
**THE
AMERICAN
THEOSOPHIST**



Official Organ of THE THEOSOPHICAL SOCIETY in America

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HUGH F. MUNRO, SR.



JUNE ★ 1941

Under the Auspices of THE THEOSOPHICAL SOCIETY ADYAR

Commencement



These are days when our children graduate from school. A stage of life has ended. For some, school has been happiness and there are half wishes to remain, but college calls with happiness anew. It is "Commencement."

So it is with the School of Life. Happy those who, though wishing perhaps to continue when "graduation" comes, yet know that death is life anew—"Commencement."

S.A.C.

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Vol. XXIX

JUNE, 1941

No. 6

Find It In Yourself

BY C. JINARAJADASA

(A Message to a Theosophical Federation in India.)

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I appreciate the request, because behind it is a warmth of friendliness towards me, and a tribute to the work I have done for Theosophy. I am looked upon by you as a "leader"—I put the word in inverted commas.

Certainly I have always something to say about Theosophy and our work for the Cause of Humanity. But it is not something which you cannot say yourself if you look into yourself in the right way. That is the true relation that Theosophy has with you—to teach you to look rightly, both within and without.

You are all Theosophists, and some of you very devoted workers of long standing. The message which you ask for, as a blessing for your work during your gathering, is within yourselves, you will not find it because I send you my thoughts.

It is a superstition—something that is left over of a good in the past—to think that "leaders" are necessary before we can begin a work and continue in it. In the early days of the Society, there were few exponents of Theosophy and very few books. It is different today. There is a vast literature revealing the great ideas and their significance. Each one of you can nowa-

days discover the Divine Wisdom which is within you, in a way that was difficult in the past. Each one helps all the others to do so, as you meet in goodwill and affection at meetings.

There is one truth of Christianity which Hindu Theosophists need to understand and apply. It is in the saying of the Lord Christ: "Where two or three are gathered together in My name, there am I in the midst of them." Well, where two or three are gathered together, with reverence and devotion, to serve the Cause of Mankind, there *is* an invisible presence to give inspiration. It is an other aspect of this same fact which comes in the Christian tradition that where the consecrated priests are met to deliberate, the Third Person of the Trinity, the Holy Ghost, is present mystically.

My brothers, do not think any longer that you must be led by those of us whom you regard with respect as "leaders." Be leaders yourselves. Pool your goodwill into a common stock, and out of that will come both the inspiration and the wisdom which you need for your work. Let Brahma, who creates, be present with you, and help to shape your plans.

Have faith in yourselves as devoted workers, and deliberate in utmost friendliness as to ways and means of work, and then the Elder Brothers will flash on to your intuitions what They have for you. The little light that I may have to cast on your problems will fade into nothingness, when that Light shines.



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"The brotherhood of man, if it is a myth, is one of the permanent myths of mankind. It is an ideal several thousand years old. To argue that it never has been realized to the full is to raise the question why all these thousands of years the dream persists. If this ought-to-be of tomorrow is an illusion it seems to be a deathless illusion."

Such is the conclusion of a writer commenting on a statement of Prof. William E. Hocking, of Harvard University, in which he points out the lack of dependability of the coldly logical mind and especially of scientific thinking. Our whole western civilization, dominant in the present day world, is built upon mental development and the invention of things and processes. Hitlerism is but the extension of this development which is of the mind alone and in which it would dominate not only production and processes, but people and their freedom.

Ethical principles have guided men in their individual relationships with each other. In some measure, therefore, these principles have

emerged in group relationships, but the fact remains that individuals, honorable toward each other, are only now learning through strife and struggle that these principles applied in the mass as in individual relationships constitute the only foundation for the preservation of all that civilization has gained.

The battle of labor for freedom from the control of monied power is being won through the constant restatement of the principles involved and through the determination that at whatever cost they shall be applied collectively as between classes of apparently differing interests as they have within groups having interests seemingly similar.

To deny this natural development of principle into vital and wider application is to obstruct the progress of the world. The brotherhood of man is basic—unproven myth though it may be called—is, in fact, that "deathless" principle by which men have made progress in their individual relationships. The ethics of such relationships have been the recognition that each must treat the other as he would treat himself. Such is the principle to be applied in the mass and between nations.

Humanity stands at the crossroads deciding whether modern civilization, mind developed, shall submit to further uncontrolled advances along the line that has led to the scientific devastation of today, or whether the spirit of brotherhood that permits freedom to every man and every nation shall become effective for the world's saving. The former leads to chaos and to darkness; the latter is the road of civilization's progress permitting a deeper quality than the mind to control man's destiny, the quality of the intuition that tells him that the "permanent myth" of brotherhood is indeed nature's eternal truth.

Here lies the tragedy of our race:
Not that men are poor;
All men know something of poverty.
Not that men are wicked;
Who can claim to be good?
Not that men are ignorant;
Who can boast that he is wise?
But that men are strangers!

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Dr. Arundale and the War

April 29, 1940

"DEAR DR. ARUNDALE:

It has been a matter of distress to me that you seemed to want America to plunge into the European war. Sentiment here is against that—and by 'here' I mean Colorado and the western part of the United States. We are sympathetic to the Allies—and indeed, it appears that America is in the war on the side of the Allies in all except formal declaration of war on the Nazis, and sending men and supplies free to Britain and France.

"But America distrusts the Governments of the Allies, and remembering the unpleasant result of our participation in 1917-19, sees no reason to expect anything but disappointment and betrayal if we participate again. Furthermore, Britain and France, while as a whole more liberal and democratic than the Nazis, leave much to be desired in their records as friends of democracy, and we think they allow graft and corruption to keep them from being as efficient as the Nazis. If it were truly a fight for democracy, for freedom, for the progress of the world, the people of the United States would not hesitate, but their experience with the false promises of the Allies in 1917-19, and their cynical activities, is not conducive to confidence.

"Roosevelt truly expressed the sentiment of most Americans when he said 'I hate war.' We, too hate war and distrust its effects, and will not lightly engage in it. We do not believe that democracy comes out of war, but that war destroys democracy; we do not believe that world civilization is benefited by war, but that war destroys the best in civilization.

"You, as an Englishman, are privileged to express your loyalty to Britain; we American Theosophists want you, too, to have free speech. But we do not respect you when you speak as an Englishman, and call for America, too, to plunge into madness and bloodshed. We only respect you when you speak as a true Theosophist—wise, temperate, cosmopolitan and universal—and point out the remedies for the evils of war, the causes of its coming, and when you spread understanding and emphasize brotherhood. You did this in the April *Theosophist*—but of the December, January, February and March *Theosophists* it is better not to speak.

"It is true that the conflict is a universal one; but wisdom, not hatred, is needed; understanding, not blind force, must be applied. The

function of The Theosophical Society is surely a higher one than that of a recruiting sergeant!"

—MILDRED O. SMITH

From *The Theosophist*, Sept. 1940

July 8, 1940

"DEAR FRIEND,

Thank you for your letter dated April 29. It rather astonishes me that you write you cannot respect me because I hold opinions different from your own. Am I not to respect you because you very obviously hold opinions different from mine? How can you possibly imagine that I am calling America 'to plunge into madness and bloodshed?' Rather am I calling her to plunge into heroism and sacrifice. I may be quite wrong. I may be doing exactly what you say I am doing. Yet I do not think I could be more honest or more sincere than when I feel with my whole heart that the future peace and happiness of the world are now in large measure depending upon America's entry into the war which is to save the whole world from ruin.

"You intimate I speak as an Englishman. I can assure you that while I am proud of my British citizenship I am in fact speaking as a world citizen.

"When I have felt it my duty to find fault with the country of my present incarnation I have not hesitated to do so. I have been imprisoned by the British Government for frank condemnation during the last war. A President of The Theosophical Society is a citizen of the world, whatever be the citizenship of his birth and he must speak to the world. He must belong to every country, respect it, rejoice in it, though he must not be blind to the defects from which all countries inevitably suffer.

"If I am honest and sincere I deserve your respect. My opinions do not matter provided they have this base. If I am neither honest nor sincere, then it is quite another matter as to whether you should respect me.

"But I do not want to argue with you, because I am sure I could not convince you, and, after all, you are entitled to your own opinion, just as I am entitled to mine. Perhaps the difference between us is that I respect you for your opinions, even though I cannot possibly share them, while you refuse to respect me for my opinions, even though you cannot possibly share them."

—GEORGE S. ARUNDALE

From *The Theosophist*, Sept. 1940

October 3, 1940

"DEAR MR. PRESIDENT:

Your letter of July 8th in response to mine of May 29th was, of course, received 'opened by the censor,' as, doubtless, mine was. I had not really expected a reply, for my letter was really an expression of the joint ideas of Boulder Lodge, and we at that time fully realized that we were not with the majority opinion in The Theosophical Society, although, I assure you, we meant you no disrespect. We merely thought that we were entitled to our opinions, as we think you are entitled, even though you are International President.

"It is not easy to switch over from an attitude of goodwill and universal love to one of warlike attack, great though the provocation has been. In addition, we were like the great majority of Americans—we felt that a series of supreme blunders on the part of Britain and France had led to the present war, and that Britain and France both had made it crystal clear that American opinion was despised and ignored ever since the ending of the last World War.

"It took the downfall of France to change American opinion in general—and ours has changed with it. We always hated Nazi doctrines—being, as they are, expressions of separatism and the very antithesis of all Theosophical teachings—but it was hard to believe

that Britain and France could so radically change as to be true exponents of the principles they now profess. We now know that France did not uphold them in reality—or the country would not have fallen—but were certainly mistaken in doubting Britain. We feel that too much praise and assistance cannot be given our mother country, splendid and sturdy and courageous as her people have shown themselves to be.

"Let me say again that our position in May, my own position as well, does not agree with our position today. We feel that America should help Britain in every possible way and that, hateful as it is, we must fight as England is doing—to the finish, bitterly, powerfully, conclusively. May I also say that the plight of London and Britain in general has caused me such anguish and concern as I had not believed possible? Britain must be aided, soon, efficiently, and to the utmost of our power.

"Furthermore, I do realize the burden you are carrying, and as a member of The Theosophical Society I thank you for bearing it. If you are willing to continue for another seven years, I thank you for that too, and will of course support you. May the love, gratitude and support of every member of The Society sustain and ease you."

—MILDRED O. SMITH
From *The Theosophist*, March 1941

Rates for Olcott Sessions

Types of Accommodation

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

Cots in Johnsen Chambers, sharing room and showers.

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

(Available to women only.)

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

Registration, Board and Accommodation as Above:

	A	B	C
<i>Convention Only</i>			
July 19 (P.M.) to			
July 23 (incl. breakfast July 24).....	\$19.00	\$14.00	\$15.00
<i>Summer School Only</i>			
July 24 (p.m.) to			
July 30 (incl. breakfast July 31).....	\$26.50	\$19.00	\$24.00
<i>Convention and Summer School</i>			
July 19 to 30.....	\$44.00	\$32.00	\$38.00

(A discount of 5% from above inclusive rates will be allowed for payment in full reaching Headquarters on or before July 12.)

Registration Only

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

Young Theosophists (under thirty).....1.00

Summer School For period: \$10.00

per day 1.50

Meals Only

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

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

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Enchanted Windows

BY HELEN PALMER OWEN

H. P. B. once defined Theosophy as "God-craft"—as "the Art of Arts, the release of the Shining Self." That definition intrigues me—especially the term "God-craft," and I have been thinking about this business of the release of the Shining Self.

Of course, all life is in some sense a release of the Shining Self. The whole process of evolution is an elaborate mechanism on a universal scale for the release of the Divinity imprisoned in every form. The forms themselves—the fetters—are part of the machine, for it is in accordance with God's plan that the Free shall forever outgrow the boundaries of its freedom and over and over be imprisoned by greater and greater horizons until the Shining Self at last is one again with its Shining.

For though we seem to live in bondage within the four walls and ceiling of our human consciousness—though the wings of our longing for freedom beat in frail futility against the panes of our limitation—yet the bondage is not the thralldom of slavery, but the dharmā of a god that chooses to struggle with the flesh and fire of a finite world in order that it may win the kingdom prepared for it before the world was.

Throughout its journeying in the kingdoms of mineral, vegetable and animal it must go blindly, following the trend of evolution, forgetting whence it came, not knowing whither it goes, but just that a striving compels it onward in its quest for the Shining Self without, until one day the Sheath between its animal consciousness and the Ego is worn so thin that something shining rushes through and establishes itself forever as a Soul.

For many ages, then, the tendrils of its seeking still reach outward and downward and upward and twine around the forms of other Shining Selves that seek as it is seeking, for the source of their Shining, until one day it discovers that all the intricate senses and faculties it has been building to serve as bridges and windows but open out upon the finite fixtures of a Maya world, and that no light shines in its darkness save the light of its own Godhood.

Then, in some very real but inexplicable way every "finite fixture" of the Maya world becomes a possible window into the world of Reality, for all the finite fixtures are actually

but material replicas of *Real* objects in the world of Archetypes.

The Archetypal Ideal forever focuses the radiance of its Reality upon its image in the finite world, but it is only when the object becomes transparent through the alchemy of Self-forgetfulness that it can be for a moment—or for an age—a window through which all who will may look and wonder.

I call them Enchanted Windows, for it is only those who have Magic Eyes who can see through them to the vistas that lie beyond. Enchanted Windows are transparent moments when the God within finds a crack in His horizon through which He can catch a glimpse of the God without. And the stories about them do not begin with "Once upon a time in a far away land," but "Forever out of time, and remote from ordinary phases of Thought abides the Kingdom of Significance with its palace of Enchanted Windows, and only those with the inward eye can behold its limitless wonders . . ."

Such windows as Beethoven forged the night the moonlight streamed across the eager face of a blind child as his fingers sought out the chords of the *Moonlight Sonata* open but rarely, and our world would be stuffy indeed were it not that if we can find the Magic Eyes we can share with every other form of which we are conscious the transfiguration of its Ideal.

Every person, every flower, and every circumstance in life is a possible Window through which we may glimpse the Archetype which it represents. Trees and birds and stones, when they catch the gleam of their Reality make us gasp, if we can see, with the Beauty that shines through them. Mountains compel us with their grandeur, oceans thrill us with their infinitude, flowers soothe us with their beauty—if we have within ourselves a quality that corresponds to the Reality which they represent. If, in other words, we have the "Magic Eyes."

Everest and Sinai are just mountains to us, unless there is within us a rapport with high things—a quality that plants its strength firmly in the earth and reaches its white-capped summits to the sky. Then, because we feel within ourselves the unshakable grandeur that mountains are, we can see through them to the pattern of all Mountain-men, all Mountain-thoughts

and Mountain-dreams—even our Mountain-selves.

Flowers are wonderful windows that open out upon the Beautiful and the Eternal, but unless *we* can bloom inside the way a crocus blooms, or a rose or a daffodil, we cannot see *through* the Enchanted Windows that they are to the Ideal which they represent.

We may see other things, though, according to the kind of Magic Eyes we have. Tennyson caught a glimpse of the world's greatest Mystery one day when he found a flower growing out of a wall. He wrote:

"Flower in the crannied wall,
I pluck you out of the crannies.
I hold you here, root and all in all, in my hand.
Little flower, if I could but know and understand
What you are, root and all, and all in all
I would know what God and man is."

You know how there is sometimes something real in a very wonderful way to us and we try to preserve it in our minds—memorize it as it were, but it escapes. It may be a face we have loved, or a fragment of some exquisite experience or a song or some fantasy of the imagination that was momentous in our lives, but defies all effort to etch it upon the memory.

That is because the object we are trying to catch in a web of memory is not what is inspiring to us, but something else—intangible and greater—that shines through the object. It is the light in the lamp that is important to us, the god in the form, the heart in the eyes. The form is the window and windows are to be looked *through*, not *at*.

We should look *through* the people we meet to the principles that make them what they are; we should look *through* our arts and religions and sciences to the Reality that inspires them. We should look *through* ourselves, too, to the splendid function of our Godhood.

When we look *at* windows we see only the flaws in the glass and the smudges where fingers and noses have pressed against the panes. But *through* them lie vistas of possibility and inspiration.

Gibran's Philosopher has complained:

"We gaze in full daylight and yet we do not see. We would cup our ears, but we do not hear; and stretch forth our hands, but we do not touch. And though all the incense of Arabia is burned, we go our way and do not smell.

"Nay, we honor no kings without kingdoms; nor hear the sound of harps save when the strings are plucked by hands; nor do we see a child playing in our olive grove as if he were a young olive tree. And all words must needs rise from lips of flesh, or else we deem each other dumb and deaf."

And if in truth we gaze but do not see, and listen but do not hear—then I propose that it

is because we look *at* the windows of our world and not *through* them, strain our ears for the sound that is in our own silence.

It is because they are great windows that great men are so important to us. One of the most wonderful mysteries of this "Plan of God, which is evolution" is the way our moments of release—moments when the Shining Self within breaks for a glorious moment through the husk of its mortality and stands in the full radiance of its archetype—can be windows of inspiration to others. That is the immeasurable value of Great Men. They have worn the shells that hem them in so thin in spots that we can see right through them—or their work—to the Ideal that compels their striving. We who have yet to achieve our own Greatness in proportion as they have proven theirs through them may perceive Eternal Things to be translated in the silence of our own wondering.

Through our Heroes we see unshakable courage and persevering resolve and self-sacrifice, and because we are all heroes at heart we pay homage to their heroism—not to their personal selves, but to the greatness that we see through them. The thing we appreciate about them in the last analysis is the window quality of their lives.

Great Artists build their windows of symmetry and color, but if they are not transparent to let in the beauty of Concept their technique means nothing to us. Consider the gulf between the painter who records an interesting face on a canvass and the Artist who creates a Mona Lisa. One writes down the lines his eyes can see; the other catches a vision of the Eternal Feminine and with a magic that we call genius creates a window that the dust of centuries has not dimmed.

It is the same with Music. Musicians are great or insignificant as they are able to pry open windows of grandeur or chinks of triviality with their music. Wagner and Beethoven and Tchaikowsky and Liszt are our heroes because they help us to catch a glimpse of *our* Archetype and feel the stirring in ourselves that reminds us of our own divinity.

Sometimes the gods let loose a man who stands so far above his fellow-men that they cannot reach the windows he creates. They cannot see what he sees or feel what he feels, so they call him visionary and stone him with their derision—or if he has power besides great wisdom so that their gods and their creeds are endangered by the light of his Truth, they crucify Him, saying, "Thus do we deal with those who would destroy the law and the prophets."

But thus, of course, they merely break for Him the pane between his Shining Selves—the pane which He declined to shatter in order that he might longer be a light to men—and dignify His message with the Seal of Eternity.

Carlyle has said what I mean so beautifully in his description of Great Men as "The fire-pillars in the dark pilgrimage of man-kind" who "stand as heavenly signs ever-living witnesses of what has been, prophetic tokens of what still may be, the revealed, embodied possibilities of human nature."

It is an interesting adventure to go out hunting for magic windows. They are about us everywhere if we could only recognize them, and what we see through them depends on our own individual selves, and the particular quality we have to release.

If an artist looks at a mountain—just at sunset, perhaps, when the mists rise from the valley and the clouds bend down to meet them—he will see a fulfillment of Beauty, a bit of the Eternal caught for a moment in a star-spangled web of time and space. He will long for a canvass and a brush to trace this pattern of the Creator for all to see, so that everyone in the world may share the magic of this moment that fills him with such reverence and awe.

A poet would ponder the purple and pledge his very soul to the scent of April; he would feel the pulse of life around the little lights in the valley and reach his hands to the light of the stars, and then mix the whole mountain and sky and valley and mist with his own philosophy and understanding and call his creation "Edge of Evening," or "Moment Intangible."

A Job would stand in silent reverence, overwhelmed by the majesty and strength of the mountain and feel the might of His God cry out in his soul:

"Where wast thou when I laid the foundations of the earth? Declare, if thou hast understanding. Who hath laid the measures thereof, if thou knowest, or who hath stretched the lines upon it? Whereupon are the foundations thereof fastened, or who laid the cornerstone thereof, when the morning stars sang together, and all the sons of God shouted for joy? Or who shut up the sea with doors . . . and said, hitherto shalt thou come, but no further, and here shall thy proud waves be stayed? Where is the way where light dwelleth? And as for darkness, where is the place thereof? Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion? Canst thou bring forth Mazzaroth in his season? Or canst thou guide Arcturus and his sons?"

My favorite windows are poems, of course, and when I want to understand something I write a poem about it—stretch up the plastic mind-stuff as high as I can reach and pin it

there with a rhyme while I stir the depths with a meter. Then I build with words and rhythm a frame around the idea that shines through.

My frames are never very good, for I'm not a practised architect at poetry, but the idea is always perfect regardless of the frame. And only the poet knows how lines of verse are magic levers which can be used to pry open the lids of the personality when it seals us in too tightly.

And poems are such wonderful windows. Some are cathedral panes that let in the streaming sunlight of the spirit, some are gay-curtained casements that open out over a sea; and some are just chinks through which the light of the Star to which the Poet has hitched his wagon may shine silver and bright—just a sliver of radiance, perhaps, because our windows are never any bigger than our understanding or any wider than our wisdom.

These lines from Browning's *Abt Vogler* make one of my favorite Cathedral Windows:

There shall never be one lost good! What was shall
live as before;
The evil is null, is nought, is silence implying
sound;
What was good, shall be good, with, for evil so much
good more;
On the earth the broken arcs; in the heaven a
perfect round.
All we have willed or hoped or dreamed of good
shall exist;
Not its semblance but itself; no beauty, nor good,
nor power
Whose voice has gone forth, but each survives for the
melodist
When Eternity confirms the conception of an
hour.
The high that proved too high, the heroic for earth
too hard,
The passion that left the earth to lose itself in
the sky,
Are music sent up to God by the lover and the bard;
Enough that he heard it once: we shall hear it
by and by.
And what is our failure here but a triumph's evidence
For the fullness of the days? Have we withered
or agonized?
Why else was the pause prolonged but that singing
might issue thence?
Sorrow is hard to bear, and doubt is slow to clear,
Each sufferer says his say, his scheme of the
weal and woe:
But God has a few of us that He whispers in the ear;
The rest may reason and welcome; 'tis we mu-
sicians know.

There are words that are windows, too. We use words to build other, greater windows, usually, and group them so as to make perfect frames for some transcendent thought or magnificent idea, but in themselves words are little apertures that twinkle with the light behind them.

Take the word "vineyard," for instance. I see a sloping hill that runs laughing down into the sea—a blue sea, and a bluer sky—and smell the rich warm fragrance of the sun on ripening clusters of grapes. And "April." What vistas lie through that word! The tides of green that flood over the earth, the blush of timid peach-trees and the funny way the little plums look when Mother Spring lathers their heads with the white and gold shampoo of petals and pollen.

Another favorite kind of window of mine is the kind that is framed in a few brief lines of a perfect vignette. They let through the twinkling, too—and there are times in the Soul's dark when it has more need of twinkling than of sun. These lines by Emily Dickinson, for instance, describe the way a wind went through a tree one day:

"As if some caravan of sound
On deserts in the sky,
Had broken rank,
Then knit, and passed
In seamless company."

And these by Irma Wassall:

"In the white winter moonlight
The frosted grass gleams
As if the sweeper
Of the star-studded floor of Heaven
Had shaken the silvery dust from his broom
Over the earth."

And this by Margaret Newman:

"The valley is a bowl of cloud flakes into which
someone is dripping a great clay pipe and blowing
bubbles that float up over the mountain rim."

There are such delights to be found through the window of smell. There is the tang of wood-smoke on a late September breeze, the fresh, clean scent of earth just plowed, the poignant odor of pine when the sun beats down on the cool, green boughs—the sweet fragrance of hyacinths blooming in a pot before it is time for them to blossom in the bed by the north gate of the garden.

And sound. Sound is a fragile Window, for the least swerving of inflection can shatter its panes or distort its vision. But chords of music or the tinkling of sheep-bells at twilight, or the song of a lark can press against the secret springs of our Windows and let the winds of heaven blow through.

A poet has said:

"Not only around our infancy
Doth Heaven with all its splendors lie.
Daily, with souls that cringe and plot,
We climb Sinais and know it not."

This is so often too true. We go to poetry and music and art as well established windows to see through them the particular vision we

have chosen. But there are the unexpected windows, too. Throughout a day full of details and drudgery we go—and suddenly the full light of God blazes upon us for a moment as we witness some noble act of Self-sacrifice or thoughtfulness. They are windows that we didn't know were there. They are little things, usually, and usually deeds not meant for casual knowing. But they are windows that let in the splendor of the Common God and they are overwhelming in their sudden opening.

There was a dusk last summer when I strolled alone across the lawn and up and down the little water-way. It was just after sunset and I was soaking up the beauty and silence of it all, when a yellow little bird hopped out of the grass and ran along just ahead of me down the stream. I came quite close to it but it didn't fly away and I wondered why. Finally, believing itself to be hidden in a bush, it stopped and I saw that it had an injured wing.

I watched it for a while—it was such a beautiful little creature—and I didn't know what to do about it, for I was afraid that it wouldn't spend the night safely on the ground. So I went to Mr. Cook's window and called to him, as I usually do when I don't know what to do about something, and together with several others who gathered, we went over to where the little bird was trembling in the bush.

He picked it up ever so gently and held it, a tiny yellow bird in his hand. We talked to it—rather ridiculously, I suppose in retrospect—and then suddenly it flew away. High up in the tree it flew and we left it there.

There was nothing especially wonderful about that incident—in an ordinary way—and yet, though most all of the other memories of that summer have faded into nothingness, the memory of the man and his tenderness for the little bird is relieved against my mind. That is because it was more than an incident for me—it was a window that opened out upon the Eternal Principles of Kindness and Compassion.

Then there are the things in our lives that are valuable because they are forgers of windows: instruments with which we pierce our horizons and prop them open. Pain is such a tool, and love, and beauty and faith.

When an inspiring composer brought his composition to a Music Master once, it is said that he heard the symphony through and then replied:

"Have you no scar upon your soul?
No flame or light within you burning?
No quivering, trembling ideal lost,
A beckoning light on grim shores turning?"

(Concluded on page 136)

Together Differently

(Rules for friendly discussion: Confine contributions to 250 words or less. Be cheerful; be optimistic; be fair. Reflections on personal integrity or motives cannot be used. Address all letters to the Editor.)

This magazine has always had a correspondence column available for constructive suggestions and comment. This new caption has been adopted at the suggestion of a member

as an incentive to contributors. Writers should be sure of anything they state as fact; otherwise editorial notes are essential to correct statements that might be misleading.

Letters to R.

IV

DEAR R.:

In the first letters we tried to picture some idea of the great life that is shared by all beings: the One Life that some people like to call the "Life of God," and others "The Universal Life." However you care to say it, the meaning is still the same. Life is One, and within that life all the different beings live and grow. Living and growing is the work they have to do. It is part of the Universal Karma, or Action.

Now, beings do this Life-work of theirs by using forms and growing more and more skilled in moving them about and controlling them. But though the forms are all different, still the life that builds them is the same life for all. So you see, it is a real fact, not just an "idea," that all beings are truly brothers. Wherever there is a being in the whole universe, he is either your younger or your older brother. Of course some of our brothers are closer to us than others are, and in our ordinary life we are most concerned with those nearer brothers. It is our duty to teach, to care for, and to be kind and loving to our younger brothers the animals. We must try hard to make our brotherhood with other humans a real thing, not just a dream, in our daily activity. Then, we must look up with love to the Elder Brothers of the human race Who do so much to help us all to grow. We must pay attention to what they have told us through their pupils. Those pupils are people who have found the way of living that leads humanity most rapidly toward its full growth. But more about that in another letter.

First let us talk a little more about forms and the life that builds them. You have seen

how it is not the form or the body that is the real mineral, the real plant, the real animal, or the real person, but that he is a spark of life that lives on. He comes into many bodies, wears them out, and leaves them. His taking a body we call birth, his using it we call life, and his leaving it is what we call death. Many people who do not know about the great truths of Life think that when some creature leaves its body it then ceases to exist. From what has been told you in these letters you can see that this is not a fact. What really happens is just that the creature, whether it is a plant, an animal or a human being, simply goes out of its physical body and does not return. It takes it off, rather like you take off your clothes when you go to bed at night. The life cannot stop being, the creature cannot stop living, it just changes the place of its living and the kind of activities it takes part in. Because the life of a being is a great deal more than any body it may take on, and because it does not change and is not hurt when those bodies are put off, we can truly say that there is no death that is the "end of everything." That kind of death is just an idea that people have who do not understand the action that is really taking place.

We who want to learn to be Theosophists use the term "death" only to mean the taking off of a body, never to mean the end of life. We know that life goes right on, growing, expanding, and awakening, becoming ever greater and wiser and more beautiful until every part of it attains to perfect Wisdom—Theosophia.

Yours,

—WILMA VERMILYEA

For the Sake of the World

The Fifty-fifth Annual Convention and Summer School
July 19 to 30, 1941



FOR the sake of the world! Every Theosophist thrills through his being in answer to that cry for it touches chords of his universality, his warmth of brotherhood, all that is noble in his nature. It is the real reason why he joins The Theosophical Society in the beginning and remains a member through years of earnest effort and growth: He gains knowledge that he may the better understand; wisdom that he may the better serve.

The arrival of the summer of 1941, and with it the Fifty-fifth Annual Convention of the American Section, occurs amidst the vast and increasing struggle of humanity over the issues of freedom and slavery, of brotherhood and tyranny, of world order and chaos. In this year more than ever a Theosophical Convention should gather for the sake of the world.

But it should gather in the greatest spirit of good fellowship and joyousness. Never has Olcott been more beautiful in its physical aspect. As in the past, those who come will find realization and enjoyment, the pleasure of games, of walks and chats in the grove and on the lawn—tennis in the morning and croquet in the evening—various swimming pools in nearby villages—refreshments by the Young Theosophists and the comradeship with the elements of nature usually provided by the general vicissitudes of weather, which we have enjoyed in the past.

There will be few Theosophical Conventions in the world in this year of 1941. Ours will be held in the realization of our privilege and responsibility, and the program has been developing with these basic realizations in mind.

A few changes are being introduced in the procedure this year.

On Saturday, July 19, we shall gather for the usual social evening, but in a spirit of remembrance—remembrance of the universality of Theosophy—remembrance of the suffering in the world—remembrance of our brother Theosophists who no longer dare to meet together—remembrance of our responsibility to them and to the world to keep the Torch of Brotherhood aflame.

On Sunday we shall dispense with the usual public lecture and get right into action, opening Convention at 2:00 p.m. The opening will be followed by keynote addresses to the Convention by the National President, Mr. Sidney A. Cook, and the National Vice President, Mr. James S. Perkins. The evening session will be another important one, built on a familiar idea—Town Hall Meeting on "Future Program Possibilities." Several speakers and the audience will exchange ideas directed by a Moderator. Members unable to attend Convention are urged to mail their ideas for presentation at this Town Hall Meeting.

Monday will be spent getting on with the business of the Convention and in the evening a fascinating illustrated lecture by Mr. E. Norman Pearson on "Seeing the Unseen" will be presented.

A selection from the very fine contributions to the Olcott Lecture will have a place on the program Tuesday. On Tuesday evening we shall have some instructive entertainment on a subject that is a live issue at the moment—the possibilities of Radio presentation dramatized.

On Wednesday morning there will be the interesting "Information Please" program, consisting of questions and answers on Theosophy and our work. As with the Town Hall Meeting, everyone is invited to send in written questions, even if he cannot be present at Convention. In the afternoon we shall direct our thought to the subject which will be the keynote of the next International Convention to be held at Adyar in December—World Peace and Reconstruction. Dr. Arundale has asked for an expression from the American Section on this vital topic and we shall try to formulate that expression in our Convention. The evening will be devoted to a program of beauty

and inspiration—a rededication of ourselves to the work of The Theosophical Society—for the sake of the world.

The Summer School this year will be a period of instruction with classes in the study of Theosophy, Speech and Platform Technique, New Methods, Creative Work through Arts

and Crafts, and a serious consideration of Lodge Standards.

Every session of the Convention and Summer School will be an important one, but it is of even greater importance that Theosophists this year gather together in remembrance to plan for the future for the sake of the world.

Convention Business

Resolution

Offered by The Theosophical Society in Indianapolis, Indiana, (Indianapolis Lodge) to the "American Section" 1941 Convention.

WHEREAS, The Theosophical Society in America is a democratic organization, and

WHEREAS, our official magazine, "The American Theosophist," has no part of it designed for the free expression of the membership concerning matters of interest to the Society or the cause of Theosophy, and

WHEREAS, believing that this condition should be remedied for the general good of the Society, and not left to the discretion of any one person or persons in charge of its editing and publishing, and

WHEREAS, to insure at all times, that contrary opinions may, without fear or favor, have a chance to be presented to and be read by all the members who must depend on "The American Theosophist" magazine for news of the Society's activities, it is proposed, and

THEREFORE BE IT RESOLVED, that section 4 of By-Law VII of the "American Section" be amended to read as follows:

"He shall provide for the membership a free speech or 'Open Forum' department in the official magazine in which each member, without interference or censorship, may discuss or present any matter or topic pertaining to the business, welfare, or interest of this Society

according to the following rules which shall be stated along with the 'Heading' of this department in the magazine: 'Contributions shall not exceed 350 typewritten words; space shall be allotted fairly as available; no communication or other matter impugning the motives or reflecting upon the honesty of members shall be published.' Any other rules deemed necessary to conduct said department according to the spirit and purpose intended, shall be made only by the National Board of Directors."

*Adopted by Indianapolis Lodge,
March 29, 1941.*

FRED WILLIAM RENZ, *President*
WINIFRED MAYGORS, *Secretary.*

Our Remaining Bonds

Our unpaid bonds will stand at the year end (June 30) at approximately \$20,000. They are being paid off year by year out of regular income in accordance with a pre-determined program.

However, there are some members who feel that we should not be content with this, but should make an effort to quickly and entirely eliminate the obligation.

The Board of Directors is considering the question, but will probably not reach a decision until Convention time as to what course is appropriate. The question may, therefore, possibly become one for Convention consideration and it is for this reason that it is mentioned here.



Great souls attract great sorrows as mountains do storms. But the thunder-clouds break upon them, and they form a shelter for the plains around.

—JEAN PAUL

Fifty-fifth Annual Convention.

P R O
CONVENTION CHAIRMAN—SI
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SATURDAY, JULY 19

Arrival and Registration of Delegates.

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

8:00 p.m. Reception (In the Aubrey Garden).
Evening of Remembrance.

SUNDAY, JULY 20

2:00 p.m. Opening of Convention:
Welcome to Delegates.
Greetings of Delegates.
Appointment of Committees.
Introduction of Resolutions.

3:00 p.m. Music.

3:15 p.m. Keynote Addresses.
SIDNEY A. COOK.
JAMES S. PERKINS.

6:30 p.m. Convention Photograph.

7:30 p.m. Town Hall Meeting—"Future Program Possibilities."
Moderator.
Several Speakers.
The Audience.

MONDAY, JULY 21

7:45 a.m. Meditation.

9:00 a.m. Community Singing.

9:15 a.m. Business Session.
Report of Credentials Committee.
Report of the National President.

10:15 a.m. Intermission.

10:30 a.m. Business Session continued.

11:45 a.m. Adjournment.

2:00 p.m. Meeting of National Board of Directors.
(Afternoon reserved for Federation and Lodge Officer meetings.)

7:45 p.m. Music.

8:00 p.m. "Seeing the Unseen" (Lecture and Demonstration)
—E. NORMAN PEARSON.

TUESDAY, JULY 22

7:45 a.m. Meditation.

9:00 a.m. Community Singing.

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

10:15 a.m. Intermission.

Nineteen Hundred Forty-one

R A M

COOK, NATIONAL PRESIDENT
THE WORLD"

- 10:30 a.m. Olcott Lecture.
Olcott Foundation Awards.
11:45 a.m. Adjournment.
2:00 p.m. Round Table—ELSIE STAGGS, Chief Knight.
3:30 p.m. Theosophical Order of Service.
7:15 p.m. Music.
7:30 p.m. Radio Possibilities Dramatized.

WEDNESDAY, JULY 23

- 7:45 a.m. Meditation.
9:00 a.m. Community Singing.
9:15 a.m. The Young Theosophists—HELEN PALMER OWEN, Chairman.
10:15 a.m. Intermission.
10:30 a.m. "Information Please" (Questions and Answers on Theosophy and
the Work).
SIDNEY A. COOK, Chairman
Several Expositors.
11:45 a.m. Adjournment.
2:00 p.m. World Peace and Reconstruction (Contributing to the Adyar
Program).
5:30 p.m. Supper on the Lawn.
7:45 p.m. Music.
8:00 p.m. Closing of Convention ("For the Sake of the World").

» « » «
Each day: Breakfast served 7:15 a.m. to 8:15 a.m.
Lunch (Sunday dinner) served 12:00 m. to 1:00 p.m.
Dinner (Sunday supper) served 5:30 p.m. to 6:30 p.m.

The Young Theosophists

Chairman—HELEN PALMER OWEN, Vice President

MONDAY, JULY 21

- 4:00 p.m. Opening of Convention.
Reports of Officers.
Appointment of Committees.

TUESDAY, JULY 22

- 4:00 p.m. Reports of Committees.
Election of Officers.
Photograph.

WEDNESDAY, JULY 23

- 4:00 p.m. Program for 1941-42.
Unfinished Business.

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

Ideas, Idyls, Ideals

BY THE YOUNG THEOSOPHISTS

Others

Others by its very existence in the mind and languages of man shows the dawn of a system of ethics that removes the barriers from the limited personal self and extends man's consciousness into an ever widening sense of being. Since time began mankind has evolved peculiarly through his contact and resulting consideration of others. His first *Other* began with his immediate family group. This gradually extended into clans and tribes of others. Then followed ever larger communities, towns, cities, and nations—until today man's thoughts of his other fellow beings go out from nation to nation and hence the birth of internationalism.

It is impossible for mankind to live alone; has always been so. Nations cannot isolate themselves, for the law of life demands that man can grow and progress only in relation to his fellow men. There is no other way of evolution and until man recognizes this rule which is so evident throughout history he must inevitably fail his divine mission; that of living in harmonious unity with all manifested life on this earth.

—ROSAMOND GUMPert

In Anticipation

I wish I could write something in this column that would get everybody excited about coming to Convention—something that would thrill every member (and especially Y. T.s) with the *possibilities* of a visit to Olcott—but what can I say? Those who have been here before know how it is a special kind of unspeakable joy to sit just at the edge of the tent in the twilight, or to walk barefoot across the grass in the dawn; and those who have not yet shared that happiness—well, they just couldn't possibly be given any conception of it with mere words.

So all I can do is hope that you are planning to come and tell you something about the pro-

gram. All the meetings will be held "Under the Willows," of course, where there are plenty of grass blades for pensive moments, and the program will consist of—well, the program for Convention will be found in full on page 133.

For Summer School the theme will be *Greatness*. Greatness is a subject to which we might all well give much serious consideration in these great days through which we are passing, and the program has been so planned that each day there will be two twenty minute talks, leaving twenty minutes for those who may not be formally contributing to the program to nevertheless add their thoughts to the discussion.

I do not yet have confirmation from all the speakers as to whether they will be able to participate, but tentatively the program is as follows:

July 25—"What is Great?"

Miss Joy Mills

July 26—"Great Men and Women"

Miss Marcella Schmitt

Miss Kay Munson

July 28—"Great Ideas and Ideals"

Mrs. Rosamond Gumpert

Mr. Matt Boardman

July 29—"Great Effort (Active, Creative)"

Miss Ann Besemer

July 30—"We can Make OUR Lives Sublime"

Miss Betty Ruder

Miss Helen Palmer Owen

Please think about these subjects before you leave for Convention so that you will be prepared to add your ideas to the discussion which will follow each presentation—and even if you cannot come, why not send them in? Perhaps someone else can give them in your name.

Be seeing you soon—I hope!

—HELEN PALMER OWEN, *Chairman*



Whate'er thou lovest, man,
That, too, become thou must;
God, if thou lovest God;
Dust, if thou lovest dust.

If I Were President

BY HUGH F. MUNRO, SR.

(Upon his Nomination to Lodge Presidency)

THE Theosophical Society has no existence apart from the members composing it. What it is you and I have made it and its success or failure in seeking to achieve its objectives will be the result of our efforts.

There was a time when the propagation of Theosophy was mainly through the writings of those who have now passed on, and of lecturers who devoted their lives to the work. We have now entered a new era, however, and it rests upon us to convincingly present to a sick world the remedy that we have to offer. Never before has there been so great a need for the Ancient Wisdom as there is today. We are confronted with a world beset with uncertainty, fear, insecurity, and challenging principles once regarded as established beyond question. To fully justify the faith that the Masters and the Founders have placed in us is indeed a heavy burden, but we will be unworthy of the name we bear if we do not make every effort to rise to the occasion and show something of the spirit that animated those who gave us our most priceless possession.

In what follows I shall over work the first personal pronoun because I want this to be a heart to heart and man to man talk.

Seeking an acceptable philosophy by which to live and die, I have been attracted by that offered through The Theosophical Society, and as I studied it the conviction forced itself upon me that it was worth while. I have applied to it the acid test which all philosophies must meet—its results in character and conduct, following its application in my life. I have judged it in accordance with Kant's moral rule, "Act so that if your action should become universal it would result in benefit to all mankind." It has met both tests and forms the background with which I will confront my new duties of president of my lodge.

I recall having heard Dr. Besant say that a Theosophist should drive a nail straighter than anyone else, and so to prepare myself to carry out the idea implied in her advice, I study the rules of parliamentary procedure laid down in Robert's "Rules of Order" so that the members may be instructed in the proper form of conducting business. It is important that my duties as president shall be properly performed not only because the "nail must be driven

straight" but because a new member may attend his first members' meeting—and while he may be "sold" on Theosophy he is not yet sold on Theosophists. My fellow members and I must see to it that we measure up to our vast and profound system of thought by the way in which we do things. Our new member will never overcome his first impression of us.

Before my election I will carefully go over the present condition of the lodge and, realizing that it cannot stand still in a growing world, map out what I believe should be done to increase its usefulness. My leadership will be felt and not claimed or asserted, and my ideals will have to be formulated with due regard to the limitations of the material with which I have to work, for there is a limit beyond which human beings cannot go, and to push them beyond it often results in resistance, resentment and disaster.

Long before I joined The Theosophical Society I had accepted evolution as the keynote of modern thought, believing, as Herbert Spencer and others taught, that there is a source of Infinite and Eternal Energy from which all things proceed, and that it is but a differently conditioned form of that energy displayed in external nature which wells up in us as consciousness. Personifying that source so as to make it thinkable it pours itself through the Masters and their servants, the leaders, down into the Sections, the lodges and the individual members on its way to the world. Inspired by this thought I would try to make it the background for all lodge activities.

In my study of the conditions prevailing within the lodge I have noted the poor attendance at members' meetings, and seek a remedy. The routine business disposed of, I would suggest that the remainder of the time be devoted to the discussion of some problem stated by a member at the previous meeting and ask the members to read about it, think it over and come prepared to present an opinion regarding it. This would accomplish several things. It would develop the reading and thinking habit and accustom the members to speak to a group while on their feet and learn to be tolerant of the views of others. During the discussion I would note who were the most studious and ablest in presenting their views and approach

them with the proposal that they prepare a lecture. They would be aghast at the idea, of course, but I would remind them of the "channel" and having taken a course of public speaking myself I would build up their confidence by assuring them that it is much more formidable in anticipation than in reality. I would collaborate with them in the preparation of the lecture and show them how to overcome timidity and build up confidence in themselves.

Contributory to this, I would have different members preside as often as possible at public meetings, carrying out my policy of giving everyone a job and so become a "channel."

Since this method would serve only those who are predominantly intellectual, I would suggest that those who require an outlet for their devotional nature organize their own meetings at which business would not be introduced, pointing out, however, that in the interests of a balanced personality it would be to the advantage of all members to attend meetings of all kinds.

I would suggest that those who felt competent should form an elementary study class, using any one of the many books issued by the Society. Out of that effort there would be some day an application for admission to the Society. Recognizing the importance of that step I would seek an interview with the candidate and point out that all the advantages of membership, except one, can be had without membership. That exception is the opportunity to serve and I would make it clear that that application is to be taken as an indication of acceptance of that condition.

My underlying purpose would be to insure quality and not quantity in new members. Ten applicants who are willing within the limits of their capacities to be Theosophists are better than twenty who are merely "joiners."

Then, upon receipt of the member's certificate I would have the secretary invite him to the first members' meeting. After calling the meeting to order and in order to make his introduction to his future associates as impressive as possible, I would ask him to come up front and take a place by my side. After handing him his membership certificate and introducing him formally to the others I would, while ostensibly speaking to him, use the occasion to reaffirm the basic idea of the "channel." I would hand him a library card, not that it would be necessary, but it would tend to induce him to use the library and give his friends the same opportunity. He would then take his seat and at the close of the meeting I would introduce him personally to his fellow members.

A long life checkered by success and failure has taught me not to feel discouraged because my batting average at the close of my presidential year has not been what I had hoped for, but my studies in Theosophy have also taught me that I alone am responsible for my limitations, that every effort counts and that there is no failure other than in ceasing to strive.

I would recall that Burns wrote: "The best laid schemes of mice and men go oft awry," and that while it may not "be in mortals to command success" we can do better than that—we can deserve it.



ENCHANTED WINDOWS

(Continued from Page 128)

Go get your scar
Come back to me,
Then I shall hear your Symphony!"

The Great Musician knew that it is only those who have lived greatly who can build great windows for the world to enjoy the wonder of great music.

As Theosophists we have staked a very special claim in the World of Reality, and I think we should be very concerned with this business

of building Enchanted Windows for the world. When we add the new dimension of Theosophical understanding to our lives we stop, or should, hewing at our own little destinies and begin to become craftsmen in the Temple of God's Universe; we stop hammering at our own little ends and learn to shape great Windows for the world; we stop being whittlers and begin to become Architects—**GODCRAFTSMEN.**

Biography of a Lodge

PART XVI

BY ANN WERTH

SPARTA Lodge was well represented at the Convention. Almost half its membership—the president, secretary, treasurer, and librarian—went to Olcott in the Atwell car.

That Mr. Roberts, the librarian, was able to go was a delight to them all, especially since it was Mrs. Roberts who had urged him to do so. This was the first indication that her antagonism toward Theosophy was beginning to wane and the whole group shared Harold's happiness on that score. In addition to this good news there was the anticipation of ten days of Convention and Summer School sessions, of seeing the National Headquarters for the first time, and of meeting members from various parts of the country, to add to the general merriment of the trip.

It would be interesting to follow these four members to Olcott and to see how each responded to a variety of circumstances. To Dora Atwell the trip seemed like a trip "home," for she had been attending conventions for several years and always began looking forward to the next one as soon as one was finished. The other three members of the party, Jane Sims, May Winters and Harold Roberts, had quite a different feeling. A Theosophical convention was a new experience for them and they were full of questions about what the estate looked like, how many people would be present, and what they would be expected to do.

Jane had recently become a vegetarian and was looking forward to the strictly vegetarian food, while Harold, who wanted to be a vegetarian but had not quite dared to suggest it to his wife, was glad of an opportunity to try the diet. May, who was sure she could never do without meat, was not at all pleased with the prospect of meatless meals. So it was with many conditions and incidents during the next ten days, the four people reacting quite differently, but all enjoying the period.

For the first day the group stayed close to Dora, preferring to have her initiate them into each new mystery. But after the inspiring opening address, the fun and fellowship of the reception, and a taste of dormitory life, the new members felt liked seasoned delegates. Indeed, toward the end of the sessions, it was some-

times difficult to get the small group together because of the many friends and interests they had developed.

One incident which might have become a major catastrophe is worth recording because it is so typical. Members of policy and administration are brought to the attention of the members during the annual convention and occasionally controversy ensues. It had not occurred to Dora that she should mention this possibility to the new members, and even when some disagreement arose during one of the sessions, she did not realize that it might prove shocking to any of the Sparta group. But after that meeting she found Jane in the dormitory in tears and Mrs. Winters indignant enough to consider resigning. Their ideal of the Society composed of "brothers" was badly shattered. Dora explained to them that brotherhood did not necessarily imply that every member should agree with every other, that there was reasonableness to both sides of the argument they had heard and that they had to look beneath the emotionalism and find the facts and decide for themselves how they would vote on the question. So the situation was saved and the disillusionment was not too great.

One of the big thrills of the sessions came to the Sparta members three days before summer school closed, when John Atwell arrived unexpectedly and with him Miriam Roberts, who during the absence of her husband had decided to join the Society.

When the excitement of this news had run its course and Harold was happily taking his wife in to register, Dora exclaimed, "How on earth did you accomplish that, John!"

"There was nothing to accomplish," he replied. "She's been wanting to join for a long time but after the way she opposed Harold when he joined, her pride wouldn't allow her to about face without a good reason. When I found I could get away I suggested that we use Harold's car and both come over. She knew she couldn't attend meetings here without joining, so her desire to be helpful to me became the perfect "face-saver." It was as simple as that!"

(To be continued)

Theosophy in the Field

Albany Lodge reports as follows: "At our regular meetings, Mr. Charles Latimar has been giving some splendid talks which were well attended by our members and by the general public. In April Dr. Alvin Boyd Kuhn gave a series of three lectures which attracted a fair sized and highly appreciative audience. On the second Thursday of the month a business meeting was held, the other Thursdays being given to knitting an afghan for some defender of Democracy."

Alhambra Lodge is making steady progress and is encouraged to find a number of new people attending their meetings.

The *Laws of Manu* have been studied and the lodge is now taking up the study of *The Art of Friendship*. The members of the study group are enthusiastic about the course and find it very helpful.

Berkeley Lodge celebrated White Lotus Day together with Blavatsky Lodge, Oakland Lodge and the Point Loma Group. Miss Grace Knoche, from Point Loma held her audience enthralled with tales of Madame Blavatsky's life and work.

"Besant Lodge (Cleveland). On Sunday evening, March 23, Besant Lodge presented Mr. Fritz Kunz who gave a most interesting lecture on "A Personal God or Space-Time." The lecture was followed by a three evening study group during which Mr. Kunz threw on the screen many pictures illustrating the many forms of cell life and their developments. So much interest was aroused that a class was formed to continue the study.

"The lodge members were happy to welcome Miss Anita Henkel after her long absence. She talked to the members and later gave a public lecture on *Daily Life in India*. Her descriptions were so graphic that they had the effect of transporting her audience to India, and for the duration of the lecture, they seemed to breathe the atmosphere of the Orient."

Besant Lodge (Hollywood). Mr. A. F. Knudsen gave the White Lotus Day talk, "H.P.B., the Scientist," in Besant Lodge on May 6. Other lectures included "Geometry in Manifestation," by Mr. R. F. Goudey and "As the Birds Fly," by Mr. Sydney Taylor. On May 27 the annual nomination of officers and trustees

was held and several new members were received into the Society.

Brooklyn Lodge. Public activities for May consisted of a study class in elementary Theosophy held each Tuesday evening, a general forum on May 1, in which topics of interest were spontaneously discussed, and the following lectures: "The Pathway of Evolution, Man's Course from Dust to the Stars," by the Rev. W. H. Pitkin, "Theosophy—A Re-orientation of Christianity," by the Rev. Viggo Westergaard, and "The Price of Peace," by Mr. William B. Conrad.

Cincinnati Lodge writes: "a most active season winds up for Cincinnati with the last of five weekly lectures by Mr. Rogers. His audiences, the largest we have accommodated this year, followed him throughout in undiminished numbers. Quite a large class resulted which will continue into late June. This series completes eighteen well advertised public lectures and six classes of six weeks each.

"Preceding Mr. Rogers the lodge presented Mr. Fritz Kunz in a public lecture and a special advanced course in fundamental aspects of Theosophy. The Logos concept, its life process, its psychology and reproduction was given a thorough exposition with motion and still pictures. This class was a sequel to one given last spring on the Cosmic entities discussed in *The Secret Doctrine*."

"Casper Lodge has had several interesting lectures given by Mrs. Jessie Crum, 'The Message of Theosophy,' 'Coming World Changes Predicted by Ancient and Modern Prophets,' and 'Intuition, Its Development and Use.' This last lecture was correlated with a group of songs sung by Mrs. G. Bible. The last lecture of the season will be given by Mrs. Crum, and will be illustrated by colored slide films made by Mr. Roy Bible.

"Members and guests enjoyed an 'as is' party recently. A committee called on members and guests and invited each to come to the party in whatever state of dress he happened to be in when the call was made. And thus they came. It proved very interesting."

Colorado Lodge reports that after considerable effort "Mr. Cheer" is on the air in Denver over station KMYR.

A good circulation of books is also reported from their library: "While we have been unable to maintain a public reading room our library has been fairly active. Among its patrons are a professor in our State University who seeks authentic information on the world's great religions; and an osteopath-physician who writes for our local paper."

Detroit Lodge. Mrs. Myrtle Klages is conducting a very successful class in Elementary Theosophy on Friday afternoons. The outline of study prepared by Mr. L. W. Rogers is being used as a basis for their work. Mrs. Klages is very clever in bringing out original thoughts from the class members, and the group is consequently a very live and enthusiastic one.

Gainesville and Jacksonville Lodge members enjoyed a joint meeting in Gainesville on May 11, in celebration of White Lotus Day, Jacksonville Lodge providing the program and Gainesville furnishing the refreshments. A special feature was a talk on the Wesak Festival by Mr. Rawdon Sharpe of Jacksonville. After the meeting reel slides were shown of Adyar and Olcott."

Minneapolis and St. Paul Lodges celebrated White Lotus Day jointly on May 8, at The Theosophical Society in St. Paul, with a fine attendance of the membership.

The program was carried out in harmony with the suggestions given in the Lodge *Hand Book*, with quotations from "The Voice of the Silence," music, reading from "The Light of Asia," and talks on Madame Blavatsky, Colonel Olcott, Mrs. Besant, Bishop Leadbeater, and the Masters.

Three red roses were placed upon the altar table in commemoration of the passing over of members of St. Paul and Minneapolis Lodges during the past year. Refreshments and a social hour followed.

Pacific Lodge (San Francisco) reported several interesting Sunday night talks during May. Mr. Alexander Horne spoke on "Is Civilization Dying Out?" and Mr. George Bartholomew on "Karma: Perfect Justice in Action." Mrs. G. W. Keeling talked on "St. Francis of Assisi," and a lecture, "The Work of the Angels," was given by Mrs. Mary Patterson.

Paterson Lodge members have recently enjoyed the following lectures: "The Mysteries of Initiation," by Mrs. Margaret Crum; "The Way of Union, The Yoga of Shri Krishna," by Mr. William Ross; "How to Live in Times Like These, Practical Steps Toward a Happy World,"

by Mr. William H. Pitkin; and "The Science of Keeping Well," by the Rev. Viggo Westergaard.

St. Louis Branch was happy to present Mr. J. H. Grairo to their members in a lecture on "Fate versus Destiny," given from the viewpoint of Indian Philosophy. Mr. Grairo was one of the earlier Theosophists associated with Dr. Besant in the work of the Society.

Other lectures during the month were "Thought Power, Its Control and Culture," by Adeline Schwartzkopf, and "Your Work in the World Today," by Mrs. Ruth McMyler. Miss Alice Connelly reviewed the book "Jesus" by Kahlil Gibran.

Temple Lodge (Kansas City) writes: "I want to tell you how much the members of Temple Lodge enjoyed the recent visit of Mr. Fred Werth. His lecture was well attended and his visit has given new inspiration to the whole group.

"Last Wednesday we all enjoyed a covered dish dinner followed by the regular meeting and class work. We are now studying *The Voice of the Silence* and the course on *Friendship*. Everyone is enthusiastic over the course on *Friendship*, and the study is conducted with each one of us taking part.

"The Lodge is very happy over the three new members who have joined in the last few weeks."

Tulsa Lodge reports that they moved into new quarters on May 1, and are quite happy in their new home. A list of the new officers was printed in the *Tulsa Daily World* on May 5, together with pictures of the president and vice-president of the lodge.

The Michigan Federation

Eighty-one members of the Michigan Federation were guests of The Theosophical Society in Mt. Clemens on Sunday, April 27, at the Hotel Media. Mrs. Nell Lohr, president, and her co-workers extended a most cordial welcome, and the assembly appreciated the inspiring messages of our National President and Secretary via transcriptions made especially for this gathering.

Following the business session, Mr. E. Norman Pearson gave an interesting talk and violet-ray demonstration of "Rock Auras," which was most instructive, and a vegetarian dinner was served in the dining room of the hotel.

Other contributors to the program were Miss Muriel Taylor, Secretary of Mt. Clemens Lodge, who entertained with a musical program and

readings; Mrs. Adeline Lennon, of Detroit, who talked on "Theosophy"; and Mr. Sam H. Wylie, President of Ann Arbor Lodge, who gave a public lecture on "Reincarnation."

The following officers were elected for the coming year:

President: Mrs. Golda Stretch, Detroit, First Vice-President: Dr. B. Jimenez, Ann Arbor, Second Vice-President: Mrs. Grace Winchester, Lansing, Secretary: Miss Meriel Porter, Detroit, Treasurer: Mrs. Mary King, Port Huron.

Mrs. Adeline Lennon, of Detroit, was appointed Federation Field Worker; Mrs. Ellen Hansen, of Grand Rapids, Federation Librarian;

and Miss Ella Grace Webb, of Port Huron, and Mrs. Eliza Combs, of Saginaw, Special Federation Correspondents.

Southern California Federation

The Southern California Federation met at Santa Barbara on May 4, for the purpose of discussing the basis of a durable peace. The Rt. Rev. Charles Hampton spoke on "A Spiritual Basis for Peace," Mr. Roy Rush on "Peace and a World Federation," and Mr. James Taylor on "The Political and Economic Basis for Peace." The members who attended gained new and constructive ideas on the vital question of peace which already faces the world.



Electoral Procedure Balloting

FOLLOWING is the report of the Tellers appointed to canvass the ballots of members voting on proposal to change the By-Laws of The Theosophical Society in America, dealing with the election of the Board of Directors as presented in THE AMERICAN THEOSOPHIST for May, 1941:

QUESTION I: Are you in favor of changing the present By-Laws of The Theosophical Society in America dealing with the election of the Board of Directors?

Yes 360

No 130

QUESTION II: Are you in favor of accepting the plan approved and suggested by the Electoral Procedures Committee, "To elect the Board of Directors by five Electoral Regions?"

Yes 362

No 55

QUESTION III: Indicate which of the following two methods of selecting nominees you prefer:

(a) For the election of the five regional members of the Board of Directors by electoral regions *from the membership resident within their respective regions only.*

159

(b) For the selection of the five regional members of the Board of Directors by Electoral Regions but *from the membership resident anywhere in the American Section.*

267

Certified to by:

CECIL BOMAN, *Chairman*

ALYCE CHRISTENSEN

PERCY R. DIKE

We hereby certify that the above report is correct:

SIDNEY A. COOK, *National President*

ETHA SNODGRASS, *National Secretary*

(This issue of the magazine has been held beyond the usual publication date and the above space reserved for this announcement, which is inserted as we go to Press. There is therefore no time or space for analysis and comment in this issue. Ed.)

Theosophical News and Notes

Notice of the Fifty-fifth Convention

The Fifty-fifth Annual Convention of The Theosophical Society in America is hereby called to convene on Saturday, July 19, 1941, at 7:30 P.M., at the National Headquarters of the Society, Olcott, Wheaton, Illinois, for the transaction of such business as may properly come before it. This Annual Convention will adjourn from time to time until its business is finished and may hold any of its subsequent meetings as it shall elect.

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

National Vice-President to Lecture

There will be no little satisfaction throughout the Section that Mr. James S. Perkins, National Vice-President, will commence a lecture tour and a visit to our lodges next fall. The tour, which is likely to be an extensive one and the details of which are now being arranged, will afford Mr. Perkins an opportunity of visiting a considerable number of our lodges and of giving lectures for their friends and the public generally.

Mr. Perkins has proved an acceptable lecturer not only throughout the Ohio Federation, of which he was for several years the President, but in other cities where he has visited. His practical knowledge of the work in the federation and in the lodge should be of no little value to those lodges who will have the good fortune of being within his itinerary. They have something to which to look forward.

The International Convention in December

In a recent letter Dr. Arundale stresses the importance of every General Secretary visiting Adyar, and especially at this time of world crisis. He hopes that there will be general representation of the various Theosophical Societies at the next Adyar Convention.

The invitation is not extended to General Secretaries only, however. All members are welcome, though for any prolonged stay at Adyar special arrangements must be made and the President's consent obtained.

Since a visit to Adyar by the General Secretary of The Theosophical Society in America must at this time remain uncertain it would

be useful to know if any member is contemplating a visit at the time of the next International Convention who could be the representative of the General Secretary and of the Society on that occasion.

Adyar Day Fund

This year the donations from the American Section far surpassed any amount previously collected in this country. Under date of May 1, 1941 \$9,573.00 was cabled to Dr. Arundale with the good wishes of all the members of the Society in America.

The response to the appeal was particularly gratifying in view of the fact that this is the only Section throughout the entire world to which Adyar can look for support, and, it is the good karma of this country to be able to sustain the International activities during these trying times. The Committee entrusted with the collection of this Fund extends its grateful appreciation to those lodges and individuals who so generously contributed to the Society dedicated to present Theosophy to the world.

THOMAS W. POND, Chairman, Adyar Committee

W. HOWARD SCHWEIZER, Treasurer, Adyar Fund

America's Magnanimity

"Another fine highlight is the very great generosity shown by our American brethren towards our Society as a whole and to our International Headquarters in particular through the Adyar Day Fund, to which they contribute so largely. If we have been able to place in good financial standing a number of our European Sections which have no means of giving their dues, so that now all their arrears have been discharged, it is because of our American brethren. If the annual deficit of The Society has been substantially diminished, it is because of our American brethren. If The Society is able to contribute largely to funds for the relief of our war-distressed brethren, it is largely because of our American brethren. If our Headquarters work can be carried on without anxiety, it is largely because of our American brethren. And if various charitable activities of our Headquarters, especially connected with the helping of the poor people who live in the vicinity, can be carried on as usual, it is largely because of our American brethren.

"I am sure that Mr. Sidney Cook, the great

President of the American Section, happily acquiesces in this diversion to the general work from local needs of the monies that have thus come to us. Only gain can come to the American Section from all this sacrifice. It is indeed an investment from which the Section will derive abundant interest in increased spiritual power."

From the Watch-Tower

"By the outgoing mail from Chicago, dated October 20, I have just received from Mr. Sidney Cook, the President of our American Section, some most valuable and splendid material for propaganda and study work.

"In the first place, Mr. L. W. Rogers' admirable booklet *Theosophy* has been issued in a new and attractive format and is the very thing to send out to inquirers. Then Miss Henkel's well-constructed study course on Theosophy, entitled 'Theosophy at Work,' prepared at Adyar, is being issued free to every new member. This is a most enterprising piece of work, and I am hoping that many other Sections will get into touch with Mr. Cook for copies of the course, where the language is English, or will translate the course and similarly distribute it. It is, of course, being issued in installments and should do much to intensify the new member's interest in the exploration of Theosophy and in finding some special feature of the Science for intensive study. I think that members who are not 'new' would do well to take the course, and might find it useful for study circles which they might lead. With the usual American efficiency, an attractive cover is supplied with the first installment 'as an incentive to the member to gather them into book form, for which purpose he receives them already punched to fit the cover.'

"Then there is another course entitled 'The Art of Friendship' which is furnished free to lodges and to study groups. This is also an excellent course and has, I understand, been warmly welcomed.

"But this is not all. There is yet another course entitled 'The Laws of Manu,' based, of course, largely on the great work of Dr. Bhagavan Das. I have not yet had time to examine it, but Mr. Cook writes that the demand has been 'tremendous' as well it might. Furthermore, Mr. Jinarajadasa's *The War—and After* is being distributed both free to members and at a small cost to the general public, for which it has been somewhat modified.

"All this is just the kind of work we are thankful the United States is able to do through

our Section to spread the Light amidst the prevailing darkness, and I feel very sure it will do much to help the American People to fulfil the dharma to accomplish which their nation has been fashioned by the Elder Brethren.

Mr. Cook writes to me of the wonderful weather they are experiencing at Wheaton—the National Headquarters. He says that 'one does not ordinarily write about the weather, but in this part of the world we are in the transition stage in which the various greens turn to the multitude of autumn shades. There is no period of our year in which Nature displays her color glories so magnificently. Our Estate—and indeed the whole countryside—is beautiful in reds and golds and coppers in all of their myriad gradations of hue.' A beautiful description of an estate in a periodical autumn of its life, and the estate is our National Headquarters."

From The Theosophist, March 1941

Dues Time Again

Another fiscal year will close on June 30 for our Society and at that time the annual dues to Headquarters are payable for the next year. Dues notices were mailed May 1 to all members, and a considerable number have already responded with their dues in full or in part.

We shall be very grateful to those who can and will pay their dues at once—Lodge members to their Lodge Secretaries—and thus help us to avoid a dues rush at the end of our fiscal year when we are so busy with annual reports and preparations for Convention and Summer School.

RECORD OFFICE

Eight Day's Earnings

"You will find in our roll of honor, the name Sri Kona Souni Babu, who was what we townsmen might in our arrogance call 'a poor villager.' He was an agriculturist, who drove a bullock cart to supplement his income, and wandered all over the District, singing Theosophical songs specially composed for him in Telugu. When I had the honor of sitting in his cart once, I asked him if he did not find any difficulty in paying annual dues. He replied, 'I earn eight annas a day, sir. Can I not pay eight days earnings for the upkeep of The Theosophical Society I love so much?' Of course he could, if he would. When I get piteous appeals to my heart for remission of dues,

which press so heavily and so on, I cannot stop my head from remembering our friend from the village. Perhaps it is the habit of counting our earnings per month, that makes all the difference. Eight annas a day is presumably much more than a mere fifteen rupees per month. So God bless Sri Kona Babu."

From *The Indian Theosophist*
December, 1940

St. Louis Lodge

The transfer of St. Louis Lodge to direct affiliation with Adyar, effective as of September 30, 1939, has been in progress for some time. The thirty-six members of the lodge who preferred to pay dues directly to Adyar have now been transferred.

A Wedding

The following news item was recently received from Chela Lodge:

"On May 3 Mrs. Carol Grout became the bride of Mr. William Odenthal. Mrs. Odenthal is the Secretary-Treasurer of Chela Lodge, of Los Angeles and Mr. Odenthal will be remembered as being the good friend who made possible the placing of the portrait of Mr. L. W. Rogers in the Headquarters building at Olcott. Chela Lodge is very fond of the newlyweds and sends them thoughts of love and happiness in their marriage."

Congratulations to Mr. Coats!

We have just received announcement from England that Mr. John B. S. Coats was elected General Secretary of that Section on April 5. It is with very great happiness that we extend to him the congratulations of this Section and look forward to cooperation with him in our mutual work.

Mrs. Adelaide Gardner, the retiring General Secretary, served an extraordinarily long term of office for the English Section and has been much appreciated by those who have had the happiness of working with her. We understand that she will devote much of her time to lecture work now.

Prof. Theodor Salmon

San Francisco Lodge lost one of its oldest members in the passing early in April of Prof. Theodor Salmon. He was a faithful and sincere Theosophist and a greatly talented musician, famed for his interpretations of the compositions of Wagner and Liszt, with both of whom he was personally acquainted in his early life.

Achievement

A recent issue of the *Los Angeles Times Home Magazine* features an article entitled

"Famed Artisans Create Beauty for Southland Homes," in which the ceramic art of Miss Beatrice Wood is described. There is also a picture of Miss Wood as she works in her studio, "creating sheer beauty out of humble clay."

We extend to Miss Wood our congratulations in recognition of this achievement, and also our thanks to the member who so thoughtfully provided us with the clipping.

IMPORTANT

Whether or not you intend to be present, please

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

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

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

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

ETHA SNODGRASS, *National Secretary.*

SIDNEY A. COOK, *National President.*

PROXY

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

..... with full power of substitution in the premises, to be my proxy, to vote in my name in the Fifty-fifth Annual Convention of the said Society to be convened in the year 1941 and in any adjournment or adjournments thereof, and to act for me in said Convention as fully as I myself might do if personally present, hereby ratifying and confirming all that my said attorney and proxy may lawfully do by virtue hereof.

All previous proxies are hereby revoked.

Given under my hand and seal this

day of, 1941.

..... (SEAL)

(Write Name Plainly)

Member of Lodge,

located at (or state if

National Member)

Yale University Named After A Governor of Madras

An interesting link exists between the City of Madras (in a suburb of which is Adyar, where is situated the home established in 1882 by H. P. B. of The Theosophical Society) and the United States, of which she became a citizen in 1878.

The two most famous universities in the United States are Harvard University at Cambridge, Massachusetts, named after John Harvard, and Yale University at New Haven, Connecticut, named after Elihu Yale.

Elihu Yale was Governor of Madras, first as Acting Governor in 1684, and then Governor from 1687 to 1692. How Yale University came to be called after him is thus narrated in a "Guide to Madras":

"Elihu Yale is best remembered in connection with the famous University named after him in the United States. He was born at New Haven, Connecticut, in North America on April 5th, 1648. His father, David Yale, was a native of Wrexham, Denbighshire, to which place he returned from America when his son, Elihu, was four years old. The latter came out to India in 1672. Upon his retirement, in 1699, he resided at Plas Grono, near Wrexham, in a house that had belonged to his father. In 1718 Cotton Mather requested Yale to assist the struggling collegiate school of Connecticut with a gift of books and pictures. The ex-Governor of Madras responded with a generous supply valued at £800. In gratitude for the donation the school, and finally the famous University, came to bear his name."

—C. JINARAJADASA

DO NOT FILL IN THIS SPACE

PROXY BY SUBSTITUTION

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

I hereby appoint.....
to represent me in the 1941 Convention and to
exercise this vote thereat with full power of
substitution.

(Signed)
Original Proxy.

The Olcott Foundation

The closing date for entries in this year's Olcott Foundation competition was May 15, and now that they are all catalogued and ready to be submitted for the consideration of the judges, we take this opportunity to thank all those who have so enthusiastically supported this worth while activity. There were entries in the Divisions of Lecture, Music, Poetry, Painting and Short Story.

New Members for April

Applications for membership were received during the month of April from the following lodges: Arundale Group, Besant (Boston) (two), Buffalo (two), Detroit (five), Georgia, Lansing, Mt. Clemens (three), New York (two), Ojai, Omaha, Progress, Temple, Seattle, and five National Members.

To Those Who Mourn

Shipments of booklets from April 16 to May 15.

Florida	50
Illinois	58
New Jersey	400
New York	601
Ohio	50
Oregon	210
Pennsylvania	2

Total.....1371

"Only by giving that which we have do we increase our own illuminations, broaden the vision and strengthen the soul as it climbs the heights."

—From *Spiritual Light*

Statistics

April 16 to May 15, 1941

American Theosophical Fund

Previously reported	\$2,246.84
To May 15	207.00
	<u>\$2,453.84</u>

White Lotus Day Contributions

To May 15	10.58
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Refugee Relief Fund

Previously reported	1,205.28
To May 15	101.00
	<u>1,306.28</u>

Building Fund

Total to Date	\$ 316.76
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Born

To Mr. and Mrs. Chas. Anastas a son, John Michael, on March 23. Mrs. Anastas is a member of Albany Lodge.

Deceased

Prof. Theodor Salmon, San Francisco Lodge, April 1941.

Married

Mrs. Elizabeth M. Brown, Annie Besant Lodge of San Diego, and Mr. Lawrence S. Dodge, recently.
Mrs. Flavia B. MacKenzie, Besant Lodge of Hollywood, and Mr. Roy Snyder, June 1.
Miss Marion LaVerne Burley and Mr. Clayton Preble Bailey, Detroit Lodge, May 31.

FOR Vacation Reading

A LIFE VIEW FOR MODERNS

—PIETER K. ROEST

The author strikes a keynote of strength and profound conviction wedded to a glowing vision of the purpose and reality of life in this booklet. He says, "We need a new life-view, a philosophy of depth and daring . . .," and proceeds to give his ideas on the subject.

Paper.....35c

OCCULT INVESTIGATIONS

—C. JINARAJADASA

Of special importance to the student of occultism and occult research is this recent book, which explains where and how Mr. Leadbeater and Dr. Besant made their remarkable clairvoyant investigations. The author, present at all of them, is fitted to tell the story.

Cloth.....\$1.25

THE PEOPLE OF THE BLUE MOUNTAINS

—H. P. BLAVATSKY

An Indian mountain land of mystery and magic, inhabited by two strange peoples. The fate of presumptuous intruders. The story of fatal expeditions into the enchanted land of the demigods and demons, and of Madame Blavatsky's own visit. Not a thrilling narrative of imagination but a sober chronicle of facts stranger than fiction.

Cloth.....\$1.25

THE PERFUME OF EGYPT

—C. W. LEADBEATER

A remarkable book which never grows old. A magnificent collection of weird stories, more thrilling than any detective stories, and far more instructive because they are actual experiences. Though in the guise of fiction, these amazing incidents really happened. Give a copy to your friend.

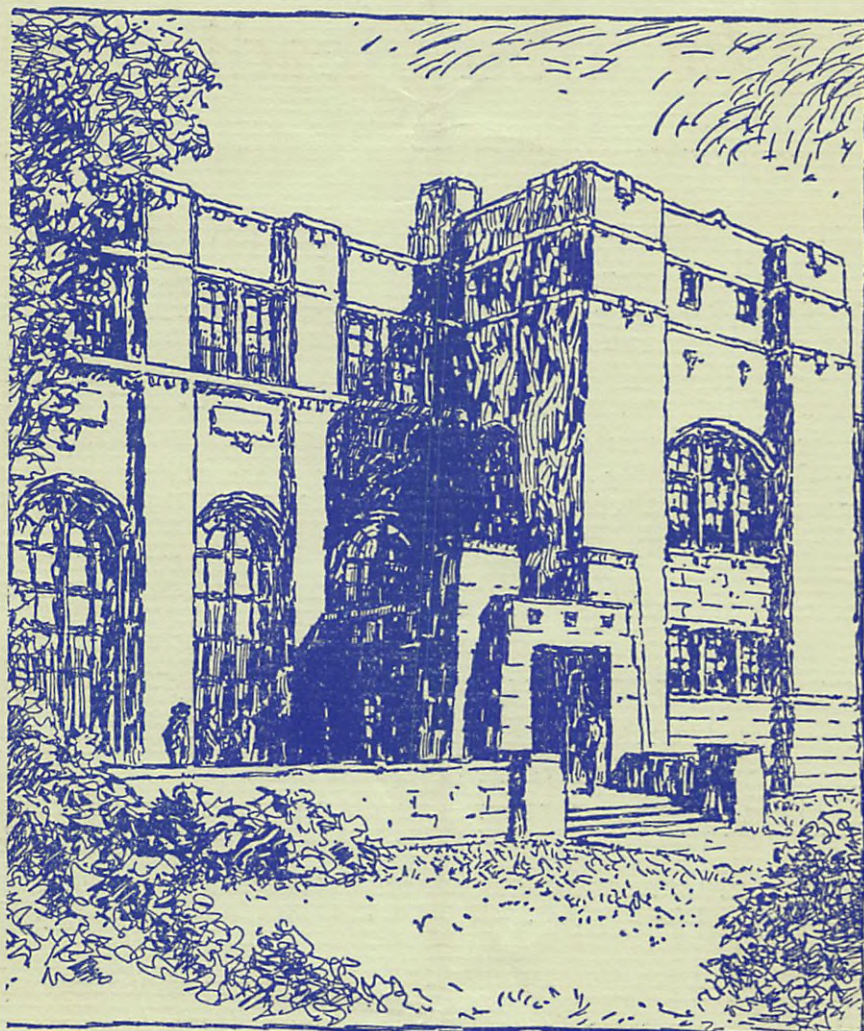
Cloth.....\$1.75

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OLCOTT

WHEATON, ILLINOIS

Fifty-fifth Annual Convention



"FOR THE SAKE OF THE WORLD"

Such is the reason for Theosophy; the reason for being a Theosophist.
It is the reason and purpose of Convention.

Meeting in the spirit of Brotherhood, knowing and understanding each other better, we can understand and help the world more.

Convention.....July 19-24, 1941

Summer School.....July 25-30, 1941

Olcott