
THE
AMERICAN
THEOSOPHIST



Official Organ of THE THEOSOPHICAL SOCIETY in America

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of Peace

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JULY ★ 1941

Under the Auspices of THE THEOSOPHICAL SOCIETY ADYAR

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A war is a tremendous opportunity for the ordinary person. Every single one is needed. Nobody is asked whether he or she is great. Every person is asked to help in a great common effort and everyone can help. Read the magnificent stories of the wonderful courage of our young people who daringly fly into the skies, never knowing whether they will see their mothers or their families again. Read of those who risk their lives in so many ways, showing again and again the same magnificent courage. If they do return, perhaps it is after losing an arm or their eyesight. Think, too, of the many wounded who recover and prepare at once to go again into the fight. Surely such heroism is wonderful.

Whether the heroes of war fight for the right or the wrong such courage alone will bring them to greatness, such courage alone will make the world a far greater place, because it shows how every individual is great, how every one can make tremendous sacrifices. It is the supreme beauty of this that we must realize.

We know there is suffering. We feel pity for those who suffer. We shall certainly feel pity for all those who are left behind even more than for those who have passed away. It is not only our duty to help with our affection, our love, and our thoughts, now in this time of war but it will be our duty when the war is over to rebuild the world, to make the world new and beautiful and wonderful. That will be the work of young citizens, for it will be their world and they must build so that in the future there will be no more war and suffering, that in the future their children will be safe, their children will be happy.

So can we see the splendid work youth is doing today. We can see how youth is needed with their energy, their life, their daring, and their sacrifice. What they can give in time of war, they can give to the world at all times. I want to show to you the greatness of that energy and that splendid power. That is why I believe in youth. That is why I know it is in the hands of youth to build a new and, I hope, a very much happier world.

Youth must come together. If all young people of today can see what I feel, if they can at all agree with my vision and my point of view, they must give themselves whole-heartedly for the work of reconstruction. They must feel part of this struggling modern civilization, feel themselves one with the new life that is coming into the world, give of their uttermost. If they cannot fight with their arms and their bodies as they are doing in the western world and in China, they must give their enthusiasm, their hearts and their minds to the work of India, to the rebuilding of India, to the bringing of true Wisdom to India, because I know that only a deep understanding of true Wisdom will bring a new consciousness into the world, a new point of view that is eternal and useful and that will bring happiness for the future children of our Motherland.

—RUKMINI DEVI

From *The Young Citizen* January, 1941

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For my own part, I feel convinced that there can, in the existing condition of the world, be no quicker route to a great Peace than this present Armageddon. It is a surgical operation upon the whole world, and a major surgical operation at that. I believe that nothing short of such an operation will avail to save the world from death. But we must know the war for what it is. We must know that it is but an outward and visible sign, however localized, of a universal condition of disease, of disease as much in the bodies of neutral nations as in those of the actual belligerents themselves. I hold that the Allies have traced the war to its immediate source and have had the courage to fight it there. But there is a state of universal war between Right and wrong, and woe indeed to any nation which is not conscious of this fact and does not take a positive stand for the Right which is its health, and against the wrong which is its disease.

The Peace for which we must now work must not only be a Peace which shall make war forever impossible in the future in the form in which we know it as between nation and nation, but a Peace which every nation shall achieve within its own territories, so that its own righteousness shall become firmly enthroned in triumph over the wrong that has been defiling it.

I feel strongly that every member of The Theosophical Society should be able, in the clarifying light of his Theosophy to make some

contribution to the development of a world atmosphere in which a peace may be established such as shall give Justice and Freedom to all.

I feel, strongly, too, that The Theosophical Society has the duty, in such times as these, to declare that Peace is inherent in the First Object of The Society, and that in furtherance of such First Object it calls upon all men and women of goodwill, be their nationalities or faiths what they may, to sow the seeds of peace in the very midst of the horrors of war. Universal Brotherhood is synonymous with Universal Peace. Never has it been more urgent than it is today that the whole Society and every single member in it should work for the Peace element in Universal Brotherhood, and thus exalt our First Object.

I feel no less strongly that no peace can last which is not primarily based on character and on that sense of righteousness which knows no distinction of race, nationality, creed or opinion.

Only men and women of character will be able to build a real peace. Only men and women intent on righteousness will be able to give all the peoples of the world their just due. Only men and women who know that co-operation, and not competition, in all departments of life is the essential keynote of individual, national and international prosperity will be able to lay truly and well the foundations of the new world order.

And I say deliberately that without the co-operative guidance of the women, men alone will fail, as they have ever failed before, to build a peace that no storms of any kind can shatter.

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Publication Office, Olcott, Wheaton, Illinois
Editorial Office, Olcott, Wheaton, Illinois
Subscription Price.....\$1.00 a Year
Foreign Subscriptions\$1.25

Entered as second-class matter at the post office at Wheaton, Illinois, under the Act of March 8, 1879.

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

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The Cause of Humanity and the Future

"That which our fathers bequeathed to us we must earn if we are to possess it."

This quotation appeared on another occasion in this column to emphasize the need for individual acceptance of responsibility for our national inheritance. That which nature and our fore-fathers have so lavishly bestowed upon us as a nation is a gift very great indeed compared with the inheritances of other countries. We have acquired our land, our home, so very easily, with so little sacrifice. We are, therefore, not really alive to its worth.

We have lived for so long a time unmolested, our country naturally protected, with no need for blood and toil and sweat for its defense, and therefore with no experience of danger; but now emergency confronts us. Not since the Civil War has there been danger equal to the present, nor need for sacrifice so great. It still seems far away, and geographically it may be far, but it should not be necessary for us to hear the guns or the crash of bombs within our cities. That kind of destruction, while not impossible, is still distant from us. What is it then that threatens

America now? It is the danger of a Nazi-ridden world, ruthlessly run exclusively for the benefit of Nazi countries and their vassals, a Nazi system penetrating like a cancer into all countries near and far, with economic power, magnificently organized, sustained by force, and capable of outstripping in every department any production or power that by ourselves we might achieve with whatever sacrifice and effort.

The world would be run by orders and by pressure, not by cooperation. Freedom of the seas would be the freedom this powerful assemblage accorded on its own terms. So with freedom of trade; freedom of life. All would be conditioned by the economic and military might of Nazidom. Whether we would or not, the threads of the cancerous growth would eat into our own national being. We could not remain the only healthy body in a diseased world.

What stands in the way of the triumph of Nazi power? England stands in the way. Should we be concerned for England? Yes, we should be concerned, for although it is an England of many faults, it is the England that has stood for freedom and given it to many countries, the England that has lead the world in social reform, in humanitarian purpose, that created in the modern world representative government; an England that opened the pathway to democratic evolution.

But it is not for England's sake, not even for our own interests, though they are vitally involved, that the world emergency is an emergency for ourselves, too. It is because the defeat of England would be the defeat of democracy. To Theosophists this should go very deep, for democracy is a stepping stone in the evolutionary process and it must be preserved to play its part in moving the world on toward the return of the Wisdom Kings. That blessed time cannot come until through the trial and tribulation and the ultimate success of democracy men have learned each to take his share of responsibility and properly apply his share of power. For democracy is a system in which everyone has a part to play, a responsibility to exercise. It is a school of life in which each individual is given power through which he makes his own government, his own environment, good or ill, according to his use or misuse or neglect of a power that democracy places in his hands.

Not until the lessons have been learned; not until men use their democratic opportunities cooperatively for the good of their government and their institutions, will they be ready to

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Society must stand pre-eminent. And I ask every member, therefore, to ponder deeply upon the nature of those elements which may be regarded as vital to a peace which the whole world shall acclaim as meting out justice to all without exception.

I ask every member to use to the utmost his own understanding of Theosophy and the power of his membership of The Theosophical Society to seek out such elements and to try to bring them to bear upon the innumerable problems which will confront the world as soon as the war is over. I ask every member to realize that he is a messenger of Peace, of wise Peace, in the very midst of all that so horribly denies peace; and that The Theosophical Society with its soul—Theosophy—is a mighty Well of the Wisdom of Peace which he must do all in his power to make known and available to all, that they may draw from it the waters of Universal Brotherhood for the refreshment of a world almost dying of thirst.

Out of that Well of Wisdom must all true plans for Peace be fashioned; designed along its fundamentals—Universality of Life, Universality of Unity, Universality of Purpose, Universality of Brotherhood, and Universality of Individuality—forming the Star of Peace, each point of which is a pointer of The Plan.

From each of the points of the Star of Peace we must seek to deduce such principles as can be expected to operate in the world in which we live today. But unless we start from these we are not starting from the One, we are but moving confusedly among the many. There is not one single difference, not one single discordance, which cannot be resolved in terms of its conformity with these Five Points of Peace, for the very difference, the very discordance, has its *fons et origo* in these Points.

In its world of action this Five-Pointed Star shines forth in a great Triangle of Light, Reverence, Fellowship, Compassion—the Triangle of Conduct—which is the outward and visible sign of the very Star itself. Thus is it that the three Points of the Triangle point no less to

The Plan and incarnate the wisdom of our Elders.

It is most vital that everybody should get clearly into his mind not the situation as it is for the moment but the situation as it exists on the higher planes. We are so much confined within the world as the world is, we do not realize that potent forces must come from above. We must try to harness these and bring them down. I know from experience in these inner regions if you begin with, abide in them and become impregnated in all their apparent aloofness from the world, you are infinitely more capable of understanding the world and understanding its needs. If we begin from below instead of from above, we shall never get anywhere, because our brains, emotions, consciousnesses must be clear of all narrownesses of mentality in which we find ourselves so much enslaved, and we must endeavor to get to the vital principles.

The elements of our problems will sort themselves out if we have a clear conception of righteousness. When we have no clear conception everything seems so incomprehensible. I feel strongly the more you know Theosophy the more clear your vision is. It is because we only know Theosophy superficially that we get muddled and into difficulty. I do not think there are any of us who are deep students. We have a reading, intellectual knowledge but there is very little definite experience that any of our Theosophists have achieved through the aid of living Theosophy. How many Theosophists can say, "I know from my personal experience?" We are students, all of us, and I think that study has to be intensified.

Unless we begin with the principles of Theosophy in making the foundations of our Temple of Peace, we shall not get anywhere. It is not enough to take the world as it is and establish peace plans of our own based on general outer world interpretations. We must give to the world a Theosophical plan of Peace, a plan established on The Plan as revealed to us through Theosophy.

Sad as the truth may be, and indicative of the little civilization which the world enjoys, yet it is the truth that violence must be met by violence for the present salvation of the world. But the darkness of this truth has this redeeming light—that the violence which is born of hatred is met by the violence which is born of a love of freedom and of justice. It is this fact that makes the violence of Britain and her allies righteous and surely God-given, and the only means whereby the avalanche of the violence of the forces of evil may be arrested on its impious way.

THE PEACE DEPARTMENT

Trial by Fire

Impressions of Fire Walking in India

BY MARGARET E. COUSINS, B. MUS.

("Readers might like a touch of the hills about whose ancient people, the Lodas, H.P.B. wrote so enthusiastically. They are now very few in number. I saw half a dozen of them among the crowds at the Fire-walkings. Their regal bearing and handsome faces always single them out." M.C.)

IT is always stimulating and refreshing to come into touch with experiences which in themselves are as old as the hills, but which are new and unusual to one's own life. The spectacle of what is called "the Fire-walking Ceremony" is such an experience.

About fifteen years ago the Editor of the *Madras Mail* brought me to my first sight of a group of men in some state of heightened religious fervor, accomplishing the feat of walking with bare feet over a bed (about twenty feet long) of red-hot charcoal without receiving any burns. Of that occasion I have only a blurred remembrance of large numbers of the public near a temple in one of the Madras suburbs, of feeling the uncomfortable breath of heat from the glowing coals which punctuated the evening darkness, and then of the excitement of watching a procession of about twenty men walking in twos, clad chiefly in strings of jasmine flowers, reverently pacing the bed of fire and giving release to the decided tension of all who had gathered.

I have had the opportunity of watching this same rite twice during the past month in picturesque settings in the Nilgiri Hills and have found them so flavorful of the life and manners of the old Hill faith and civilization that I think they merit publicity.

In other countries for anyone in bare feet to walk over a 20 foot pathway of burning wood cinders would be looked on as a circus feat, a stunt of entertainment or commercial sensationalism, or possibly psychic hocus-pocus; but in India this annual ceremonial of fire-walking is a holy act. It is the climax of a week spent annually by about twenty men volunteers in austerities and disciplines for self-purification and for the release of Beneficent Powers of Nature for the physical and spiritual protection of the community and locality. It is a continuation of a rite whose origin is lost in the mists of antiquity but it is remarkable that whatever be the consecutive forms of the spiritual faiths of humanity, similar times of the year are used by them for carrying through similar

services for the general good. How interesting then to find that the time of the year for Fire-walking and for Lent are the same!

Usually between twenty and thirty of the Badaga men of these parts, both young and old, intimate to the priest or purohit of their village temple that they want to take part in the fire-walking. He directs that they must live in a specified consecrated place for a week before the test; that they must take rice only once a day, reduce the quantity of their food, eat only vegetables, cereals, curds and plantains, drink no coffee, tea nor alcohol, smoke no tobacco, and live as Brahmacharis during these days of preparation.

These insulated people visit three adjacent hills before the day of fire-walking. On each there is some little old-world holy shrine to which they pour out some libation of coconut milk. Something happens to the priest by which he points out to any of the volunteers if the god finds that that person is not worthy to enter the fire. This is a great disappointment and rather a disgrace to the one concerned, for it means that he is still connected with some wrong-doing. It is held to mean the same if burns are found on any of the fire-walkers after the fire, or if one of them fails to walk the full length, and jumps out, as I saw in one case. The march of these volunteers to the various hills is accompanied by tom-toming, or by strange noises made high in the head which act as the advertising media of the date of the coming event. Collections are also taken which pay for a large amount of temple offerings of sweets and coconuts, etc., which are distributed free to the people who come to watch the test.

On these Nilgiri hills people who are not only spectators but also worshippers vicariously sharing in the good fruits of the penance, faith, courage and worship of the fire-walkers gather in crowds of from 1,000 to 10,000. Probably nine-tenths are Badaga, and the majority of these women and children who are very distinctive because of their pure white clothing,

(Continued on Page 153)

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What stands in the way of the triumph of Nazi power? England stands in the way. Should we be concerned for England? Yes, we should be concerned, for although it is an England of many faults, it is the England that has stood for freedom and given it to many countries, the England that has lead the world in social reform, in humanitarian purpose, that created in the modern world representative government; an England that opened the pathway to democratic evolution.

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Not until the lessons have been learned; not until men use their democratic opportunities cooperatively for the good of their government and their institutions, will they be ready to

take their part in what must become a co-operative world presently to be lead by the Wisdom Kings. For then each will have responsibility, each will have a measure of power, but each must have learned to use his responsibilities and his powers harmoniously with the benevolent will which will be sustained not by force but by willing cooperation.

The emergency that faces America and the world is therefore that of preserving and perfecting that way of life which England founded, and which America developed. It is only on the perfecting and completing of this democratic cycle through the centuries ahead that the Wisdom Kings can return. We must not fail. The triumph of democracy, which means the triumph of Britain, the preservation of India (and there is no greater responsibility laid upon the Theosophist than India's preser-

vation) and the defeat of Nazidom is certain if the sacrifice is made.

Over 50% of all that is produced in Germany and Nazi controlled countries is for the making of war; in England 50% of all production goes for the defense of democracy. In the United States our program calls for only 20%. Clearly to defeat the destroyers of democracy, to prepare the way of the future, we shall have a program calling for greater sacrifice. We shall be called upon to save instead of spend; to purchase necessities, and to avoid luxuries; to work longer and to work harder; to give bountifully; even to relieve the transportation of the nation by carrying our own packages and in ways we yet little dream of, to make sacrifices large and small toward the world's common cause—the cause of humanity and the future.

—S. A. C.

Publicity Bulletin: A Theosophic World

What more can we do? The world fails for lack of vision. Theosophy carries with it a wide vision, and we need to be able to assimilate that vision. Just as the President declared to the Indian Section, at the Peace Convention, that "As is the virility of the Indian Section, so is India's unity," the argument might well follow that as is the virility of the Society, so is the unity of the world. To achieve a Theosophic world the Society must be increasingly active in its study and experience of Theosophy and in its radiation of the life that is therein, in every way.

One work is union in thought. The practical suggestion now made is that lodges everywhere should occupy themselves in lectures and studies to discover and share with others the trends we must emphasize to produce a Theosophic world. Theosophy has in this matter many revelations for thought and practice in different directions.

Another work is through united publicity. The Executive Committee of the Society has approved a wide propaganda scheme for this purpose. All the Sections cannot be reached under present conditions. But in the English-speaking lodges there is a wide field. Some 700 lodges will be supplied freely from International Headquarters with 200 leaflets, on 10 subjects under various headings, applying to the general ones. Will lodges plan special methods for using the leaflets? Suggestions on the whole scheme will appear in due course.

The Sections in South and Central America, in the Netherlands East Indies, and elsewhere, where possible, are requested to join in this activity by translating the leaflets that are now being printed and publishing them in their magazines, with an explanation of the work.

A THEOSOPHIC WORLD

1. The One Life founded on unity. Evil Truth All of separateness. The unity of Faiths All of unique differences. The Reflect. practical effects of understanding unity.
2. The Guardian Wall. The hidden life of the world. The angelic ranks. The great Teachers. Their world-work. Their ever-seeing guardianship.
3. The Evolutionary Pilgrim Man's divinity known as unfolding in the realm of time. The world changes as man evolves. Responsible man to build his own world. His purpose, to control this world, but in spirituality.
4. The Edifice —Creative Education. The whole man (Child) to develop in freedom to fullness of expression in Will, Wisdom and Activity. Joyous emotional outflow in happy brotherliness and

- unity. A brotherhood of citizenship. Self-discipline and spiritual obedience.
5. A Radiant Civilization. Fullness of living in beauty and harmony. The practical ideal of craftsmanship. The proportion of form to purpose in the industrial world. In daily life, the order of ceremony. Life guided by the open spiritual intuition.
 6. Science, Spiritual and Social. The laws of science are religious: scientific truths wait on intuition. Science is a unity in the social polity. Its final law is responsibility in unity. The relation of reverence and goodwill towards the sub-human kingdoms is necessary.
 7. Constructive Economics. Old fashioned competition versus union in co-operation. Isolation now impossible. Changes in methods of communication force
 8. Of Wisdom and Science. The co-operation of the evolving with the aristocracy of the wise. Advancement by honor. The interdependence of seniors and juniors in evolution.
 9. Free Federations of the Nations. International harmony through the individual keynotes of the nations. From Empires to Commonwealths, and from the coming Commonwealth of East and West to a World Federation.
 10. The Kingly purpose. Man, spiritually free, developed for co-operating rule. Peace on earth, goodwill to men. Spiritual Alchemy.
- E. M. L.
- Reprinted from "The Theosophical Worker," April 1941*

Dead Knowledge—Unused Formulae

(There follows here the letter written by the National President, conveying the greetings of the American Section to the International Convention held in Benares last December. Although written nearly three months in advance of Convention, the letter did not arrive in time and the President gave greetings for America in his own words. The President has written: "I entirely endorse the important and admirable statements you make in your letter." It is therefore here reproduced.)

October 8, 1940

DEAR DR. ARUNDALE:

I would like to send through you the greetings of the members of the American Section to the International Convention to be held this year in Benares, and I do so at this very early date because of delayed mail deliveries frequently caused by the war.

In these very strenuous days when the forces of evil have caused so many nations to be engulfed in war, it is more than ever necessary that Theosophists and the various sections of The Theosophical Society should feel and express their oneness and thus testify to their knowledge of the brotherhood of mankind. This war, although so very different from the

war of 1914 in that on one side there is no hatred whatever, but only a crusade for righteousness, no less creates a responsibility on the part of the knowers of the principle of brotherhood to stand together in its behalf against all of those forces that deny that principle and who put their denial into practice in persecution, racial hatred, and the extermination of organizations and movements who voice their recognition of man's unity.

In an address to members recently I pointed out that we as Theosophists through our literature and through our studies have gained certain knowledge of what may be called the formulae in which various phases of truth are

(Concluded on Page 168)

Our Electoral Procedures

BY SIDNEY A. COOK

A PROPOSAL was brought before the last Convention, looking toward a possible change in our Electoral procedures. The Convention discussion appeared in this magazine in August of last year, and month by month the three leading proponents have presented their views. About as many offered suggestions to the Committee appointed to correlate them.

It was expected that there would be lively discussion and comment and buzzing enthusiasm in every lodge the country over. But none developed. Perhaps the project needed opposition to generate interest. The National President avoided expressing opinion and confined himself to a brief clarification of a single point, for it was clear that the proposal was designed to curtail his influence. One writer said as much.

It has been suggested that the fact that so very few presented ideas to the Committee and that only three offered comment in the magazine, was evidence of contentment with the views of those few and that the vivid interest of the members would be made manifest in the balloting. Would that it had proved so.

The fact is that the vote was so small and the margin so narrow that it but emphasizes the lack of interest. We cannot extend lack of participation in the voting also as indicating contentment with the proposals. Lack of expressed interest simply means that interest has not been aroused. Perhaps that can be done yet. It must be done if action is to result. The following are facts significantly bearing upon that statement.

No member of the Board during the present administration has been elected by so small a number of votes or by a margin so narrow as

was produced in the recent balloting. This balloting, by the way, should once and for all dispose of the contention we sometimes hear that our Conventions are not representative or that important measures are there carried by an insignificant number of votes. The fact is that never in a Convention in the past decade has any important decision been taken by a vote so small or a margin so narrow, or without a full discussion both for and against.

Clearly the discussion, if a one-sided presentation may be so described, has not been vigorous or interest arousing. Clearly, too, the ballot result is far from being representative or decisive. It is in fact so meager that any action based upon it could be as easily changed in any Convention, more representative as Conventions are.

Let full credit be given to those who promoted and supported this referendum procedure. There is no question about their sincere belief that the change they proposed would arouse enthusiasm. Perhaps it would, but so far there is no evidence of enthusiasm for the proposal, no overwhelming indication of direction. Yet if it is to be creative of interest any new plan must have a fair proportion of the members solidly behind it.

So, to the end that any change may not be just a half-hearted move, I must try to awaken interest by presenting new points of view. The diminutive ballot, I believe, indicates that I should not have permitted myself to be silenced. Any proposition needs both proponents and opponents, if interest is to be created and right action emerge.

Let there be a vigorous exchange of ideas. Fortunately there is still time and the pages of this magazine are still open.

Instructions

If any man would know my creed, tell him
 In Beauty I believed and bent no knees
 To any other god. And if he please
 To know what star was light to me this dim,
 Fog-eaten life, tell him I bumped my heart
 Against a Cherry bloom one spring and saw
 A thousand stars. Or if he seek what law

I kept to govern me, tell him the art
 Of apprehending loveliness indeed
 Was all the mandate, all the bread and breath
 Required, and all the sin and pain and death
 And resurrection life found time to need.
 And ask him if he never saw a thread
 Of dew be-spangled cobweb over-head.

—HELEN PALMER OWEN

Theosophy for Children

Letters to R.

V.

DEAR R.:

There is a word we use to describe the way life has of taking body after body in order to grow and awaken itself. That word is Re-embodiment. It means: "going into a body again." Re-embodiment is a law that is obeyed by all sorts of growing beings, from the most asleep to the most awake, so it would be a good idea if you would learn to remember the word. It will help you to keep the idea in mind while you are learning other things about Life.

While the countless thousands of life-sparks are building their many bodies and waking up more and more, something else begins to happen to them in their own world. (By their own world I mean the world where they feel and have thoughts—a different sort of world from the one where they come to have physical experiences.) In that world, at first, they are all massed together in a few great groups, and only a few kinds of bodies are built in the physical world. But as their consciousness grows, these big groups split up into smaller and smaller groups. We can see the result of this in all the many different kinds of minerals, plants and animals that exist about us.

When a spark of life coming from any one group builds a body to use, it builds the same kind of body as any other spark from that same group would build. That is to say, an apple-tree spark would always build an apple-tree body. A cat-spark would always build a cat-body. A dog-spark would make a dog-body, and so on. Each body will be just a little bit different from the others because each spark is just a little different from all the other sparks. But when that body "dies" (when the plant or animal is through using it for some reason), the life that built it leaves it again and returns to the group from which it came. This always happens among the younger brothers of humanity. The apple-tree life goes back to the apple-tree group. The cat-life goes back to the cat group. The dog-life goes back to the dog group.

We have a name for these life-groups. We call them "group-souls" since they *ensoul*, or put souls (life) into whole groups of bodies at the same time. Minerals, plants, and animals have group souls.

Some plants have filled their group souls so full of the results of vegetable experience that they are nearly ready to live as animals. They have developed the power of movement, either for protection like the desert-growing "Touch-me-not" and the Sensitive Fern, or to obtain food, which they devour in almost animal fashion, like the Venus Fly Trap, or the Pitcher Plant.

We know, too, of animals that are real animals, yet are hardly more than plants, and still grow and live in one spot all their lives, just as a plant does. Probably the best known and most beautiful of these plant-like animals are the Sea Anemones, with their fat stalk-like bodies and their long, flower-like feelers. They are still in the very early stages of their animal experience.

Other animals, like the cat, the horse, and the dog, all of whom have lived for a very long time with Man and learned much by it, one way and another, are very near the end of the Animal Path. There is very little difference between their "very oldest" animal sparks and the "very youngest" of human sparks of life, and not much remains to be done before many of them can be made ready to receive the higher Mind that will make them human. That isn't being done right now, so if any of them do become ready they will have to wait for the proper conditions to come around again, before they can become real men. But someday that time will come, and they will move up a "grade" in the great Life-school in order to learn more new and wonderful things about being thoroughly awake.

—WILMA VERMILYEA

Not in the clamor of the crowded street,
Not in the shouts and plaudits of the throng,
But in ourselves are triumph and defeat.

—LONGFELLOW

TRIAL BY FIRE

(Continued from Page 147)

which is like a calico sheet wrapped around them from under the arm-pits to half-way between the ankles and knees, tied tightly around the waist and chest to keep it in place, with the arms and neck bare. This simple and practical frock is completed by a large square of white cloth which is knotted into itself round the head and falls gracefully down over the back or is wrapped around the body. The little girls look very dainty, the women very efficient for their heavy agricultural work in the potato fields and on the tea and coffee estates. The only color one sees in the gathering is given by the sarees of the Tamil women. Fathers and mothers delight in bringing their children to these festivals (they are held between two and four o'clock in the Nilgiris) all dressed up like charming miniature adults or like most alluring dolls. I lost my heart to many. They all make a gala day of the event, coming hours beforehand from villages miles away, and carrying necessary food. I watched one Badaga father carrying his year-old boy while a replica of the father, probably another son, walked beside him, carefully holding an umbrella over the little youngster. The location of the first Nilgiri fire-walking I witnessed was six miles outside Kotagiri along the road to the famous Kodanad tea estate, and there was "a walk of two furlongs" off the road to the ancient traditional fire-pit—so my woman friend and I were told beforehand by many, but no one added that the furlongs were vertical! After leaving our car we toiled up and up the side of a steep hill, egged to extreme efforts of haste despite the stony, uneven path made by a waterway of the monsoon season, because we could see a group of white-clad figures moving down from its procession round the top of this same hill. We knew that the walk through the fire would be the last event of the day's function and we feared we might be late for it. The scenery was so beautiful, consisting of hills and valleys and especially a grove of rhododendron in full crimson bloom on the hill we were climbing, that I stopped often to enjoy it, also to listen to the extremely queer evocatory sounds made by the descending procession accompanied by old-world brass horns. The procession had already arrived at the arranged and decorated pit of embers near a small shrine when we reached its open space amongst jungle and rhododendron

trees, but a number of rounds had to be made of it, coconuts had to be broken and mantra prayers chanted, so that we missed none of the important incidents.

Indians are notoriously bad at marching in step, but this band of men never missed their simple marching *dance step* as they made their circumambulations. Then the youngest amongst them (about 16 years old), their diviner, stopped at one of the open ends of the pit and placed a rose which is reported not to have faded, on the charcoal and poured coconut water which reports said did not bubble or boil with the heat, into the fire, and then coolly and nonchalantly he walked first down the middle of the four-foot wide bed of fire (whose heat was inconveniencing the spectators). He was certainly impressive. He wore a minimum of clothing and a chain round his neck with a heavy silver pendant representing a Saivite lingam. His eyes were set wide apart, and seemed to be uninterested in this world, though not of the so-called psychic type. He made me feel that he had the freedom of some other kind of consciousness, something of the nature and appearance of the ancient oracles or vestal virgins. I heard that he is all the year round kept insulated from ordinary life routine and is regarded as something precious. There was no one like him at other tests I have seen.

After him came the walkers in twos or threes, rather higgledy-piggledy, some running—one middle-aged man jumped out half way, one of the players of the horn seemed unaware altogether of fire as he continued blowing his horn while he deliberately stepped along the 20-foot length, but one of the younger boys of about 17 looked nervous and frightened. However they showed the power of mind over matter. They proved their courage, and, as they would say, the god gave them the grace to prevent the fire from burning them and so their sins were purified away. The participants were all of the decent, self-respecting type with some substance behind them, not any wastrel, beggar or hysterical people. The elder ones had the members of their families present, all very reverential and keyed up to see that no one got burned or failed in the test. Each man carried a stick like a cane or a long dagger instead. They also had in one hand, or in their turban (worn with a

long end), a small branch or sprig of some special jungle tree. Some wore garlands or strings of marigolds, and some new silk scarves, while each wore a noticeably new white dhoti, and no one used either a coat or shirt.

The walkers in the second Nilgiri place were middle-aged men, very enthusiastic, and they took so long to get worked up to the point of entering the fire-bed that we began to get tired of the protracted dance-step march round and round the railed-in space. But when once they took the plunge some raced in long steps, some shouted their victory, some took up the hot coals in their hands. The priest was the most dignified. It was quite evident that they had been under a stiff tension, and they showed

their happiness that the strain and uncertainty had been ended successfully.

There must have been about 4,000 people at the second place, gentle, refined, simple, quiet, finding their recreation in beautiful Nature heightened to them by their "god-sense," their seventh sense so characteristic of India's people of all communities. I watched one old Badaga lady ask a man to hand her some of the cooled ashes and these she carefully folded into a piece of white paper which she had evidently brought with her for the purpose. She took it home for blessings for the year to come. One thing was certain. No preservative substance had been put on the feet, yet they showed no mark of fire!



Why Attend Conventions?

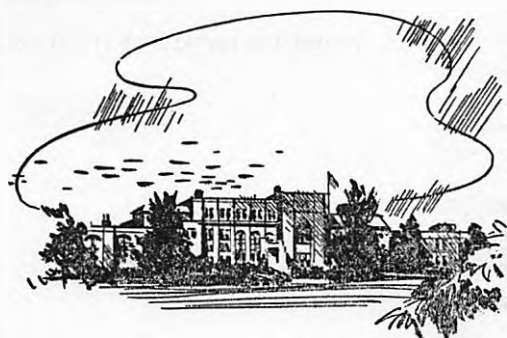
BY L. W. ROGERS

IT IS both a pleasure and a duty to attend Conventions—a pleasure because we meet again our old acquaintances and renew friendships, and a duty because every member who comes adds *far more* than one unit to the spiritual force that pours through such an assembly out into the world. Bishop Leadbeater has given great emphasis to that fact. It is common knowledge that the Adepts who are especially concerned with such work seize upon every opportunity given them by such gatherings to pour a great volume of spiritual force into the physical plane; but perhaps it is not so well known that as the gathering increases in size the amount of force increases out of all proportion to the additional number of members. Bishop Leadbeater gives a concrete example. I do not recall the figures but the principle is something like this: when a given number of people are present they constitute a definite capacity for the transmission of the force from higher planes; if that number present is increased by the addition of more people the increase of the force capacity is not by *addition* but by *multiplication*! Not quite fully by multiplication, he says, but substantially so. In other words if there are 150 present let us call the capacity for transmission 150 units. If 50 more arrived it would not change by addition to 200 units but by multiplication to nearly

7500! That gives us a startling glimpse of our Theosophical duty whether the gathering is at a Federation or a National Convention. If you feel that you are restricted for various reasons in the amount of support you can give to sustaining the Theosophical work, here is a method by which you can help very greatly by merely being present at Convention whether you take any part in it or not. The presence of your physical body multiplies the force that pours through and you are, for the time being, of personal service to the Master for He is using you directly in His work.

Some of us live a long way from Wheaton and the cost of the journey may be considerable. But consider the service which you can give directly to the Master's work! If, as Bishop Leadbeater did, we could *see* the force of the Master at work and see our part in it how the attendance at our Conventions would swell! It is a solemn duty to attend Conventions if we can manage to do so. I have missed three or four, I believe, in the last thirty-eight years but have resolved never to be absent at another of our Annual Conventions although the journey may have to be across the continent. I hope the reader will join me in that resolution and so utilize one of the most important and effective methods we enjoy of service to the Masters.

For the Sake of the World



SOME new designs enter into the pattern of Convention. We could not have an ordinary Convention in these extraordinary times. There is too much of crisis confronting the world; the future too much at stake, and so at the very commencement of our gathering we have an evening of remembrance merging with the delights of renewed friendships, a recognition of service to be rendered for the sake of the world. We shall remember Theosophists in other lands unable to meet as we shall be meeting; we shall remember the potency of gathering in Their Name for the sake of the world.

The program is designed to get the routine of business out of the way while still preserving time for the essentials. Opening on the Sunday afternoon is an innovation intended to contribute toward the expeditious disposal of the formalities.

Among the new designs within the general pattern is the "Town Hall Meeting" on Sunday evening. Following the form of the well-known radio program, it is expected to evoke stimulating questions and discussion. Just as on Saturday evening and Sunday afternoon we get the feeling of our purpose, so on Sunday evening do we enter into the enthusiasm of the work itself.

Again new in design will be the dramatization on Tuesday evening of several phases of our radio project, giving in three scenes glimpses of the creative element, the lodge function, and the goal sought.

New also in form is the Wednesday morning program—"Information Please."

Such are the new designs within the program, but we count no less on those familiar and essential items—the Round Table, the T.O.S. and the Young Theosophists that are with us not only at Convention time but through the year.

Mr. Pearson's lecture, "Seeing the Unseen," promises some startling scientific demonstrations. The World Peace and Reconstruction program—the final session prior to closing—will prove to be a valuable contribution. Early in Convention three committees will be appointed to deal with the three divisions of this subject. We have tried this plan before, with great success. The reports of the three committees and the discussion that follows will be sent to Adyar as a contribution toward the "charter" being assembled there. This discussion, tuned, as it were, to the opening "Evening of Remembrance," should synthesize in constructive pattern the spirit and work of the preceding days.

Summer School

The Summer School program in the main consists of several distinct series of classes. Classes they are correctly called, for this year Summer School is to be a school rather than a series of addresses—a school in which the students are to play a part at least as important as that of the instructors.

For example, in the series of advanced class talks on *The Lotus Fire*, Mr. A. F. Knudsen will take his class deeper into the meaning of Symbolic Yoga, the purpose of planetary evolution, the nature of the Monad, the history of the planet as reflecting the story of man and his possibilities, etc. In every period the students will have their turn for stimulating interchange of thought among themselves and with their instructor.

Those who are familiar with Mr. Werth's practical and informally intimate methods of instruction in "Speech and Platform Technique" will welcome this series.

The Young Theosophists offer a series on Greatness and if we may judge by the appreciation with which their Convention contribution has been received each year, these afternoon sessions will be anticipated with increasing daily interest for their vivid freshness of viewpoint.

The presentation of new ideas as to methods of work will be introduced by Mr. Gerald Bole. There will be two periods in that series, again with discussion.

Those who have never tried their hand in the crafts will find themselves possessed of undreamed of capacities under the creative tutelage of Mrs. Sallie Weis.

(Continued on Page 159)

Fifty-fifth Annual Convention—

"FOR THE SAK
CONVENTION CHAIRMAN—SIDN

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:

"The Theosophical Society"—SIDNEY A. COOK.

"Reconstruction-Minded"—JAMES S. PERKINS.

6:30 p.m. Convention Photograph.

7:15 p.m. Music.

7:30 p.m. Town Hall Meeting: "Future Program Possibilities."

Moderator: SIDNEY A. COOK.

Speakers: AVA BOMAN, JOHN SELLON, EUGENE WIX.

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.

2:00 p.m. Federation and Lodge work—ANN K. WERTH, Chairman.

7:45 p.m. Music.

8:00 p.m. "Seeing the Unseen" (Lecture and Demonstration)

—E. NORMAN PEARSON.

P R O G R A M

1941

THE WORLD"

COOK, NATIONAL PRESIDENT

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.
- 10:30 a.m. Olcott Lecture.
Olcott Foundation Awards.
- 11:45 a.m. Adjournment.
- 2:00 p.m. Round Table—ELISE STAGGS, Chief Knight.
- 3:30 p.m. Theosophical Order of Service—ESTHER RENSHAW, Chairman.
- 7:15 p.m. Music.
- 7:30 p.m.—Radio Possibilities Dramatized ("Dear Mr. Cheer"):
Scene I: A Recording Studio.
Scene II: Broadcasting Manager's Office.
Scene III: The Home of a Listener.

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).
Chairman: SIDNEY A. COOK.
Expositors: A. F. KNUDSEN, E. NORMAN PEARSON, MARIE POUTZ, L. W. ROGERS.
- 11:45 a.m. Adjournment.
- 2:00 p.m. World Peace and Reconstruction.
 - 1. The Nature of the Peace to Come.
 - 2. Theosophy in Operation.
 - 3. What shall Theosophists do About It?Discussion.
- 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 will meet at four o'clock each afternoon (except Sunday) under the Chairmanship of Helen Palmer Owen, under the willows.

Summer School Program

CHAIRMAN—ETHA SNODGRASS.

THURSDAY, JULY 24

- 7:00 p.m. Music.
- 7:15 p.m. Opening of Summer School.

FRIDAY, JULY 25

- 9:15 a.m. Class Talks for Advanced Students, *The Lotus Fire*—A. F. KNUDSEN.
- 10:15 a.m. Intermission.
- 10:30 a.m. Speech and Platform Technique (Practical Work)—F. H. WERTH.
- 2:00 p.m. Instruction in Crafts—SALLIE WEIS.
- 4:00 p.m. The Young Theosophists: "What is Great?"—JOY MILLS and JULIA WHITE.
- 7:00 p.m. New Methods—GERALD BOLE.

SATURDAY, JULY 26

- 9:15 a.m. Speech and Platform Technique—F. H. WERTH.
- 10:15 a.m. Intermission.
- 10:30 a.m. Class Talks for Advanced Students—A. F. KNUDSEN.
- 2:00 p.m. Instruction in Crafts—SALLIE WEIS.
- 4:00 p.m. The Y. Ts.: "Great Men and Women"—MARCELLA SCHMITT and KAY MUNSON.
- 7:00 p.m. New Methods—E. NORMAN PEARSON.

SUNDAY, JULY 27

- 3:15 p.m. Music.
- 3:30 p.m. Public Lecture—"The Worth of Moral Effort: a Study of the Present War Against Democracy"—A. F. KNUDSEN.
- 7:00 p.m. Folk Dancing in Aubrey Garden.

MONDAY, JULY 28

- 9:15 a.m. Class Talks for Advanced Students—A. F. KNUDSEN.
- 10:15 a.m. Intermission.
- 10:30 a.m. Speech and Platform Technique—F. H. WERTH.
- 2:00 p.m. Lodge Standards—ANN WERTH.
- 4:00 p.m. The Y. Ts.: "Great Ideas and Ideals"—ROSAMOND GUMPert and MATT BOARDMAN.
- 7:00 p.m. To be announced.

TUESDAY, JULY 29

- 9:15 a.m. Lodge Standards—ANN WERTH.
- 10:15 a.m. Intermission.
- 10:30 a.m. Class Talks for Advanced Students—A. F. KNUDSEN.
- 2:00 p.m. Speech and Platform Technique—F. H. WERTH.
- 4:00 p.m. The Y. Ts.: "Great Effort"—ANN BESEMER and WILMA VERMILYEA.
- 7:00 p.m. To be Announced.

WEDNESDAY, JULY 30

- 9:15 a.m. Lodge Standards—ANN WERTH.
- 10:15 a.m. Intermission.
- 10:30 a.m. Speech and Platform Technique—F. H. WERTH.
- 2:00 p.m. Instruction in Crafts—SALLIE WEIS.
- 4:00 p.m. The Y. Ts.: "We can make *our* Lives Sublime"—BETTY RUDER and HELEN PALMER OWEN.
- 7:00 p.m. Closing of Summer School.

Meditation in the tent each morning at 7:45.

FOR THE SAKE OF THE WORLD

(Continued from Page 155)

That very important word in our activities—"Standards"—as applied to our work, both in lodges and public gatherings, will be deftly handled for our instruction by Ann K. Werth.

These and other incidental, but no less important, program items will complete a week of what promises to be the best Summer School ever.

Shadow Conventions

The National Convention is your Convention because you are a member. It is no less the world's Convention because Theosophists have but one purpose—that of service to the world. The individual service of many members is infinitely multiplied, by their collective activity as they meet in singleness of dedicated purpose. But those who are absent are no less potent multipliers of the spiritual grace of fervent brotherhood, if they will but add their thought and aspiration.

Such is the purpose of Shadow Conventions. Members the country over can meet and turn their thought collectively to the Convention and its great purpose. Addressing themselves to the subjects with which Convention is to deal, through the power of thought, infinitely trans-

missible to minds attuned, they may even contribute to the discussions of the Convention.

Most of all, they can add their strength through sympathy and effort to that of their friends at Olcott in National Convention. There is no separation, but there can be strengthened union.

Things You Can Do About Convention

1. Send in your proxy.
2. Bring or send your greetings.
3. Contribute ideas (by mail, if necessary) on "Future Program Possibilities."
4. Prepare and mail any questions for "Information Please."
5. Prepare to enter discussion on lodge and federation work.
6. Participate in the discussion of the three committees on "World Peace and Reconstruction."
7. If not present at Olcott, help to arrange and share in your local Shadow Convention.

Rates for Olcott Sessions

Types of Accommodation

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

Cots in Johnsen Chambers, sharing room and showers.

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

(Available to women only.)

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

Registration, Board and Accommodation as Above:

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

Biography of a Lodge

Part XVII

BY ANN WERTH

SOON after returning from Olcott, Jane Sims invited all the members of Sparta Lodge to her home to hear about the Summer Sessions. The members who had attended the Convention took notes to share with the rest of the lodge, so though the meeting at Jane's house was entirely informal, there had been a certain amount of planning among the delegates themselves to avoid too much repetition and to insure time for reviewing all the high points.

From the first glimpse of Olcott, which the members had as they drove north on Main Street in Wheaton, and the entrance to the estate through the beautiful archway designed by Claude Bragdon, to the morning after the closing of Summer School when everyone was reluctantly saying goodbye to old and new friends, the happenings of the days were related—sometimes with the realization of the seriousness of a discussion of policy, or with the thrill of some inspiring occasion, and at other times with a burst of laughter from everyone as a humorous situation was recalled.

All who had gone to Olcott agreed that the experience had been well worth any necessary sacrifice, and before the evening was over all the members were discussing ways and means of getting to the next Convention.

This post-convention gathering was an excellent prelude to the opening of the fall season of lodge activities, the first season of the group as an organized lodge, and the president made it an occasion to plan a meeting of the Executive Board for the following evening.

At that meeting all the details for the opening were arranged. Dora submitted an outline of her program of members' meetings for the month of September, which the secretary was instructed to incorporate in her notice to the members announcing the first meeting of the new season. The notice from the secretary was mailed to the members a week before the first meeting. If the group had not been small and had not had numerous meetings together during the summer, it would have been necessary to mail the notices sooner, but under the circumstances one week was sufficient advance notice.

The members had agreed in July that their study for the year would be based on *The An-*

cient Wisdom, by Besant, so when Harold Roberts was at Olcott he ordered enough copies of the book for each member's use. He also made a point of getting acquainted with the manager of The Theosophical Press, who gave him some valuable hints about purchasing and displaying book stock, and who helped him to select some slightly damaged books which were available at very low cost and could be sold by the lodge at a small profit, or added to the lending library. Harold also attended a meeting of Book Sales Managers and Librarians at which these officers from the various lodges discussed and solved a number of the problems of their work. There, among other things, he learned the importance of displaying books at all meetings whether held for the members or for the public, and the value of presenting to the members brief reviews of all new Theosophical publications and new books added to the library. In discussing these ideas with his wife he found that she had several useful suggestions for colorful displays, so he promptly appointed her his assistant.

The Executive Board decided to have no public meetings in September, but to concentrate all their efforts on the members' meetings and getting the "feel" of being a lodge. The first public lecture by a representative from Headquarters was to be held in the first week of October and it would take all their spare time to prepare effective publicity for that occasion.

Dora had often expressed her disapproval of the waste in some lodges where no follow-up of a public lecture is provided. "The Lecturer," she said, "gives his best work to the lodge presenting him and he is worthy of the best efforts of that lodge in preparing for his coming and in following up his work when he leaves, otherwise his effort is practically wasted." Realizing this, the Sparta Lodge members planned to do everything within their means to get a large audience out for their public lecture and to invite that audience to attend a study class for several weeks thereafter.

The first of September found The Theosophical Society in Sparta earnestly beginning its first season of activity.

(To be continued)

The Saint of Patience: Hermann the Cripple

BY CLARA CODD

ON July 18, 1013, a son was born (one of fifteen children) to Wolfram, Count of Althausen, in Swabia. The little fellow was horribly deformed, so hideously distorted that he could not learn to stand or walk, and even his fingers were almost too knotted for him in after life to learn to write. His palate was also deformed so that it was difficult to understand what he tried to say.

Perhaps in these days he would have been called defective, and sent to an institution. But his father and mother put him in a monastery, and never ceased to pray for him. The monastery of Reichenau was on a lovely little island in Lake Constance, and it had sheltered many famous scholars and painters. Amidst these beautiful surroundings the poor little boy grew up. Never once in his life could he have been free of pain, for he could not even lie straight in bed. Never did he entirely get over his deformed speech. He had a special little chair in which he spent his days and sometimes his nights too. Yet this afflicted boy learned mathematics, Latin, Greek, Arabic, astronomy, music, and grew to have a most beautiful and cultured mind. With his twisted fingers he made astrolabes, clocks, and musical instruments. He composed music which is used all over the world today in Catholic Churches. He wrote a world history, and many different kinds of books dealing with the "Science" of his day. But not only had he a lovely and cultured mind, but a

most sunny, cheerful and loving heart—so much so, indeed, that everybody loved him.

His greatest and dearest friend, Berthold, who afterwards became his historian, was with him when he died. "I am tired of living, Berthold," he said, "this mortal life has become so mean and wearisome, and that eternal other life so desirable and dear, that I hold all these passing things as thistledown."

Berthold burst into uncontrolled weeping. And the little cripple looked at him with puzzled eyes. "Heart's beloved," he said, "do not weep, do not weep for me. Remember that you too are to die, for you shall follow me forth—me, your dear, dear friend."

After his death they took the body of the brave little monk, who had remained hidden in a monastery all his life, to the great estate of his father in Althausen.

What gaiety in pain was his, what fineness of soul, what sweetness of mind, never any cynicism or gloom; what *pluck!* And dearly *loved by all*. Is his life not a clear rejoinder to those who say that deformity, or sickness of body, can twist and cloud the mind and soul? He conquered pain and deformity. He was a triumphant soldier of a faith that inspired love, and forevermore showed men that pain does *not* spell misery, nor defeat, nor gloom. Let me close with a famous saying of his own: "Pain is not unhappiness."

A Letter

My recent visit to Olcott impels me to write to you at this time to express my joy and happiness in being a very small but nevertheless a part of the Theosophical movement. The rare beauty of Headquarters—its life and its atmosphere—imparts a spirit of peace sorely needed in this time of rush and confusion. Not even college life is devoid of this confusion and, at times, open conflict with the spirit of brotherhood and peace. May I share with you a few of my experiences?

It becomes increasingly difficult to keep one's vision in the face of seeming obstacles, and more difficult still to remain optimistic about the future when all about one seems to be the shattering of faith and hope. As graduation approaches, I hear so many of the senior class say that there will be no positions open for next year, or if there are, they will be in the draft and therefore out of the teaching field. Despite this, I have come to feel that it is the living faith in the future, the awareness of op-

portunity no matter how small that opportunity to serve may be, that brings right placement.

Not so long ago I was called into the office of the school doctor and denounced for my so-called radical ideas on food, particularly the belief in vegetarianism. As usual, he had many references ready to cite to me on the benefits to be derived from flesh eating. He then added that if I am to teach in the state supported schools, I must obey the laws of that state and its committees, in this case the health commission. So this, then, is democracy!

Today I was again called in—this time to the office of the director of the bureau of appointments. He told me that the entire college faculty is talking about me—and about Theosophy, too, which has not only been accepted by two of its teachers, but is now "permeating" its student body.

And all of this in spite of the facts, that I have been elected to *Kappa Delta Pi*, national honorary education fraternity, have been recommended for many positions, and am at present a candidate for *Honor Ten*, a group of ten

seniors chosen as the highest of the graduating class in scholarship, leadership, and service to the school. And I remain, more firmly than ever, a Theosophist!

It is truly wonderful to be alive at a time like this—to serve in some small way the world of the future. To teach the children of tomorrow is indeed a privilege! Through that teaching, I hope the way will be opened to aid in founding the school of tomorrow along principles already realized by our Theosophical leaders. I have received renewed inspiration this week while preparing, as chairman, the lodge program for White Lotus Day. The life and ideals of Madame Blavatsky, as well as those of our other early leaders, furnishes prodigies in such number that no outward rebuff, no condemnation of the world could ever change the course the God within has set. The clarion call of the future makes one almost overleap the present and whatever besets it.

I look forward eagerly to being at Olcott this summer for the Convention and Summer School.

Heroism is an obedience to a secret impulse of an individual's character. Now to no other man can its wisdom appear as it does to him, for every man must be supposed to see a little farther on his own proper path than any one else. Therefore, just and wise men take umbrage at his act, until after some little time be past; then they see it to be in unison with their acts. All prudent men see that the action is clean contrary to a sensual prosperity; for every heroic act measures itself by its contempt of some external good. But it finds its own success at last, and then the prudent also extol.

Self-trust is the essence of Heroism. It is the state of the soul at war; and its ultimate objects are the last defiance of falsehood and wrong, and the power to bear all that can be inflicted by evil agents. It speaks the truth, and it is just. It is generous, hospitable, temperate, scornful of petty calculations, and scornful of being scorned. It persists; it is of an undaunted boldness, and of a fortitude not to be wearied out. Its jest is the littleness of common life.—*Emerson's Essay on "Heroism."*

So long as man knows himself as a body rather than as a spirit, so long must brotherhood remain unrealized; for matter grows by taking, by constantly appropriating that which is without and incorporating it with that already possessed; all material things diminish and finally perish in the using, and, as their available quantity is limited and would-be possessors are multitudinous, strife arises for their possession; grasping and holding is the condition of material success. But when a man begins to know himself as a spirit rather than as a body, he realizes that sharing and giving is the con-

dition of growth and power; spiritual riches increase in the using, they do not perish; as they are given away, they multiply; as they are shared, they are more thoroughly possessed and assimilated. Hence brotherhood must have its roots in spirit and spread outwards through the intellectual realms, until it finally asserts itself in the material; it can never be made by legislation imposed from without; it must triumph by spirit, out-welling from within."

—DR. ANNIE BESANT in the *Universal Text Book of Religion and Morals*

Theosophy in the Field

Akbar Lodge presented four illustrated lectures during May and June—"Man, Visible and Invisible," "Symbolism, the Key to the Universe," "Thoughts, Their Form and Color," and "Symbolism, The Language of the Gods." At the annual business meeting, held on June 7, reports of the work of the past year were given and new officers were elected for the coming year.

Albany Lodge writes: "At our last meeting we voted to give \$24 for the support of one Chinese child for a year. This includes food, shelter, care and training. We are to receive photo, name and address of child and reports as to its welfare and progress during the year."

Aurora Lodge has just closed a most successful year which was made possible by the happy cooperation of the lodge members.

The following officers were elected for next year: President, Mr. Ben Johnson; Vice-President, Mrs. Anna Ostroff; Secretary, Mrs. Hazel Spalding; and Librarian, Mr. George Spalding.

Birmingham Lodge feels that the extremity of the times calls for their active participation in the world's work. They have therefore been raising the money needed to buy a baby incubator for Great Britain. The British Relief Society is trying to place one in every underground shelter because babies are born every night and many die from cold and exposure. A lecture given by Mr. Archie Simpson on "The Battle of the Atlantic," a book review by Mrs. Lea Wetmore and Sunday night suppers with entertainment and silver offerings are among the projects for obtaining this money.

Glendale Lodge has been studying *First Principles of Theosophy* and during the month of June this course was brought to an end. The annual business meeting and election of officers was the last official meeting of the year but a party was given by the lodge to conclude the 1940-41 season. Everyone was asked to attend in a costume representing a former incarnation and many hilarious representations resulted so that it was thoroughly enjoyed by all.

Hartford Lodge: Bertrand Russell, noted philosopher and mathematician, recently addressed a public meeting sponsored by the lodge and held in one of the auditoriums of one of the schools. Mr. Russell, speaking on the subject "China's Struggle in relation to the War

in Europe," asserted that the Chinese were aligned with the forces of freedom against the totalitarian nations in a struggle which would determine the whole future of the world. "The Chinese today," he said, "are fighting to sustain traditions of humanity, culture and civilization against forces of brute power and cruelty."

Mr. Russell appealed for more American help for China, where more than 40,000,000 people had been made homeless by the Japanese invasion, and where the deaths due directly or indirectly to the war amounted to between 5,000,000 and 10,000,000.

Jacksonville Lodge: During the winter three members took turns leading meetings that were open to the public. Each time a short reading was given from *The Light of Asia*, or some such book, and at the end of all meetings the Invocation to the Powers of Love was repeated. These meetings have proved to be most interesting and valuable, not only to those who attended but to the leaders as well.

"Lakeland Lodge has had a constructive season. Last fall we had eight splendid lectures, all the lecturers coming from our Florida Federation. The audiences were small but attentive. In January Mr. L. W. Rogers visited us and gave four lectures. We had quite large crowds which were most responsive.

"He was invited by the President of Florida Southern College to speak before the morning assembly. He spoke on *Misconceptions of Theosophy* to about five hundred students and faculty members. It was the first time a Theosophist had spoken in the college."

Miami Lodge: At the annual meeting of the lodge the following officers were elected: President, Mrs. Jessie McAllister; First Vice-President, Mr. W. H. Perrins; Second Vice-President, Mrs. Pauline Downing; Secretary, Mrs. Anne Connell; Treasurer, Mrs. Edith Perrins; Librarian, Mrs. Jo Ann Pairitz.

In June Mrs. Bennie Bare and Mrs. Frances McDonald were in charge of a group of talks on the First Object of The Theosophical Society. In July Mrs. Pauline Downing and Mrs. Jo Ann Pairitz will have charge of the Third Object and during August the Second Object will be discussed.

Oakland Lodge, together with several neighboring lodges, celebrated White Lotus

Day by showing colored pictures of the lotus blossoms in the Hall of Flowers at the Golden Gate Exposition of San Francisco.

The Lodge has just moved into attractive new quarters near the civic center. Our members are especially pleased that they now have a large display window which can be used effectively to attract the attention of the general public to Theosophy and Theosophical teachings.

Pasadena Lodge has met twice each month throughout the season, meeting at the home of Mrs. Evelyn Bull. "We have studied Ernest Wood's *Character Building*," writes Mrs. Bull, "and we have tried to have some focus for each meeting regardless of the subject matter taken up or the discussion involved. For instance, at one meeting it was *brotherhood*, at another *courage*, and so on. In May we had an open meeting with a question and answer box, which brought forth an unusually good response. Our last two meetings will be conducted by our two new members."

Paterson Lodge presented the following lectures during the month of June: "Intuitive Sensing of Changing Trends," by Mrs. Margaret Crume; "The Bhagavad Gita: Its Relation to the War Today," by Mrs. Emily Sellon; "Planning a New World, What Do We Want Out of This War," by Mr. Wm. H. Pitkin; and "The Great White Lodge and Its Messengers," by Mr. Sam Fairfield.

Tacoma Lodge has been giving a series of Sunday night talks by prominent local people on the subject of "Understanding the people of the Belligerent Nations."

The Florida Federation

The Florida Federation held its annual meeting in Orlando this year, on June 1, each of the thirty-eight participating members bringing a picnic lunch and thoroughly enjoying a day at the home of Dr. John J. Heitz on Rose Lake.

Mr. Gerald L. Smith, president of the federation, presided and the program consisted of a discussion of various problems faced by the lodges. Methods for obtaining proper publicity

were considered, the new radio program, "Dear Mr. Cheer," was discussed and the Lecture Tours sponsored by the federation last fall were reviewed. The knitting project of Miami Lodge was reported on, as was also the project of distributing magazines and Theosophical pamphlets to the Opa-Locke Naval Camp.

Other contributors to the program were Mrs. Nella Cole, of Tampa, and Mrs. Mary Paine, of Orlando.

The Ohio Federation

The Ohio Federation held its Annual Convention in Dayton on May 24 and 25 with members from five lodges attending and contributing to the program.

The keynote, "Your Theosophy," was interpreted by five speakers at the banquet Saturday evening when a strong, alive note was sounded, stressing a wider-than-individual interest and a definite individual responsibility for the strength of our movement. Business centered around excellent T.O.S. reports for the year and the very successful experimental extension work carried out by Miss Marie Mequillet and Mr. L. W. Rogers. A lively and engrossing diversion was the "Information Please" period following the business meeting on Sunday morning.

The concluding lecture was given on Sunday afternoon by Mr. E. Norman Pearson on "Theosophy—the Ancient Wisdom in a Modern world." Mrs. Moira Steiner and Mrs. Helen Myers, of Cincinnati, provided the music for the occasion.

Officers re-elected for the ensuing year were as follows: President: Mrs. Sallie Weis; Vice-President: Mrs. Esther Marksbery; Secretary-Treasurer: Mr. Harry Rodefald.

Western New York Federation

On Sunday, May 25, the Western New York Federation held its annual meeting at Rochester, with Genesee Lodge as host. The following officers were elected: President, Miss Mildred Evans; Vice-president, Mrs. Emma Lou Shaw; Treasurer and Corresponding Secretary, Miss Belle M. Carroll; and Recording Secretary, Mrs. Madeline White.

NOTE: Members attending Summer School will find their copies of *The Lotus Fire*, by Dr. Arundale, useful in connection with the Class for Advanced Students, conducted by Mr. Knudsen.

Theosophical News and Notes

Dr. Arundale Re-elected

By cable we learn from Mr. Sri Ram, the Recording Secretary, of the formal declaration of Dr. Arundale's re-election to the Presidency for another term of seven years. The result, of course, was a foregone conclusion, since no one had been nominated to oppose him.

We shall rejoice none the less, however, that the guidance of the Society remains in his hands through the eventful years of the triumph of Right and Freedom, the release of many countries from thralldom and the reconstruction to which Theosophists should contribute the essential moral basis of a continuing peace.

To the President we extend congratulations for his acceptance of the burden of these future years. We shall not fail to support him in his tremendously important work.

Biography of Mr. Jinarajadasa

A member in another Section, now temporarily resident at Adyar, proposes to prepare material for a small volume on the life of Mr. Jinarajadasa and is appealing for stories of incidents that members may remember and which might be included in the collection.

We have many members possessing interesting reminiscences of contacts and experiences with Mr. Jinarajadasa. Please send them in to Headquarters.

1941-1942 Dues

We thank all those who have so kindly responded to our request that annual dues be paid early. The response has been most gratifying and we hope that those who have not already done so will send their dues as soon as possible.

RECORD OFFICE

Summer Staff Workers

Olcott is, as usual, buzzing with activity as time for the Summer Sessions approaches, and Staff members are very grateful indeed for the helpfulness of Mrs. Saidee R. Waddell, Miss Joy Mills, and Miss Caroline Tess, who will spend the summer months at Headquarters, assisting in the work involved at this special time of the year.

Mrs. Waddell comes to us from Pittsburgh, where she has been for many years president of the lodge, and Miss Mills and Miss Tess are Young Theosophists from Milwaukee.

We are very happy indeed to welcome these fine workers to Olcott for the summer.

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)

Pumpkin Hollow Sessions

Pumpkin Hollow Farm, the Theosophical Camp, at Craryville, New York, is open for the summer and will have two sessions this year, the first one July 4 to Sunday, July 13 when the general topic will be "The Next Step for Humanity;" the next session being from August 23 to Monday, September 1, when the topic will be "Theosophy and the New World Order." The farm is open to visitors all summer, and this year has new cabins and a new dining room. Write to Dora Kunz, at the above address, for information.

—DORA KUNZ

Useful Activities

Almost two columns are given in the *Seattle Post-Intelligencer Editorial Page* for June 4 to an article by Mr. Henry C. Samuels depicting the evils of vivisection. Mr. Samuels draws a very effective picture of the useless cruelties inflicted on helpless animals and urges all humanitarians to unite in an effort to abolish this cruel practice. Perhaps members in other sections of the country will wish to make a similar appeal through the correspondence columns of their local newspapers.

Several months ago Miami Lodge started a knitting program to produce sweaters for local needy children, the garments being distributed by the Salvation army. Mrs. Jessie R. McAllister, who was inspired to begin this project after reading the note on page 45 of the February magazine, has mimeographed instructions for knitting a child's slip-on sweater and will be glad to supply them to any member who may be interested. Write to The Theosophical Society in Miami, 215 Shoreland Arcade, Miami, Florida.

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.

From England

The following is excerpted from a letter written by an English subject to a member in this country:

"I am sending you our 'Battle of Britain' pamphlet just issued by the government. Glancing through it only casually, it seems incredible that we lived through all that—6 or 7 day raids and regular night raids lasting some 10, 12 and 14 hours. And yet we did, and we are proud of it—ready to do it again and again and again if we can only definitely beat these monstrosities forever. The fact that we did beat them gives us splendid encouragement that we shall certainly succeed in whatever may be coming.

"We are learning valuable lessons daily—how to do without this and that and the next thing, which hitherto were necessities. It's actually fun finding out how little one can live on. On the other hand, it is amazing how much one has to spend on so little—that also is fun, in a way."

Occult Organizations Banned

A recent dispatch from Berlin, published in some American newspapers, stated that a ban had been put upon the holding of meetings by the Christian Scientists in Germany and that all of their centers, like those of Theosophical and Anthroposophical organizations had been raided within the past three or four days.

It was announced that this action seemed somehow to have some connection with the flight of Rudolph Hess, who was stated to have some occult associations.

Anti-vivisection

A New York paper, *The Journal-American*, is conducting a campaign against vivisection and asks the public to support the effort to abolish animal cruelty. A page in the *Chicago Herald-American* was also devoted to this subject recently, as also leading papers in a number of representative cities.

This is an opportunity for all members to lend their support to a laudable effort to outlaw brutality by sending a post-card indicating their approval to:

W. R. Hearst
The Journal-American
South Street, New York City.

Although a recent Anti-vivisection bill was voted down in congress, the Burdick Bill to prevent vivisection of dogs within the District of Columbia is still under consideration. Let us abolish this evil, at least from the nation's capitol. Write your representative to support the Burdick Bill.

The Annual Meeting of a Lodge

"One of the principal purposes of the Theosophical lodge is to serve as an inspiration to all members. To be intelligent and coherent our individual actions must be initiated from some center. The Theosophical lodge, therefore, should be such a center where the Theosophical workers are recharged with spiritual energies so that they may go forth with added impetus and enthusiasm in their Theosophical work wherever they feel they can be of most service.

"This work of the Theosophical lodge, however, in order to be carried on effectively, needs guidance and planning. It is for this purpose that the members of the Theosophical lodge meet at least once annually to discuss the work that was accomplished locally during the year just past, to plan the work that has to be done in the year ahead, and to elect those to be entrusted for the coming year with the responsibility to make effective the work of the Theosophical lodge in its community.

"So long as any kind of work remains to be done for brotherhood, the Theosophical lodge has its role in the community, as The Theosophical Society has in the world at large. The work of the youngest Theosophist is as precious as the work of the officers of the local lodge, as well as the President of the Society as a whole. Each has his work, his part in the Great Plan."

The above is excerpted from the annual meeting notice of The Theosophical Society in Minneapolis. It presents a splendid statement of the purpose and spirit of the annual meeting of a lodge.

The Round Table

Mrs. Pauline Bair, Leading Knight, writes that the members of the Round Table in Buffalo have a glass bank in the form of a treasure chest in which they are laying aside money with which to pay next year's dues. The children have been selling orders for home-made wastebaskets, and to date have sold seventeen of them.

Mrs. Bair has been doing some research work in Round Table stories, preparing lessons and questions for them. She has discovered that she can teach fundamental truths to children whose parents are not Theosophists through stories, and then, too, the children love and respond to the ceremonial. Average attendance at the meetings is twenty-two, although there are fewer present now because of vacation trips. Mrs. Bair very generously offers to share her lessons with anyone who may be interested.

To Those Who Mourn Club

Shipments of booklets from May 16 to June 15:

California	130
Illinois	250
Michigan	206
Missouri	12
New Mexico	5
New York	702
Oregon	200
Wisconsin	1

Total 1506

"In my sleep I heard a voice saying, 'God bless the one who sent this booklet,' and I awoke feeling that the prayers and blessings of the comforted are more to be treasured than all wordly rewards."

A "Club" member

New Members for May

Applications for membership were received during the month of May from the following lodges: Besant (Hollywood), Braille, Buffalo, Decatur, Indianapolis, Lakeland, Port Huron, and National Members from Meridian, Mississippi and Wheaton, Illinois.

Statistics

May 16 to June 15, 1941

American Theosophical Fund

Previously reported	\$2,453.84	
To June 15	46.50	\$2,500.34

White Lotus Day Contributions

Previously reported	10.58	
To June 15	78.40	88.98

Refugee Relief Fund

Previously reported	1,306.28	
To June 15	7.92	1,314.20

Building Fund

Previously reported	316.76	
To June 15	10.00	326.76

Born

To Mr. and Mrs. Kay W. Klages, a son, David K., May 27.
Mrs. Klages is a member of Detroit Lodge.

Deceased

Miss Elizabeth B. Bunker, Springfield Lodge, March 1941.
Mr. George Reid, Buffalo Lodge, April 1941.

Married

Miss Beth J. Barra and Mr. Joseph H. Traeger, both of Besant Lodge, Cleveland, May 30.
Mrs. Carol G. Grout and Mr. William Odenthal, both of Chela Lodge, Los Angeles, May 3.
Miss Anita M. Henkel, Oklahoma City Lodge, and Dr. H. Douglas Wild, New York Lodge, June 15.
Miss Jewell Ragsdale and Mr. George Lubovich, president of Boulder Lodge, June 6.
Miss Lucille Nelli and Mr. Eugene Fisher, May 17. Mr. Fisher is a member of Joliet Lodge.
Mrs. Betsy Wingvist of Joliet Lodge and Mr. Charles E. Landin, May 17.
Miss Ruth Garvin and Mr. Paul Kaylor, both of Decatur Lodge, June 14.
Miss Eleanor Evans Pendleton and Mr. Marshall Carradine Samuel, July 3. Mr. Samuel was formerly a member of Chicago Lodge.

DEAD KNOWLEDGE—UNUSED FORMULAE

(Continued from Page 150)

expressed. But to know the teachings as we learn them from our books and in our classes and that are expressed in the great formulae of reincarnation, life after death, etc., is of very little value in itself. This knowledge becomes creative and therefore useful only as it is applied by each to personal living and to the smoothing of the way of life for others, as the formula of the physicist or the engineer is but dead knowledge when it is merely retained in his mind, unused for the solution of problems.

And so the responsibility devolves upon members everywhere to take the great keys of knowledge which Theosophy gives to them and in every possible contact and activity to make them of practical value to a civilization that can be saved from still deeper distress only by making

them the basis of all relationships, individual, civic, national and international.

We feel that The Theosophical Society exists not for its members alone, but to exercise a constructive influence wherever there is a Section, a lodge, or even a single member. Such an influence can be achieved, however, only as the Society grows strong in its purpose through the strength of purpose of its individual members.

So we members in America, of all Sections farthest removed from Adyar, work constantly for that unity which will make us strong, a unity that we sense and feel with our brother members of the Society the world over, and in the spirit of which we send greetings to all.

SIDNEY A. COOK
General Secretary

Book Reviews

"Union Now With Britain," by Clarence Streit

REVIEW BY SADIE G. STAVE

NO more glorious task exists for the western world than to be instrumental in bringing about a federation of the states of the world. For the consummation of this ideal it is necessary for the Democracies to win the war and to win the peace. Although we won the first world war, we did not win the peace. Woodrow Wilson was betrayed. The lesson of the first world war was not impressed deeply enough on the minds of mankind. Therefore are we reaping the whirlwind.

As Clarence K. Streit points out, "We signed the World Court Protocol, and then refused to enter it; we made possible the Young Committee which set up the World Bank, and then refused to enter it; we got everyone to sign the Kellogg Pact, and then refused to implement it; we sent our representative to the League Council table in the Manchurian conflict, and then refused to let him say anything; we invited the British and French premiers here, in 1933 to help restore financial confidence, and then went off gold while they were at sea; we sent Secretary Hull to the London Economic Conference, and then blew the ground from under him and it. . .

"At the first peacetime obstacle that we encountered we quit the great task to which America has so long been dedicated. We followed these false prophets and have followed them ever since. They taught us to think only of ourselves and to insist on remaining a law unto ourselves. They persuaded us that, no matter what happened to the rest of mankind, we would be all right if we only stayed at home once war began. They got us to adopt their dogma that the United States is not a part of the world, but a world apart.

"Our children were taught either to sneer at those who risked their lives to make men free, or to treat them as the dupes of propagandists, profiteers, and hypocrites. Our children's minds were poisoned with the miserable maxim—'If you can't make the whole world safe for Democracy in two years, you are entitled to quit and blame the failure on everyone but yourself.' History was perverted to persuade our children that the things men really die for are mainly economic, that, from the time we made our Constitution on through the Civil and World Wars, Americans had professed high

ideals only to disguise their greed—that the belly was always our master, not the heart, or mind or soul Our generation which began so gallantly and generously has since written the most shameful and calamitous page in all our history.

"Already our calamitous policy has placed us in the most dangerous situation in our entire history. Already we are threatened for the first time in our history with the danger of attack from both East and West.

"Are we to have a brutal lesson to teach us how we do depend upon other peoples for our happiness and freedom? Our generation remains to this late hour smug and selfish. It is hard to hope that we can still escape the human suffering we have been piling up. But we can at least lessen that suffering and turn it to great good, if we begin now to amend our ways. Our generation can yet redeem itself.

"We Americans and British now have not only a responsibility, but an opportunity such as we have not had before For a fleeting moment we have an opportunity to make an epoch—to open a Golden Age for all mankind, to do in the nick of time, against terrifying odds, one of the great things that men have always longed and failed to do.

"We have a further privilege. We can found this New Age on the free principles which made Britain and America. With the great British invention, representative government, men of vision and vigor solved the problem of how to make democracy work effectively for human freedom. They brought that invention here, and round the world, to many nations. With equal vision and vigor now, we and the British can unite these representative democracies through the great American invention, Federal Union, which solved the problem of how to make free peoples work together. The time has come to carry our Constitutional system across the seas as it was carried across this continent. With these two great instruments, *Representative Government* and *Federal Union*, we can now build the Great Republic, the Commonwealth of Man."

This problem of constituting Federal Union in the world is *the* problem of today. The dogma of *absolute unlimited* national sovereignty must be discarded just as long ago was discarded the dogma of absolute royal sovereignty. The task of the United States is to keep on uniting states. It is not too soon to begin now to plan for a United States of Man.

In a recent issue of *Conscience*, Dr. Arundale states that he is not interested in any form of

world state that excludes India as a sister state. In reply to a question on this very point, Mr. Streit states that it will be the duty of the Union to prepare countries like India for full membership.

All authorities are agreed that no matter who wins, a return to the international anarchy that existed at the beginning of our century is forever impossible. The choice is not between totalitarian controls and return to "free enterprise"; the choice is between totalitarian controls and controls voluntarily accepted by the people of each country for the benefit of society as a whole. This choice is being recognized in Britain, and to a lesser extent in the United States. It results in increased emphasis on the necessity of developing, both within nations and among nations, not only a Bill of Rights but also a Bill of Duties or Responsibilities.

As students of Theosophy we are pledged to the great ideal of Brotherhood. We must encourage every movement that will help the ideal of brotherhood. Madame Blavatsky wanted each Theosophical lodge to be a clearing-house for the activities of members in the community and in the world. Dr. Besant set a noble example by her multifarious activities in India. No finer paper exists in the world than *Conscience*, published by our world-president, Dr. Arundale. Its pages are open to all the wrongs of the world in all the kingdoms of nature. Dr. Arundale has steadily championed a united India and dominion status for India within the British Commonwealth of Nations.

Every member should be intelligently informed in regard to the various plans current for winning the war and winning the peace. Whether the Clarence K. Streit plan is the best of the many being proposed is for each student to decide for himself. Each should, however, become acquainted with this well-thought-out plan. A practical plan may be imperfect. Errors are discovered and gradually removed. There is no doubt that the League of Nations was a failure. Everyone should know *why* the League was a failure, in order that the same disastrous mistakes should not be made a second time.

Nothing is more important than to prevent war, to promote the arts of peace, and to make it possible for mankind to progress in an orderly, natural way. Our world is so wonderful that all the evil will be turned into good, every weakness into strength. At the same time, who does not prefer that evolution proceed beautifully through religion, philosophy, art, science, and music? How beautiful it is when brethren dwell together in unity!

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