message of Truth shall travel farther over wind and space on earth than ten low wails or twenty silent tongues.

He moved from the tent on winged feet out to a waiting world, his hands outstretched to every living creature and his eyes intent on heaven and all its height, as he remembered Bacon's words: "Teach me to need no help from other men, that I may help such men as need."

#### **Mr. Lauritz Rusten:**

Olcott is the official home of The Theosophical Society—but that is not all. Olcott is a nursery of Theosophical aspiration and the home of the "clan."

If you think that in your present incarnation you have had to endure more than your share of rough weather then come to the Convention and you will find respite.

As you turn from Main Street through the stately archway and enter the estate of The

Theosophical Society you leave kama loka behind and in front of you is a miniature devachan with much to see and much to learn. You need not worry about your inferiority complex. The brethren you meet have a smile for you and think of you and themselves as the gardner who "while he buds his tree, sees both flower and fruit the future years adoring." They do not say this aloud, but you feel it said just the same.

Then you take a stroll over the grounds. The trees, the flowers, the shrubs seem, too, to greet you with their welcome.

Maybe by this time you feel like sitting down on one of the benches in the Bird Sanctuary. Perhaps you will take in the picture as a whole; then notice the flowers peeping up between the rocks and mosses, the trickling of a tiny stream on its way to a tiny pool and the grand willows in the background with their millions of leaves shivering in the breeze. Then the statue of St. Francis. His spirit seems to brood over the garden, calling across the centuries to awaken nobility in our own selves.

Then there are the intellectual and ascetic enjoyments—songs, music, dancing, art and the spirit of youthfulness. Olcott is a miniature devachan.

(*This was Mr. Rusten's Thirty-Fifth Convention.* Ed.)

#### **Miss Ura Swann:**

Did you ever work up such expectation and enthusiasm over some coming event that you found yourself all let down and disappointed when the event occurred? Well, I can assure you that if such a "coming event" is ever your first Theosophical Convention at Olcott, you will not be let down or disappointed! Regardless of how high your expectations are built up, it is simply impossible to build them high enough to surpass, or even reach, the heights to which such a Convention can take you—I know, for I have just had that experience.

Conventions of any sort had never had any particular appeal to me, but shortly after becoming a member of The Theosophical Society this spring (having had my first introduction to Theosophy but a few months before), my interest in attending the 54th Annual Convention of The Theosophical Society in America was aroused by news items in THE AMERICAN THEOSOPHIST and by the enthusiastic comments of fellow members who had attended such meetings in previous years and had become Convention "addicts." Then I came, I saw and was conquered!

It is hard for me to put into words the stirring enthusiasm that has come to me from attending this Convention. These five days have been like a big, happy family reunion. I came practically a stranger, but when I said good-bye today to those leaving promptly after the close of the last session, I felt I was taking leave of old friends—friends I had just not seen for a long, long time.

As I entered the Olcott Estate Saturday morning, July 20, the gateway, in its dignity and beauty, bore a spirit of welcome. The trees, the grass, all the beauty of the landscape in sight as our car moved quietly up the driveway toward the main building, seemed to breathe out a spirit of welcome. And then when I stepped on to the terrace and was greeted so cordially by members of the Olcott Staff and by other guests who had arrived earlier, I felt so completely welcome, so at home, that I could hardly believe I was not back home in Texas instead of just arriving at a convention some 1300 miles away!

The spirit of Olcott to me is a spirit of friendliness, joy and gladness; a spirit of peace, beauty and love. And yet with it all, it is a challenge to a more exciting adventure in living.

The Convention sessions have been to me like revitalizing draughts from a deep, pure well in a long sought and much needed oasis. The addresses have been so inspirational, instructive and thought provoking, and yet with all, so amusing and humorous and so untypically "conventional" in their lack of rigidity and forced pronouncements, that I dared not miss a single one.

In these few days I have come to realize more fully the depth of the meaning of the word "Brotherhood;" the simplicity of the principles leading to a more abundant life—a life of more practical brotherhood. It was interesting to see how the principle of tolerance stood so perfectly the acid test given it in the very strong diversity of opinion expressed in the session where present social and economical problems of the world were discussed.

This Convention has been a time of happiness and joy and has aroused in me, through clarification of some of the Theosophical ideals, a keener sense of my responsibility as a member of the Society—not only to myself as a potential divine being, but to the world in which I live. As I leave Olcott, I take with me a deeper insight into the fine art of Theosophical living; I take an inspiration and impetus to strive each day for a conscious awareness of that basic Life that uses every form, and the simple rules

which are a means to that end; I take in my heart a firmer resolution to give as best I can, as I have received.

### Mr. A. F. Knudsen:

Convention opened on Sunday. Numbers were present. Numbers mean nothing. Goodwill was there—kindliness, friendliness was in the air. Members were meeting new members. From afar they came. Cordiality was in every voice, every gesture. Oldtimers met and talked of 1896, of their first Convention in 1900, and then met another generation whose first this was. And how the marvel grew. How much more "atmosphere" this Convention had than the other—yet what an experience 1897 was at Adyar, and 1900 at Chicago.

Nineteen hundred and forty—a year of "wars and rumors of war," yet a T. S. Convention in America is a place of Peace. An official and a non-official delegate from China. Costa Rica is ably represented. Here is a group from Austria that was. Poland is here too. And in the real Americans we have all of Europe just a generation back. It is Humanity at work—humanism and the Unity of Mankind that is here vocal.

There is but one Humanity on this planet and so Brotherhood was the keynote as it always is, and brotherliness was the atmosphere and the theme and the aura of Olcott both day and night, all the time. It was there to meet us; it pervaded us all; it encompassed each and all of us who sojourned there for the day or session or the Summer School. We each and all were refreshed by it, and went home illumined by it. For verily Love Is Wisdom and Wisdom Is Light, and only as we know "all men are brothers" can we each and all be as human as we should be. Thus where "two or three (hundred) are gathered together" does Wisdom penetrate the carapace of self and awaken the gifts of the spirit.

So many who went up to Olcott to hear explanations of problems, came away happier and inexplicably wiser and touched by the invisible air of subtler worlds, and the "seed of Wisdom" began to swell up for its sprouting.

It was Omito-Fu that promised the Out-going Fah that each would return safely. For the Monad of man is eternal and cannot be lost; for the Monad is Fah (Will) and is ever the Divine in action.

Theosophy is not national nor racial nor is it planetary—but it is universal. So we may be sure that the souls of all men were cheered by the days of Peace and Understanding that we—if only a few hundreds—lived out together in this glorious summer weather.



# Dedication of Entrance Arch

BY L. W. ROGERS

*(In the course of the beautiful Co-Masonic Ceremony dedicating the entrance arch donated by Mr. J. H. Mason, Mr. L. W. Rogers delivered the following address. Ed.)*

THIS GATEWAY, that we here dedicate, has the combined elements of beauty and utility; but it also symbolizes something far higher and more important. It is the entrance to the precincts where the spirit of universal brotherhood lives, the realm in which there is no distinction of race, creed, sex, caste or color. May it stand through the coming years as the outer symbol to all the world of our unwavering loyalty to those principles.

It is our fate—and perhaps our good fortune—to live in an era of things colossal. Mighty events are upon us. Civilization's outmoded forms and methods are crumbling. Our familiar world is being re-created; and amid the chaos of shattered and vanishing nations rises the threat of a new world built upon principles and practices that are the exact antithesis of all Theosophical teaching—a new world of power without compassion, of authority without responsibility—a return to the level of the brute, to a night of degradation in which no note of dignity, no gleam of human liberty remains.

Modern civilization has become so complex, so closely interwoven in all the fibers that sustain physical existence, that the fate of every nation is linked with that of all others. If the culture which represents the evolutionary gain of the centuries—the culture which exalts the refinements of life and abhors the instincts of the jungle—if that culture dies elsewhere it will also perish here. There is no nobler purpose, no higher duty than its preservation. In these days of armed and ruthless might, threatening the very existence of the principles by which men live, the world needs more than all else fearless defenders of the modes of life upon which rest the political and religious liberties of the world.

To successfully meet the challenge of the forces of destruction and chaos we shall need courage and the spirit of sacrifice. But they are both familiar to Theosophical life. To be of value to the world we must have the courage of our convictions. We must be willing to make sacrifices for the common welfare of the race. The true Theosophist does not pause on the threshold of decisions to ask what personal profit will come to him. He needs only to know that the well being of humanity is in

peril. Had that course been followed by all nations during the last twelve-month—had each asked itself, not what was best for its immediate selfish interests but what course would preserve liberty for all—the shameful slavery now spreading over Europe might have been escaped.

As we dedicate this impressive portal, a reminder to all who pass it of the tolerance, liberty and fraternity within our gates, let us pledge anew our loyalty to those eternal principles, whatever the future may bring.

We need much of the spirit that characterized the distinguished founders of The Theosophical Society. They knew none of the remarkable advantages that we now enjoy. They began their work in an era of materialism, of darkness and doubt. Modern science had lighted a torch but it did little more than reveal the unsubstantial basis of dogmatic belief. The reaction from the blind and unreasoning faith of previous centuries had begun. Like all reactions it went too far in the opposite direction. Intellect became the only arbiter. Intuition was rejected. Faith became a jest. Science had grasped a partial truth and was following it into the wilderness of materialism. Men found themselves without a rational belief in a future life. Hope fled and the shadow of Despair fell upon the Western world.

It was then that a heroic soul came forth with a new declaration of forgotten truth and bravely faced the taunts and jeers with which the world receives its most priceless gifts. She found the people who were not materialists hugging delusive idols to their hearts and, great iconoclast that she was, she shattered these to bits and beneath the hope of immortality she placed the firm foundation of occult science, reason and natural law.

Linked to her life and work was that of another great soul. He was born upon our own soil. Full of alert life and energy, he was admirably fitted for the role of organizer and builder of the Society's material vehicle. With tireless energy and a statesman's craft, he labored a third of a century at his task and ceased only at the summons of death.

Together these co-workers supplied both wick and flame to light the Western world upon its

*(Concluded on page 183)*

## THE NATIONAL PRESIDENT'S ANNUAL REPORT

(Continued from Page 171)

Publicity material that we are preparing for the follow-up inquiries from the advertising campaign that will be instituted this fall will also serve admirably for use in this radio work.

Turning to the financial aspects of our work: the financial condition of the Society is now steadily improving. It is only on this account that the Board of Directors can make an appropriation of \$2,000 for upbuilding the Society and spreading into new and wider fields the knowledge of Theosophy. Our reserves have increased sufficiently to permit expenditures of this nature and still be sure that the Society can carry through any period of difficulty. The danger point has passed and will not return if we continue the support that we have so well demonstrated our power to give. Further developments to build our strength and to do our work I am sure will presently be possible.

During the year we have reduced our outstanding bonds by \$4,550.00, so that the total obligation now stands at \$28,700.00. We anticipate that this process of reduction can go steadily on and can be supplemented from time to time from gifts and donations that I have every reason to believe are in prospect in the coming years. Several bequest and donation arrangements have been worked out with members, the benefit of which will accrue in future years. The bond indebtedness has been brought down to the point where it is no longer a cause for very great concern to the Administration or to the members, though it must continue to have our attention annually and reductions each year must be made.

Since the annual audit cannot be completed so early in the fiscal year the balance sheet and accounts cannot be presented at this time, but they will in due course be audited and published. It must suffice for the present to say that a preliminary examination of the year's accounts indicates that we have no longer any reason to be fearful of the future so far as finances are concerned. This improvement has been effected without appeals or campaigns.

During the year nine lodges were dissolved, or amalgamated, and three new ones were chartered, leaving the total of active lodges at the end of the year at 143. The membership figures include one lodge whose status in the Section is still uncertain and for whom no dues have been received. It has been felt that the

members of this lodge should not be dropped from membership in this Section until the conclusion of their negotiations with Adyar and their affiliation there.

During the past year The Theosophical Press has distributed about 38,000 books and pamphlets, not including leaflets of the Publicity Department. The new publications include two children's books of more than passing interest, *Rose Colored Glasses*, by Miss Ruby Lorraine Radford, and *Mary Ellen Through the Ages*, by Mrs. Rona Morris Workman. As a preliminary step in a program to make our books more attractive to buyers, attractive new book jackets have been printed and more are in prospect.

The Press Department has taken over from Adyar full responsibility for all subscriptions to *The Theosophist* in this country and urges upon all members their increased support of our international magazine that is a link between all the nations. For a number of months at the opening of the war *The Theosophist* was not delivered, but it is now reaching us regularly and back numbers are already in this country in bulk and will be distributed as soon as released from the Customs' Office.

The July issue of *The Theosophist* is an American number, compiled from manuscripts submitted by a large number of our members. It is the second of these national numbers, the first being that of New Zealand.

The Publicity Department, which under the new advertising program may be considerably extended, has efficiently followed up every inquiry from whatever source and placed about 12,000 pamphlets in the hands of inquirers. Some new members and reinstatements can be directly traced to the activities of this department and a number of inquirers have become regular borrowers from the National Library.

Books have been placed in over a hundred public libraries, in thirty-four prisons, and in the libraries of thirty-two lodges that were inadequately supplied. Over a hundred books have been supplied free of charge to study groups and individuals who were unable to purchase.

Over a period of five years this department has canvassed the larger cities in every state and in some states all cities of over one thousand population, and books have been placed in all the public libraries that would undertake to



make them available to borrowers. This year the distribution of books has been extended into other countries, and cities in Canada, Great Britain, and a lodge in Mexico formed by Mr. Rogers recently received gift copies of some of our publications.

All inquirers (wherever possible) are referred in due course to lodges or to nearby resident members that they may have personal contact with Theosophists and with Theosophical organization. The department makes a plea for closer cooperation from members and lodges to whom inquirers are referred.

The following is a letter recently received from one who contacted Theosophy through a book donated to a library in a small town in Colorado:

"It has been my privilege to be the first person to read the copy of *Theosophy Simplified*, which has recently been put on the shelves of our local public library.

"This is the most thought-provoking book I have ever read—and reading is my chief hobby.

"May I ask that you forward a price list of this and all other books, papers, and periodicals on Theosophy published by your company.

"I would be pleased to know if there are any others in this locality who are members of your Society or at least interested in this particular subject.

"This book gives greater hope and inspiration to life. I want more of it."

This department operates under the enthusiastic and painstaking care of Mrs. Sarah Mayes.

The National Library has been somewhat reorganized. New rules are in effect by which members may borrow without fee. During the past year a full card catalogue has been completed, and we also have a catalogue of articles in *Lucifer* and *The Theosophist*, prepared by Mrs. Loura B. Flint, as well as a valuable index under authors, titles and sub-titles of material that has appeared in most of our Theosophical magazines the world over for a long time past. This was the gift some time ago of Mr. J. J. Poortman, of The Hague, Holland.

The library has also supplied research references to inquirers and is rendering an excellent service in developing inquirer interest and furnishing books for group and individual study.

In the lecture field Miss Mary K. Neff has been steadily traveling among our lodges, large and small, and the letters that they write tell us of their appreciation of her work. We are glad that she will stay with us in the field for another season. Tours were also arranged for Mr. Mariano L. Coronado, and in a short period following the Convention of last year Mr. Jinarajadasa covered the country from east to west and all of the Pacific coast.

The larger lodges have also been splendidly served by Mr. Rogers, Mr. and Mrs. Fritz Kunz, Dr. Kuhn and others who plan and arrange their own itineraries.

During the year the Olcott Lecture project has been expanded into the Olcott Foundation, offering awards in the fields of Lectureship, Short Story, Poetry, Drama, Music, Painting and Radio Script. For this year entries have been offered in five of these classes and awards have been made for a lecture to Mrs. H. E. Emmons, of Tacoma, Washington, and for a poem, to Miss Ruth Collier, of Portland, Oregon. The Lecture and Poem are in the course of publication. It is unfortunate that neither of the winners of the awards are able to be present. For the coming year an Olcott Foundation Committee will be appointed to promote further interest in these fields of creative work.

The Adyar Art Project Committee, appointed to select a work representative of America for presentation to Adyar, is watching the work of the sculptor whom Mr. Perkins, Miss Snodgrass and I visited in New York on the occasion of a Federation Meeting. The work is progressing, but the committee has not hurried its completion both because shipment must be delayed until the war ends and the necessary funds have not yet been all subscribed.

An activity of the Society that should have not only our annual approbation, but our every day appreciation is that of the To-Those-Who-Mourn Club. This group of members, under the leadership of Mr. Wilfred H. Sigerson, is doing a magnificent work and frequently in our letters we receive inquiries from those who on the occasion of some bereavement have received a copy of "To-Those-Who-Mourn" from one or another of the active members of this club. It is a work worthy of the active support of a greater number of our members and one in which almost any can engage.

The Children's Department and the Mothers' Advisory Group have continued to maintain their contact with those interested in these activities and have regularly published their bulletins. They are under the leadership of Mrs. Jessie R. McAllister and Mrs. Muriel Lauder Lewis, respectively, and are excellent enterprises carried on in the interest of children and parents. These groups are small and need practical help in their work, which is nationwide and needing representatives.

The Round Table has been reorganized during the course of the year and is becoming active again under the leadership of Mrs. Elise Staggs, who will make her own report.

The Children's Camp has been continued under the efficient management of Mrs. Carla Middlekauff and is being directed this year by Mrs. Alyce Christensen. This project is intended to give freedom to parents during Convention and Summer School, and yet permit their children to be near them.

The Young Theosophists ran into financial difficulties and had to suspend publication of their magazine until the subscription list could be expanded. Y. T. Groups have been active in Cincinnati, Buffalo, Baltimore, Atlanta, Seattle, Lansing, Milwaukee, Chicago, and Detroit, however, and they have high hopes of resuming publication of *The American Young Theosophist* this fall. The editor asks me to solicit your support.

The Theosophical Order of Service, long in the capable hands of Mr. Robert R. Logan, has been reorganized by his successor, Captain George N. Ragan. Mrs. Sallie Weis is his representative here and will make a report.

During the year the President has requested that every lodge appoint a Liaison Officer for direct contact with Adyar, and a considerable number of our lodges have followed his suggestion. The war has somewhat interrupted direct communication and Headquarters has assisted in the distribution of the Adyar Letters, which have been found of real interest and value in those lodges who have cooperated in the plan. We feel that no lodge should deny itself this Adyar contact. Adyar desires it for itself and it cannot but be useful to the lodge. Miss Anita Henkel has been Liaison Officer for the United States at Adyar.

Foremost among the additions to our Headquarters this year is the magnificent entrance arch and pillars, donated by Mr. J. H. Mason of Portland, Oregon. Designed by Mr. Claude Bragdon, this is an imposing and architecturally beautiful structure, and a fitting entrance to Olcott. It will be officially dedicated within our Convention program. We extend our grateful thanks and appreciation to the thoughtful and generous donor.

We also acknowledge generous gifts of valuable rugs from Mrs. Lillian Pierre, and pictures and art objects from Miss Lucia McBride.

And not least do we appreciate the response of those members who, upon the suggestion of Miss Adelaide Wadsworth, have presented Headquarters with kitchen equipment to ease the problem of Convention catering. We feel sure that this thoughtful enterprise will in due time be fully carried out.

Incidental publications of the year were the 1939 Convention Committee reports, which were

distributed to each lodge. These took the same form as the much appreciated New Year Weekend Report of 1938-39. A similar 1939-40 weekend was held at Headquarters to discuss our work and a report of this conference appeared in *THE AMERICAN THEOSOPHIST*.

*The War—and After*, by Mr. Jinarajadasa was published and sent free to each member in the Section. It has now been re-edited by the author and a new edition is to be published in response to a demand from members for additional copies for non-member distribution.

It is right that I should mention here that the term of Dr. Arundale as President of the Society expires in 1941. To the gratification of those who attended the last International Convention, the President, at the request of some of his friends, announced his willingness to stand for re-election, and after consulting the Board of Directors, and I am sure with the unanimous approval of the members of this Section, I have nominated him for re-election to his high office. The Society is fortunate that in these difficult times Dr. Arundale is willing to continue the task of leadership.

We are at the present time participating in a local project, part of our property being loaned for cultivation by the unemployed under the auspices of the city of Wheaton and two nearby communities for the production of vegetables that the communities will presently can for consumption by the under-nourished children in their schools and those on relief.

I have been giving some consideration to the responsibility of this Society toward lending a helpful hand in the very great problem of war stricken refugee members. It has not been possible to do much for no refugee can enter this country except upon the personal guarantee and affidavit of an individual to provide the refugee with support if he is unable to support himself. Only a few of our members have been in a position to give such a guarantee and to back it up, as the government requires, with evidence of ability of fulfillment.

Out of donations for the purpose the Society has sent \$400.00 for the relief of our member refugees in various European countries and has supplemented this sum with \$500 from its general funds. The need is tremendously great and our Refugee Committee in England needs all the help that we can extend to them for furnishing food and clothing and transportation to distressed refugee members in European countries where in many cases they have had to leave their homes with practically nothing of their belongings with them.



We have also had appeals from members in Europe who wish to find temporary homes for their children in this country, and we have recently sent letters to a number of members whom we hope can cooperate in this project.

Some thought has been given to taking such children into Headquarters and there making a home for them for the duration of the war. To do so would require that capable and experienced members volunteer their services at Headquarters to provide the mothering care, and that a school be established with personnel to continue the children's education. These youngsters are the future Theosophists, brought up amidst the ideals of Theosophy and generally as vegetarians. They need special care; they are of the type upon which the future depends.

It is not immediately likely that our own country will be at war, yet it is impossible to predict the turn of events amid present world chaos. We need, therefore, to give consideration not only to the problems of those who are victims of the war in Europe, but to our responsibility and the course of action that we as a Society should take in the event that war reaches this country also. We as a Society stand for a great universal principle and owning this beautiful Headquarters and grounds we could not go on in the even tenor of our way. We, too, and our facilities, ought in an emergency to become available to play a practical part.

This represents the report that the By-Laws require that I as your National President shall make to you. It is a report of the past year and of plans made for the future. But planning alone will not build that future. It is but one

element in creating it. The best of plans, however wisely conceived, can succeed only through the enthusiasm of individual members working unitedly in the lodges and federations throughout the Section. Because this principle has been recognized by many, during the past year we have achieved in some measure, but much greater accomplishment is within our capacity. I am sure we shall unitedly work to make our Society strong that Theosophy may shed a still brighter light among men.

Planning well, working wholeheartedly and applying Theosophy practically to our own individual lives and contacts and relationships, we cannot fail.

H. P. B. who was very near and very dear to the Elder Brethren, tells what is needed of us and how through us Theosophy can achieve an ever increasing influence:

"First, by studying and comprehending the Theosophical doctrines, so that they may teach others, especially the young people. Secondly, by taking every opportunity of talking to others and explaining to them what Theosophy is and what it is not; by removing misconceptions and spreading an interest in the subject. Thirdly, by assisting in circulating our literature, by buying books when they have the means, by lending and giving them and by inducing their friends to do so. Fourthly, by defending the Society from the unjust aspersions cast upon it by every legitimate device in their power. Fifthly, and most important of all, by the example of their own lives."

We need no higher or greater example for our guidance.

## DEDICATION OF ENTRANCE ARCH

(Concluded from Page 179)

upward way. Through long years of weary labor, years of hardship, poverty and pain, years of sturdy conflict, years of heroic battle, they re-proclaimed the deathless truth of man's immortal life.

Their work and their constancy give us a splendid example of the true spirit of Theosophy—the spirit of unflinching sacrifice and unwavering devotion. So must our own lives be spent, that the purpose for which we came may be fulfilled; for we came only to build on the foundation they laid, to organize, to toil and teach, and pass beyond. But from our lives and work will grow a light that shall finally banish the last doubt and fear of the human race and fill the world with peace and joy.

With the invincible courage of our august

Founders may we face the future! The night that now appears to be closing upon humanity is black indeed. Not since the Middle Ages have tolerance and liberty been in such deadly peril. But nobody better than the Theosophist knows that it will be but a passing horror. The greatest of all great truths is that evil is temporary and righteousness eternal. The steel and stone in this gateway is but the outward expression of a mightier power than frail human thought can comprehend. The captains of military might may strut, "clothed in a little brief authority," until the accumulated karma of many nations has been cancelled in suffering and humiliation, but the Captain of Captains holds them all within the hollow of His hand.

# Krishnamurti Speaks

BY L. W. ROGERS

AT 10:30 on Sunday morning, May 26, in the Oak Grove at Ojai, Mr. J. Krishnamurti, sitting Indian fashion on the ground before an audience of some three hundred people, began a discourse in such quiet tones that several in the audience called "louder." "Would you hear better if I stand?" he asked, rising. He remained standing for nearly an hour, including the question period. Some friends expressed the opinion that he looked weary or ill, but the quiet tones in which he spoke may have been responsible for conveying that impression. Throughout the discourse there was no expression of the dynamic energy of speech that so often characterized his addresses in earlier years. That, however, may be due to the subject he discussed. It was very elementary occultism. He began, as perhaps everybody present was hoping he would, by a reference to the war; but if anyone there expected a political or economic treatment of the theme he was destined to be disappointed. The war, he said, was merely the outer expression of the inner wrong conditions of the race; only when there was peace within us would there be peace in the outer world.

Mr. Krishnamurti said that he would talk of the relationship of the Self to things, to other people and to ideas, but in this first of the

seven or eight Sunday morning discourses he did not go beyond the first point. He endeavored to make it clear to the audience that one of the major illusions is the undue value placed upon *things*; that while we must, of course, have food and clothing and other necessities, the general tendency is to become so enslaved by the accumulation of things that we miss the real purpose of life, and that only by the most strenuous effort to be alert is there any hope of spiritual awakening.

It was a very friendly and sympathetic audience, composed almost entirely of Theosophists, and after adjournment I heard them saying to each other that this was the most practical and understandable of all of his discourses they had heard. They must also have been pleased by the entire absence of anything critical in the discourse. While the bulk of the audience was composed of the resident Theosophists of Krotone and the members of the many lodges of southern California, I saw others from the northern California coast and a few from eastern states. The addresses will continue each Sunday morning (barring rain, which is about one hundred percent improbable in Southern California between May and October) until the middle of July.

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## Karma Defined

THE best definition of karma I have ever heard was given to me by a young Hindu who had it from his Master. It was: "Karma is the restoration of a primordial equilibrium disturbed by the action of personal free-will."

This action may have been in an antecedent life cycle and usually has reference to that, thus involving the idea of reincarnation. But karma operates just as inevitably within the compass of a single life, for time itself is an illusion of the personality, and the effect—karma—is one with the cause—action. The young man's Master illustrated what he meant by his definition with one of those illuminating similes of which Hindu religious literature has so many fine examples. He said, in effect: If you disturb by some action the water in a pail, waves will be set up in concentric circles until arrested and turned back by the rim of the containing

vessel—"The Ring Pass Not"—when the returning waves will intersect with those set up by the primal impulse and the two sets of waves will interfere with and cancel one another until the water in the pail is restored to the original state of quiescence.

The more one thinks over this simple definition of karma the more revealing does it become. The same *natural law* operates in the lives of men as in a pail of water, but it operates on another "plane"—that's all. Karma is neither evil nor good, any more than is a fire, a hurricane, or the action of the sun, the rain or the wind. Man is endowed with free will because that is a divine attribute but free will in the ignorant, the arrogant, the prevatory, the self-centered person produces a disharmony to which karma is the natural and ordained corrective, because by *reversal* it equilibrates.

—CLAUDE BRAGDON



# The Inner Life

## Purity and Simplicity

BY CLARA M. CODD

THESE two virtues were the outstanding characteristics of the Little Flower. What do they really mean? Let us see whether we can get a clearer conception of them.

Quite clearly purity is something far deeper and more real than what so often passes for it. It is popularly supposed to mean the observance of man-made sexual rules, but so great and shining a natural virtue contains a vast deal more than that. I think purity is really wholeheartedness, which naturally implies single-mindedness, also—that is, when that wholeheartedness and that single-mindedness are wholly directed upwards to a great and sacred ideal. Such an orientation of the whole nature inevitably brings about a gradual condition of illumination. "If thine eye be single," said the Christ, "thy whole body shall be full of light." It is the state of complete devotion and surrender which brings this about. In the heart of such a devotee there is no longer any room for self, and so the Selfless can shine through to the wonder and joy of his fellow-men.

We can quite easily see that that is the true meaning of purity if we think of a "pure white" cloth. Its very wholeness is its purity and integrity. When a stain appears that wholeness is broken. It is no longer "pure white."

Purity also means unshakable steadiness and strength. "His strength was as the strength of ten, because his heart was pure," was said of the Stainless knight, Sir Galahad. And he whose heart is not yet pure is uncertain and undependable in all his ways. "The double-minded man is unstable in all his ways;" because the double-minded man is as yet, partly at least, eaten up by self. He wants to know what is going to serve *him*, not what else he has that he can give to the service of the Great and Pure without thought of any reward here or hereafter. That purity of intention and life gives fanatics power as well as the lives of great saints.

Another word for it is sincerity. And in all the world there is no power so great as the force of tremendous sincerity. Patanjali calls it "Truth" and says that when a yogi has succeeded in making his words and his deeds absolutely true (not nearly so easy to do as it sounds) those very words and actions become full of nameless power.

Such a state of mind and heart is also the very necessary precursor of true illumination and inspiration. St. Augustine said that purity was a negative virtue, chiefly valuable as a condition of insight. Who can "see within" themselves, and others, when the mind is still clouded by self, which means prejudice and thwarted vision?

What a steady, dignified, noble, one-pointed life is theirs whose hearts are wholly given away (the true meaning of the word devotion) to a great and inspiring ideal. It is the secret of all true greatness and the essence of a Saint's life and power. And so because such are willing to "give away" their own little lives, they become worthy of channelling the force of the Universal Life.

Such was the life of St. Thérèse of Lisieux, and so she grew into a lovely thing of wisdom, love and power. She shared with St. Paul the consecrated heart which cried: "Not I, but Christ in me." Thus she found her Master and her Lord, and knew Him to be with her in unbroken and eternal communion. She did not, as some Saints have done, see Him in vision and dream. She could say with many others: "Whom, not having seen, I love."

And that simple love of hers, that single-mindedness and simple-heartedness, gave her wisdom and insight when dealing with others, young girl as she was, dying at the age of twenty-four. I would rather have that gift of the Spirit than all the other powers in the world, for it is the key to all else. It is a gift of the heart rather than of the mind. The mind is naturally clever and discursive and analytical. Only the heart knows that oneness which is purity. And that it is which makes us useful to the Master in His work. I remember once how Dr. Besant said to us: "It is not your well-filled head, but your purified heart, which leads you to the Master's Feet."

Shall I close with some wonderful words by the Flemish mystic, Jan Ruysbroek?

"Every good deed, however small, if it be directed to God by simplicity of intention, increases in us the Divine likeness, and deepens in us the flow of eternal life. Simplicity of intention gathers together the scattered powers of the soul, and joins the spirit itself to God.

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# The Psychology of Joy

(The Fourth in a Series of Meditations)

BY ARTHUR M. COON

*"Ye shall go out with joy and be lead forth with peace."—Is. 55:12.*

THE VALUE of any religion or philosophy must be measured by the extent to which it has power to affect human lives. For it must be conceded that living is the paramount occupation of man; and religion, philosophy, science and even art are valuable as they make living more harmonious and purposeful and contribute to a better understanding or a more intelligent interpretation of life. There is an art in living, as there is an art in music, sculpture or dancing; and there are rules in that art, to conform with which would be to make one a master in the art of living, even as a master sculptor or a master musician.

The vast majority of mankind passes through life as though wandering aimlessly in a winding labyrinth, forced to follow "willy-nilly" the path marked out for him—too engaged in the mere effort to keep going to worry about its purpose or its goal. Any concept therefore which will give to man a sense of direction and purpose, which will kindle in his imagination the fire of freedom and awaken the slumbering powers of will and intellect within him—which, in other words, will lift his vision above the three dimensional walls of his labyrinth, will be of the utmost value to him.

Likewise, what we have said about joy would forever remain a mere exercise in words, did it not possess the power of directing and altering our lives. What has been said in the preceeding meditations merely gives the basis or substance for what might be said upon the psychological aspect of the subject. For as the plant sends down its roots to draw substance from the soil that it may shoot forth its branches and leaves for one purpose of unfolding its glory of color, scent and form in the free air and sunshine; so each individual who sends down his roots to tap the source of joy within his own being will open up his flower of happiness into the world of daily living.

In their practical aspects, religion and psychology are one—that is to say, forgetting for the moment the miraculous or the occult, religion affects our lives through our thoughts and emotions. The mind is the greatest controlling factor in the art of living. The mind is, to bring mechanics into our metaphor, a valve,

the turning of which taps that inexhaustible reservoir of potentiality, allowing it to flow outward to become an active creative energy in every field of life. Yet, it is more than a "valve," for it has power in itself to conjure up from these invisible sources that vital essence which creates life's flower.

The name of that vitalizing essence is "joy." Distinct from pleasure, which is a reaction, and happiness, which is a result, joy is an activating principle having its roots in the very soil of being. Of its source and nature we know from our former contemplations. Here we consider its effects, its results, its blossoming.

Joy is more than a mental attitude. It is an opening up of the mind to the realization of a within-ness which is more real, more vital than the sense of without-ness. "Ye shall go out with joy, and be lead forth with peace." Joy is a "going out" quality; it is an expanding, outgoing energy. Whatever it touches grows, expands, blooms. It is the warm sunshine after rain. It is the magic wand whose touch turns common objects into gold. It is the consciousness of becoming, of growing, the sense of moreness, of giving, of overflowing. It is the magic mirror which transforms drab environments and unpleasant circumstances of life into the likeness of that Inner Kingdom.

What is this secret technique of joyous living? Hundreds of volumes have been written on the psychology of the mind and its effect upon health, upon success, upon popularity and all that goes to make what men call happiness. Thousands of formulae have been given for the demonstration of its principles, formulae whose exaggerated promises leave only a trail of disillusionment and sorrow. Yet one rule, of all these thousands is worth remembering. How simple in utterance, yet how utterly difficult to put into practice—"A joyous attitude of mind."

Shakespeare put these pertinent words into the mouth of Hamlet: "Assume a virtue, if you have it not." This might be transposed for our purpose into, "Assume an attitude of joyousness," and though it may not always spring from the heart, its patient and persistent

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# What I Would Do if I Lived my Life Again

BY DR. J. H. COUSINS

(An invited contribution to a symposium in "The Illustrated Weekly of India.")

IF IT were possible for me to live this life again I would live it exactly as I have done for the simple reason that, given the same ancestry and environment to the same ego, I should not be able to do otherwise. But if I, an individual arrived at a certain stage of sensitiveness and understanding, were permitted to take up my life in full consciousness, I should proceed to develop the poetical capacity that I had attained in my previous life and try to write poetry combining the artistic distinction of Yeats with the spiritual aspiration of Tagore and A. E. and the idealistic enthusiasm of Shelley.

As an eternal essential to the highest and fullest creative expression, I should early recognize the Beloved Companion, and at about twenty-four we should take up again, with increased wisdom and capacity and greater understanding, the old effort of our previous collaboration, which in that life I had put into the phrase:

*"Crowding the ways, where human sorrow  
pleads,*

*With generations of exalted deeds."*

In this effort we should identify ourselves with all causes having as their aim the improvement of life conditions in order that the true nature of humanity should have full opportunity of expressing itself. But our immediate service would be given, as before, to activities making for the purification of the outer instruments of the inner life—of the body by food and drink

innocent of slaughter and free from stimulants and narcotics; of the mind by the fuller realization and practice of the unity of life and the interdependence of its forms, human, sub-human and super-human; of the emotions by allegiance to the noblest personalities and their achievements, and by the embodiment of the finest intuitions and impulses in art forms; and of the dynamic nature by the organization of life on a basis of mutual reverence and service.

Having in my previous life (as my inner memory would inform me and my outer mind would verify by reference to certain books published over my previous name and preserved in various libraries) formulated a scheme of education considerably in advance of educational thought and practice, I should leave to others the work of educational administration, but retain my enthusiasm and joy in the exposition of the real significance of high poetry and art.

But because in my previous life I had realized that all outer phases of life proceed from the creative imagination, and that on its quality depends the quality of all besides, I should devote myself more largely than to anything else to the creation of poetical drama, in which I should personalize not only my own life-experience and reflection, but intimations of reality from the heart and mind of the universe, and thus give to my new generation a means of enlarging, both as participants and spectators, their own capacity to apprehend and enjoy the affluence of glory, beauty and love that is their true but unclaimed inheritance.

## A DAY OF JUDGMENT

(Continued from Page 172)

which the wrong-doing of the world has added to their own inherent maleficence.

But the Forces of Good must receive all possible strengthening, and nations and individuals alike must become afire with burning ardor to guard from destruction all that stands for happiness of living.

May no nation, no individual, remain deaf to the desperate Call of Civilization already in extremis, nor offer but a convenient measure of assistance. Such is the straight way down into darkness. Those who thus turn their backs upon the Light in its dire need will themselves

cry out for Light in their dire need, and there shall be no answer but darkness.

Who are for the Victory that shall be? Who will strive for it with all their hearts, happy in any sacrifice which shall make Victory come the sooner? Who are there throughout the world who know they have been born into the world to become warriors for Righteousness at such a time as this?

Blessed indeed are they, for they shall help to roll away the darkness from the world and in them there shall be no darkness at all, neither shadow of turning. —GEORGE S. ARUNDALE.

## Azrael and the Indian Prince

*"Al-Bazir! O Thou Seer! great and small  
Live in Thy vision, which embraceth all."*

Were it one wasted seed of water-grass,  
Blown by the wind, or buried in the sand,  
He seeth and ordaineth if it live;  
Were it a wild bee questing honey-buds,  
He seeth if she find, and how she comes  
On busy winglets to her hollow tree.  
The seeing of His eyes should not be told,  
Though all the reeds in all the earth were cut  
To writing-sticks, and all the seven seas  
Were seven times multiplied, flowing with ink,  
And seventy Angels wrote. He beholds all  
Which was, or is, or will be: yea, with Him  
Is present vision of five secret things:  
The Day of Judgment; and the times of rain;  
The child hid in the womb—its quickening,  
And whether male or female;—what will fall  
Tomorrow (as ye know what did befall  
Yesterday); and where every man shall die.

"Where every man shall die." Al Beidhawi  
Presenteth how there sate with Solomon  
A prince of India, and there passed them by  
Azrael, Angel of Death, on shadowy plumes;  
With great eyes gazing earnestly, as one  
Who wonders, gazing. And, because the prince  
Sate with the king, he saw what the king saw,

*(The above was received from Mr. Jinarajadasa with a note stating  
that the poem comes to his mind whenever he receives from his friends  
expressions of their hope that he is not in the danger zone. Ed.)*

The Djins and Angels, and saw Azrael  
Fixing on him those awful searching eyes.  
"What name, I pray thee, wears yon messenger?"  
So asked he of the king; and Solomon  
Made answer, "It is Azrael, who calls  
The souls of men." "He seemed," whispered  
the prince,

"To have an errand unto me;—bid now  
That one among thy demon ministers  
Waft me, upon the swiftest wing that beats,  
To India, for I fear him." Solomon  
Issued command, and a swift Djin sprang forth  
Bearing the prince aloft, so that he came  
To Coromandel, ere the fruit—which fell  
Out of the fig—had touched the marble floor.

Thereupon Azrael said to Solomon,  
"I looked thus earnestly upon the man  
In wonder, for my Lord spake, 'Take his soul  
In India'; yet behold he talked with thee  
Here in Judea! Now, seel he hath gone  
There where it was commanded he should die."  
Then followed Azrael. In that hour the prince  
Died of a hurt, sitting in India.

*"With thee, Lord, be the time and place,  
So that we die in Thy dear grace."*

SIR EDWIN ARNOLD  
(From *Pearls of the Faith.*)

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## THE PSYCHOLOGY OF JOY

(Continued from Page 186)

cultivation will in time make it a natural and permanent attitude.

The recognition of this law and its constant application will open up the flood gates of heaven allowing that power and beauty which are qualities of the self to transform our lives and recreate our environment. Indeed we shall have changed the very polarity of our personalities. No longer the slave and victim of our environment, we become its master and creator.

The lines of an old liturgical hymn run:

*"O saving victim opening wide  
The gates of heaven to earth below."*

Let us substitute for the word "victim" the word "victor," and the lines come suddenly to life with new meaning and power. They have changed their polarity. As each becomes a "victor" over himself, does he open up the gates of heaven that earth may be flooded with its life giving waters. That gate is the mind! Perhaps it was that gate which Jesus meant in His parable of the faithful servant, "Enter thou into the joy of thy Lord." Thy Lord is thine own divine SELF.

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This is the aim of all life; seek the spirit within thee; then thou art sure. But seek thine own spirit; not that of another.



# Three Minutes to Explain Theosophy

BY JOSÉ M. OLIVARES

(General Secretary of The Theosophical Society in Argentina.)

**W**HAT do we as Theosophists want? Simply that which humanity has not yet attained through its own efforts, either in philosophy, science or religion—happiness.

If you look around you, you will perceive a song in everything in nature. Everything is pervaded with harmony, color, music and beauty. Man alone considers himself unhappy and cannot find the happiness for which he longs because he looks for it in paths of illusion. And yet, happiness does exist. Such is the message that Theosophists would give to the world.

Theosophy teaches that creation is neither a capricious occurrence nor the result of blind forces, but the work of a Supreme Intelligence; that Universal Life has a cause and a purpose, and that a Divine Plan is being carried out in countless worlds and solar systems.

Theosophists know that the Divine Plan, whether recognized by man or denied, is ever operative through the laws of nature, sometimes called Divine Laws. The name is not important, although much blood has been shed throughout the centuries because of a name. They have found too, that these natural or Divine Laws are immutable and that their immutability is the supreme guarantee that nothing can prevail against God's Plan.

Theosophists have come to the realization that obedience to these natural or Divine Laws brings joy, health and happiness, and that disobedience to them, whether consciously or unconsciously, causes all the suffering and unhappiness that man experiences. Among such Laws, that of solidarity, or the interdependence of all living

things, is the one that is most related to human happiness. To believe ourselves apart and independent of everything around us, and to constantly act in violation of this Law, is to breed within ourselves—selfishness and suffering. The Theosophist who realizes that every living thing is related to every other living thing and that we are all the children of the same Father, acknowledges universal brotherhood as a Divine Law.

The more humanity ignores this Law the greater are its sufferings. Any screw in the right place is as important as the moving belt or the well-sweep in any piece of machinery; each and all are necessary if it is to work properly. The mechanism of the Cosmos bears some similarity in proportions more gigantic, and man's function in the world is also similar, yet conscious to some extent. An unfitted piece will obstruct the functioning of machinery. In like manner there is no violation of the Laws of Nature, however small, which will not bring painful consequences to both the violator and humanity as a whole.

The realization of interdependence, brotherhood, peace, and love among all human beings is the first step men must take if they want to attain the longed-for happiness. For the next step they should get in tune with nature in order to cooperate with the Divine Plan. In so doing they will reach higher stages on the path to happiness, undreamed of even by poets.

Their knowledge of these truths and their observance of the precepts have given Theosophists a large measure of happiness, which will grow with their growth in knowledge and understanding.

## THE INNER LIFE

(Continued from Page 185)

It is this same simplicity that refers all to God, and that makes of our virtues an offering to Him. In every action of our lives we must hold to this simplicity, must practice and cultivate it above all else. It is this which leads a man into the presence of God, which gives light and courage, freeing him today, as on the Day of Judgment, from all vain and unworthy fears. It is the single eye of which the Lord speaks

as giving light to the whole body, the whole active life and delivering it from evil. It is this simplicity which will, at the last, offer to God our whole vital activity, fashioning us from hour to hour to a more faithful resemblance."

Purity, simplicity, single-mindedness, whole-heartedness, one-pointedness, sincerity; they are but different names for the same sovereign power in a man's soul.

## Theosophy in the Field

**Chela Lodge** (Los Angeles) held a Chop Suey dinner on June 25 at the home of Mrs. Carol Grout, at which time Mr. L. W. Rogers was present and gave words of encouragement. On this occasion, also, the members bade bon voyage to their retiring president and vice-president. Although no meetings will be held during the summer months the lodge plans to meet regularly each month for a social hour.

**Detroit Lodge:** "During the month just passed our lodge held two delightful parties. The first was a somewhat belated, but none the less hearty, welcoming party for our new president, Mr. Edwin Lord. When Mr. Lord became president in April we were unable to welcome him properly due to his serious illness, but at this time we made a special effort to show him how happy we were to have him back with us, both as president and member.

"The other party was a farewell supper for the Wylie family, who have played such an important part in our lodge during the past two years. Following the supper there was community singing and reminiscences of members 'who knew Sam when,' all of which made the evening one long to be remembered."

**Fellowship Lodge** (Chicago) celebrated its first year of work by a party on June 27. About thirty members were present and all joined in the games planned and lead by Miss Phyllis Harry. Delicious cake and ice cream was served by Mrs. Schallerer and "A good time was had by all."

**Heracles Lodge** (Chicago) has had a most interesting and successful year. The program, based on the *Theosophy is the Next Step* Campaign, was planned and executed by Mrs. Helena Hardcastle, with all the members taking part from time to time. The T. O. S. work has many faithful adherents and a lecture by Mrs. Ava Boman, of Oak Park Lodge, drew a large crowd of strangers.

"Miss Alice Green transcribed seven Theosophical books into Braille, and then, feeling Red Cross work to be more urgent, knitted five pairs of socks. This work is being carried on by other members also, four Heracles members having started to do Red Cross work early in September. A Healing Group was started, which now has been enlarged to take in members from other lodges."

**Lansing Lodge** writes: "Our Young People's Group meets every Monday evening, Major LeRoy Gardner being the instructor. We have seven regular members and new faces appear every meeting. We are studying *First Principles of Theosophy*, by Mr. C. Jinarajadasa.

"During the summer season our classes will include an open class on every Wednesday evening. Some of the members insisted that this class be continued even through the warmer months."

**Maryland Lodge** writes that Mr. L. W. Rogers gave a series of interesting and instructive lectures during the past year, and that the class conducted by Mr. Thomas Pond has continued into its eighteenth consecutive year. A Young Theosophist Group has been organized and seems to be going forward in a very promising manner, the average attendance being about twenty.

**Paterson Lodge** received six new members during the past season and reinstated one member on their rolls. The Liaison Officer writes: "We have a lovely little lodge room, which holds about fifty people, all new chairs and we keep one corner for our library, where we have a table and a good many books. We had our first social on May 24, and on June 23 a picnic was held at the country home of Mr. Ferdinand at Campcaw.

**Tulsa Lodge:** "We are organizing a group of Theosophical workers to sew for the Red Cross, meeting in the lodge room on each Friday and Saturday afternoons. So far we have made several infant's dresses and begin two dozen baby saques this afternoon. We enjoy the work and feel that it is just another way to apply and make practical our Theosophy. Then, too, the publicity it receives in the papers helps the lodge."

### The Michigan Federation

"In her program for the Michigan Federation, which was held at 'Wood Villa,' the country home of Misses Luella and Maud Jessup in Grand Rapids, on June 23, our president, Mrs. Golda Stretch had promised surprises. No one knew what to expect beyond a pot-luck picnic dinner, which was served buffet style in the living room around a grate fire because of a drenching rain. The rain did not dampen the

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## Theosophical News and Notes

### Two Cables

A cablegram sent to the General Secretary of the American Section by the President on June 19, 1940:

"Urge you impress your membership fact that Day of Judgment is upon us all. Forces of Evil threaten very existence civilization culture and therefore Masters gifts to world of Theosophy Theosophical Society. Theosophists everywhere must fearlessly strengthen resistance to the encompassing evil by organizing public opinion to take prompt decisive action while themselves intensifying and vivifying their own dedication to Truth and Brotherhood. This is only way to save civilization and to insure to the world continuance of blessing Theosophy and Theosophical Society.

— ARUNDALE"

A cablegram sent to the General Secretary of the English Section by the President on June 19, 1940:

"Strongest and most loving comradeship with heroic France and splendid Britain as they give all for cause of freedom justice happiness of whole world. Know full well victory will at last crown their sacrifice. Hope Theosophists keenly realize that death Theosophical Society and extinction light Theosophy inevitable result triumph Germany Italy as messengers soul-destroying barbarism.

— ARUNDALE"

### "The War — and After"

Our members and friends will be glad indeed to learn that Mr. Jinarajadasa's enlightening little booklet, "The War—and After," is being reprinted. This new edition has been especially edited by the author and all those who have written in for additional copies since the original supply was exhausted may now obtain a version especially designed for presentation to Non-Theosophical friends. Send your order and 25 cents for each copy you desire to The Theosophical Press, Olcott, Wheaton, Illinois.

### New Members

Applications for membership were received during the month of June from the following lodges: Akbar (Chicago), Annie Besant (San Diego), Besant (Cleveland), Colorado, Colorado Springs, Glendale, Los Angeles, New Orleans, Oakland, Paterson, Port Huron, San Antonio, Spokane, St. Louis Branch, and National member from Dayton, Ohio.

### Another Theosophist Wins Recognition

Our attention has been called to an article in *California Arts and Architecture* describing the work of one of our members in Los Angeles, Miss Beatrice Wood. Miss Wood's special interest is in the art of pottery, although she is skilled in many other artistic fields and has studied Russian dancing with Pavlova's master.

Several of her pieces, which she turns out on her own potter's wheel, were exhibited at the Fair in San Francisco and were so extraordinary in conception and technique as to produce startled gasps from those who came to look at them.

We congratulate Miss Wood upon her position in the world of art and look forward to news of her still further accomplishment.

### Gifts

Headquarters is again the grateful recipient of a generous gift by Mrs. Lillian Pierre. There were rugs in the last shipment from her—several small ones and a beautiful 9 x 16 Oriental pattern for the Shrine Room—besides two Japanese (Cloisonne) Vases and a green jardiniere.

Miss Lucia McBride has also contributed additional art objects to our collection. This time we are grateful to her for one framed "Adoration," by Fra Angelico, one "Head" by Leonardo da Vinci, one old Persian Tile, two mottos and one child's picture, which has been hung in the Children's Camp.

To our National Vice-President, Mr. James S. Perkins, we extend grateful thanks for a case of twenty-four cans of pure Louisiana Sugar Cane Syrup.

### A New Lodge in Mount Clemens

Sixty guests were present at the "birth" of The Theosophical Society in Mount Clemens, Michigan, on Sunday, July 7. Mrs. Nell Lohr, one of the charter members, invited the Detroit and Port Huron Lodges to her home for a picnic on that occasion and the formal dedication ceremony was held during the late afternoon under the direction of Mr. E. Norman Pearson, who had been their first public speaker last January 14. The ceremony, which was held on the lawn where a riot of Paulscarlet roses were in full bloom, was quietly impressive and sincere. The seven charter members were Mrs. Nell Lohr, Miss Muriel Taylor, Mrs. Bessie Black, Miss Katherine Rehner, and Messrs. Samuel G. Dunk, Marion Baxter and Harold Cotton.

Full credit should go to Mrs. Lohr, Mrs. Stretch, Mrs. Sherry, Mrs. Lennon and Mr. Pearson for this fine achievement, which has come after six months of pioneering effort to bring Theosophy to Mount Clemens.

### Dr. O. F. E. von Hoya

It is with great love and devotion that we pay this tribute to our beloved brother and friend, Dr. Otto Ferdinand Emil von Hoya, who has passed into a fuller and freer life than this. We who have known and loved him regret his departure from among us.

His qualities were not so much of the personality as of the soul—that imperishable part of him which was ever evolving towards perfection—they were qualities which he had builded into himself by effort, by struggle, by conflict, joys and sorrows.

It is interesting to note that he had been a Theosophist for forty years, during which time he organized the Milwaukee Lodge. His membership diploma was signed personally by H. P. Blavatsky.

— OLIVE REICHERT

### T. O. S. Appointments

Mr. George N. Ragan announces the following recent appointments to T. O. S. Offices:

Mrs. Alice F. Kiernan, *Head Brother of the Middle Atlantic Federation*; Mrs. Helen Helms, *Head Brother of the St. Louis Branch*; Mrs. Myrtle Cromwell, *Head Brother of the Right Citizenship Division of the World Peace Department*.

### Arthur J. Page

Another valuable member has been lost to Pittsburgh Lodge through the passing of Arthur J. Page on May 26. Mr. Page was a long and faithful member and was most zealous in his efforts to promote the welfare of the Lodge. He was an indefatigable student of both Theosophy and Astrology and a source of endless information. He will be greatly missed.

—SAIDEE R. WADDELL

### To Those Who Mourn Club

Shipments of booklets from June 16 to July 15:

Georgia .....	100
Hawaii .....	12
Illinois .....	100
Mexico .....	5
New York .....	300
Ohio .....	5
Oregon .....	1
Wyoming .....	6
Total .....	529

### Born

To Mr. and Mrs. Phillip Knight, Detroit Lodge, a daughter, Sheila Grace, on June 26th.

### Deaths

Mrs. Elizabeth Brady, Buffalo Lodge, June 1940.  
Mrs. Mary S. Hegler, National Member, July 22nd.  
Mrs. Clara S. Henderson, National Member, June 18th.  
Mrs. Marie Miller Johnson, Los Angeles Lodge, recently.  
Mr. Arthur J. Page, Pittsburgh Lodge, May 26th.  
Dr. Otto F. von Hoya, Detroit Lodge, June 27th.

### Marriage

Miss Doris Ellen Hannum and Mr. Robert Benardeau, both of Tulsa Lodge, June 19th.



## THEOSOPHY IN THE FIELD

(Continued from Page 190)

spirits of the sixty-seven who attended, however.

"Miss Mary K. Neff was one of the surprises. She gave a stimulating talk on the influence of Theosophy today in the world of thought. Mrs. Stretch then handed a series of miscellaneous questions to various ones in the group and asked them to get up and discuss them. It was highly informal, spontaneous, and lively—and punctuated with timely remarks from Miss Neff. It was one of the most inspiring federation meetings we have ever had. The sun came out

late in the afternoon in time for the guests to enjoy the lovely grounds of Wood Villa before leaving for home."

### The Middle Atlantic Federation

At the annual meeting of the Middle Atlantic Federation, which was held this year in Baltimore over the week-end of June 15-16, the following new officers were elected:

Mrs. Pearle B. DeHoff, *President*; Mr. Victor Russell, *Vice-President*; Miss Virginia McAllister, *Secretary*.

It is not that Theosophy is a science, but that its application is. Theosophy is a knowledge of the ultimate essence of everything in Nature.



## Book Reviews

*The Soul of the Universe*, by Gustav Stromberg. Published by David McKay Company, Philadelphia, Pa. Price \$2.00.

This book is a brave pioneer of progressive thought in the scientific world. Dr. Stromberg has supplemented his familiar fields of astronomy, mathematics and physics with embryology in order to present conclusive evidence for his thesis. While it suffers somewhat in translation from the Swedish, one feels one is witnessing the triumphant birth of a new idea, in spite of the labored medium of words.

One is transplanted into an "immaterial" world not subject to the well-known laws of physics because it is beyond time-space limitations (mass). He cites gravitational, magnetic, and electrical fields as evidence of structural properties for these non-living (inorganic) "sources." And he proposes corresponding structural "entities," genies, as living "sources."

His outstanding contribution is the idea that soul, will, memory, and goodness are all living, indestructable sources. Further, just as these are a part of the structure of Cosmos, they reflect this universal state in us. "The universe is ONE," he says. He also suggests reincarnation as a possible way of soul development.

It is a stimulating book for the student who is trying to bridge the gap between modern science and Theosophy, a gap which is decreasing enormously.

V. E.

*The Shadow of Atlantis*, by Col. A. Braghine. Published by E. P. Dutton and Co., New York City. Price \$3.50.

This latest contribution to the multitudinous literature of Atlantis (according to the author the bibliography consists of more than 25,000 volumes) is a curious mixture of bad and very good. In his introduction Col. Braghine expressly rejects the works concerning Atlantis by "such authors as H. P. Blavatsky, Scott Elliott and Leadbeater as more or less successful fiction," and then sets out zealously to prove that most of what they have said is true.

His method is exasperating in the extreme. He assumes the existence of Atlantis as a fact, and then cites practically everything that any-

one has ever written or imagined about Atlantis, from the precession of the equinoxes on down, as proof. There is much that is irrelevant, and it is all more or less jumbled together. The lack of chapter headings adds to the confusion.

On the other hand, the information with regard to archeological and anthropological discoveries, especially in South America, constitute a valuable contribution, that connects through Atlantis with Egypt in a surprising and convincing manner. Herein lies the real importance of the book, which, for all its defects, is interesting reading. The illustrations are illuminating.  
A. M. C.

*The Essential Unity of All Religions*, by Bhagavan Das. Published by The Kashi Vidya-Pitha, Benares, 1939. Price \$2.50.

Of this book Tagore wrote as follows:

"Your work on Universal Religion has a profound significance for suffering humanity today . . . It was greatly needed to reveal the fundamental plane of unity where the human mind meets in its diverse realizations, and to manifest the kingship of the great founders of religions who in different ages and countries have come with the message of the Divine Spirit of Man. I am deeply grateful for your book."

Students everywhere will welcome this new title by our great brother and scholar, Dr. Bhagavan Das.

*Life As Carola*, by Joan Grant. Published by Harper & Brothers, New York and London, 1940. Price \$2.50.

Those who were fortunate enough to read *Winged Pharaoh* will be glad to know that the author has released a new book. It is always difficult for an author to reproduce a first very high standard, but although this new work is not on a par with the first title it is nevertheless beautiful in thought and language, and is shot through with an insight into the Ancient Wisdom, of which the author may or may not be conscious. The Theosophist will find much to appreciate, for instance in the poetical and true interpretation of the principle of reincarnation.

— E. S.

Mediumship is the opposite of Adeptship.

— H. P. BLAVATSKY.



# The Masters of The Wisdom



## THE MASTERS — Annie Besant

Paper \$0.40

Always the idea of the Masters of the White Lodge, the Elder Brothers of Humanity, sends a thrill through the human heart, and any words about Them are eagerly and gladly welcomed. This little book tells briefly and beautifully of the Masters of the Wisdom as facts and ideals.

## THE SUPERHUMAN MEN — Annie Besant

Cloth \$0.50

Clear statements of truth and fact make up this worth while book. The author shows how it takes more than one life to achieve the heights of Superhuman evolution. An unusual study of the ladder of perfection.

## THE MASTERS AND THE PATH

— C. W. Leadbeater

Cloth \$2.50

A remarkable book which will open up a wholly new world to the reader and dispel the vague clouds of speculation which surround the subject. In it the author testifies to the existence of the Masters and Their work for humanity; defines the steps to be taken to reach Them, gives the rituals of the Great Initiations, and acquaints one with the higher reaches of the Hierarchy.

## MEN BEYOND MANKIND — Fritz Kunz

Cloth \$1.75

This splendid book is another golden step on the stair of understanding the Masters Themselves. With certain erudition, delightful presentation and a magnificent breadth of vision, Mr. Kunz presents many new facets of this vast subject.



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