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THE
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Official Organ of THE THEOSOPHICAL SOCIETY in America

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AUGUST ★ 1941

Under the Auspices of THE THEOSOPHICAL SOCIETY ADYAR



THE Society and membership must be fearless and strong. How many of us still, and in spite of all our advantages, choose the path of least resistance? We have endless opportunities in our lives of taking strong stands, and we don't take them—sometimes just for the sake of peace (and this is just "appeasement" again in another form), and most often, I think, because we are not sufficiently sure of ourselves. Often thinking that our knowledge of Theosophy is not sufficient to enable us to embark upon discussion, we believe we shall see the other Man's point of view so clearly that we may not be able to uphold our own—unable even perhaps to appear to have sufficient allegiance to our point of view. That is a weakness and a lack of confidence in the power which membership in this great Society can and does give us when we call upon it. Let us therefore be strong always for our Society, for such beginnings of truth as we have mastered do have their weight and their part to play. The little we know backed by the strength of our brotherhood and our willingness to help counts for so very much, and although we may not be versed to any large degree in all the many and varied teachings of our great science, the spark of light which there is in us by virtue of our membership can shine in ever growing strength as we use it, and be of inestimable help to the world around, if we have but confidence in that inner light.

—J. B. S. COATES

From Theosophical News and Notes. July, 1941.



THE AMERICAN THEOSOPHIST

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AUGUST, 1941

No. 8

Annual Report of the National President

BY SIDNEY A. COOK

HAVING discussed in my address yesterday some points of view that would otherwise have been presented here, I now confine this report to a resume of the affairs and work of the Society for the past fiscal year, and to suggestions regarding its future.

Looking over the report of last year, I am moved first to deal further with those things fore-shadowed then and since made effective. The course on practical Theosophy for the new student prepared at Adyar and presenting Theosophy in modern terms, based upon Dr. Arundale's volume, *You*, has been furnished in loose-leaf installments to every new member, with an invitation to each to become a student and to submit for correspondence comment the results of each lesson study. Such contacts have been made with 246 new members, of whom 61 (or 25%) have become students in some degree. One hundred and sixty-six written answers have been received and corrected and returned with comment and study advice. Only a few have carried the studies to the end of the course. Most dropped the work early in the series of lessons, the average completed by each of the 61 students being less than three.

Our experience as to interest here is not unlike that with the work generally. Many join; a percentage show interest for a time, and only the few give themselves in whole-hearted interest to the Society and see through to the end the work that it gives them opportunity to do. In the case of these new members, the course presented to them is an excellent one. The personal contact with each was of the most helpful and constructive nature.

The fact that it was not more productive of deeply interested students I think can be attributed only to the fact that not many are yet prepared to think and live deeply, just as few who join our ranks are prepared to adopt a

mode of thought and living a little beyond the easy and the orthodox. Yet of such must the real Theosophical Society ever be comprised and the effort must be made constantly to make an increasing number of contacts out of which the few are self-selected for the Society's continued and future work.

Our membership statistics tell the same story. During the year 240 new members joined the Society; 145 members reinstated, but 489 became inactive, and these, with 60 resignations and deaths and transfers, caused a loss of 241, leaving us with 3,144 active members at the end of the year. The loss by inactivity maintains the almost unvarying ratio of approximately 13% of the last seven years, and while this is the lowest in the Society's history, it still presents the problem of which I spoke last year as follows:

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

Examining membership statistics of the whole Society (the International Society) recently, I noticed that in the period of its greatest growth it took over 80,000 new members to effect a

net gain of 25,000. This shows the extent to which members drop out, even in a period of substantial growth. There appears to be no answer to this problem, except a larger number of new members each year and therefore a larger number remaining faithful and interested in the principles the Society represents. The problem is much more difficult of solution in these days than in the past. Organizations of every type—those merely social and interest-serving as well as the altruistic, have for a number of years faced the problem of maintaining membership. Business and social clubs, Masonic and fraternal and religious organizations all are confronted by it. Many have given up with the loss of substantial properties, overwhelmed with the economic problem or with the competition of other organizations.

When the world-wide nature of the problem is thus recognized we perhaps have reason for satisfaction that The Theosophical Society still stands intact and unshaken. We must not on that account, however, neglect to deal with the problem itself. We need new members. We need new means of getting them and new means of keeping them. The old methods are still useful, but are less effective than in the past. Even our most experienced workers in the field, for the same amount of effort and money expended in advertising cannot attract the audiences of years ago. Competition of organizations that have adopted and commercialized portions of our philosophy, the fact that the radio presents attractive home programs of all types, cut into the audiences that would otherwise be ours. To this must be added the effect of the suburban movement. Statistics prove the tendency away from city dwelling (the population of Manhattan, for example, is decreasing). The better class of people move to the suburbs and even to the country to avoid city conditions, and cannot be as easily induced frequently to attend lodge meetings in down-town areas. Yet, the maintenance of suburban lodges has been found possible only in rare instances.

As I reported a year ago, these facts led us to the thought that advertising in rural newspapers might provide us with contacts through which individuals could be brought to an interest in the work of the Society by mail. High grade literature was prepared and printed for the purpose, but experiments with newspaper advertising in a number of rural communities scattered throughout the nation proved that the smaller towns offer little fertility. The quality of the relatively few responses showed little promise.

We have not tried suburban advertising. The experiment was continued, however, with a single advertisement in the *American Weekly* (the magazine section of many of the more important newspapers). This advertisement brought us 250 responses, all of whom received the literature and letters especially prepared for the purpose. They are all being followed by a series of six letters. The value of this experiment cannot yet be determined.

The radio project announced and demonstrated a year ago has also received a trial. A sample record, of a semidramatic program based upon Dr. Arundale's proposal for a Theosophical problems club, was offered to each of our lodges for presentation to their local radio stations. Of those who undertook to interview the program directors a surprising number were successful in having the program accepted. Too few of the lodges were enterprising enough to get behind the project. However, in a dozen cities the program has been put on the air, and in the majority of instances without charge for station time. The program consists of a series of 13 weekly episodes in which personal problems are discussed, each with an opening and closing Theosophical announcement and each answering the problems presented from a Theosophical viewpoint and with reference to Theosophy as frequently as a non-payment program permits.

For the present it is our opinion that we should carry to completion this radio experiment already in progress, anticipating that success already achieved will lead to cooperation on the part of other lodges and that the material already prepared can be effectively used by direct approach to stations where there are no lodges. Only after the utmost of effort has been made along these lines is it possible to measure the possibilities of such a program. The Board of Directors is also considering a radio experiment using paid time in one or two cities where, in cooperation with well organized lodges the full possibilities of such an experiment can be explored to make radio work most effective.

We need the cooperation of every lodge and a group of members who will serve as a very active committee, furnishing questions and material for program use and following to the utmost every lead and opportunity that the program develops. Wherever the program is put on the air newspaper publicity can generally be obtained, and in this and many other ways opportunities open up for our utilization. It is beyond the capacity of the present Headquar-

ters Staff to make the most of these without close cooperation and effective help on the part of members and lodges.

Publicity work in other directions include the placing of 393 books in various public libraries, army camps, naval bases, prisons, etc., and in the libraries of some of our lodges and with study groups. Besides these, and in addition to the 375 copies of *The War—and After*, placed on the vessels of the U. S. Navy in the previous year, 510 copies were mailed to prominent individuals throughout the nation in legislative positions, peace movements, social welfare and political and educational associations, etc. For much of this work we are indebted to sponsorship and contributions by individual members.

Ten thousand pamphlets have been mailed to inquirers whose names have come to us through various channels. Additional non-member borrowers have been added to those using the National Library.

The *Introductory Correspondence Course in Theosophy* is being studied by a number of members under the direction of a correspondence teacher.

The lodge study course based on *The Laws of Manu* and prepared prior to the 1940 Convention was sent to all lodges in August, 1940. It is not possible to report how many lodges studied the course, but we do have evidence that at least 60 lodges did so. Many fine comments have been sent in by those using the course. In addition to the interest in the course itself, one result has been the increase in the sale of the basic book—*Manu*, by Motwani—108 copies being sold by the Press during the year, as against *one copy* in the previous year. The sales of Bhagavan Das' *Science of Social Organization* tripled during the year.

The course in the *Art of Friendship*, discussed during the 1940 Convention, is now half completed, five sections having been distributed to the lodges. Although the first part of the course was not sent out until the middle of October, about twenty-five lodges and several isolated members are using it and many of them have written in high commendation of it. The remainder of the course is in preparation, but the five sections already completed contain material for several months work. This is a course of very real and practical value, an entirely new creation, for which we are indebted principally to Mrs. Ann K. Werth.

Both of these courses are available to lodges for the new season's work. That on the *Laws of Manu* presents for study the oldest and most

highly developed social code in existence, one that should be known to all who are concerned with the principles upon which a new order can be built.

A study outline on the *History of The Theosophical Society* is in preparation and is expected to be ready for the new season's work.

Numerous letters have been written to lodges in response to requests for aid in program construction, study classes, etc., and to individual members about their studies.

During the year thirty-three pages were added to the *Handbook*, including the new section on Funeral Services.

In all these various ways Headquarters is aiding to spread abroad the teachings of Theosophy.

Besides these direct activities, the work in the field has been given all possible support. Miss Neff has visited and lectured and held members' meetings with thirty-nine lodges. Mr. Fred Werth has visited thirty-two lodges, some of them more than once, and has also visited four cities in which lodges do not exist. Part of this has been experimental to discover whether small and interested groups could be gathered together without expense of large scale advertising and full-fledged lecture presentation. It must be admitted that this does not seem to be possible, although classes have been formed in two cities by these less expensive procedures.

Besides these full time field workers, several made extensive part time tours. Miss Snodgrass visited all of the northwest and Pacific coast lodges. Mr. Rogers and Mr. Fritz Kunz and Dr. Kuhn continued their valuable work in the larger centers, and Miss Marie Mequillet visited most of the lodges in Ohio and some in Michigan and New York. Miss Anita Henkel called on a number of lodges from California to the East, and Miss Jean Glen-Walker also visited some.

While Miss Neff has left us for Australia, we shall add to our Field Staff throughout next year our National Vice-President, Mr. James S. Perkins, for whom tour arrangements are already in progress.

A tour financed by Headquarters made it possible for forty lectures to be given among five Florida lodges in a series of eight week-end visits by representatives of the Federation.

I have personally been able to make but two trips, one to the Northeast Camp last fall and one to a joint meeting of the two eastern federations in Washington, D. C. Contacts with

(Continued on Page 191)

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Parade of Cruelty

WE are an inconsistent people. We know beyond a shadow of doubt that evil never begets good. It is contrary to our moral code to say that the end justifies the means. We condemn Hitler for the ruthless destruction of civilizations for military advantage; for his lack of moral standards in his conduct toward both comrade and foe; for his disregard of the sacred.

We are an inconsistent people. With all this knowledge, this truth of things inherently a part of our very being, yet we are indifferent to many other conditions no less offensive to these same inborn principles. The truth is that we are merely thoughtless.

How much thinking have we done, for example, on the ethics of animal experimentation? A child mistreats a dog or a man works an unfit horse and we rise up in our wrath and attend to the child and report the man to the S.P.C.A.

But let similar cruelties, or worse, be carried on in the name of science or education and we care not at all. What becomes of our moral code and the dictum of ends and means when

we learn of animals with needles in their brains merely to demonstrate that electric currents applied to the needles in different parts of the brain affect the muscles of different limbs?

Scores of thousands of times this has been proven. Why must the demonstrations continue? Why must there be this endless infliction of pain and destruction of life? Why this constant parade of cruelty before our youth in their classes? They know that different portions of the brain control different functions. We all know it, as we know that our system is heliocentric instead of geocentric. There is no more reason for further animal pain to teach the one truth than for the burning of another astronomer to sustain the other.

Why, not needing food, do we spray lead at flocks of wild birds and then condemn Nazi airmen for machine-gunning refugees on the Belgian roads? There is no difference, except in degree. Both are equally unnecessary, equally cruel, equally a violation of the law of protection for the helpless, the responsibility of the strong, the freedom of life and liberty.

This difference of degree which enables us thoughtlessly to ignore the fact that basic principles are outraged and moral code weakened by every offense against it, accounts for all the evil in the world. In the *little things* we must seek redress, and the little things are our own to deal with.

—S.A.C.

From *The New Citizen*, July, 1941

Things That Must Go

Many a good man has lost his job and therefore his chance to earn, because an employer could not make money out of him, although men needed the things he made.

—S. A. C.

Outside My Window

I watch a bush outside my window, full with leaf and flower.

Every leaf receives whate'er it may of sunshine and all the plant prospers and responds. And as I watch, each leaf accepts the rain, holding some the while in silvery beads of light; then pouring them forth that other leaves shrouded deep within the bush, less open to the sky, may catch and hold awhile and be refreshed.

And each in turn assimilates, and gives to those with whom it shares its life, that that of which they are a part may sustain them all.

—S. A. C.

The Convention of '41

BY ELLEN M. WATTERS

THE theme, "For the Sake of the World," was particularly appropriate. As the members gathered, renewing old friendships and making new ones, a spirit of friendliness dominated the scene, this sense of brotherhood embracing all nations and races in a deep concern. Joy in reunion was intensified rather than minimized, though mixed with the cries of a troubled world.

The reception in the Aubrey Garden was a special episode of friendliness, for all informally met and became acquainted through a grand march and a bit of folk dancing, ably directed by Miss Winifred Boye. The march finally led to the big white tent, where the Young Theosophists presented a beautiful pageant in remembrance of the nations of Europe which have been blacked out by war. Each was represented by a Young Theosophist carrying its flag and vividly portraying in a few stirring words the dominant spirit and the present sufferings of the country as the way was pointed to the dawn of a new light of order and justice.

The Convention was officially opened on Sunday afternoon by our National President, who extended a warm welcome to the delegates and read a cablegram and letter of greeting from Dr. Arundale, affirming that the world and our Society are on the threshold of a new era and urging that Theosophists be worthy to be among its heralds.

Greetings from members and lodges brought out the element of fun and friendliness and a happy spirit of wholesome rivalry and humor as delegates referred in increasing eloquence to the advantages of their respective localities. The Southern California Federation, for example, referred to the presence of the new sub-race and expressed sincere regret that their karma prevented others from living there in this incarnation. They hoped that karmic debts would soon be paid so that all could then join their more fortunate brethren.

Then the Convention plunged into its work. In his address, Mr. James S. Perkins spoke of Reconstruction-Mindedness with regard to the work of The Theosophical Society as well as of our own individual lives, personal reconstruction being based upon the re-examination of the principles we hold, and deciding for ourselves what is real for us. Reconstruction-Mindedness with regard to the Society, he

stated, consists in sensing the direction in which its work is moving and therefore the needs which must be emphasized.

Mr. Cook in his address on "The Theosophical Society" stressed the need of realizing that our message is for all men—the lowly and the humble as well as the educated and the mighty. He spoke of the necessity of keeping ourselves alive spiritually through our own contact with the universal source of energy and power, and of steadily maintaining the spirit of Theosophy within us. Disintegration of the Society can come only with the cessation of the true spirit of the Society; we can convince the world that brotherhood is its salvation, only if the world sees it working in us and among us. He pointed out that the effort which we put into our work makes brotherhood real to us, and that building a brotherhood means building brothers and being brotherly. Mr. Cook closed the address by dedicating the Convention to the world and its needs, and to the making of a better channel for its help.

A popular innovation was the Town Hall Meeting on "Future Program Possibilities," the form being patterned after the famous *Town Hall Meeting of the Air*. Mr. Cook was Moderator, and the speakers were: Mrs. Ava Boman, Mr. John Sellon, and Mr. Eugene J. Wix. Mrs. Boman stressed the importance of good speakers who knew their subjects thoroughly, and were well trained in public speaking. She emphasized the value of presenting lectures in a sustained series so that an audience would grow from approval of the speaker expressed to friends. Some definite task in the lodge activities given to new members, had proved to be an excellent way to stimulate their interest.

Mr. Sellon dealt with the need of social activities in connection with our work, especially including the public in social events. He dealt also with the great need of stressing those Theosophical precepts that make for happiness in daily life.

Mr. Wix stated that we were living in a transition period—in dynamic times, requiring dynamic and practical action—and urged us to follow the suggestions and hints given from time to time by Dr. Arundale, with fullest cooperation. He asked that the Society make practical its obligation of brotherhood by rais-

sible for us to enjoy the benefits of summer sessions in our lovely Headquarters building and gardens.

And of course the sincere friendliness and graciousness of Mr. Cook and Miss Snodgrass play an important part in the happiness of everyone who comes to Olcott, making it our Theosophical home in a very real sense. The appreciation of the members was shown in many ways throughout Convention, but particularly by the enthusiasm with which the resolutions commending our National President and Secretary were received. Twice the Convention rose spontaneously as Mr. Cook's name was mentioned and he rose to respond.

Miss Poutz, often spoken of as "our best-loved Theosophist," in addition to conducting the morning meditations, added the benediction of her presence and drew forth an affectionate response.

The closing meeting, preceded by a picnic supper on the lawn, found everyone attuned to the theme of the Convention. During all of the preceding days there were presented so many helpful ideas as to what we can do to carry out this theme, that everyone approached the final session in a spirit of deeper dedication to the Society's work for the coming year, and resolved to make his individual contribution to the solution of the world's problems.

Everyone enjoyed singing "O Hidden Life," the music for which was composed by Mr. Charles Fouser, a new member who very kindly directed all the Convention music. The Olcott Foundation awards were presented by Mr. Pearson to Mr. Fritz Loenholdt for the Olcott Lecture; and to Mrs. Carol Hadley, of Hillsboro, Oregon, for her beautiful poem "The

Song of the Singer." Mrs. Hadley read excerpts from her poem, and the audience responded in recognition of its rhythmic beauty. Miss Ingeborg Pearson, whose piano selections have for several years past been an inspiring Convention contribution helped to create the atmosphere always unique to a closing session. Mr. Knudsen, Mr. Rogers, Miss Poutz, Miss Snodgrass, and Mr. Perkins, gave short talks, each adding his note to the meeting which marks the climax of Convention. It is difficult to express in words the spirit of this occasion. Each felt himself instinctively closer to every other member, and in a subtle and intangible way became more fully aware of the real oneness of all.

Miss Snodgrass, in her own beautiful way, turned our thoughts to our International President by reminding us of past Conventions when we were privileged to have him with us, and by paying tribute to his magnificent qualities. All felt with her sincere appreciation that he continues to lead us and give us strong and wise leadership, so that every member of the Society may follow him with gladness and utmost confidence. She concluded by reading Dr. Arundale's inspiring poem "I Want to Be Their Man." The sentiment of everyone present was voiced by Miss Poutz in the words of the old hymn, "God be with you 'til we meet again."

Mr. Cook officially closed the Convention by leaving with us the thought that as we have met to work together and have rededicated ourselves with oneness of heart, the Elder Brethren have drawn us near and will remain near us as we take the spirit of the Convention back into our lodges and Their work.

Impressions of Convention

Mr. Floyd Merrick:

So often does disappointment follow an attempt to recapture a past thrill of enjoyment by mere repetition, that my second Convention visit foreboded a complete absence of the seventh heaven of wonder distilled for me by the 1940 Convention, my first.

Yet, that thrill of enjoyment and wonder, strange to relate, did carry over into the Convention just ended and not only maintained but grew in strength as the days passed.

I am now beginning to glimpse, dimly, why some have been attending regularly for twenty

years. Why others, after an absence of a year or two, are so overjoyed upon returning again.

For me, already, after attending only two, a Theosophical Convention stands out unique among all experiences.

In no other gathering of peoples from all races and walks of life can be found such a feeling of friendliness and good will as that which pervades and permeates our Conventions. With all our minor differences, we are still united by one great purpose. When the power behind that purpose can be energized into dynamic action, we shall then accomplish that for which we have been gathered together.

Miss Marcella Schmitt:

As we approach Olcott for the 1941 Convention we feel the thrill of coming home again—to a home of peace and inspiration. We experience the delight of renewing old friendships as we assemble in the Aubrey Gardens on the Evening of Remembrance. The spirit of brotherhood prevails.

We gather together to pool our thoughts, efforts and experiences in a sea of vital energy—each one of us becoming a center for the dispersment of that inspiration and sympathetic understanding which is created here at Convention "For the Sake of the World." At this Convention especially do we realize our responsibility to our brothers all over the world—those who are immersed in poverty and adversity in the conquered countries. Our horizons are expanded, our visions enlarged, for the future world of brotherhood.

One was impressed with the realization that there is Theosophical work to be done everywhere—in ourselves, in our communities, in our lodges and in the world—calling for persistent effort and loyal service.

Whole-heartedly we rededicate ourselves to the ideals of Theosophy and to our respective localities we carry the friendly, inspirational and spiritual qualities of this Convention.

Mr. Robert Drew-Bear:

In every Convention, and especially noticeable this year, is an intangible effect—a subtle and cumulative raising of consciousness which slowly takes effect and which manifests in unrestrained feelings of benevolence and good will to all present.

In my estimation the high point of the Convention was the talks given by the young Theosophists—Misses Mills, Tess, Ruder, Owen. Although the Society has suffered a decrease in membership, it is undeniably true that among the members present at Convention there are many workers and lecturers of very great potentiality for the future.

I found it a very great privilege and satisfaction to hear Mr. Knudsen's informal and extremely revealing talks based on world wide

travels and his mature wisdom from first hand observation and experience.

Especially enjoyable, also, was the opportunity to meet the National President and the National Board of Directors and to realize that the organizational affairs of the Society are in very capable hands. It is apparent that new ideas and suggestions are welcome and receive all possible consideration.

Mrs. Iris White:

The country around Olcott is part of that great level prairie-land one finds in the Middle West, and so, but for the trees, the sky cups over us here in a great, generous, unbroken sweep—a hemisphere of light in the day, and in the night a breath-taking, open beauty.

The big white tent with its sides rolled clear to the top, is beautiful among the trees, and their shadows and the sunlight make a moving living pattern over our heads, and fill the space where we sit with a vibrant vitality—and more, much more, of beauty than meets the eye. Everything that went on within the tent was made glorious. Episodes of beauty and periods of action were both enacted in a luminous purity of light which we have never had before.

The platform was wide and low with a Chinese rug and comfortable chairs. The women (and the men, too) wore clothes that were so gay in color, and so comfortable and casual that one shuddered to think what Cotton Mather or Jonathan Edwards would have thought of it. Certainly they would have doubted we were seeking God, we were so happy.

We were happy and yet each one of us knew that before the next coming together there would perhaps be for all in our nation times as harsh and decisions as knife-like as those facing the band of Pilgrims ready to go aboard their little Mayflower long ago.

Each knew that once again there would be a deep principle to guide us that would have to be clung to for strength and that that principle—THE BROTHERHOOD OF ALL—was the one thing we must not let go and that now, this year, is the time to decide "Everything I am and have is behind this."



Reconstruction-Mindedness

BY JAMES S. PERKINS

(Notes of a Convention Address)

OUR President, Dr. Arundale, has recently said that we must do all in our power to make the Theosophical world reconstruction-minded. Of course, he means reconstruction-minded with regard to economic, social, political and educational development, but no less must he mean reconstruction-mindedness with regard to the way we are doing the work of The Theosophical Society, and still more must he mean reconstruction-mindedness with regard to our own personal and individual lives—*personal reconstruction*. It is upon these latter two phases that I wish to express some ideas.

Indeed, as I look upon the agony and hope of the world I think I see in the great issues at stake a reflection of what is going on fundamentally in the hearts and minds of individuals everywhere in the world. There we find doubts and illusions, vacillation and faint-heartedness, untruthfulness and selfishness side by side with many splendid intentions and excellent virtues. In this region, then, of individual lives is the beginning of reconstruction-mindedness.

We of the modern world have inherited great freedoms, profound principles, wide knowledge and inspiring traditions that have brought us tremendous benefits. We have accepted them and the price of acceptance has seemed light and easy to pay, though the wise know that for every benefit we accept we must pay in full ultimately. Such a day of payment has come to the world when we are brought to recognize the full price of the heritage we have received. If we have casually accepted the benefits of democracy we must now recognize that those benefits demand a personal responsibility to live the principles of democracy. If we have accepted the rights of Freedom, that implies the duties of right action. The world of today is demanding of all of us that there be an end of compromise with our principles, and everyone of us is being brought to face the facts.

Our cherished superstitions, half-truths, sophistifications, sweet compromises and sentimental illusions are all shrivelling in the burning light of Truth and Destiny. These are the spurious coin paid for blessings not fully appreciated. Many of us try to appreciate the freedom that we have, we try to imagine what it would be to live without that freedom, but

it is not easy to fully appreciate the privileges that have been ours.

We dream of a New World Order, but that land of promise we will not enter if we do not first clear away the barbed wire entanglements that stand in our path. And those barbed wire entanglements are none other than our own personal failures to live the principles we profess to revere.

Yet, it is a glorious truth that all about us we do see great people living their principles, great men and women rising to the challenge of these times. These are the saviours of our civilization and our race. Let each one answer in his own heart whether he is among those who are saviours of the world. If we are not able to give our lives and our fortunes in the fight against evil in the world, then let us give our sacred honor to live our principles. Does anything matter more than Right, Brotherhood, Honor, Comradeship, Sacrifice, Kindliness, Co-operativeness, Beauty, Aspiration—if these be our principles?

Then, there is the important matter of happiness. Too often we see Theosophists who are unhappy. I do not mean to say that we should never have moments of unhappiness. All too surely they come, but they are passing and shouldn't remain. Theosophy should make us deeply happy. For the sake of the world we must live that happiness. All who have caught the vision of Theosophy are deeply happy, no matter how ruffled the surface may be at times. Theosophy lifts us on the wings of vision, it frees us from imprisonment, as the prisoner in the story who for many long years lay with a broken spirit on the floor of a dark and dreary dungeon until one day the dawn of a great idea burst upon him and he got up and opened the door and walked forth to freedom. We Theosophists have moved through our earth periods of ignorance, through the chrysalis stages of gathering knowledge, into the freedom of the Theosophic world. Theosophy unfurls our wings, and I think that the magic of this freedom we must be able to invoke if we are to lighten a little of the heavy load of others. If we are to make others happy we must ourselves be happy. Theosophy should call upon us as Christ called upon His people when He said: "Take my yoke upon you, and learn of me, for my yoke is easy and my burden is

light." Theosophy does free us just as far as we will live its principles—rendering our personal burdens lighter and our yokes easier.

Reconstruction-mindedness with regard to our personal lives begins, then, in re-examining our principles and deciding what is Real for us and making that a reality in our lives.

When I come to think of Reconstruction-mindedness with regard to The Theosophical Society, I recall first that it has been said that we are no longer students. Except in the case of the relative few I think that is true. It interests me as a phenomenon. I am not concerned here with whether or not it is good. Certainly, it cannot be right for us not to study for we must get deeper into Theosophy. We should follow the advice of the Master who said: "Study, but study first that which will help you to help others." And we know that a study of Theosophy gives us an understanding with which we can help others.

But how many of us, when we heard of Theosophy and of reincarnation and karma said at once—"That's it! That's true!"—and read quickly the writings on those subjects with no further interest in pursuing the matter as scientific research or study? Rather, we turned outwardly to do something about it. Many of us appear to be that way. What does it mean? If we examine it we may get the key to the direction in which we are going, and therefore as to what might be important to us with regard to reconstruction-mindedness.

In America we have the dharma of comradeship in group activity, friendliness without regard to race or creed. Our work as a nation is to explore and discover socially, politically and spiritually the realities of diversities in unity; that is to say, democracy. I know that this is a hackneyed phrase—"Diversity in Unity"—we have heard it many times. But it will pay us to examine it in relation to our theme here. Diversity in unity is the truth of our national life, and it is the truth of our Theosophical life. Perhaps our realm of "study" today may be the realm of creative activity as well as of books or ancient philosophy. Now what bearing does this have on Reconstruction-mindedness?

We have long laid stress on harmony in our work. Harmony is an aspect of the unity. What about the diversity? Diversity must mean diverse capacities, diverse viewpoints. If we were to give more emphasis to diversity an important change would occur in the requirements expected of any of us who are placed in the position of leadership. It would become incumbent upon them to give more attention to

calling out the capacities of all the members and gathering them into a working unity. This is a creative task. We must actually look for latent qualities which are in all those about us. We must seek to provide opportunities for those latent qualities to be called forth. It is a duty of leadership to do so.

The direction in which we are beginning to point is that of calling out capacity with less stress on harmony. As we call out capacity harmony will take care of itself. When too much stress is laid upon harmony, where we sit upon our people and upon our lodges with too much care as to *our* knowing best what is right (and that does happen in many lodges) we will, it is true, obtain a kind of harmony. But it will be a false harmony that will settle upon us like an anaesthesia. Our vigor will wilt and our virility will depart; the vital spark will die and the people, their capacities frustrated, will leave, one by one, as the lodge sinks into a twilight of pralaya.

Emphasis upon the calling forth of capacities would appear to be supported by Dr. Arundale in his book, *Nirvana*, with regard to the future of The Theosophical Society:

"I see The Theosophical Society far more a part of the outer world, members engaged in active work in every field of life in some way, others in other ways—perhaps opposed ways, but all maintaining in splendid comradeship the binding unity amidst the most conflicting diversities.

"The more that members of the Society begin to take an active part in the world's affairs the more are active people attracted to its membership; with the result that the Society becomes a picked body of idealistic, practical, efficient pioneers who get things done . . ."

Are we not even now moving in this direction? Is this not a part of our Reconstruction-mindedness?

We do not ourselves have to be people of great capacity to call out the capacities of others, we need only the fire of sincerity, of enthusiasm which springs from the Vision that we carry in our hearts. It is important that we renew that Vision periodically—keeping its flow fresh and vital.

There are some fundamental elements of vision we hold in common. Perhaps it will serve Reconstruction-mindedness to become very clear and very simple with regard to our Vision. We may ask ourselves: "What are the peculiarities of our Society as a group?" I think, first, that we have a unique temperament. The temperament of the reformer, the pioneer. We can sow seeds for future harvests without having to take part in those harvests.

Secondly, as a group we all believe that there is a Plan. We are "Colonists for Heaven."

We have glimpsed the archetypal plan in the Heaven World and have come here with heaven-born enthusiasm to establish colonies for heaven on earth. The world's fields of civilization are being plowed under. We have come as sowers. We are about our Father's business, sowing great ideas, creating great dreams, releasing foundations of wondrous beauty.

Dr. Besant said, to cheer us on: "Few are the sowers of the future, but many are the reapers who shall gather the harvest." Yes, we are colonists for heaven. We believe in a Plan, we work for the Plan. The Plan is our dream.

We have a third peculiarity as a group. We believe that each one of us has a bit of the Plan buried in his heart as the Vision of his life. That is the potentiality of our diversity—our capacities. Our task then is to draw together these bits as we seek to organize our whole work. We are called upon for the utmost in cooperativeness, the utmost in respecting one another's ideas and thoughts, the utmost in faith in the work of one another. All that is implied in the outer world by the words "Gentleman" and "Gentlewoman" we must observe in our transactions with one another. Are these not elements of democracy? And just as Democracy calls out individual uniquenesses in the nation, so The Theosophical Society must call out individual capacities. Where we fail to do this we are failing in our onward march of The Theosophical Society.

Because we are students of the hierarchical plan of life we are sometimes apt to be impatient with, and fear, democracy. Over thirty years ago Dr. Besant said that the spirit of the new age in which we now live is beyond all doubt that of democracy—the spirit of questioning, of challenge, of constant demand that authority should justify its right to rule. And she charged us not to fear the new spirit of the Age but to grasp its truth firmly and work with it. For in a cycle of Democracy just as in any other cycle, people inspired with love and understanding will not fail to lead the way. That applies in our work in the world of affairs and it must no less apply in the work of The Theosophical Society. We must become reconstruction-minded with regard to the spirit of the New Age (Democracy) in our Society. The rapid developments which democracy itself is undergoing we must realize if we are to perceive with conviction that The Theosophical Society can be, and is, in the vanguard of civilization.

If we will notice, democracy has for genera-

tions grown in an atmosphere of freedom—freedom of the lower mind, freedom of a *laissez-faire individualism*. Today it is obvious that democracy has begun a new phase, where we have group action founded upon principles rather than the old right-to-do-as-you-please individualism. There is a transition, speaking in Theosophical terms, from the lower mental to the higher mental.

Democracy is moving from an age where privileged wealth is on one end and the poor-house on the other, into an age where enforced social responsibility is at one end and the W.P.A. at the other. The Spirit of this New Age of Democracy is entering upon a higher mental phase of recognized principles in action, preparatory to a later transition into a serener Buddhist civilization to come.

Everywhere today great people are making splendid statements, defining democracy, planning for a new world, dreaming of a World Federation, demanding that the New Age shall found its life on higher principles, and these principles are now recognized as practical. The world is making its best statements about Democracy and is waking to the fact that we must proceed to higher expressions of Democracy else democratic institutions will pass away for a long time to come.

Now, in view of this development, what is the work of The Theosophical Society? It cannot be just to continue to try to make statements on a par with those being made in the outer world. Ours is the work of establishing a new way of life. We are people of a New Departure. We must give direction for a new leadership in affairs.

Mr. Jinarajadasa asks: "How shall we enter the New World? Who will lead us into the Promised Land?" Then he gives the key. He says: "Those who will lead us are not those who are typical of our present type of humanity." Now I ask: If the typical leaders are already leading in higher mental directions in democracy, then the real leaders into the world of the future are those who touch in some measure the Buddhist, and who are they but the reformers, the dreamers, the artists, the poets—all who feel and act in any degree of universal love without regard to sex or caste or creed or color? In other words, the Theosophists!

Is it not prophetic that in the war of civilizations the two great world leaders today are artists? On one hand we have the frustrated artist, Hitler, and on the other the freedom loving artist, Churchill. One would lead on but

cannot because he has closed the door to the Buddhic through cruelty and separation. The other leader cries: "Lead on to union of peoples and countries!" And his is the way toward the Buddhic unity of mankind.

In all this I sense direction for our organization. It means that our lodges must begin to really operate in such a way that they bring more and more of the life-giving Buddhic influences into manifestation. That is our work. It is no longer good enough to sing and talk about brotherhood. We must live it understandingly today. It must spread abroad by living example as well as by thought. Our people of capacity must cause the great thinkers of the world to meet the living knowledge of the Plan of Brotherhood. We must see that the great men of action in the world hear of the Ancient Wisdom in a practical way.

Students of Theosophy sometimes get the idea that no one can get into the Buddhic unless he has experienced what is technically called the First Initiation, but wherever one opens his heart to love of life in all creatures and all things surely he opens the door of the Buddhic; wherever floods of compassion surge through our lives, there the Buddhic tides are flowing; wherever we dream greatly of beauty and joy, the Buddhic shines in all its glory. And wherever two or three are gathered together in good work in the name of the Highest, the Buddhic is manifesting on earth.

We are pioneers into the Buddhic qualities brought to earth. That is our direction today and the key-note is *togetherness*. If we can come together in plans and programs, if we can

fit bits of the Vision into the whole, if we can be comrades in action and call out capacities in each other to do our best and then still more, if we can aspire together greatly, then the groups of lodges and our Society will call forth that Buddhic power which will exalt and uplift our work to its destined accomplishment. Our Society will become virile and great in power to lead the world toward its New Departure. Along these channels all of us need Reconstruction-mindedness.

We are meeting in Convention "For the Sake of the World." We thereby open ourselves to this power now! And to demonstrate the use of that power we will—as we aspire together toward that Higher World whose gates we may here, with the aid of the Elder Brethren, open a little bit—we will remember each hour and day of this joyful period the sorrow of human and sub-human creatures throughout the world. We will blend this vision of peace (which is ours to share) with the vision of sorrow (which is ours to remember) in our hearts as a background for our effort and our activities so that it may serve as a motivation to call forth the Will to think and act and speak nobly and usefully.

If we may thus consecrate our convention, making of each a channel for the light of the highest to meet the realities of worlds here below, then indeed will our work be worthy of the blessings of those Mighty Ones who are our Chiefs and our Elder Brothers.

And we shall be worthy of the grave trust imposed upon us all in this hour of destiny in the world's history.

Differences

(From the National President's Address of Greeting.)

"You are welcome for what you each are, your many gifts; for differing, as we all do with various other people and their many points of view, we yet appreciate deeply very much about them all. We may often wish that those with whom we differ would come half-way as it were, so that points of difference could be understood. That there is so very much without difference gives us all cause for very great appreciation and gratitude. That everyone does

not know of this appreciation is probably because of the over-emphasis we place on the differences as compared with the agreements, the lack we see in others of what may be called a half-way attitude, with little thought of how much or how little we ourselves display. But here in Convention we resolve all situations; we get together, and for such a purpose all are indeed welcome."

The Theosophical Society

BY SIDNEY A. COOK

(Notes of a Convention Address.)

WHAT I shall now say to you is not what I had planned. It has been much modified in the course of recent hours and brings to you I hope, a keynote for all time rather than just for this time.

Mr. Jinarajadasa says in his pamphlet (which you have all received): "The Wisdom to the Theosophist is not just a body of ideas. It is a dynamo of energy." We instantly recognize this to be true because the Wisdom comes to us from the very source of spiritual energy, the Great Brotherhood. Energy is therefore inherent in the Wisdom. It is, however, also in men, for all mankind—including Those far beyond us in evolution—share a common life, and latently there is in us all the potentialities of the Wisdom energy itself.

The Wisdom is not in the books and the lecturers; it is in man, but the books and the lecturers do serve as the relay transmitting the initial impulse that operates the switch releasing our potential energies. And this impulse may stir men of all grades and classes for this potency in latency is universal in mankind. It is not confined to race or class; not in the intellectual or in the educated only. A contact with the Wisdom may serve as the relay to release the spiritual energy potential in the Sudra no less than in the Brahmin.

It is because this is true that the work of The Theosophical Society is for everyone. We may not be selective for we cannot judge where—through a book, a pamphlet or a lecture—a response may come from an initial contact with the Wisdom. The Elder Brethren, H.P.B. and our later leaders made it abundantly clear that the message of Theosophy was for all and that we must needs be mindful of the meek and the lowly.

It is important that we realize that the relay does not reset itself. When the first thrilling impulse from the Wisdom source has been received we must ourselves continually reset the relay to receive new impulses and the resetting is by the method of meditation and thoughtful inner brooding. It is by this means that we keep open the impulse line. The energy to be released is our own and must be self-maintained. We but control the switch which permits us to use more or less of this energy as we see more or less of work to be done, but we shall

not recognize the work at all, we shall have no incentive for the operation of our switch and the release of energies for spiritual purposes unless through the constant resetting of the relay we permit the delicate control current to reach us from inner realms. We must maintain that contact with the source of energy from which comes the impulse to switch on our own power.

You are probably all familiar with the fact that the engine that works steadily, giving out constantly a steady stream of power, lasts longer and in the end accomplishes more work than the engine which operates with greatly fluctuating output, sometimes racing, sometimes idling. And we may ask how we can best maintain a steady interest, an unfluctuating flow of energy into the work? How maintain our morale, avoid discouragement and keep the spirit of Theosophy alive within us? Reading more and more books or attending innumerable lectures will not do it. If the twenty-first lecture did not move us to action it is not likely that the hundred and twenty-first will do so. We must let that moving influence we first felt actually work in us. That first spiritual response to a spiritual impulse was the Wisdom in us reflecting and responding to the Wisdom at its source. And it is by meditation on the source that we reset the relay and admit the current that keeps closed the switch releasing our potential Wisdom energy in the work.

We probably all remember the burst of enthusiasm that came with that first touch with Theosophy, that first operation of the switch that created the urge to release in some measure our own spiritual energies. I well remember mine, when over 25 years ago I attended a series of lectures by Mr. Rogers and (after some years remote from contact with the work) I became insistent upon being helpful at Headquarters. Mr. Rogers sometime later became in his turn insistent upon my accepting office. I do not remember being aware of any membership problem. I was aware only of one particular kind of work in which I felt I could be helpful. I knew only that the Society needed a certain kind of help and that, to me, meant that the Elder Brethren needed help, for The Theosophical Society was the vehicle They established for the dissemination of the Ancient Wisdom. It was

The Theosophical Society for which They took a chance; The Theosophical Society that almost failed, for which H. P. B. labored and sacrificed, and Colonel Olcott and Dr. Besant, and of which the Elder Brethren said "if three remain faithful . . ."

I knew then, and I know now, that this work can succeed only as we approach it with that certainty of its being Their work and with a spirit of willing sacrifice in our hearts. We might well adopt individually and collectively the motto: "We Serve," for that motto expresses the spirit of Those who founded The Theosophical Society and as members we can have no lesser aspiration than to aid in Their work—"For the Sake of the World."

When someone writes me that the loss of a lodge is evidence of disintegration of the Society, I say: "No. Disintegration can come only with the failure of the Spirit of the Society; when we as members fail to reset the relay and in our hearts the fire of sacrifice and work is permitted to die out and our energies to run down." Even the loss of eighteen lodges in the past five years tells no such story of disintegration, for in a five year period some fifteen years ago when 122 lodges were lost the Society did not disintegrate. These things can be judged truly only with a background of knowledge of what the Society has overcome in the past and a certainty as to the nature of the energies that sustain it.

It has been said of the German army: "The singleness of their purpose quickened the spearhead of their march." That army has been unified not only in purpose, but in action. All effort, all work has been one work and they have achieved remarkable results, as all admit. We may learn from them, for we, too, are at war. Archibald McLeish has referred to it in these terms: "The real war is in the darker and more vulnerable countries of men's hearts."

Those dark countries are our field of action and into them it is our duty to bring the light and the wisdom that men may learn that the world is not all evil, not all suffering, not all selfishness. In that war we wield spiritual weapons and because they are spiritual we must use them upon ourselves. We can convey the truth only if it is true to us. We can give light only if there is light in us. We shall convince the world that brotherhood is the means of its salvation only if the world sees brotherhood at work in us and among us. We need have no fear that we shall be unsuccessful if we remember what The Theosophical Society is, that it

was brought into being to serve by Those who only serve and Who think never of Themselves.

The Theosophical Society is not this lodge divided into factions over the election of its officers. The Theosophical Society is not that debating society operating under the guise of a lodge, but into whose debates Theosophy never enters. The Theosophical Society is not this social club or that group who have permitted politics to push Theosophy aside as a primary lodge interest. The Theosophical Society is not the lodge withered by aggressive obstruction on the part of the few. The Theosophical Society includes all these, but they are not The Theosophical Society. In the words of Dr. Besant: "Whenever and wherever men and women of The Theosophical Society have sacrificed without thought of reward; whenever and wherever they have given unstintingly of their effort, having no thought for themselves but only that the great ideal might be realized, there and then The Theosophical Society has been built and made strong, though results seen may tell no story of success. For success is in the effort and the spirit . . ." We are inclined to forget that the measure of our success is in the effort and in the spirit with which that effort is expended.

We see here and there a departure, a fracture in the surface structure and we wonder and even doubt, forgetting that the foundations are kept sound by the effort and by the spirit and by these alone. We need to get back to foundation principles and see what we have in The Theosophical Society and recognize its primary purpose. Only so shall we learn how to preserve it. We must first know what it is for we can never preserve that which it has never been. Theosophy never has been a way to convince the intellectuals—intellectuals followed the personalities brilliant enough to be founders, but never the philosophy alone. Now that the philosophy, the truth alone, is the attraction, it appeals not to such as those who in the days of the founders came and saw but never stayed.

Theosophy to those who understood it best has ever been a dream, a hope—its appeal has ever been to the hopeless, the lowly, the meek, the humble—they are the multitudes to whom the great Teachers have ever brought the Wisdom in its varied symbolic forms. It is for them no less, now that more of its working is unveiled. And so I remind those who see only decay in the Society because it does not especially attract the so-called intellectuals that these are they whom the Masters so frequently censured for their lack of vision.

There is concern that The Theosophical Society is not doing this or that or the other thing and we endeavor to defend it for not being or doing what it is never intended or destined to be or to do. Like democracy, like liberty, its nature is often misinterpreted, and faith-killing misinterpretations they frequently are. The effort and the spirit; to make brotherhood real amongst us; not simply to sell a philosophy to unwilling customers.

Quoting Dr. Besant once more: "Vessels that do not bear the name or principle of brotherhood are broken vessels. They will not hold the water of truth for the future." The Theosophical Society is no broken vessel; it is in fact the only organization that has steadfastly upheld the principle of brotherhood and never permitted itself to pass into the control of any to whom the living of brotherhood was not a primary motive.

That principle is the dominant note of the coming day. It has always been the dominant note in the Society and "our strength lies in this conscious working with the forces that make for the future." We as a Society have survived and persisted, and will survive and persist because there have always been among us those who know that building a brotherhood means building brothers and who have been working constantly on themselves.

Amid all the confusion and blackness in the world and out of the complexities of ideas, I

have resolved this simple statement:

"I cannot conceive of the universe as being other than integrated, purposeful, beneficent. I cannot conceive of human powers of thought and feeling and action as being other than attuned in due time to the harmonies of the universe. My work now and ever must be to help toward that attunement."

I think we all need some such simple statement of faith, for we become too much involved in complexities. But our principles must be implicit in our conduct, not merely in our words. We must work and work on ourselves. Then, however the vicissitudes of the Society may have affected us, whatever of its teaching we may have accepted or rejected, we can stand by certain of its principles and by them be bound into the brotherhood that all men shall in due time acknowledge and by which the world shall be made free.

Let that central principle bridge the gaps that may sometimes mar a perfect understanding. Let us say truly for and of each other: "Whatsoever things are true, whatsoever things are of good report, if there be any virtue, if there be any praise," we shall think on *these* things.

Thus, in dedication of ourselves we can and do dedicate this Convention to the world and its needs and make of it a channel for its help and its blessings.



Health and Peace

BY K. NIMMO, D.C., R.N.

STRANGE as it may seem, Health and Peace can be regained in the same way and therefore we can compare the approach to disease with that of war.

In order to promote Health, the greatest number of doctors in most branches are fighting disease germs, fevers, etc. In alcoholic cases, alcohol is fought, in drug addiction narcotics are fought and so on.

It is the same with war. Most nations are fighting one another, if not actually on the physical plane then in their minds.

To bring about Health and Peace, there is a way other than fighting and that is: finding the underlying causes of disease and war and then eradicating these causes. The accomplishment requires a long self-preparation and willing sacrifice; if these are overlooked then fighting becomes inevitable, for as long as we have no inner peace, we will always have something to fight from without.

In the Healing Art is now more and more realized by progressive physicians that pains, fears, germs, etc. are only symptoms; results

of trespassing the Law. Consequently, instead of trying to kill disease, doctors now look for the causes on the physical—as well as on the mental planes of being, and then they make an effort to remove these causes by increasing health by natural methods and by encouraging a more sound mental outlook, knowing that thoughts are things. In alcoholism and drug-addiction it is not the alcohol or the narcotics that are at fault, but the worries, the emptiness from which the unfortunates are suffering and which make them look for an escape from so-called reality. Therefore more understanding, re-education, and the formation of new and better habits are the answers to these two diseases.

Wars are the results of suppressed religious instincts, present in everybody and of the lack of interest or opportunity to do constructive or creative work. This is followed by little chronic wars in our private lives. As long as we want to enrich ourselves at the expense of others, and want too much instead of enough, as long as we are selfish and greedy, we shall have war, because we are making it ourselves.

War never stops war, only makes the next war worse. When we see the horrors in exploitation of men to men, and men to animals in the slaughter houses, vivisection laboratories, in the obtaining of furs, feathers, and kid-gloves, is it any wonder that the reservoir of evil is overflowing and that we have war?

We all, to a more or less extent, have set up the causes of war. Why blame others? Let us now neutralize these causes by changing our attitudes toward others and by learning calmness and poise, and let us take time to think for ourselves, instead of accepting blindly all that is poured into us by the material Western Civilization. Peace can come only from within; if we cannot express peace in our daily lives and thoughts; if we do not have self control, physical and moral courage, we need war to learn the things that we refuse to learn in so-called peace-time and that war by necessity teaches us; such as great sacrifice, courage, obedience, humility, simplicity, etc. It seems that only immense suffering can wake us up, but it is not necessary, it is up to us.

If we want lasting Peace, we all must try to live in harmony with ourselves, our surrounding, relatives, business associates, people of other countries and races, and last but not least with the Animal Kingdom. An inventory of ourselves is important, for what *WE* do, counts and not what others do. We are too apt to criticize others for errors we ourselves display

in a larger measure. By increasing the genuine, the finer things in our character and appreciating these in others, evil will eventually fall away. It requires unwavering awareness, right action, and right thinking according to the light that we have. It is hard work, but it is worth striving for. Moreover, in proportion to our effort, it becomes easier and more interesting, and we will be able to understand others better, because we are becoming more compassionate.

If we want to comprehend others, we should write our own biography in the fullest details and by reading it carefully learn how extremely slowly we evolve, how long it takes to overcome some bad habit and to replace it by a constructive one. Thus by seeing more plainly our own shortcomings and slow growth, we become more understanding, compassionate, and sympathetic to others. Consequently, the East will be better understood, for only when the East and the West appreciate each other and are willing to learn from each other, will there be any hope for a United States of the World.

Especially in this time of opportunity, we must make the greatest effort to reconstruct our own lives, helping others only if our help be asked and if we know that we can help; otherwise, hands off. The best weapons against wars are Universal Love, Understanding, Courage, Constructive Activity, Simplicity, Cheerfulness, etc. All great philosophies teach: "Thou shalt not kill," in different ages, but all express the same idea. But we must first feel Peace with all.

Life is really wonderful and glorious for all who see at least a small fragment of the Eternal Verities and who try to live up to the Universal Laws as far as they know them. By practicing what we know, we shall learn more. Ramakrishna says: "As soon as we come to the full realization that rigid justice rules the world, our battle is half won." "He who has once seen God, will see Him manifest in all things."

Let us try to live Peace in our daily life, instead of only talk about it. Let us stop all resentment toward anybody and anything, because Universal Brotherhood is a definite fact in Nature. We all are Divine sparks, and we can learn by awareness and practice the magnificent Universal Laws under which we live.

By practicing great discipline ourselves, but exercising an abundance of tolerance toward others, we shall help to create a better world.

"Nothing can bring you Peace, but yourselves;

Nothing can bring you Peace, but the triumph of Principles."

Convention Business

Summary of the Official Proceedings of the Board of Directors Meetings Held July 19, 21, 22 and 23.

Confirmation of the following matters dealt with by mail during the course of the year:

1. Addition of Mr. Frederick H. Werth to the Field Staff.
2. Report on Advertising Project.
3. Rejection of an application for Field Staff appointment.
4. Decision against chartering a "School of Theosophy" without the jurisdiction of the National Society.
5. Consideration of proposed change in method of nominating National Officers.
6. Approval of remission of dues for draftees.
7. Decision against inviting lecturers from abroad for the coming season.
8. Decision against a "Burn the Bonds" Campaign.
9. Approval of proposed Convention dates.
10. Consideration of Radio project.
11. Confirming the withdrawal of five lodge charters.

During the course of the year the Board dealt with many other matters of essential business and policy important in their bearing upon the Society's welfare, but not of individual import sufficient for record here.

NEW MATTERS

1. Changing By-Laws to implement the Electoral Procedures referendum.
2. Changing By-Laws to clarify definition of Lodge and National Membership.
3. Decision against a "Burn the Bonds" campaign in Convention.
4. Refusing reconsideration of an application for Field Staff appointment.
5. Reviewing the membership and lodge statistics as of June 30, 1941.
6. Approval of the publication of a special folder for free distribution by the T.O.S. among men in army camps.
7. Authorizing a transfer of securities in connection with the closing of an estate of which the Society was a beneficiary.
8. Consideration of the fire risk at Headquarters and of the estimated cost of extending the City of Wheaton water mains to the Society property.
9. Approval of an experimental series of special follow-up classes.

10. Review of the status of the Adyar Art Project.

11. Consideration of certain requests of Dr. Kuhn.

12. Consideration of the tour organization assistance to be given Miss Glen-Walker.

13. Review of the National President's report.

14. Appropriation of \$750 for radio experimentation in large cities with well organized lodges.

15. Recommendation to continue present radio development, to fully explore use of existing series of recordings and to extend the use of recordings as a means of contact of the National President with the lodges, and for class work.

16. Approval of financial assistance to lecturers in certain federation areas.

17. Resolution to maintain the neutrality of The Theosophical Society, except as to situations affecting its own freedom and existence.

18. Consideration of ways and means of increasing the number of new members.

19. Appropriating \$300 for assistance of old workers.

20. Appropriating \$300 for The Theosophical Book Association for the Blind.

21. Appropriating \$100 monthly for a pension to Mr. L. W. Rogers.

22. Approving capital expenditures for the past fiscal year.

23. Appointing Mr. Edwin N. Lord and Mr. Floyd Merrick as auditors of The Society's accounts for the year just closed.

24. Reviewing recent correspondence in the matter of St. Louis Lodge.

Resolutions of the Convention of 1941

1. Sending affectionate greetings to the President with sincere appreciation for splendid service and congratulations upon his reelection.

2. Sending affectionate greetings and appreciation to Mrs. Arundale.

3. Sending affectionate greetings and expressions of sincere appreciation to Mr. Jinarajadasa.

4. Sending greetings to the Staff and all workers at Adyar.

5. Appreciating the contributors under the Olcott Foundation Plan.

6. Recording thanks to the leaders of various departments and groups responsible for activities, including Mrs. Jessie R. McAllister (Children's Department), Mrs. Muriel Lauder

Lewis (Mothers Advisory Group), Mrs. Elise Staggs (Round Table), Mr. F. A. Baker (Blind), Mr. A. Herbert Peron (Publicity), and Mr. Carle Christensen (Radio).

7. Conveying greetings and good wishes to the President and Vice-President of the United States.

8. Extending a vote of thanks for continuing and untiring effort on the part of the Board of Directors.

9. Expressing gratitude for the service of the National President.

10. Conveying grateful appreciation for the faithful services of the National Secretary.

11. Expressing sincere appreciation to the National Vice-President, particularly for his contribution in arranging the Convention program.

12. Ratifying and approving the official acts of the Board of Directors.

13. Rededicating the delegates and the Society to the cause of Universal Brotherhood and the advancement of its objects and resolving to make all necessary sacrifices to protect the Society and its principles.

14. Extending sincere sympathy to fellows of the Society and all others living amidst the devastated and aggressive war and the violation of the principles of brotherhood.

15. Authorizing the establishment of a War Relief Fund and the solicitation of contributions to be used for the purpose of alleviating suffering in war torn countries.

16. Recording appreciation of the delightful group of Young Theosophists and of their varied contributions to the Convention.

17. Expressing reverent gratitude to our brothers of the Deva Kingdom for cooperation in the form of ideal weather conditions.

18. Expressing appreciation of the untiring efforts of Mr. Rogers.

19. Appreciating the services of many volunteer Convention workers.

20. Acknowledging with sincere appreciation the efficient and devoted service on the part of the Headquarters organization.

Greetings

Greetings were received by cable, telegram, letter, or were given in person, from the following:

Dr. George S. Arundale.

Mr. C. Jinarajadasa (through his gift of "The Aims of The Theosophical Worker" to all delegates).

The Theosophical Society in England, Ireland, Scotland and Wales, by Miss Glen-Walker.

The Theosophical Society in East Asia, Sweden, Norway, Denmark, Poland, France, Switzerland, Czechoslovakia, Roumania, Hun-

gary, Yugoslavia, Greece, Austria, Tokyo Lodge and the Theosophical lodges in China, including Hong Kong and the Russian lodge of Shanghai, by Mr. Knudsen.

The Young Theosophists of America.

The Western New York Federation.

The Texas Federation.

The Florida Federation.

The Michigan Federation.

The Southern California Federation.

The Ohio Federation.

The Northeast Federation.

The Northwest Federation.

The Chicago Federation.

The Mid-South Federation.

Krotona.

The Theosophical Book Association for the Blind.

Pumpkin Hollow Farm.

The following lodges: Maryland, Columbus, Besant (Cleveland), New York, Besant (Hollywood), Springfield, Buffalo, Besant (Boston), Honolulu, San Antonio, Miami, Ojai Valley, Minneapolis, Milwaukee, Service (Austin), St. Paul, Glendale, Hartford, Fargo, Forest Grove, St. Louis Branch, Akbar (Chicago), Sampo (Detroit), Wheaton, Lotus (Philadelphia), Detroit, Oak Park, Seattle, Portland, Fellowship (Chicago), Olcott (Wheaton), Tulsa, Rainbow Group (Columbus), Aurora, St. Petersburg, Herakles (Chicago), Lansing, Decatur, Dayton, Grand Rapids, Pittsburgh, Copernicus, Julius Slowacki, Progress (Omaha), Boulder, Spanish (New York), Cincinnati, Indianapolis, Brotherhood (New Orleans), Chicago, Ventura, Arundale (Santa Barbara), and Sacramento.

And the following individuals: Mr. and Mrs. Henry Hotchener, Mr. Enrique de la Hoz, Dr. Pieter K. Roest, Dr. and Mrs. Frank Steiner and Peter, Mrs. Donna Sherry, Major Martin H. Burckes, Mrs. Lula C. Samuels, Mrs. Ellen H. Breese, Mrs. Nedra T. Ruder, Mrs. Gertrude M. Steele, Mrs. Jennie Bollenbacker, Mr. C. J. Bakker, Mr. John Snell, Mrs. Lucy A. Park, Mr. John H. Thomas, Mrs. Sadie G. Stave, Mrs. Muriel G. King, Mrs. Gilberta M. Alwood, Miss Frances Innes, Mrs. Marie Watson, Dr. Kenneth C. Hitchcock, Mrs. Rhoda Martin, Mrs. Ellie Lowe, Mr. and Mrs. Ray Goudey, Mr. Ben Harris, Mr. Charles Derby, Mr. Henry C. Samuels, Mr. Ronald Robinette, Mrs. Marie Wegert, Mr. Casper C. Phillips, Mr. Gerald L. Smith, Major Frank E. Noyes, Captain and Mrs. George N. Ragan, Mr. Raymond McDermott, Mr. John Coates, Dr. and Mrs. Boxell, Mrs. Tor Rodefild, Mr. and Mrs. Ludwig Guckenheimer and Mr. Rawdon Sharpe.

Our Electoral Procedures

BY LEWIS WARD MARTIN

SINCE discussion of this subject is invited, the following is offered in the hope and thought that it may be of some value.

Because of my interest in what is called "the cooperative movement," as a practicing attorney in Minnesota, I have had rather extensive experience with "farmers' cooperatives," as their legal counsel both in the drawing of articles of incorporation and by-laws, and in their general management. Many of the problems of organization and procedure in The Theosophical Society are common to such set-ups. There are two dangers, two difficulties, to be recognized: one is the matter of too much centralization of power; the other is its opposite, withholding of authority from the managing and administrative center. I once was called in to serve a major cooperative group functioning at one of the large stockyards of the land. The manager and the board of directors were at odds, as were the board and certain groups of the members. After much wrangling, the annual meeting of the members took matters into its own hands, and laid down not only broad lines of action, but hedged in the management with rules, regulations, referendums, supervisions, and what have you; and the result was that the manager was kept so busy attending board meetings and trying to heed rules and regulations not always practicable in the situations confronting him, that he did not have time to run the business and the board then fired him for not producing results. The situation was something like Mr. Lincoln's story of the steamboat, wherein the engine was so inadequate, that when the engineer blew the whistle, the boat stopped.

Experience in this cooperative movement has demonstrated, I am sure, that the ideal way is for the annual meeting to have full opportunity freely to define broad principles of action; then to leave these in the hands of a board of directors known for their hard-headed practicality, as well as their idealism; then to put in a manager or administrator who will and can bring loyalty, sincerity and efficiency to his task of management; and then for the rest of the persons involved to get out of the way, and not harass the administrator or manager with attempts at detailed supervision over his management. If he brings honesty, sincerity of purpose, loyalty to the broad principles and objectives of the organization and adds

to them efficiency in his work, no other thing ought to be required of him.

Once he has functioned his allotted term, no criticism should ever be made of him or his work; that is, no adverse or harsh criticism. At least not in the Society. Any person who is a true member of our Society, and who is chosen for essential office therein, will assuredly bring his or her best self to every task. None will function with perfection; all will function with credit. None will be found without error—except, dear reader, you and I—and I am sometimes moved to question you. No open criticism should be made, lest it furnish ammunition to the enemy. All discipline should be applied in the wood-shed, not in the parlor with company present. No open criticism should be made because any other person thereafter selected to fill any position, would take it handicapped by the certain knowledge that however great his sincerity and devotion and effort, some one some time some place will level the guns of attack on his work, with damage to the work and with no benefit to the gunner.

Nor is there very much in this matter of a geographical basis for the election of directors. The geographical complex we inherit from the Constitution of the United States. State or County or City should have no bearing in our Society. Choose the best, most capable men and women we have, wherever their location; put into their hands the power and authority to carry out the broad functions and purposes of the Society. Then let us have the grace to get out of their way, and not gum up the machine with the loose threads of our own sometimes, perhaps oftentimes, impractical views of problems of management. Respectful suggestions respectfully made should always be provided for, with the limitation that they come wholly impersonally.

Eliphas Levi, the Abbe Constant, stated the rule thus: Freedom is obedience to the Law. The most difficult psychological task for any effervescent democrat is, perhaps, to learn to subordinate himself and his thoughts to the actual functioning and movement of the *process* of a delicately balanced machine, whereof he is cognizant of only a few parts. Prince Von Bismarck, observing a phenomenon somewhat similar, is said to have stated the rule thus: "You cannot fight a war with a debating Society."

For myself, I can have or find no criticism whatsoever of any national officer I have ever known; nor can I find sound basis for criticism of any administration in the Society. Each and all of them have done so much better and

finer than I could do, or did, that I am minded to be eternally grateful to them, each and all, for The Light they, at great and pleasurable sacrifice to themselves, have kept shining so brightly at Headquarters.



That Recent Ballot

BY L. W. ROGERS

WE should all be keenly interested in the commendable intention of the National President, as announced in the July number of THE AMERICAN THEOSOPHIST, of "presenting new points of view" about the method of selecting the members of the Board of Directors. If there are reasons why we should not follow the form of democracy under which we live, divide the American Section into districts and permit our members in those districts to *both* nominate and elect their representatives to the Section government, we surely want to know what those reasons are.

The central thought in the article by the National President seems to be that the election was carried "by a margin so narrow" that it has put the proposition to change the electoral procedure in bad standing. Now, as a matter of fact, the proposition was *carried by a vote of almost three to one!* If any candidate for mayor, governor or president of the United States ever got three fourths of all the votes cast we should never hear the last of it. What a victory that would be called! Well, in the recent balloting the affirmative lacked only seven votes of having three fourths of all the ballots cast. Instead of standing on a narrow margin the affirmative is occupying nearly the whole platform! The narrow margin belongs exclusively to the negative.

The apathy of voters proves just their apathy and nothing more. It is generally recognized among Theosophists. It comes out annually in the matter of proxies. By sending a proxy a member chooses somebody to vote for him at Convention, a thing that should have his most serious consideration; and although attention is called repeatedly to it in the magazine and everything is made easy for him to act, not even five percent of the proxies come in. In years gone by the Convention quorum was lowered to five percent of the membership. At one Convention, when even the five percent did not arrive, the

Board of Directors had to hastily meet and lower the quorum requirement to *three percent*, and there it stands to this day. We did more than *four times better* than that in the recent voting.

We can all agree that there is regrettable voting apathy in the American Section and that education and practice is sorely needed in that matter. How can we get it? By bringing the things about which members should be thinking and voting closer to them. There is a world of difference in thinking about who, in their district, should be nominated for the Board of Directors, and which of the nominees should be elected to represent them, and merely casting a vote for some strange member in a distant part of the nation, nominated by somebody else. In the one case they are dealing with people they know, members who have risen to general notice through their ability and devotion to Theosophy. In the other case they are asked to vote on the merits of a stranger of whose ability they know nothing. *Of course* that breeds apathy; and after twenty years of it we may congratulate ourselves that there is not more of it. Members get into the habit of leaving everything to the National President, whoever he may be, and that is a very unfortunate state of affairs. It is contrary to the very spirit of Theosophy, in which we *must* learn to think for ourselves.

It is not the size but the proportions of a vote that indicates the views of any body of people. "Straw votes," honestly taken, forecast coming elections with remarkable accuracy. By the same rule the recent ballot indicates that about three of every four members of the American Section want to put into practice, to the full, the essential principles of democracy and adopt, in electing our governing body, the method which is commonly used throughout the Theosophical world.

Our Electoral Procedures

BY SIDNEY A. COOK

ALTHOUGH this matter of electoral procedures is for the time being settled by the action of the Board of Directors changing the By-Laws to implement the decision in the recent referendum, there still appears to be some needed explanation.

It seems that some interpreted the National President's comment on the smallness of the ballot and the fact that any Convention could reverse it as indicating an intention of submitting the ballot to Convention *for reversal*. There never was such a thought regarding it, and if the matter had come before Convention the National President would have gone no farther than to ask authorization for further discussion and resubmission of the proposition in a new referendum—and this solely in the interest of complete discussion and thorough understanding.

As has already been pointed out, only one side of the proposition was presented and it now appears that among those most strongly supporting it there was no agreement as to how it should be made effective. Some felt, for example, that the whole electoral process should be operated locally and that when an announcement of a forth-coming election was given in the magazine the 600 or 700 members in each electoral area would somehow get together and set up their election machinery, arranging for the taking of nominating and electing votes at some local address, counting, validating with an officially maintained voters' list, certifying, etc., all of this a process of many weeks and calling for exactitude and precision beyond anything ordinarily required of loosely organized and untrained groups.

How there could be constituted a permanent electoral authority in each district without the usual attendant political dangers had not even been thought of, let alone discussed. Fortunately, under the procedure adopted all of this complication will be avoided, but the fact

that some proponents thought that some such elaborate local procedure *was adopted* in the referendum indicates how incomplete was the consideration given to the proposition. This and a hundred and one other angles of the matter could have been brought out in continued discussion for the enlightenment and interest of all concerned.

In the name of unity we have now divided into districts a section whose oneness through the years has been zealously guarded and maintained. In the name of democracy we have decreed that our members shall now vote for but one director and shall no longer have a voice in the selection of the other four.

As to the extent of the vote—the 3 to 1 argument would stand up as well had the vote been 49 instead of 490. It is interesting also to note that in the recent election of Dr. Arundale over 45% of the members voted. That was a non-controversial issue and members were furnished postage-free envelopes for their ballots. In the matter of electoral procedures 14½% of eligible members voted. Postage free envelopes were not furnished because of assurance that it was a subject so full of live interest that no additional incentive to ballot seemed to be necessary. In the Convention just closed not 5% or even 14½%, but over 18% of the members, unsolicited and without postage paid envelopes, sent in their proxies.

The issue is now a closed one. We are going to elect our Board of Directors next time under the new procedure. It will be given a fair trial, and that is perhaps the test of any process. Out of this let us all learn to be patient and forbearing in discussion, eager to make it thorough and complete that the many points of view experienced or inexperienced, may be brought to bear upon any matter affecting so vitally the interests of the Society. Let us learn too that mere slogans are not always a safe guide to sound judgment.



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

ANNUAL REPORT OF THE NATIONAL PRESIDENT

(Continued from Page 171)

other federation gatherings have been made by means of recordings.

All of this work must have had its value, even though its results are not such as to be counted in an adequate number of new members.

The lodges, too, have contributed in steadfast effort. There is no lack of devotion to the work anywhere, but there is impressed upon me the need in many places for more effective coordination and improved methods. We derive our best results and maintain high standards only in those places where there is not only devotion but practical knowledge of the best and most effective methods. Mr. Pearson particularly has called this to my attention, and I have come to agree with him that there is need for means of overcoming the lack of knowledge of approved method, due probably to lack of training of lodge officers by Headquarters and by their predecessors in office. We too often find that the simplest of organizational procedure, including the conduct of public meetings and publicity, is little known to those who are responsible for local work.

Very few lodge presidents send me an annual report presenting a clear cut analysis of the lodge operations, showing the nature of the lodge work—its success, its failures and its needs. All lodge presidents are idealists, but of the few who respond to requests for reports still fewer make them practically valuable in planning improvement in organization and activity.

We therefore plan a campaign through bulletins and through the magazine to instruct and train in the procedural side of lodge work, confident that trial of the suggestions and cooperation on the part of lodge officers in training those who may succeed them will bring about two important things: First, meetings more attractive to more members, thus adding to lodge attendance and interest; secondly, a greater benefit from public work and therefore more new members.

The Theosophical Press has carried on its important work of distributing books and literature through lodges and private purchasers and through commercial connections. Thirty-five thousand books and pamphlets have been distributed, not including those of the Publicity Department. Two small publications were undertaken during the year. This department

printed for distribution 2,500 copies of *The Clarion Call of the Great*, compiled in this country and edited and published at Adyar. This distribution to every member was made possible through the generosity of an individual member.

The work of the National Library has continued and with an increasing number of users, as already stated.

The To-Those-Who-Mourn Club, under the leadership of Mr. Wilfred H. Sigerson, has distributed over 15,000 copies of that valuable pamphlet. Cooperation in this activity is possible to all, including those least able to contribute to the work in its many other phases.

The Children's Department has been active in distributing its material in cooperation with the Mothers' Advisory Group. That Group has issued a further series of its splendid bulletins.

The work of all these departments, with which should be mentioned the Round Table, deserve the utmost support by our members and ought to be represented and active in every lodge.

The Olcott Foundation has received contributions in the departments of Lecture, Poetry, Short Story, Painting, and Music, and the Committee of Judges has made awards for a Lecture, a Poem and a Short Story.

The Adyar Art Project committee has brought to a practical and very successful conclusion the project for presenting to Adyar an art piece representative of the Spirit of America. It is hoped to have the bronze for display before this Convention is concluded. There is a balance still due, for which Mr. Perkins, who heads the Committee, will be glad to receive subscriptions.

The Refugee Fund has received during the year \$1,359.28 and has made disbursement through various European channels as they have opened to the aid of our brethren in Belgium, in France and in Poland. Other remittances will be made from time to time as channels insuring delivery become available.

The work on behalf of Theosophy for the blind has been efficiently carried on under the leadership of Mr. F. J. Baker, with the enthusiastic assistance of Mrs. Roy Snyder.

The Theosophical Order of Service, under Captain Ragan, has been active especially in

some of its departments. This organization will make its own independent report.

I have suggested to Captain Ragan that the Society should provide for quantity distribution in the social halls and recreation rooms of all the army camps and in other ways to all of the defense forces of the United States a special pamphlet suitably presenting the truths of Theosophy. I have asked Captain Ragan with his experience of the needs and his knowledge of the best way of approach, to prepare such a booklet to be printed and supplied by the Society for distribution by the T.O.S. I hope that every lodge and every member who have contact with the men in uniform will assist in the appropriate distribution of this material. These are days when Theosophists must not fail to provide a sound philosophy for those who have been taken out of their normal way of life and are making sacrifices for us all.

A short time ago your General Secretary, acting on behalf of the General Council, sent a ballot form to every member in good standing in order that a vote might be taken upon the re-election of Dr. Arundale to the Presidency of the Society. There was no other candidate for the office, but the vote showed the whole-hearted support of the Section for the President and appreciation of his service. Announcement of his re-election has already been made. Those who have worked with him and under him in the course of the last seven years are happy indeed that his leadership is to be continued.

Our own electoral procedures have been the subject of consideration as a result of a decision of the Convention of last year. Unfortunately, both the degree of discussion and the ballot on the proposed change showed little interest with scarcely a nationally decisive result. The discussion has therefore been continued in an effort to determine the wishes of a representative majority of the Section.

The National Committee on Membership, under the Chairmanship of Miss Poutz, has continued its series of bulletins. This committee functions to develop a warmth of friendliness within each lodge and an attitude toward the public that will make the lodge home and lodge contacts attractive to non-members. It, too, should have a representative in every lodge, for the work which it undertakes is important to our public relations.

The Young Theosophists represent a vital department of our work. As they present themselves on our Convention program they make it clear that they have a place wherever there is a lodge and it seems to me that in any lodge

where that place is not provided for them and in an atmosphere wholly Theosophical in its friendliness that lodge is in danger. It is not so important that these young people shall presently develop into leaders in our lodges, though some will do that, but it is important that every lodge shall be permeated with the spirit of youth, no less than with the practical values of experience.

Financially the Society has prospered during the year. Holding our Convention in July, it is not possible to present a detailed or audited financial report. Our accounts will be audited and published in due course. Preliminary survey shows clearly, however, that we have made substantial progress. Six thousand dollars has been paid on our bonds. Our working capital and reserves for the more difficult years ahead, for which we must prepare and yet work the harder, have been further increased by \$8,000 and at the same time essential repairs are being made for protection of our property.

We now owe on our bonds but \$22,700, all of them in the hands of members thoroughly content with the dependability of interest payments and the proven safety of their investment. Our debt carries with it no anxiety on the part of our bondholders, or anything but the utmost good will toward us and therefore conveys nothing of that feeling which indebtedness and obligation often creates to the detriment of spiritual work.

We have been fortunate in the receipt of some small bequests. I have every reason to believe that others will presently reach our hands.

Behind this success in finance, I believe there lies a vital principle. Some time ago the members of the Society decided that a steadily deteriorating financial status must be faced and they voted to face it. In my judgment, they but invoked the Law of Sacrifice, inevitably bringing commensurate results. Failure on the part of our members to sacrifice is the only way by which the Society can fail. Sacrifices made by our members as a body and by their own choice will ever preserve the Society, as by sacrifice the universe is preserved. And as the application of the law in the field of finance has brought benefit to the Society, so will its application in the field of work and to our strength. As we have collectively contributed to a common sacrifice and are reaping the karma in the form of contributions from sources other than our own, so if we labor sacrificially, giving of our effort in the work of our lodges, shall we then also draw strength not our own to our work.

I may not conclude this report without acknowledgment to the many whose names I have not mentioned. To Mrs. Muriel Lauder Lewis for her fine leadership in the Mother's Advisory Group, to Mrs. Herbert Staggs and Mrs. Jessie McAllister for their work in the Round Table and the Children's Department, to Mr. Fritz Loenholdt as the winner of the Olcott Lecture Award and for his work as Chairman of the Electoral Procedures Committee, to Mr. Carle Christensen for indefatigable work as Chairman of the Radio Committee, to Mr. A. Herbert Peron for advice and assistance in our advertising and publicity, to Mr. Herbert Staggs and Mr. Henry Olsen for sponsoring book distributions, to Mr. Edwin N. Lord and Mr. Floyd Merrick for our annual audit, to Mrs. Rosalie Pederson for Correspondence Course assistance, to Mr. Casper Phillips for help in placing Theosophical books in Rental Libraries, to contributors of money, books, written material and ideas, to leaders of federations and of lodges, upon whom we rely for the success of our local work, to those who work in the field and to a Board of Directors sympathetic to the problems and considerate of the needs of the work.

These to me personally are tremendously strenuous days. I have had to count more than ever upon a helpful attitude on the part of all co-workers. I acknowledge particularly the help of a willing and cooperative Staff and the relief afforded me by the Vice-President, Mr. Perkins, in the preparation of this Convention program and in many incidental ways.

I am keenly conscious of the fact that were it not for an awareness that the work we all strive to do together is that which in its essentials is desirable in the eyes of the Elder Brethren, I would not personally find the energy for its doing. I am no less keenly conscious of the

fact that it needs still more of effort for its better doing.

With the world at war and with issues at stake that involve principles most vital to us as a nation, I see no early relief for myself or for any other. We cannot at this time and in these circumstances do other than dedicate ourselves still more deeply and more cooperatively to our purpose. The purpose of The Theosophical Society is to preserve and strengthen itself, by better and more effective work in the days immediately ahead that it may be strong and efficient when war is over and the problems of reconstruction are upon us. I believe it will be several years before the world will be free and democracy saved. Toil and sweat and perhaps tears and blood for its preservation will be our portion, too. We are as yet unaware of the demands which the saving of values closest to our hearts will make of us. We shall, however, meet them and in the sacrifice will create a better and more human democracy (for democracy itself must evolve) which could not be brought into being, nor could we partake of it, except through sharing in the sacrifice by which it will be born. When that day presently comes, great human values will have been saved, great spiritual values will have emerged, the world will be more cognizant of the importance of human character and of unchanging principles. The spiritual teachings about which it is today but casually concerned will become the accepted basis of human relationships.

It is toward readiness for that day, by building strongly and well in the present, that our work must be directed. The problems of today must be met and solved, but our vision must carry us beyond them for we are bearers of the torch of truth, by which alone liberty can be preserved and men as brothers can become truly free.

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*

Biography of a Lodge

Part XVIII

BY ANN WERTH

TWO meetings were enough to convince the president of the Sparta Lodge that not more than three members were studying at home in preparation for lodge meetings. She had hoped that by announcing in advance the plan of study, she could arouse sufficient interest in the members to inspire all of them to come prepared. But she had forgotten the ever-present quality of inertia.

The excuses offered were all valid enough. Some people were busy preparing publicity for the coming public lecture; one had had illness at home; another had had to work overtime at the office. Everyone fully *intended* to study but interruptions scattered the good intentions to the four winds.

Dora knew that she could expect no better response as the weeks passed and that those who were not studying and contributing to the lodge discussions would soon lose interest in the meetings and eventually would grow to feel that the lodge was being "run" by only those who were entering wholeheartedly into the programs. She had seen it happen in other lodges and determined to prevent its happening in Sparta.

At the close of the second meeting of the season, she pointed out what would be the result of their present procedure if it were to continue and though everyone insisted that no outside interference could ever result in disinterest in Theosophy or in lodge meetings, there was general agreement to the new plan Dora proposed. That plan was that each member become responsible for the answer to one question a month, the question to be assigned one month in advance. In addition, each one agreed to make a greater effort to study all the questions. Dora felt quite hopeful about the outcome because she knew that if each one really made an effort to answer even one question monthly, that question would lead him into other relevant material and thereby add interest to the study.

The first public lecture the group sponsored as a lodge was encouragingly successful. After considerable discussion the members had decided to rent a hall for the lecture rather than to use the City Library Auditorium. The Auditorium could be used without charge but

it was restricted to free lectures for which no collection could be taken. Some of the members felt that since the frequency of Theosophical public lectures would increase rather than decrease with time, it would be wise to begin conditioning their audiences to the idea of collections.

They found that by putting the lecturer up at the best hotel in town they could have the free use of a hotel parlor large enough to seat fifty or sixty people. The Atwell's would have been happy to entertain the lecturer at their home, but the only other hall available for the public meeting would have cost twice as much as the hotel room. The hotel had the added advantage of insuring more privacy for the lecturer, so it was decided upon.

To publicize the lecture they used a two inch single column newspaper advertisement, which was large enough to mention also the formation of a public study class; about two hundred attractively mimeographed postcard announcements were mailed and each member invited as many acquaintances as he could by telephone and letter. The newspaper published the lecturer's photograph and a quarter column of free publicity also.

Before going to the station to meet the lecturer, Mrs. Atwell stopped at the hotel to see that the room was in order. Then she met the speaker and after ascertaining his wish in the matter, left him at the hotel to rest. Then she inspected the lecture hall, checked on the ventilation and arranged the flowers. An hour before the lecture everything was in readiness and six members were on hand to greet the audience, sell books and answer inquiries.

About fifty people attended and ten registered for the public study class which the chairman announced was to begin the next week. The collection covered the hotel expense leaving only the publicity expense of about five dollars to be paid from the lodge funds. This amount would be made up eventually from the study class collections, but even if it were not, the lodge considered it a small cost for the interest in Theosophy created by the public lecture.

(To be continued)

The Marionettes

BY MORLEY STEYNOR

DICTATORS fully believe that they are making history and shaping the future of the world, entirely off their own bats. They attribute their successes to their own cleverness and ruthlessness; and even when the end comes, as it inevitably must sooner or later, they will attribute their undoing to some unfortunate oversight, and think that if only they had taken some other course or listened to some other advice, they might still be in the saddle, and still lording it over their fellow men. They are, of course, quite unconscious of the strings worked from above, and that they are simply marionettes obeying skillful fingers.

History is no blind succession of events which might have been otherwise. History is the record of Effects following Causes. The actions which decide this or that important event are, when necessary, taken out of our hands.

The fate of past Dictators—there is a certain sameness about them all—should have been a warning to our present Hitlers, Mussolinis and Stalins; but these warnings are never heard, or if heard, never heeded. We can rest assured that a Dictator is chosen for his lack of the higher virtues and qualities—indeed, that would have rendered him less easy to guide and manipulate in the way required. This explains why the uncultured and the unscrupulous are invariably chosen for this rough work, especially when the work to be done is in the nature of retribution, or the removing of an effete civilization to make room for a more robust and moral one.

Naturally the Dictator believes that he has chosen himself, or, as in the case of Hitler, that Providence has chosen him. This is quite true, Providence has chosen him, as a very suitable retributive tool; but not at all for the reasons that Hitler himself imagines.

This truth would seem to have been first

realized in our own times by Victor Hugo, although Attila was recognized by many as the "Scourge of God." Indeed, this former Hun was endowed with just those qualities which were best fitted to carry out the work in hand. A decent fellow would have been quite useless. Anything in the form of a conscience would have been fatal, just as culture or morality would have prevented their nomination for so important a post.

Victor Hugo told us that Napoleon's doom was decided by the higher powers—that he embarrassed God—"Il genait Dieu." He adds, as John Palmer Gavit reminds us, that Napoleon was condemned in the Infinite—"Il avait été dénoncé dans l'infini, et sa chute était décidée." Exactly. When his work was done he had to go, as all Dictators and all tyrants have to go.

One of the least suspected strings manipulating these marionettes leads from the brain. Almost unbelievable results are thus obtained. A Von Kluck, for instance, will, obedient to this string, suddenly find an irresistible desire to reverse all that he had formerly believed to be sound military strategy. Instead of advancing, as he obviously should, he cannot now resist the temptation to retreat, or vice versa. "How could he have made such a foolish mistake!" say those who knew him.

The appearance of a Hitler, a Mussolini or a Stalin in our own day shows clearly their necessity, the decadence of our civilizations, and how many abuses and exploitations still linger amongst us that cry out to Heaven for redress. No need to enumerate them: they are too well known already. Thus the more thoughtful will find consolation in the thought that as soon as his work is done, a Dictator will be overthrown. Evil has no durable quality, and was ever evanescent.

—Theosophy in Australia, May-July 1941.



Those who live on the mountain have a longer day than those who live in the valley. Sometimes all we need to brighten our day is to rise a little higher.

A Re-definition of Worry

BY A. HERBERT PERON

ACCORDING to a report in *Time*, Britain is extremely healthy after a year of total war. Deaths from many diseases have dropped sharply. The doctors believe that one of the chief reasons is the healthier diet enforced by rationing.

From many angles this makes an exceedingly interesting study. Undoubtedly the considerably less "nourishing" meals on which the English people have been living and the smaller quantities they eat have resulted in an increase in health. Those who have experimented with diets can well understand this.

But another factor enters into the picture which makes the improvement in British health less easy to explain. We have always been told, and rightly so, that worry is one of the greatest obstacles to health. We who study the occult side of things know how true this is. Then, how, in spite of all the trials, tribulations and unsurpassed harassment under which the British have labored, has it been possible for their health to improve?

In order to arrive at a plausible solution, we must determine just what do we mean by worry. The most common kind of worry is the worry which is concerned with the lower personal self and its myriad of problems. It is excellently defined in *At the Feet of the Master*—"The incessant worry over little things in which many people spend most of their time." This type of worry is a wearing-out process that eventually blocks the proper flow of en-

ergy, resulting in ill-health. Worry due to pride, fear, jealousy and a host of other causes, does not summon forth any of those higher human qualities that enable individuals and nations to bear their sufferings calmly if not gloriously.

The English are suffering; but, in the strict sense they are not worrying. On the contrary, their suffering, it might be paradoxically stated, has vitiated "the incessant worry over little things." Their suffering has brought to the fore fortitude, loyalty, brotherliness, resourcefulness, courage, self-sacrifice and has smothered those petty little worries. These are ennobling sensations. They open up the channels for the higher forces and energies to flow through with a consequent increase of health in the physical vehicle.

From all this there is a golden lesson for us to learn. The Lords of Karma decide what sufferings are ours to bear. But worry is something we inflict upon ourselves. Suffering usually has its extenuations. Worry has none. The peculiar thing is we often do not worry about our actual sufferings. We worry about the things that *may* happen to us and, in nine cases out of ten, never do.

The improvement in British health after a year of total war is due to improvement in diet, and it is also due to the fact that, while the English people are suffering collectively, they are "worrying" much less individually.

The chief business of a Theosophist is to help establish in the world a new conception of life—life which is not sheer individualism, but deep and fundamental unity. Brotherhood must be not only the concern of saints and sentimentalists, but the living experience of each individual member of the human race. To bring about this universal realization, we have first to uproot from the garden of our own hearts the giant weed of egotism. This is a task that it behooves us to commence at once, and with all our energy. We must graduate from the kindergarten of virtuous conversation and ephemeral ideals, and begin *now* to understand ourselves. Self-knowledge is the key to

world reform. But self-knowledge is not acquired from books or from the practise of formal meditation and rituals. It is the hard-won prize of honesty and diligence in the keen observation of one's own living throughout the day. We can change ourselves only when we know what we are. Self-knowledge is the vital perception of personal limitation in its many swift and subtle phases, unhindered by the desire to control, suppress, or banish anything. The direct and unrelenting perception of selfishness gradually destroys selfishness, as the ice of winter melts under the benevolent rays of the spring sun.

—F. T. S.

Theosophy in the Field

Besant Lodge (Hollywood) reports five meetings in June for both Lodge and Tea Table. An especially large attendance turned out to hear Mrs. Hilda Lovell of Bucharest on open lodge night. In July Mr. James Taylor talked on "Each Man's Path" to an interested audience. The Rev. Thomas Talbot gave an instructive lecture on "The Freedom of the Upanishads." Mr. and Mrs. Goudey's illustrated talk on "Mountains and Deserts of California" again brought to attention local beauty spots. Mrs. Virginia Deaderick gave interesting excerpts from *The Theosophist* and the last meeting before the August vacation was a trip to the Hollywood Bowl to see the Ballet Russe De Monte Carlo.

Officers for next year are: President, Mrs. Lois Holmes; Vice-President, Mr. George Charbonneau; Treasurer and Corresponding Secretary, Mrs. Ila F. Knudsen; and Recording Secretary, Miss Dorothy McBrayer. Publicity is in charge of Mr. Charbonneau, Mrs. Chase continues as librarian, and Dr. Shaw is in charge of the Tea Table hospitality.

Besant Lodge (Cleveland): "We have had the good fortune of having Mr. L. W. Rogers with us for the summer even though the lodge activities have been discontinued for the vacation months. Mr. Rogers has already given a series of splendid lectures from which has grown a class of sixty members. This class plans to study throughout the summer.

"We are happy to relate that Miss Beth Barra and Mr. Joe Traeger were united in marriage on May 30."

Fellowship Lodge was pleased to present Mrs. Iris White in a public lecture recently on "Four Ways to Self-Discovery," and Mr. Gerald Bole in a talk on "A New Concept of Music."

Group studies have continued on "The Masters," "The Art of Friendship," and "A Charter of Peace." In talks to members Mr. Albert Hardcastle gave valuable information on "Seventh Ray Magic in the Church," and Mrs. Iris White inspired us with an illustrated talk on "The Hierarchy."

"Jacksonville Lodge has had public meetings every Friday night and members' meetings the first and third Sunday of each month. As the end of the year approaches we feel we can say that our public work has been very popular and beneficial. Miss Neff gave us two public

lectures and a members' meeting in January; Mr. Rogers three public lectures in March, and Miss Henkel a public lecture and a members' meeting.

"Our members' meetings have been most satisfactory. "The Laws of Manu" is such a splendid course that we have decided to take it up at the beginning of our fall meetings for deeper study."

Joliet Lodge reports that the installation of the following officers was held on Tuesday evening, June 17, 1941: Mrs. Hilda Brethorst, President; Mrs. Phoebe Barnes, Vice President; Miss Katherine Vreuls, Secretary; Mr. Burton Anderson, Treasurer; and Mrs. Edith Jones, Librarian.

After the installation, the members and their friends drove to the home of Mr. Anderson where a most enjoyable evening was spent playing games and singing, after which refreshments were served.

Miami Lodge: During July Miami Lodge enjoyed the following lectures: "The Third Object," by Mrs. Pauline Downing; "The Hidden Side of Music," by Mrs. Jo Ann Pairitz; "The Hidden Side of the Christian Festivals," by Mrs. Goldie Heyer; "Nature Spirits and Their Work," by Miss Marjorie Varner; and "The Hidden Side of Thought," by Mrs. Jo Ann Pairitz and Mrs. Pauline Downing.

On Wednesday of each week a class conducted by Mr. Gerald Smith and on Sunday a class conducted by Mrs. Jessie McAllister are open to the public. Every Friday the lodge holds open house with short talks by a guest speaker and a member of the lodge. Refreshments and music usually bring the evening to an end.

The knitting program for Miami children and the project of providing reading material for soldier's camps are progressing steadily. Under the able care of Mrs. Jo Ann Pairitz the library has been rearranged and a new system installed for checking out books.

Milwaukee Lodge has just concluded a very successful group of lectures by Mr. Dudley Brooks and current topics are now the subject of discussion. On June 6 the annual dinner was held with "Friendship" as the theme. Of the several talks given on this subject one was by a charter member.

"Norfolk Lodge for the year 1940-41 has had two objectives. The objective for the first half of the year was social work. We collected clothing, toys and money for three separate groups and delivered them at Christmas time.

"The objective for the second half of the year had been our radio program. We purchased time on Sunday afternoon from local station WGH and the program began the first Sunday in May. The series will run through July, ending on the last Sunday. We have raised the necessary funds for our radio project through dues, donations, parties, the sale of greeting cards and a rummage sale.

"We have met every Tuesday evening during the year, the first Tuesday evening being our business night and the other three devoted to the *Manu* course and the study of current events in the light of Theosophy. We have a scrap-book and a "Scrap-Book Keeper" and all members contribute to this.

"This summer we are meeting in homes in the afternoon for Red Cross sewing and knitting while reading and discussing *The Art of Friendship* course."

Pacific Lodge: Mr. John Packer portrayed some of the trends of modern thought in his talk on "Theosophy in Modern Drama" which he illustrated with readings from "The Servant in the House." That Theosophy can throw light on every aspect of life was demonstrated by Mrs. Estelle Fledelius in her talk on "Theosophy in Music" on July 16. Mr. Lazar Blochman gave an interesting review of "The Thinning of the Veil" with an account of astral plane experiences on July 23, and the last meeting of the month was a social gathering.

Port Huron Lodge closed their summer meetings with a picnic at the home of Mr. and Mrs. Harlow L. Willson on June 25. At the business meeting Mrs. Ella Grace Webb was re-elected as president for the ensuing year. One application for membership was received and two members received their diplomas. Special guests included Mrs. Golda Stretch, Miss Clare Swain, Mr. and Mrs. Karl Remming, Miss Edna Schulte and Mr. Floyd Merrick.

San Francisco Lodge enjoyed the following lectures during July: "Evolution—Today's Problem," by Mr. Boris Bogo; "Lamaism of

Tibet," by Mr. George Bartholomew; "Memories of Past Lives," by Miss E. B. Urmev; and "Your Life Work and How to Find It," by Dr. Aylmer Harding. The Inquirers Class conducted by Mr. Boris Bogo has continued to flourish and the interest of the class studying *The Secret Doctrine* continues to grow.

Michigan Federation

The Michigan Federation held its annual picnic at the camp of Messrs. Samuel Wylie, Clayton Bailey and Gregory Bryan on June 22. About 28 members took advantage of the invitation to arrive on Saturday, June 21, for a picnic supper and a campfire later in the evening.

On Sunday morning Bishop Jiminez, of Ann Arbor, officiated at a Liberal Catholic Church service held out-of-doors before an altar decorated with field daisies.

In the morning Mrs. Golda Stretch and Mrs. Adeline Lennon directed the general discussion of "Theosophy in Your Lodge." In the afternoon the discussion of "Practical Lodge Problems" was led by Mrs. Donna Sherry and Mr. Floyd Merrick. Guests of honor included Mrs. Sally Weis, President of the Ohio Federation, and Mrs. Myrtle Cromwell, both from Cincinnati.

Middle Atlantic Federation

The fifth annual meeting of the Middle Atlantic Federation was held at Maryland Lodge in Baltimore on Sunday, June 29.

At this meeting Mr. Hugh F. Munro, Sr., of Hermes Lodge, and Mrs. Irene Smallzell, of Norfolk Lodge, were unanimously elected President and Vice-President, respectively for the ensuing year.

Mr. James McGuire, as Chairman of the Nominating Committee, spoke of the fine service which the retiring officers had given in the interest of the Federation and particularly mentioned the untiring devotion and service given by Mrs. George W. DeHoff during her five years as president.

It was decided that in October the Federation would meet jointly with the Northeast Federation in Boston.

The guest of honor on this occasion was Dr. Pieter K. Roest who gave a public lecture entitled "Indestructible Truths."



Theosophical News and Notes

Olcott Foundation Awards

In the course of the Convention program Mr. E. Norman Pearson, the originator of the Olcott Foundation idea, presented the awards made by the several committees of judges in the various departments.

Mr. Fritz Loenholdt received the award for his lecture, "The Universal Brotherhood of Humanity," Mrs. Carol Hadley for her poem, "The Song of the Singer," and Miss Marian Pearce for her short story, "The King's Choir."

The Olcott Lecture will soon appear serially in this magazine and the Short Story will appear later. The Poem, one of a mystical nature, is much too long for our pages and unfortunately works of this nature have little sale even when published separately.

No awards were made in the departments of Painting or Music, and no contributions were received in the departments of Radio Script or Drama. The judges are upholding high standards befitting the ideals of The Theosophical Society.

It is hoped that all departments will be represented next year and that those who have been unsuccessful will continue to try. The Society and the committee are appreciative of the efforts of all, as is evidenced by a resolution of Convention thanking the contributors.

Congratulations to those on whom the awards were conferred, but no less to others for their effort!

Bishop Eklund Enthroned

The many friends of the Rt. Rev. John T. Eklund, of Omaha, will be interested to know that he has recently been named Diocesan Bishop of the Liberal Catholic Church for the Central Diocese of the United States. Bishop Eklund was enthroned in his new office in a special service on Sunday morning, July 27, at the Church of St. Francis in Chicago. Bishop Eklund is also the president of Omaha Lodge.

Canadian Theosophists Meet

Mrs. Dorothy A. Anderson extends an invitation to any members of this Section who may be able to attend a Theosophical Outing to be held at Banff on August 14, 15 and 16, and requests that anyone who may be interested get in touch with her at 915 Eighth Avenue, West, Calgary, Alberta, Canada.

The Board of Directors

A report of the official proceedings of the Board of Directors appears in this issue. Members who study it will realize that membership on the Board is no sinecure. That body turned its attention to half a hundred different matters touching the welfare of the Society and involving consideration and decisions in its interest, most of them (and many others) having required the previous thoughtful attention of the National Officers.

Miss Jean Glen-Walker

Miss Jean Glen-Walker, a world traveler and recent visitor from Adyar has already made contacts with some of our lodges and being present at Convention is now known to many other members, some of whom have extended invitations for visits to their lodges. Others have returned to consult their various boards and committees.

Miss Glen-Walker would like to hear promptly from those lodges that desire to be included in the itinerary which she is now preparing. She may for the time being be addressed in care of Headquarters.

Miss Glen-Walker's contribution is principally directed to members and closer friends of the Society in small and informal gatherings. Her wide travel and experience in many countries, provide a vivid and interesting background against which to portray the spirit and purpose of the Society.

Y. Ts. Elect Officers

Officers elected to serve the Young Theosophist organization for the year 1941-42 are as follows:

President: Mrs. Rosamond Gumpert
Vice-President: Miss Joy Mills
Secretary: Miss Wilma Vermilyea
Treasurer: Miss Torre Perkins
Editor: Miss Helen Palmer Owen

The President may be addressed in care of Olcott, Wheaton, Illinois, and would be very glad to hear from all Young Theosophists (under the age of thirty).

Since publication of THE AMERICAN YOUNG THEOSOPHIST will be resumed in September, the page, "Ideas, Idyls, Ideals," will no longer appear regularly in this magazine. The editor will be glad to receive subscriptions from all lodges and individuals. The rate is fifty cents per year for six issues.

Work for Red Cross

It is indeed gratifying to hear from time to time of the interest taken by certain members in Red Cross activity. Many of them have been doing knitting and sewing and one member in particular (Mrs. Rosalie E. Pedersen) writes that she has given nine hundred hours of service, and that out of thirteen millions of dollars worth of goods sent to England by the Red Cross, twelve millions of dollars worth had been received.

Wanted: Secret Doctrine Study Outline

From time to time Headquarters receives requests for a study outline of *The Secret Doctrine*. Such a course, at present not available, could be provided in the future, if every member who conducts a Secret Doctrine Study Class would send to Headquarters notes and outlines of his method and material. In this way student-teachers of *The Secret Doctrine* could share the results of their study and experience with a greater number of students throughout the section.

Who will help?

Margaret I. Overton

Another of the "stalwarts" in The Theosophical Society has laid aside the physical body. Miss Margaret I. Overton, member of Albany Lodge for thirty-three years, passed away on July 10, 1941. Her cheerful serenity and her ever-ready helpfulness endeared her to her fellow-members and her unfailing loyalty to the Theosophical way of life made her a center of strength and light. As Brother Raja has said, "There can be no nobler memorial than the words of St. Paul: 'I have kept the faith.'"

EMOGENE S. SIMONS

Mrs. Elise Staggs, Acting International Head

Mrs. Elise Staggs, who is doing fine work in reviving the Order of the Round Table, has recently been appointed acting International Head of that Order, responsible for the general executive work of the organization which it is no longer possible to carry on from Europe.

Congratulations to Mrs. Staggs.

Thank You, Mrs. Member

We are most grateful to "Mrs. Member" of Portland, Oregon, who very thoughtfully sends to us a half dozen new dish towels. We are delighted to have them and very grateful to the practical person, or persons, who made this gift.

The Animal Welfare Work

The Animal Welfare Work is divided into four activities: (1) educational, (2) legal, (3) spiritual and moral views, and (4) direct relief to animals. In the May 1941 issue of THE AMERICAN THEOSOPHIST it was stated that the legal or legislative phase of the work would be emphasized first, although the other three activities would not be neglected.

The response to the call for workers was very poor. There is a dire need for help and for cooperative effort so that the work can move along into ever widening avenues of service. So now we ask again that all who are interested please send their names and addresses to Mr. Henry C. Samuels, P. O. Box 323, Seattle, Washington. A contribution to help with costs will also be appreciated.

New Members for June

Applications for membership were received during the month of June from the following lodges: Akbar (Chicago), Buffalo, Decatur, Detroit (four), Georgia (Atlanta), Herakles (Chicago), Joliet, Port Huron, San Antonio, and National Members from West Point, Mississippi, Glen Ellyn, Illinois and Wheaton, Illinois.

Deaths

Miss Jessie V. Chisholm, Pacific Lodge, San Francisco, June 24.
Mr. Enrique de la Hoz, President Logia Hispana de New York, July 14.
Mrs. Effie R. Hurlburt, Hartford Lodge, April 9.
Miss Margaret I. Overton, Albany Lodge, April 9.
Mr. Olaf Rindahl, Minneapolis Lodge, May 1941.
Mrs. Grace M. Tingley, formerly of Glendale Lodge, May 18.
Mr. Virgil Walker, Genesee Lodge, June 26.
Mr. Bert D. Ward, Glendale Lodge, July 1941.

Born

To Mr. and Mrs. Harry Rodefied, Cincinnati Lodge, a son July 15.

Married

Mrs. Helen Cole, Besant Lodge of Hollywood, and Mr. Ralph Presnall, Seattle Lodge of the Inner Light, June 22.
Mrs. Christiana Nelson, Seattle Lodge, and Mr. Arthur Weage, June 10.

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Olcott, Wheaton, Illinois

Book Reviews

The Glory of Sex, by George S. Arundale. The Theosophical Publishing House, Adyar. Price: Paper 25 cents.

Though addressed to all, Dr. Arundale's little book on sex is of particular interest to parents and teachers.

He urges purposeful direction and concentration of the energies of youth, to the end that the smallest task of every day life may achieve something of form and beauty—the impress of the creative spirit. Though sex may be the symbol of man's division and incompleteness, yet within it is his need to transcend himself. Safeguarded by deliberateness in living, by reverence and aspiration, sex reveals in the sacrament of marriage its true spiritual nature in joy, service and sacrifice. Further clarified and purified in the forms of music and other arts, it brings man through inspiration to divine creative Being.

Dr. Arundale points out deepening channels whereby a great energy stream may nourish life and not be lost in quicksand.

—G. O.

The City of Man, A Declaration on World Democracy. The Viking Press, N. Y. 1941. Price \$1.00.

The signers of this Declaration call upon everyone to throw aside the despair and disillusionment that the events of the day have induced, and to accept the desperate crisis itself as a vantage point from which to build a new future.

It is possible that their Declaration, which thrusts to the roots of the world's sickness and proposes a cure based on universal verities rather than on debatable specific strategies, will be as epoch-making a statement for a new democratic era as other great Declarations have been in their times.

—E. S.

The Astrological Aspects, by Charles E. O. Carter, The Aries Press, Chicago, Illinois. Paper \$1.25

The author's well known work on "astrological aspects" has been brought out in an American Edition. Students should eagerly wel-

come this inexpensive paper-back edition as it will now be possible for more people to own it.

B. H. B.

The Hidden Teaching Beyond Yoga, by Paul Brunton. E. P. Dutton and Co. N.Y. 1941. Price \$3.50.

This book, the sincere keynote of which is the search for Truth, may not easily be digested by the average reader; but for that reason it is a wonderful exercise in concentration and in stretching the understanding. In this last book of his, the author writes of the "Philosophy" of life, which, as he points out, is one of the three steps to Truth. His representation is mental and impersonal; but for that reason, dynamic. To those readers who look only for a personal outlook on, and an easy solution of life, however, this book will perhaps prove difficult and possibly uninteresting. But it is a much needed book which has come at a crucial time in the world, for the truth presented is a solution of life's troubles. Like all of Mr. Brunton's books, it is written with deep and abiding earnestness.

—A. F. B.

The A B C of Astrology, by Sidney Randall, The David McKay Company, Philadelphia, Pa. Price \$1.50

A revised edition of a popular beginner's book. The author explains all of the essentials for casting the horoscope in clear, understandable language. Specimen copies of Raphael's Ephemeris and Aspectarian, as well as a Table of Houses for New York City, have been appended to this volume and should prove of great value to the beginner in the art of Astrology.

B. H. B.

Astrological Chats, by Llewellyn George, The Llewellyn Publications, Ltd., Los Angeles, California. Paper Price \$1.00

Mr. George shares his astrological erudition with the lay reader and with the student in this new book. A series of informative "chats" on current Astrological topics taken from "The Astrological Bulletin" magazine. A book of vital current interest!

B. H. B.

How well it is that men should die, if only to erase their impressions and return clean-washed.

—GOETHE

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