
THE
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THEOSOPHIST

Official Organ of THE THEOSOPHICAL SOCIETY in America



IN THIS ISSUE

This Can be the Last Great War

SIDNEY A. COOK

Election Announcement

Convention Program

Theosophical Questions
Answered

A. F. KNUDSEN



JULY ★ 1942

Under the Auspices of THE THEOSOPHICAL SOCIETY ADYAR



COURAGE

Courage to stand firm in the face of opposition, of criticism, of persecution.

Courage to be indifferent both to praise and to blame.

Courage to change when change becomes necessary.

Courage to become intent upon right doing in the midst of distractions of the world around us.

Courage to be intensely sympathetic to the world in all its phases, but equally courageous to stand outside the temptations of the world and to help to lead it from selfishness into righteousness.

Courage to remain unflinching under the blows of personal injustice.

Courage to refrain from gossip and from listening to it.

Courage to keep the tongue clean and kind.

Courage to be themselves and not copies of other people.

—George S. Arundale



THE AMERICAN THEOSOPHIST

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Vol. XXX

JULY, 1942

No. 7

This *Can* Be the Last Great War

SIDNEY A. COOK

THE greatest war in all the world's history is in progress and is being fought less than a quarter of a century from the close of the war that was meant to end all wars. And because we were unsuccessful in achieving our purpose in the last great war there are men who say that we shall never be without war; that mankind has always fought and therefore the future can be fraught with nothing but war for mankind still.

That is a point of view with which I can have very little patience. It is tantamount to stating that the brutal and cruel and ugly and murderous influences that are at work in the world now can never be fully overcome. It ignores completely the progress man has made toward a realization of his true relationship with his fellows as that relationship has clearly progressed in many departments in all historical times. But most of all it ignores all the magnificent work that is in progress today, to bring about a better world after this war than we succeeded in making after the last. It ignores the fact that a great deal has been learned through this renewal of war. We have been able to trace it to our failure to properly conclude the last war. Nations have seen the many mistakes they have made in the meantime—the mistake of considering their own interests as separate and apart from those of other nations, the mistake of remaining aloof when the interests of other nations seemed not to affect their own. Men and nations have realized now that these were false impressions and false views; that in fact the world was all one community with one interest only for all.

We are fearful of the future and concerned with the cost of creating it, when as a matter of fact the future can be so magnificent that it will be priceless indeed. We are concerned

with the mounting national debt, which, however, is not to get out of balance with the country's wealth and resources. (It is a debt of the people to the people. Need it ever be paid? War Bonds are held by many who have never before owned income securities. Many will prefer, and under a better organized world economy an increasing number will be able, to continue the new enjoyment of income which even at the maximum could be provided from taxes on a few items such as smoking and liquor.) But the benefits mankind will derive from the winning of this war are beyond all comprehension, for they are the benefits that flow from men's getting nearer to each other and realizing their intrinsic worth as members of one united world.

In a speech recently before the Free World Association, Vice-President Wallace made a magnificent statement of the benefits that the world will gain in this century of the common man, when all nations will be concerned with better standards of living, not for themselves alone, but for India, for Russia, for China, for South America, and also for Germany, Italy and Japan; when no nation will exploit another nation; when none will claim exclusive rights to natural resources; nor exclusive industrial prerogatives and look upon others merely as suppliers of raw materials; when all may develop their economy freely and with the full cooperation and good will of all others; we are learning that all men in all nations can learn to read and write, that all can learn the use of tools and that none need be less than others in the industrial development of the world.

Men's economic rights, as well as their political rights are receiving recognition. The editor of the *London Economist* recently wrote:

"The principle will soon be formerly recognized (it is already accepted in practice) that a citizen of the British democracy is entitled to certain fundamental rights in the economic as well as in the political sphere, to a standard of nutrition as well as of freedom, to good housing as well as the habeas corpus, to the right to work as well as the right to vote."

"What is coming," he said, "is not socialism or any other ism, but a home-made application to the economic sphere of government of the people, by the people, for the people. A better name for it would be democracy."

That, incidentally, is the democracy to which Russia has been rapidly advancing—a democracy that has developed such fine morale in so great a nation as to produce the magnificent defense that we have seen on the eastern front.

We must all be thinking about the kind of world we want, because the kind of world we think of is the kind of world we shall get. It is fortunate that behind the scenes in Washington and other United Nations Capitols, discerning minds are at work upon the future of the world when there shall be no more war; when this war is won and the period of reconstruction is upon us. We must prepare for that period now, not with fear for the future, but with certainty that the future will be worth the cost and can be made beneficent to all people.

I agree whole-heartedly with Louis Adamic, who says that we are fighting for a future which will include the *assurance* of no more war. A war-less future is possible. But if we want that kind of a future, free of war and the possibility of war, we must plan it now. We must plan to

arrive at a peace in which no selfish interests are expressed. We must be willing to make sacrifices at the end of the war to preserve the common interest of all nations—peace among them all—or we shall find ourselves later making greater sacrifices for further wars.

War is *not* a part of mankind's inevitable destiny. Rather are we moving magnificently toward a peace and an understanding among nations in which war cannot possibly recur. We must not expect a perfect world. Most of the problems that existed before the war will exist after it still, but we shall have had the experience that will permit us to make a new approach to their solution. We shall avoid those approaches that however remotely yet inevitably lead to war. We shall foster those interests of other nations that seem to be different from our own, yet we shall do this in recognition of the fact that their interests and ours, and indeed the interests of all nations, are inextricably woven together because mankind is now one in purpose, and that purpose is peace for all time.

To the Theosophist, the immediate evil overcome, the future inevitably will be better than the past. Men *are* learning; evolution is progressing, and knowing these things a realistic optimism pervades the Theosophist's life. His certainties are based upon his knowledge of man's eternal progress; the unfoldment of his divine Will; his ultimate solution of all those problems deriving from his failure as a brother to his fellows. The greater his failures, the more quickly he learns. There has been no greater mass failure than in the last twenty-five years. Therefore there is now great realization of what is true and great mass progress toward brotherhood and its consequent happiness and peace.

EDITORIALS

(Continued from Page 148)

is reached, where love dwells. In a great storm after the words "Peace, be still" had been spoken, "There was a *great Calm*." This Peace which passeth understanding is found through knowledge of God who reigns within each and is known to each as the Inner Ruler whom we allow to reign and rule. Then alone can Peace dwell, in proportion to our desire for this *Indweller*. Let our God alone reign within, then shall we be at peace with all the world, and at peace with each other. How lovely that would be. To be able to be always one's self,

not to be obliged to weigh words. What a different world! Each one giving of himself unadorned and untarnished, bright through the flash and sparkle of his own Spirit.

The Church gives this Blessing—"May the Peace of God which passeth understanding keep your hearts and minds in the Knowledge and Love of God." The practical side is: "See no evil. Hear no evil. Speak no evil." Learn to love and be yourself, true to that Inner Ruler.

From *Eireanicon*, the Bulletin of the Peace Lodge of The Theosophical Society in England.

Election Announcement

FOLLOWING is the report of the tellers appointed to count the ballots for the election of five Directors of The Theosophical Society in America, which election closed at 10 p.m., June 10, 1942:

NORTHEAST DISTRICT:

John A. Sellon136
Thomas W. Pond114

CENTRAL DISTRICT:

E. Norman Pearson174
Sallie Weis147

SOUTHEAST DISTRICT:

Ralph B. Kyle112
Eugene J. Wix 56
Adolphe J. Michel 39

NORTHWEST DISTRICT:

Etha Snodgrass167
Austin Bee 40

SOUTHWEST DISTRICT:

Marie Poutz166
Invalid Ballots 41

GRACE M. REED, *Chairman*
ALYCE CHRISTENSEN
ANNE OSTROFF
FLORA E. BURCKES

Tellers

We hereby certify that the above report is correct.

SIDNEY A. COOK, *National President*
ANN WERTH, *National Secretary*

Messrs. Kyle, Pearson and Sellon, and Misses Poutz and Snodgrass are hereby declared elected as Directors of The Theosophical Society in America.

Congratulations to those who have won the election in their respective Districts, three of whom are re-elected, and therefore remain in office. Those newly elected will assume office at the meeting of the Board of Directors held on the occasion of the forth-coming National Convention.

For the new Board "there is work to be done." For those who have not been elected, there is work no less, though in a different capacity, for there is work enough for all.

We have successfully carried through the first election under the new electoral procedure. I plead again, as I have before, for a vision, on the part of all members, of the purpose of the

whole Theosophical Society. The National President and each Board member has to view all questions not from the point of view of a lodge or a District alone, or even of a National Society. There are relationships of each to all the others which have to be maintained fit and appropriate to a world-wide work. Members are members not only of local lodges, voters in Electoral Districts; they are members of The Theosophical Society, of which their lodges and Districts—even their National Society—are but fragments. Unless we see ourselves as a part of an integrated whole it is so easy to become self-centered as to some lesser interest and activity.

The work must, of course, be done by individual members in their particular locations, but all must contribute to and be thought of and recognized as a part of a greater work that H.P.B. set going and that we are all carrying on together.

A recent writer in "The Forum" took the lesser view that a Board member cannot know the problems outside his own state, even outside his own lodge, and must make no commitments or decisions as a Board member without consulting his constituents. How can he deal with the larger problems with which the Board must be concerned if he cannot even comprehend the local problem? How can a Board member function if he withholds opinion until after submitting each question to a local electorate? How can the Board itself function unless its members have a vision of the greatness and wholeness of the work and plans, policies and decisions are made accordingly? Within these broader concepts, if they are sound, all local needs can be cared for.

In their decisions Board members cannot but be influenced by their knowledge of local conditions and needs. They will, of course, serve those needs through their service to the whole Society. The electors recognize this. They do not expect of Board members representation of local interests only. The decisions of a governing national body with international as well as local relationships must be broad and generous visioned, for such is the nature of the work.

THE AMERICAN THEOSOPHIST

Published monthly by
THE THEOSOPHICAL SOCIETY
IN AMERICA

National President.....SIDNEY A. COOK
National Secretary.....ANN WERTH
Publication Office, Olcott, Wheaton, Illinois
Editorial Office, Olcott, Wheaton, Illinois
Subscription Price.....\$1.00 a Year
Foreign Subscriptions\$1.25

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

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

Second class mail is not forwarded. Therefore changes of address should be sent promptly to The American Theosophist, Wheaton, Illinois.

The Theosophical Society, as such, is not responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.

The Beautiful

In the older world the Beautiful was placed on a level with the Good and the True, and the cult of Beauty made fair the common lives of men . . . The sense of the Beautiful is a priceless part of the emotional nature and is to it what Truth is to the Intellect and Goodness to the Intuition. Nature . . . with her myriad voices . . . preaches that Beauty is the essential condition of divine, and therefore of all perfect, work.

—DR. ANNIE BESANT

On Virtues and Capacities

The idea that man is in fact a God-seedling, a consciousness of infinite possibility and potentiality in the midst of a process of unfoldment, is one of the most inspiring and helpful concepts that Theosophy has brought to us.

To unfold is the Divine Necessity. And in this process virtues are the devices by which we lift ourselves from stage to stage—almost literally by our bootstraps. For a virtue is first an Ideal, a Goal, and then it is a stepping stone, as we use it to develop a Power, a capacity—and finally it can become a vice, if we cling to it beyond its usefulness as a virtue. For vices

are often virtues we forgot to discard, qualities which have become stumbling blocks instead of stepping stones.

It is given to us as a kind of formula that vices indulged become obstacles in our path, and that virtues acquired and practiced become capacities. For the Law of Karma doesn't retaliate: it teaches, it molds. In *First Principles*, Mr. Jinarajadasa points out that harmful acts become pains, helpful acts comforts; that resentments become griefs and sympathies joys. He says that appreciations become inspirations, and that criticisms grow into worries—and on the higher mental plane aspirations become Ideals.

But at best virtues are expediencies only—no more, no less. They are molds; they are means to the end that the veils of man's Godhood shall be rended, and he shall be free. I like to think of them as scaffoldings around the capacities we are building into our characters. It is expedient to develop one kind of virtue at one stage of our evolution, and another kind at another. And then, as each vaster dome of the Soul's Mansion is completed and the Self moves into its new capacity, the virtues should fall away as aids that are useful no longer.

But our real Worth is not to be measured by our virtues—for we are not worthless when we are not virtuous. I think this whole subject of vice and virtue was best phrased by the poet, Gibran, when he said:

"You are good when you are one with yourself.

"Yet when you are not one with yourself you are not evil.

"For a divided house is not a den of thieves, it is only a divided house."

Indwelling Peace

Solomon said, "Get wisdom, but with all thy getting, get understanding." Let us see where Peace with understanding will help us. We find that the knowledge of peace must lead to change to the knowledge of God, that rule of thumb must change to free action, that which is material to the spiritual, exoteric to esoteric, the lifeless to fullness of Life, the artificial and hypocritical to reality—truth. This can lead only to a "watered-down" peace with understanding. But we must go a step further, and it is a big step to take, to reach the Peace which *passeth all understanding*, a Peace that *is alive and lived*. The swift rapids of a river lead from the rush and noise to the deep still pool where peace reigns. The storms of passion rage and disturb before the sweet peace of union

(Concluded on Page 146)

Successful Service Series

III—A Guide to the Duties of Lodge Officers

E. NORMAN PEARSON

TO The Theosophical Society in Cleveland—Besant Lodge—congratulations!

From this lodge there comes to the "Successful Service" Bureau a neatly mimeographed brochure entitled "Guide to Duties of Officers and Committees of Besant Lodge, Cleveland." A copy of this guide is given to each new officer as he takes over the duties of the office to which he has been elected or appointed.

The use of such a booklet obviously has many points of practical value. First in importance comes the fact that each officer receives simple but well defined instructions which put before him an outline of the duties which he must perform. *He knows exactly what he is expected to do.* And surely the first step toward successfully carrying out any duty is to know just what that duty is. This fact cannot receive too much emphasis. But more: each officer must at once be deeply impressed by the fact that the organization, in which he now begins to play a responsible part, is based upon order and is guided by intelligent directing. Such a publication placed in the hands of officers and committee chairmen prevents the overlapping of work—unfortunately a frequent source of irritation in a lodge—as it also prevents the omission of work through lack of a proper knowledge of the precise requirements of the office assumed.

The "Guide" begins with a wise admonition: "It is not intended that this Guide shall constitute a full agenda of the activities of lodge officers and chairmen of committees. *Individual initiative, creative imagination and enthusiasm for the work* will determine the boundaries of the duties of lodge officers."

The descriptive matter, outlining the duties of each officer, is definitely helpful. Some statements are outstanding and are worthy of special attention. (Italics are by this writer). Of the President it is said "He is responsible for the meetings being conducted in proper order; that is, *he shall open the meetings promptly* at the designated time . . . expedite all business as much as possible; in discussions see that order and decorum are always observed . . . He shall with suitable formality and dignity present certificates of membership to new members and induct them into the lodge."

Of the Treasurer: "The Treasurer shall be custodian of the funds of the lodge . . . The Treasurer shall have a receipt for every disbursement . . . The Treasurer, or his assistant, or an *especially appointed* representative, shall be present at every meeting . . . In rendering his reports, the essential things are receipts, disbursements, assets and liabilities."

The Corresponding Secretary ". . . is responsible for the collection of National Membership dues. These should be sent *promptly* to Headquarters so that the members do not become *delinquent* on Headquarters' records . . . All correspondence should be given *prompt attention* and letters should be *concise and complete.*"

The duties of the other officers also are excellently set forth, as also are those of the Chairmen of Standing Committees. Among the officers, it is pleasing to note, there is included a "Hostess" whose duties include the care of the lodge hall, which should be kept "neat and clean at all times," provision of towels and other staple supplies, decoration, and—important item—to "be on hand early to receive and extend a cordial welcome to guests and members at all open meetings, social gatherings and public lectures, and *help to create a friendly atmosphere* among members and visitors."

Among the Committee Chairmen are included "Publicity," "Program," "Welfare," "Educational" and "Service." The duties of the latter include "having the lodge room arranged for proper seating and ventilation. Also, in the event of a lecture . . . to have comfortable chairs provided on the platform for the lecturer and chairman, together with a *stand for notes for the convenience of the lecturer*, and a glass of water placed on the stand *before* the lecture."

Besant Lodge has anticipated the "Successful Service Bureau" and has laid down in its own group some of the essentials for good work. Other lodges, too, are doing this, and from various sources excellent material is being received. With such help—and with more which is confidently expected—it will soon be possible to blend the work of many into a valuable

synthesis which will form the basis for a continually increasing effectiveness in our work. Then if, side by side with the practical guides to better work, we develop also in "individual initiative, creative imagination and enthusiasm," if we will develop still more good-will toward each other, still more whole-hearted dedication to the Great Cause, who shall tell what great events may come to pass? For the harvest is great and, though the laborers be few, with the strength of unity and knowledge accomplishment can be great also.

SUCCESSFUL SERVICE "Question of the month": Officers and Chairmen, "What do you consider to be the duties of *your* office, and what outstanding service do you feel that it permits you to render to your lodge?" Write to "Successful Service Bureau" care of Headquarters. Contributions are urgently solicited. They will be used as a basis for discussions at the coming Convention and Summer School.

The Kingdom of Happiness

The following is an excerpt from notes of a talk at Summer School nine years ago (author unknown).

THE real lack of strength in any organization is lack of conviction. When there is any uncertainty in the hearts of the members, they fail to exercise that magnetic quality which naturally and potently attracts others to their work. It is at the very core of our movement—namely, in the heart of the members—that the difficulty lies, and it is there that we have to attack it.

Bishop Leadbeater's whole conception of a Theosophist's life is a conception of loving labor, of working out of the fullness of love. Get rid of this idea of yourself as a soul to be saved, and you will develop such a love for humanity that you want to do better and greater service, to help the Great Ones to lift the Karma of this world, to bear its burdens more gracefully and potently. Therefore you will want all the teaching you can get to aid you to do it; you will go on joyfully and will not bother about your own soul and its salvation.

It is only when we help the Great Plan of these mighty Workers that the portal of Initiation will open before us, because the Masters do not accept individuals for the sake of saving their souls. A Master is like the great head of a mighty business, looking over his organization. He sees a little office boy who seems to have the interest of the business at heart, who wants to work for nothing else, who is interested wholly and fully in His purposes, doing his very best from day to day; and He selects him for more rapid promotion, more rapid individual unfoldment. He is given splendid opportunities for service; and such splendid opportunities certainly mean opportunities for bearing more

responsibility, *not* for being comforted and coddled! So let us realize that The Theosophical Society is no church, but that it is an organization for work in the realm of consciousness, and for work in the realm of materiality, and that evolution or growth is a certain process, a sure process, which comes to us *inevitably*. We need not worry about all that, but if we want to speed it up we must use the laws that belong to Nature; and Krishnamurti realizes all that, fully.

But the question of Happiness, of eternal Security, is an individual matter. Where do you want to be happy, in Heaven a hundred years from now, or right here in this present time, on this earth? If the latter, then speed your evolution up, *only* as a means of helping humanity, only out of the fullness and abundance of your desire to aid; *not* for your own consolation, because you will never find it in *that* way. Security, Life eternal, is *here, now, within* you. In Man is the whole universe; in Man, as Krishnamurti says, is the fullness of life, is that fullness and grace which we find even in the animal world, and which we as men have gradually lost because we have fallen into forgetfulness of the true meaning of life, of the divinity of all existence. If we can recover that fullness of life, we can live with true poise, in the eternity of this dynamic existence of which he is continually speaking. Then every moment of our path toward Adeptship will bear the fragrance of the Kingdom of Happiness; for while journeying on with our Elder Brethren through space and time, we shall be living in the Eternal, the dynamic, timeless Now.

Theosophical Questions Answered

A. F. KNUDSEN

Question: Why does The Theosophical Society have no ritual or ceremonies?

Answer: Theosophy is a philosophy and not a creed or a worship. It is the practice of moral force self-initiated, or the use of will power in imitation of God. It is a way of living, not a worship, supplication or appeasement of one who can be angry. God is Love. Love is Law. Wisdom is knowing the Law of Love. Every religion has a phase of it in contract to worship, invocation, placation, petition or prayer. A Theosophist learns to serve. He serves according to Plan. These services are self-chosen, self-started, studied, understood and delivered by each according to his Ray or temperament. The value of his service is according to his status in the gradations of conscientiousness, motive, understanding and harmony with the Will of God. There is much that can be studied along these lines.

Achievements of aspirants are their harmlessness, honesty of purpose, unbroken goodwill, brotherliness to co-disciples, devotion to the service of man, uninterrupted gentleness, serenity, patience, unbroken helpfulness, comradeship, stability in dealing with mankind, increasing fervor in self-control, meditation and contemplation on the Good, the Beautiful and the True.

Thus all the variations of the qualities of the Triune Godhead may eventually be manifested in the daily life of the true Theosophist. An avowed religionist prays daily, attends divine services fifty-two weeks in the year. An ardent Theosophist gives twenty-four hours a day, seven days a week, fifty-two weeks a year for every year left to him of the "three score and ten" of an average life—and then continues again life after life until he has closed the chasm that separates every man from his God. That Unity is the goal of evolution. The stages are, first the form, then the sinner, the chivalrous man, the saint, the superman, the disciple, the Master, the Saviours, the "One who goes no more out." "It is finished."

Theosophy is the full explanation and use of the law of evolution.

Question: Which is involved in the process of incarnation, the human "bodily mind" (psychic mind) or the Divine Mind?

Answer: Incarnation and any reincarnation is caused by the individual ego acting from the higher mental plane. That mind-body of the

eternal Monad is a human mind, on a very much lower plane than that of the Divine Mind of the Logos.

The abstract mind, or causal body of the ego, builds up its own concrete or mortal mind and then the suitable emotional or desire body which will be the nucleus or matrix for its physical body. Then only is it ready to choose the race, nation, climate, language and social status for its best evolution and experience. The servitors of the Lords of Karma then help the ego to find a suitable family to be its parents. An ordinary ego could incarnate almost anywhere in a decent working class family of any nation of its race.

Question: Why did Mme. Blavatsky become a Buddhist, when in India (1880) as an exponent of Theosophy?

Answer: She evidently had three good reasons for that move:

A. She had never avowed allegiance to any religion, and it was always demanded of her by authorities.

B. In India, then beset by Christian missionaries, she took the Buddhist vow. That made a profound impression on all the non-Christian inhabitants and was a challenge to the fanatical sort of missionary.

C. The third effect was to show emphatically that Theosophy was not just another religion. It gave her an opening to show the difference between natural, scientific or discovered experience of the higher planes of being and any revealed religion no matter how much faith one may have in the personality who revealed it.

Question: What are ethics and morals; what is the difference in actuality?

Answer: Ethics is the science of moral duty; or, more broadly, the science of the ideal human character and the ideal ends of human action. Morals are more the details of conduct. These differ in different races and countries according to the standard of the people. Morals relate to marriage, property, clothing, religion, hospitality, et cetera. One may say that ethics are the abstract and fundamental bases of virtue, and morals are the concrete, variable and growing expression of the fundamentals in everyday life. Morals refer to behavior and are evident already in animals that live in packs or herds and thus have to regulate the conduct of the individuals towards one another.

The Summer Sessions of 1942

SIDNEY A. COOK



THE Convention and Summer School programs are complete. The work of individual and collective preparation is in progress. "Theosophy's Gift to the Nation Today" is the Convention theme, and the purpose of our gathering will be to intensify our capacity to make our Theosophical gifts appropriate to today's needs.

An outline of the program was given in our last number. An additional item of interest is a demonstration of the Round Table form of discussion, with Mrs. Donna Sherry as coordinator and a group of members from Detroit as participants. The intention has been to merge with the inspirational elements of the program a good proportion of demonstrations of soundly conceived work. Members who attend will acquire some practical training, will be shown the necessity and the value of well coordinated and planned local work, as well as an insight into the routine working of Headquarters, into which some portions of the lodge work have to fit. "Successful Service" presentations and the illustrated forum, "Headquarters at work," will serve these purposes.

The Round Table promises a demonstration of its simple but beautiful Flower Ceremony, and the T.O.S. will also work on something along the line of a dramatic presentation to portray its activities.

The Young Theosophists will develop a program, "Youth and Tomorrow," one of those dynamic presentations of new view points that have become a feature of Convention.

In Summer School Mr. Jinarajadasa's main themes will be: (1) "The Re-shaping of American Civilization as the result of the War

and the Victory to Follow;" (2) Three lectures on the Theosophical survey of human and divine problems, under the title: "The World as Idea, as Emotion, and as Will." Schopenhauer's famous work, "The World as Will and Idea," with its pessimistic tone, proclaimed that it was only in the annihilation of the individual's will that suffering ended, after the individual had identified himself with the "Idea" through renunciation by way of art. Mr. Jinarajadasa reverses the whole conception, and holds that through the idea, helped by pure emotion, the individual finds his liberation by making his individual will a channel of a Divine Will through Service and Self-sacrifice.

The Successful Service Series in Summer School will be a development of the practical work introduced in Convention. Mr. Werth's series on Platform Technique, a request feature, will be supplemented by two or more sessions devoted to a Theosophical Life-Expression course, through which students will discover something of the freedom of the Self in its rhythmic expression in Theosophical work. Miss Bertha Williams, experienced in aiding students in the discovery of their own capacities, will have charge of this series.

Mrs. Ava Boman gives a talk on "Tomorrow's Women," demonstrating in lecture use the application of Theosophical ideas to current world trends. Here will be a lecture valuable for its own sake and not as a demonstration only.

Bishop Acuna's series of talks on Advanced Theosophy are also in answer to a request for the deeper studies.

With all of these there is yet provision for a number of Forum discussions, including one on the effective use of our personnel and facilities, in which we shall discover the wealth of our capacities in our Headquarters, our lodge rooms, our equipment, our personnel in the field, in the offices, in the lodges, and seek to create more effective results from the use of all of these and their closer coordination for good work.

So much for the programs. What of the Convention itself? Will you—lodge officer, lodge member, National Member—will you be present to partake of and contribute to, the in-

spiration and the training, to give of your experience and to tell of your needs? It is through such an exchange, the merging of all points of view that Convention becomes creative. It is thus that Headquarters and the National Administration become of greater value to the lodges, the lodges of greater value, not only to the local work, but to the national work as well.

Will your lodge have a delegate that the direct values of Convention may be carried back to give new impetus to your lodge work? Will your lodge have a Shadow Convention so that

those who are not present at Olcott may yet in subtle ways sense something of the inspiration and spirit of that activity? Are you even now about to look over and study the program, pondering it in your mind, contributing of your thought, sending in your ideas, making it a Convention of the whole Theosophical Society in America, even though the work and discussion of Convention must be carried on by those who physically attend? A time of interest, of inspiration and of worth while experience is in store for those who attend or otherwise share.

Rates for Olcott Summer Sessions

<i>Registration, Board and Accommodation</i>			
<i>Convention only</i>	A*	B*	C†
July 25 (p.m.) to July 29 (including breakfast July 30)	\$19.00	\$14.00	\$15.00
<i>Summer School only</i>			
July 30 (p.m.) to August 5 (including breakfast August 6)	\$26.50	\$19.00	\$24.00
<i>Convention and Summer School</i>			
July 25 to August 5	\$44.00	\$32.00	\$38.00
<i>Registration Only</i>			
Convention (any period)			\$2.00
Young Theosophists (under thirty)			\$1.00
Summer School: For Period.....	\$10.00;	Per Day.....	\$1.50
<i>Meals Only</i>			
Breakfast 35c Lunch 50c Dinner 65c			

*Type A—Cots in Headquarters rooms, sharing room and private bath. Cots in Johnsen Chambers, sharing room and showers.

†Type B—Cots in Headquarters dormitory, sharing general showers (available to women only).

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

Convention rates remain unchanged despite increasing costs, but the discount for pre-payment has been eliminated. Deposits are appreciated in whatever amount and it is hoped that those who can do so will still make complete payment in advance, since it relieves the congestion of the final day. However, there is no fixed requirement and each is free to make payments according to his own convenience.

Love is life, the only life that is real. A man who ceases to love is already dead. All conditions in life are to be judged fortunate or unfortunate according to the opportunities that they offer for love. Love will come under the most unlikely circumstances, if men will but allow it to come. Without this all other qualifications are only as water lost in the sand.

The Lord Maitreya, 22, 622 B.C. in the Mississippi Valley. (*The Lives of Alcyone*)

Rooted in Heaven

BERTHA WILLIAMS

PLANT an iris of de luxe variety. Watch it wither and turn ghost after delicate bloom. Then know that with another spring . . . from that same root, a new and lovely flower! And if this be true of loveliness rooted in the earth, how can man doubt immortal life for the bright soul rooted in heaven?

What a mysterious and wonderful thing it is that however we differ—for variety and richness—always on essential matters, we unite; for fellowship. For every soul, the same process of evolution, the same laws, and the same experience! For all of us, justice; for all of us, trial and error; for all of us, the peace, and the power, and the glory, in exact proportion as we serve the wise and beautiful.

In these days of chaos, when values are being rediscovered, standards being tested, beliefs being challenged, and the need of progress recognized—in these days, we of The Theosophical Society are fortunate. Our basic verities are known to us. What much of the world still gropes after, we have glimpsed—if that only—by the inner light sustaining us.

And always where there is fortune, there is responsibility. So now, in these hours of strife, it becomes our duty as a Society to stand firm and *united*. It becomes our privilege, and perhaps our sacrifice, to lay aside for the present all secondary issues, on which we differ. It becomes our necessity to forego the individual problem, and to fix our attention stalwartly upon those lucent and eternal verities which

endure untroubled through "war" or "peace," through heart-ache, and through rapture.

When our Society was founded, Colonel Olcott wrote concerning it: "The real Theosophical Society is an indivisible unit, animated by an individual life. Its soul is the love of truth, its vital principle is kindness; and it dwells in a world above the material. . . The real power of Theosophy in the world is exercised in the realm of thought. The gigantic evils of our modern world must be attacked with immaterial weapons and in the intellectual and moral planes."

Theosophy, as a living force, may be looked at in divers ways. We may consider its elements of form; but we know that the *life* becomes more truly real as it exists from the inner planes. We know that the physical is not so rarefied as the astral, nor this latter so rarefied as the mental. We know that we must work consciously upon the highest planes open to us. And when much is to be accomplished, it seems reasonable that we move as high as we can into the realms of power.

With this in mind, it is suggested that every Theosophist look to his thinking, and in every possible manner increase his awareness. The power of thought is known to us. By regular effort, the members of the Society all mental-pulling together, in the direction of Peace, we must certainly be able, by the justice of Karma, to act as a deliberate channel for the Masters.

Deeds, Not Dollars

WE are often asked why the Theosophical Movement is not more successful. It is because the members of the Society do not put their will into it. They are not really trying to *move* the world with it. They sometimes put in some money, but so little it is scarcely worth mentioning. It is always what they can spare. You never hear of them putting in what they can't spare. That *would* be putting their will into it. But the Masters do not want their money so much as their work. They want deeds rather than dollars. What did you *DO* for Theosophy yesterday? or last week, or last month, or last year? Are you prepared to

list your deeds for Theosophy? Did you lend a book on Theosophy to anyone? Did you speak to any friend about it? Did you invite anyone to come to the meetings? Did you send any pamphlets out during the year? Did you subscribe for the magazine for any person you knew might be interested, or for any Library? Or did you lend your magazine to any friends and ask them to read a special article? Did you send the address of anyone you heard might be interested to the General Secretary asking him to send pamphlets, or samples of the magazine to that address? Did you attend the meetings of the Society regularly? Did you make it a

point to attend a class during the season and make yourself familiar with some important Theosophical book or subject? Did you ask your nearest minister or clergyman to read a Theosophical magazine that you asked the General Secretary to send him? When you read an article on any Theosophical subject that might interest a doctor or a chemist or a professor of a special subject, or a preacher, did you ask the General Secretary to send the article to such persons? What did you actually do to spread the knowledge of Theosophy among other people, knowledge which you feel has been of utmost value to yourself?

None of these things mentioned in the foregoing would cost you any money beyond perhaps a postage stamp—only your time, your interest, your will, and your work. If you did

not put your will and your deed into the work of the Theosophical Movement, do you not realize that you are an unprofitable servant, and must be written down in the records of the Masters as such? What are these records? They are karmic records, written in your own skandas, a permanent record made over against your profession of being a follower of Theosophy, a hearer of the Word, but not a doer. The record is automatic. It is not kept by the General Secretary or any other official. It is none of their business. But it is the Master's business, and when you call the attention of the Master by professing your interest in Theosophy, your record belies your profession unless you can point in your heart to the active Will that led you to do some of these little things for the Master's sake.

From The Canadian Theosophist, June, 1942.



From the National President's Correspondence

The following excerpt from a letter to a member answers a question that arises at intervals and is presented for information of all members and in the hope that discussion may ensue and lead to a solution. *The Theosophist* should be very much more substantially supported by American members. It is the magazine of The Theosophical Society.

"Every now and then the matter of a special rate for *The Theosophist* is brought up with a view to supplying the magazine as inexpensively as possible to every American member. On several occasions within the last ten years a discussion has been initiated either by Dr. Arundale or by some American residing at Adyar, or by myself, and an honest effort has been made to work it out. No arrangement has yet been thought of, however, that would cost the Section less than \$10,000, or a guarantee of that amount. No price has seemed possible, despite all effort, less than \$3.00 to \$3.50 per member, and then only if we guarantee between three and four thousand copies monthly, and assume certain other expenses in connection with the distribution. The Section clearly cannot contribute \$10,000 annually to such a program. Relatively few of the members would be willing

to undertake an additional payment of \$3.00 to \$3.50 annually in order to have the magazine; and to the extent that the members would not pay, the Section would have to. Since only about 10% of the members subscribe at the present \$4.50 rate, I can hardly count on more than 25% of them being willing to pay even \$3.00, and that would leave 75% of the \$10,000 to be borne out of Section funds—a sheer impossibility.

"The only approach that I can see that would be at all possible would be that there should be aroused such an interest in the magazine that the subscription list was very greatly enlarged at the present price. If that were done, I think the price could gradually be brought down nearer to \$3.00; but the first necessity is not the price of \$3.00, but interest on the part of the members.

"You and I know perfectly well that more than 10% could pay the present subscription price of \$4.50 if they were interested, and without that interest not many more would subscribe, no matter what reductions were made."

(Subscriptions and renewals should be made through *The Theosophical Press*.)

Fifty-sixth Annual Convention

1942

SATURDAY, JULY 25

Arrival and Registration of Delegates.

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

8:00 p.m. Reception (in the Aubrey Garden).

Unveiling Pageant "Freedom and Unity"—
The Spirit of the New Age.

SUNDAY, JULY 26

2:00 p.m. Opening of Convention.

Welcome to Mr. Jinarajadasa and Delegates.

Greetings of Delegates.

Appointment of Committees.

Introduction of Resolutions.

3:00 p.m. Music.

3:15 p.m. Addresses: JAMES S. PERKINS, *National Vice-President*
SIDNEY A. COOK, *National President.*

6:30 p.m. Convention Photograph.

7:15 p.m. Music.

7:30 p.m. Address—C. JINARAJADASA.

MONDAY, JULY 27

7:45 a.m. Meditation.

9:00 a.m. Community Singing.

9:15 a.m. Business Sessions:

Report of Credentials Committee.

Report of National President.

Discussion.

10:15 a.m. Intermission.

10:30 a.m. Address: C. JINARAJADASA.

11:45 a.m. Adjournment.

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

3:15 p.m. Round Table—ELISE R. STAGGS, *Chief Knight.*

7:15 p.m. Music.

7:30 p.m. "Successful Service"—E. NORMAN PEARSON.

(To be followed by discussion and committee appointments)

THE YOUNG THEOSOPHISTS

CHAIRMAN—MISS JOY

MONDAY, JULY 27

4:00 p.m.: Opening of Convention.

Officers' Reports.

Appointment of Committees.

Convention Photograph.

TUESDAY, JULY 28

4:00 p.m.: Elec

Repor

P R O G R A M

"THEOSOPHY'S GIFT TO THE NATION TODAY"

CONVENTION CHAIRMAN—SIDNEY A. COOK, NATIONAL PRESIDENT

TUESDAY, JULY 28

- 7:45 a.m. Meditation.
- 9:00 a.m. Community Singing.
- 9:15 a.m. Business Session:
Report of Resolutions Committee.
Discussion.
- 10:15 a.m. Intermission.
- 10:30 a.m. Olcott Foundation Awards.
The Olcott Lecture: "The School of Tomorrow"—Miss JOY MILLS.
- 11:45 a.m. Adjournment.
- 2:00 p.m. Round Table Demonstration: "The Evolution of Mankind"
DONNA SHERRY, *Coordinator.*
EDWIN N. LORD.
FLOYD MERRICK.
CLARE SWAIN.
WINIFRED SHEFFERLY.
- 3:15 p.m. Headquarters at Work (Illustrated Forum).
- 7:15 p.m. Music.
- 7:30 p.m. The Theosophical Order of Service—ESTHER RENSHAW, *Chairman.*

WEDNESDAY, JULY 29

- 7:45 a.m. Meditation.
- 9:00 a.m. Community Singing.
- 9:15 a.m. "Youth and Tomorrow"—THE YOUNG THEOSOPHISTS.
- 10:15 a.m. Intermission.
- 10:30 a.m. Address—C. JINARAJADASA.
- 11:45 a.m. Adjournment.
- 2:00 p.m. "Successful Service" Forum—E. NORMAN PEARSON, *Chairman.*
- 5:30 p.m. Supper on the Lawn.
- 7:30 p.m. Music.
- 7:45 p.m. Closing of Convention.
A Summary and a Look Ahead—SIDNEY A. COOK.
A Final Word—C. JINARAJADASA.

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

TS OF AMERICA

, Vice-President.

28

f Officers.

By-Laws Committee.

WEDNESDAY, JULY 29

- 4:00 p.m.: Discussion of Program, 1942-43.
Adjournment of Convention.

Summer School Program

CHAIRMAN—JAMES S. PERKINS, *National Vice-President*

THURSDAY, JULY 30

- 7:15 p.m. Music.
- 7:30 p.m. Opening of Summer School:
SIDNEY A. COOK.
C. JINARAJADASA.

FRIDAY, JULY 31

- 7:45 a.m. Meditation.
- 9:15 a.m. Successful Service Series—E. NORMAN PEARSON, *Chairman*.
- 10:15 a.m. Intermission.
- 10:30 a.m. Address—C. JINARAJADASA.
- 2:00 p.m. Life Expression Course—BERTHA WILLIAMS.
- 3:15 p.m. Platform Technique—FREDERICK H. WERTH.
- 7:00 p.m. Student Talk "The Evolution of Man as an Individual"—
JOSE B. ACUNA.

SATURDAY, AUGUST 1

- 7:45 a.m. Meditation.
- 9:15 a.m. Successful Service Series—E. NORMAN PEARSON.
- 10:15 a.m. Intermission.
- 10:30 a.m. Forum: "Effective Use of our Personnel and Facilities."
- 2:00 p.m. Life Expression Course—BERTHA WILLIAMS.
- 3:15 p.m. Platform Technique—FREDERICK H. WERTH.
- 7:00 p.m. Address—"The Scheme of Salvation"—A. F. KNUDSEN.

SUNDAY, AUGUST 2

- 3:30 p.m. Public Lecture: "God's View of Human Affairs"—C. JINARAJADASA.
- 7:00 p.m. Open.

MONDAY, AUGUST 3

- 7:45 a.m. Meditation.
- 9:15 a.m. Platform Technique—FREDERICK H. WERTH.
- 10:30 a.m. Student Talk "The Evolution of The Human Races"—
JOSE B. ACUNA.
- 2:00 p.m. Young Theosophists.
- 3:15 p.m. Open.
- 7:00 p.m. Address—C. JINARAJADASA.

TUESDAY, AUGUST 4

- 7:45 a.m. Meditation.
- 9:15 a.m. Successful Service Series—E. NORMAN PEARSON.
- 10:30 a.m. Address—C. JINARAJADASA.
- 2:00 p.m. Address: "Tomorrow's Women"—AVA BOMAN.
- 3:15 p.m. Open.
- 7:00 p.m. Student Talk "The Super-Human Evolution"—JOSE B. ACUNA.

WEDNESDAY, AUGUST 5

- 7:45 a.m. Meditation.
- 9:15 a.m. Successful Service Series—E. NORMAN PEARSON.
- 10:30 a.m. Address—C. JINARAJADASA.
- 2:00 p.m. Forum: "Your Ideas for Next Year's Summer School."
- 7:00 p.m. Closing.

The Spirit of The Theosophical Society

THE name of our Society implies that we are seeking God-Wisdom, and our objects show that we think such Wisdom is to be found in the practice of brotherhood, in comprehensive study, and in research into the powers of Mind and the nature of the Universe; or briefly, in friendly truth-seeking.

God-Wisdom cannot be found in fanaticism or religious or racial persecution; in the belief that there is only one road to heaven, or in any crystallized and permanent creed. Rather is it to be found in a free growth of understanding through persistent effort to discover truth, wherever it may be found. Theosophy is built by the development of right thought and character brought to birth through active wonder and honest inquiry into the essential problems of life—"What am I?" "Where have I come from?" "Where am I going?" "Why?" and "What is the most sensible way for me to live?"

Probably the general opinion amongst those who know little of our Society is that a Theosophist is one who believes in life after death, reincarnation, karma, and the Masters. This is not necessarily true, for anyone who honestly seeks truth in any form is an embryonic Theosophist. Those who seek usually find. A man who refuses to believe in these ideas, generally accepted in the Society, may be more truly a Theosophist than one who blindly accepts them. Indeed, it would be healthier for the Society to have more members who do not believe in the occult philosophy, but who are eager to know and prepared to acknowledge truth only when it has been proved to their reason.

The tools for truth-seeking are the power to doubt without being sceptical, the power to question and to learn, the power to believe without being credulous, and the courage to rely upon reason and evidence and to back one's own judgment by acting on it with confidence; thus is true faith born. There are many who claim to seek truth in a limited sphere, but a true understanding must needs be comprehensive. Particulars cannot be correctly apprehended without a correct perspective of the whole, and the sincere truth-seeker will be primarily interested in the more essential forces of Life.

A Theosophist is unashamed and unafraid of pondering on the vital problems of life, and wants to know the nature of man and his relation to the world. He is prepared to pay the price of effort and to sacrifice personal preju-

dices, inclinations and hurt feelings in order to know. A Theosophist, for example, is not necessarily one who believes in life after death, but one who wants to know if man is immortal and is prepared to find out.

The teachings presented in the literature published on behalf of the Society are not offered or intended for blind acceptance, but for examination, checking by experiment and testing by reason. Neither he who accepts Theosophical teachings without being convinced in his reason, nor he who irrationally denies—whether from personal dislike of the ideas, or from the desire to be different or to feel superior—can be considered a true Theosophist.

It follows therefore that membership in The Theosophical Society is no proof that a man is truly a Theosophist, and a man may be a Theosophist without being a member. You can work at the perfection of your understanding without joining any organization, if that contents you. Progress does not depend on membership of The Theosophical Society; then why should one join? Because there is added power and quicker enlightenment in cooperative work, as most students well know. The measure of permeation of the world with Theosophic thought accomplished in the last sixty-six years could not have been achieved without the organized endeavors of The Theosophical Movement, or its equivalent. Theosophical students, whether in the Society or not, are indebted to it for the stimulation and inspiration of the truths which they derive through its literature.

Some members have left the Society, complaining that the ideas current in it have crystallized into a creed. The complaint is not wholly without justification as some of our members fall into the error of overstressing specific ideas, instead of realizing and relinquishing personal bias and seeking to evoke in others the spirit of impartial purposeful investigation, which is the only basis on which the certainty of knowledge can be established. Still, it is an ill-service to the Society (as well as to ourselves) to leave it because of petty personal faults. The world needs vital Theosophists, and The Theosophical Society needs such members to correct any tendencies to crystallization and credalism.

So, if this approach to life's problems is one you enjoy; if you desire to test your capacity for the lively tolerance and good humor

which is the heart of brotherhood; if you can realize that you will frequently have to belie your outgrown ideals and will fail to live up to your present ones, and hence will have no right to complain when your fellow-members fall short of perfection; if you are willing to claim liberty of honest thought and brotherly speech on behalf of others as well as for yourself; if you will contend with any in the Society, whether in official positions or not, who in their ardor for truths which they have discovered or beliefs which enthuse them, would impose their ideas on others; if you consider and feel that the Society is doing a work so important and valuable that you must add your knowledge and strength to its labor in offering to all who are ready to listen a philosophy which nullifies the cruelty of fanaticism, and which, as it is perfected in the individual, leads man to cooperate with all forms of nature, man with man, nation with nation, and religion with religion, with ever-increasing effectiveness; if these purposes and ideals possess you, then we shall be glad to welcome you.

According to your fulfillment of the spirit of your membership, difficulties in life may increase, but the power to cope with them will unfold. Loneliness may deepen; but the circle of acquaintances will grow wider and richer. You will seek to help others, but you will make mistakes, while others may be aided through your activities even when you are not consciously trying to help them. If darkness thickens around you your perseverance will discover the glimmer of the Light within. You will have to contend with discouragements, disappointments and despair, yet a growing sense of quiet and balanced outlook will point a way to happiness. Then, sooner or later, you will tread the Path and find behind the turmoil of life an ever-widening sympathy, and an assurance of enduring Peace, increasingly becoming a Power to still the storm and a better understanding of how to give help wisely to those in need who solicit your aid in daily life.

(Leaflet for inquirers, Published by The Peace Lodge of The Theosophical Society, England.)



Obedience

*Shall we choose the easy place, the place
that seems to satisfy our own inclinations?
Or shall we follow the voice of the Master?*

I said—"Let me walk in the fields."

He said—"No. Walk in the town."

I said—"There are no flowers there."

He said—"No flowers, but a crown."

I said—"But the skies are black,

There is nothing but noise and din."

And He wept as He sent me back,

"There is more," He said: "There is sin."

I said—"But the air is thick,

And the fog is veiling the sun."

He answered—"Yet souls are sick,

And souls in the dark, undone."

I said—"I shall miss the light,

And friends will miss me they say."

He answered—"Choose tonight

If I am to miss you or they?"

I pleaded for time to be given.

He said—"Is it hard to decide?

It will not seem so hard in heaven

To have followed the steps of your Guide."

—GEORGE MACDONALD

An Oculist as a Cataract Patient

THOMAS M. STEWART

THERE is an old saying that, "A doctor operates on others, but they themselves are seldom operated on." It is like taking one's own medicine in order to sympathize with one's patient.

That is what happened to the writer, and being an oculist he took his dose in one of his own eyes.

For some time the need of an operation was apparent, and when the time came it was done.

There was no worry about it for the weeks before the operation. Not because the patient was a doctor and an oculist, but because of an attitude of mind gradually cultured since he was a boy. The same attitude of mind can be cultured in others who may want it. At the age of 14 years he was impressed with these lines from Pope's Essay on Man.

*"All are but parts of one stupendous whole,
Whose body nature is and God the Soul."*

As time went on, with reading and thinking along this same line, and a growing acquaintance with Eastern thought and modern psychology, there was acquired the feeling that the physical body was not the real man.

From one's earliest recollection to the present moment, one knows that he is himself. That is the conscious self-identity of one's self despite the changes in body and in thought, is the most patent fact and the most potent factor in the life of man. Everything else changes but your self, you always know yourself as yourself. Waking and dreaming.

Thinking along this line will soon teach one, not to keep on identifying oneself with one's body. That enabled the writer to carry on prior to the operation, as if none were to be done.

The morning of the operation found no change in the mental attitude just explained. While I knew each step of the operation, I kept my mind on my breathing. Attending to its regular rhythmic flow, slowly and easily, out and in. There was no pain, and no distress at any time.

Then followed a week in bed, obeying orders, and not trying to peep under the bandage to see if I could see.

I learned something about the intimate relation of the fifth nerve connections with the eye, the nose, and the mouth. Reflexes from the nose in even gently using a handkerchief,

and from the jaw in as gently using a tooth brush. The eye caught the reflex and registered it as a feeling of soreness, like touching a small boil. Even body movements would give a reflex if done suddenly, and urgently. "Stay in bed and keep quiet," had a meaning I can now make use of to the advantage of my patients. It was a "take your own medicine," lesson. A demonstration that experience is the best teacher.

A radio was offered to me, but I replied to the generous offer by saying that: "For many years as a student of medicine, I had found the study of man in health of body and of mind, to lead me into the inner world of thought, and now was the time for me to test out such thought provoking statements as: 'We carry a world within us when we think' and 'The Kingdom of Heaven is within.'"

To me it was a chance to practice concentration, and meditation for a longer period than I had heretofore enjoyed. So for two weeks with no radio or other diversion, I did just that. It was easy for me because many years ago, I had found the way to do it, and also its value.

The lines from Pope, referred to in the foregoing, had been throughout the years a means to this end almost daily. The method is one of quieting the inner mind by making it think what you want it to think. This stops it from thinking over the things of the day, which are solely outer mind activities. Soon there is a relaxed feeling of body and mind. With the mind one-pointed by concentration on one thought for a time, one then thinks along any pre-selected line of thought, which is meditation. Bring into the mind every thought you can that is germane to the line on which you wish to meditate. Note any new ideas, inspirations, or intuitions that come. Make a note of them when you are through with your meditation.

That program will mean little to one who has not had the experience. To one who has had it, that program will be restful and informative.

As an individual, I know that I know. As an individual intelligence, I have known myself as myself ever since I can remember anything. The individual intelligence uses the physical body. One needs no demonstration of the fact that he has a mind. He does not ask to be shown a mind before he believes he has one. Neither does he need to have it proven

to him that he is an individual, separate and distinct from every other individual in the world, and that he is intelligent. The individual intelligence is the answer to the question, "Has man a Soul?" A little thought along the foregoing lines will lead one to see that man, the individual intelligence, is the soul.

All of this did not retard the healing. It may even have had some influence on the 100 per cent results which followed, and the sojourn

in the hospital was in the nature of a retreat. Peace and benediction take on a new meaning, just as do other words, when they are worked out in one's life, as well as in one's intellect.

THE MEDICAL WORLD

By Permission of the Author

(Some of our older members will remember Dr. Stewart as an active Theosophist of many years ago.)

Theosophists in Action

The fact that the spread of Theosophy in the world must be the work of individual Theosophists is constantly brought home to us. The Society can but be the organization through which Theosophists are banded together for united work. But the Society cannot make Theosophists. It makes Theosophical material available and through this material Theosophical ideals are made known. But they are ideals to others only as they see them practiced.

It is for this reason that there is constant emphasis on the Theosophical life. The example is so much more potent than the precept.

But in many other ways individual Theosophists can make known the great principles and ideals. For example, a member writes calling our attention to the fact that we listen constantly to radio programs. We seldom make a contribution. Yet there are many types of programs seeking collaboration from listeners, and Theosophical listeners can give Theosophical collaboration. There is that popular Quiz Kids program, for which questions are sought, and such a question as the following might well elicit a typical Theosophical answer: "A major war is in progress. It has been said that you abolish war when you abolish cruelty. Name three forms of cruelty so commonly practiced that we generally ignore them."

Another member watches the papers and magazines, and in response to an editorial in a city daily wrote the following letter to the editor:

"In a recent issue of your paper, you wrote an editorial pertaining to the plight in which India is now placed, and the passivity of her peoples. Although you stressed the non-unity of her people, more than the neglect of them by England, there seemed to be a sympathetic

undercurrent. Because of that trend I am appealing to you that you write another article stressing the need of greater understanding and cooperation between America and India in the planning for the future fusing of nations into an international commonwealth.

"The last publication of *The Saturday Evening Post*, March 14, contains a most stimulating article by Edgar Snow, in which he very definitely shows the urgent necessity for America to awaken to the responsibility which she has unwittingly assumed toward the Asiatic world, and that "Mother India" eventually will be the key which will turn the tide of future races.

"America is now lifting the torch which will guide the way to a more glorious civilization, but as all the heritage of our spiritual life has flowed from the great Mother Country of the East, so we, in order to build well, must ignite our torch from the spiritual fires of India, and by the commingling of this Inner Light with the aspirations and powers of a younger nation attaining its maturity in world dominion, raise from the burning embers of this holocaust, a more enduring spiritual and social world structure, whose tracings are limned in mind and heart of every aspiring human being. Upon us rests the balance between the abyss of darkness for ages untold, and the rainbow of light and reason wherein each individual unit of the race shall become a loving, intelligent and necessary part of the whole.

"I trust you will give my suggestions your consideration, for I know what a potent factor an editorial can be in forming public opinion."

Such are the ways in which Theosophists who are alert and discriminating can contribute to the world's improvement.

Straight Theosophy

JACK T. S. MORRIS, Secretary-Treasurer of the Canadian Federation

DID you ever have someone confidentially whisper to you that the cause of the marvellous vitality of their lodge was because they only taught Straight Theosophy? But ask them what they mean by Straight Theosophy and you receive a withering look as though such ignorance was worthy proof of one's ape ancestry. Will someone please tell me what is Straight Theosophy?

Perhaps you are as ignorant as I am, but too wise to admit it, so let us see if any of the following are Straight Theosophy. I have found a very worthy group who hold that all the Theosophy there ever was, there ever will be, is to be found in the works of H.P.B. If it isn't in H.P.B.'s writings, and be sure it is her writings, and not diluted passages inserted by another, it isn't even Theosophy. Can we ever limit Theosophy to the writings of one, of many, of all? If so we say that such a one or many are the summation of the Cosmic Mind, which holds all that was, and is, and is to be. Yet everyone realizes that once you put a thought in words you no longer have the thought, only a word picture. An abstract idea loses its abstractness once you define it. No, not to me are the writings of one, nor the writings of all, Straight Theosophy. Though where the wise have trodden the less wise may tread to greater wisdom.

Are the principles, the laws, the hypotheses which form the frame work of Theosophical discourse Straight Theosophy? Is the ultimate statement to be found in the ideas of One Life, Evolution, Reincarnation, Karma, Dharma, and a Goal? And whose illustrations of these ideas shall we say are the true ones? Blavatsky's, or Besant's, or Leadbeater's or the Mahatma Letters, or the many others who have contributed to the sum total of our literature? Why should we exclude any of them? Or suppose that all

together they are the ultimate word. I can find no growing thing, or story of a growing thing, in nature which is complete, and Theosophy is certainly concerned with life, with evolution, with growth. I hold that as the present perfection of the automobile or the radio is not the creation of either the first nor yet the last who have worked upon it, but is the cumulative creativeness of all, so too Theosophy is a growing perfection to which all should give an added lustre.

But what are these principles and laws? Are they mere summations of human thought, convenient and arbitrary like the laws of science, which are changed or modified as additional data, or new ranges of perception unfold in consciousness? Or are they eternal, as eternal as life itself? Are they the very nature of life, its being, its essence, as it finds expression within various ranges of limitation? For all, like reincarnation, are not limited to this one application, but may variously be found repeated as the days and nights of Brahma, as cycles, epochs, races, nations, groups, and the lowly butterfly. Each because it lives is the very law itself. Then what is Straight Theosophy?

To me, at this space-time moment, these things, One Life, evolution, reincarnation, karma, dharma, a goal, can only be me, else would there be me and also these others. Can there be any such thing as Straight Theosophy which is not expressive of a fuller state of awareness? Then do I suggest that Straight Theosophy is how you LIVE your life in relation to these principles. Not the principles themselves, not the authority, nor the authoritative statements of another, however illustrious. Is the way you LIVE Straight Theosophy to you? Or is it something else?

From The Federation Quarterly, issued by the Canadian Federation.



Theosophy in the Field

Besant Lodge (Cleveland) presented a beautiful play for its White Lotus Day celebration. The cast used Pekka Ervast's book, *The Sphinx of the 18th Century*, giving the last two acts only.

Several incidents in the life of Madame H. P. Blavatsky were portrayed, including a scene with her ever-faithful friend, the Countess Wachtmeister, an interview with her secretary, Mr. Mead, teatime in the household, the persecutions H. P. B. suffered at the hands of an ignorant and prejudiced public, and her death, following an interview with the Master Morya.

Miami Lodge voted at their annual meeting in May to make the only remaining charter member of the lodge, Mrs. Elizabeth Atherton, Honorary President *for life*. Mrs. Atherton was not present at the meeting owing to duties at her daughter's home, but she has been notified by mail.

Lodge Idea of the Month

Mt. Clemens Lodge recently gave a party, selling tickets to the public and using the proceeds to buy Theosophical books for presentation to the Army Library at Selfridge Field. Mr. Floyd Merrick, Michigan Federation Head Brother of the T.O.S., made the presentation of forty-two books carefully chosen from a list supplied by Olcott. The books included occult novels as well as Theosophical text books and were very much appreciated by the Army Post.

Ojai Valley Lodge observed White Lotus Day on May 12 with the reading of the Mustard Seed story by Mrs. Jordan and the Eighth Discourse from the *Bhagavad-Gita* by Mrs. Kidder. Dr. Kramer presented excerpts from *Old Diary Leaves* and Mrs. Minna Kunz told of friendly contacts with Colonel Olcott. Dr. Labberton added to the devotional feeling of the evening by explaining the three parts of the Buddha's prayer, which H.P.B. and Colonel Olcott used to recite daily, and then sitting on the floor Indian fashion and chanting it in Pali. During the last half of the meeting Miss Poutz gave inspiring glimpses of the early history of the Society. The meeting was brought to a close with an act of remembrance and dedication, each member laying a flower in front of H.P. B.'s picture.

San Buenaventura Lodge. "For the past several months we have been having three meetings each Thursday. Dr. Nina Pickett leads a class in the afternoon, which is followed by tea, and at seven o'clock there is a half-hour meeting for members only. At eight there is an open hour of varied programs for any who wish to come. In this way we save time, tires, and gasoline for those who want to be present at all or two of the meetings.

"Mrs. Betty Warrington recently gave us a most excellent talk on the aims and duties of the student on the Path. On White Lotus Day we had dinner at the rooms followed by a program honoring the Founders. The rooms were beautifully decorated with flowers, of which a shrine to Madame Blavatsky was the center."

St. Louis Branch. "During the week of May 11, Fred Werth gave five splendid public lectures and one member's talk as the guest of St. Louis Branch. One of Mr. Werth's lectures, "America's Destiny," is of particular interest to the public as it is very helpful and *apropos* during these days of war. Another distinguished visitor, Mr. A. F. Knudsen, gave two inspiring talks to our members recently."

Washington Lodge enjoyed lectures by Dr. Thomas Greville, Mr. Hugh F. Munro, Sr. and Mrs. Fleurette Joffrie during June, and also a question and answer program led by Mr. J. Smith Tassin. The annual lodge picnic was attended by fifty-four members and friends.

The Ohio Federation

Over the week-end of May 23 and 24 representatives of six lodges of the federation attended its convention on the river shore at Chautauqua, Ohio. Weather compelled more indoor meetings than had been planned, but there was no diminution of zest for the work. Discussions led to a recognition of the responsibility of Theosophists to be active workers in all the various fields of progress—political, economic, social, educative, etc.—setting standards of service and insight that would command the respect of the world, including The Theosophical Society itself as an essential part in the world's onward movement.

The National Vice-President, Mr. James S. Perkins, gave three addresses to the members present, including on two occasions the public and friends present as guests of the federation.

Work of some of the lodges and members was displayed—pamphlets, booklets, models, charts, etc., useful in the work.

Theosophical News and Notes

Mr. Jinarajadasa Arrives!

A telegram on the morning of Sunday, June 14, announced the arrival of Mr. Jinarajadasa in Los Angeles the previous day, after a voyage of nearly a month entirely free of thrill and misadventure. Thus ends the first episode of a Theosophical thriller of hopes, anticipations and some fears.

But new thrills are in store (see the Convention page)!

We are tremendously glad that he is with us, grateful that he has arrived in fair health and perfect safety, to work with us, to visit among us and to be the main-spring and inspiration of our Convention.

C. Jinarajadasa

Revised Itinerary—June 20 to July 21

June 20 to 23 Southern California Federation (Los Angeles).
 June 24 to 26 Krotana, Ojai, California.
 June 28 to July 1 Northern California Federation (San Francisco).
 July 3 to 5 Portland.
 July 6 to 8 Northwest Federation (Seattle).
 July 10 to 12 Vancouver, B. C.
 July 14 to 16 Spokane.
 July 18 and 19 Billings.
 July 21 Olcott.

Traveling to Convention

When it was announced that plans were being made for Mr. Jinarajadasa to attend Convention many thought, and said, that he would never be permitted to sail from Australia or to go on to London; that his coming was a nice idea but "no one can count on it." These people don't know Mr. Jinarajadasa, nor what can be done if one really wants to do it and will not permit obstacles to become barriers.

Now because there is rumor and suggestion, and even official request concerning curtailment of travel, there are people predicting the impossibility of attendance at Convention. Of course, the government may discourage travel, but no one is going to be really prevented from attending Convention if he makes up his mind

that he really wants to get there and that it is his business to be present.

Bring your Sugar Ration Cards!

Following the practice of many hotels and clubs, those who are to be resident at Olcott for ten days or more are asked to bring their sugar rationing cards. This applies to all who attend Summer Sessions. Unless this is done, Headquarters will experience a sugar shortage. Members will appreciate that if they are not using their ration cards in their own homes they lose nothing by permitting their use at Headquarters.

Theosophical Order of Service

Miss Esther Renshaw, Deputy Chief Brother (East), asks that those responsible please send in their reports, and that they, and any others who have ideas to contribute on successful projects, please communicate with her.

She advises that something new in the way of a T.O.S. contribution to the Convention is in the making. Various departments will be represented and their activities displayed in Convention booths, as in former years.

Cash Your Money Orders

A recent ruling makes it expensive to the Society when lodge officers and members send to Headquarters money orders drawn to be cashed not in Wheaton but at their local post offices. Money orders sent to Headquarters should be drawn against the Wheaton Post office and those received by lodge officers drawn on their local post offices should be cashed there. Otherwise the new regulations require that a fee be paid to the disbursing post office. This fee Headquarters has to stand. It can be avoided entirely if these suggestions are followed.

Annual Dues for 1942-43

Many members have already responded to our appeal for the early payment of dues and we are grateful to them. We hope that all others who can will take care of their dues at once, as July first is the beginning of our new fiscal year and dues are payable on or before that date. Your cooperation will be greatly appreciated by

THE MEMBERSHIP DEPARTMENT

T. O. S. Appointments

Mrs. Edith Lee Ruggles, Deputy Chief Brother (West), announces the following new T.O.S. appointments:

Mrs. Idel LeMarquand, Route 7, Box 3916-R, Sacramento, California, has been appointed National Head Brother of the Arts and Crafts Department, with Miss Florence Young, 29 S. Granada Avenue, Alhambra, California, as Artist Associate.

Mrs. Alice B. Connelly, 5567 Maples Avenue, St. Louis, Missouri, has been appointed Head Brother for the St. Louis Branch.

Staff Changes

We are happy to announce that Mrs. Kathrine Perkins has joined the Staff and accepted the management of one of Olcott's very important departments. It is no small task at any time to satisfy the variety of tastes and demands of the human "inner man," but the management of the catering department during Convention and Summer School is an undertaking indeed. That Mrs. Perkins steps into this breach and becomes the permanent head of the department will be a cause for gratitude on the part of all who know her. She possesses the tact, the personality and the experience which, together with efficiency, are so essential in this position.

Miss Joy Mills joins the Staff to undertake the development of study courses and to carry on the contact with correspondence students, a work formerly in the hands of Mrs. Ann Werth, but necessarily given inadequate attention since her assumption of the responsibilities of the National Secretaryship.

Mr. Voyle Stewart leaves us after three years of dining department service to seek employment with the armed forces, and Mr. Ray Jordan, who has done our mimeographing so beautifully, leaves for a Civil Service appointment in Washington.

Among those who have joined, or are about to join us, to carry the extra Staff load through the summer months are Miss Bertha Williams, of Taunton, Massachusetts, in the Registration Department; Miss Caroline Tess, of Sheboygan, Wisconsin, assisting in the Membership Department; Mr. Charles Hull, of Lima, Ohio, in the Garden and Mrs. Ida Beller, of Detroit, in the dining department. We are also indebted to Mrs. Flora Burckes, of Columbus, who as a guest renders service wherever there is need.

To those who are permanently joining the Staff, and to those who are temporarily servers among us, we extend a warm and friendly welcome, and to those who are leaving or are about to leave us, our good wishes in the new work they are to undertake.

Idea for Class Leaders

The following excerpt from a letter of a class leader refers to an experiment successfully carried out in connection with a visit of a National Lecturer. It is an idea that might be helpful to other lodges conducting regular study classes:

"Having had a very active study class during this last season (attendance ranging from eight to eighteen), we reserved one of Fred's evenings for an informal meeting with members of the regular study class. This meeting was announced as such in our program, as well as from the platform during Fred's lectures. This is not only a clever way of advertising the study class as one of the most important of our activities, but being able to discuss certain questions with one of our national lecturers aids the students in their search and study . . . In a certain sense, I am inclined to consider this type of meeting for such a *regular* public study class more important than a regular public lecture which may attract a few outsiders out of curiosity . . ."

Visitors at Olcott

Major Martin H. Burckes, Adj., of Camp Gruber, Oklahoma, joined his family at Olcott for a brief visit recently, having come from Honolulu in May to assume the responsibilities of Commandant at the General Staff School at Fort Leavenworth, Kansas.

Mr. and Mrs. Ray Goudey, of Hollywood, spent a few hours at Olcott on June 23, en route to Chicago, where Mr. Goudey was awarded the Goedell Prize for outstanding work in the Water Works profession. This Prize is awarded annually, but this is the first time that it has been awarded unanimously. Mr. Goudey's paper was liked because of his logical presentation of new data, the upset of old prejudices and his outline of a new field.

Other recent visitors at Olcott were Mr. William E. Heath, of Oakland, California, Mrs. Donna Sherry, of Detroit, Miss Bessie Simons, of Washington, Miss Myrtle Cook, of River Forest, Mr. E. E. Everett, of Muncie, Indiana, Mr. Slavko Ojack, and Lt. Robert W. Percy, of Rochester.

Service Roll

The following roll of Theosophists enlisted in the service of our country is compiled from records available at Headquarters, but we have reason to believe that it is not complete. If you know of some Theosophist whose name should appear in this roll will you please send us the necessary information (name, rank, address, etc.) so that our Theosophical Service Roll may be complete:

John A. Alston, National Member, U. S. Navy.

Cornelius J. Bakker, Paterson Lodge, U. S. Army.

Matthew L. Boardman, National Member, U. S. Army.

Jack Bruce, Milwaukee Lodge, U. S. Army.

Major Martin H. Burckes, Honolulu Lodge, U. S. Army.

Herbert J. Chase, Los Angeles Lodge, U. S. Army.

D. J. Contolampres, Tacoma Lodge, U. S. Army.

Dr. John B. DeHoff, New York Lodge, U. S. Army.

Charles Derby, Genesee Lodge (Rochester), U. S. Army.

Nelson Durham, Seattle Lodge of the Inner Light, U. S. Army.

Lt. Robert S. Dike, Wheaton Lodge, U. S. Army.

Stanley R. Hurd, Miami Lodge, U. S. Army.

Lt. Com. Edward S. Johnston, Army Lodge

Robert J. D. Waters, Los Angeles Lodge, U. S. Army.

E. Whetzel, Lansing Lodge, U. S. Army.

Raymond Whorf, Hartford Lodge, U. S. Navy.

Morrell L. Wittenberg, Wheaton Lodge, U. S. Navy.

Woodson L. Young, National Member, U. S. Army.

Daniel E. Zauner, Albany Lodge, U. S. Army.

IMPORTANT

Whether or not you intend to be present, please

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

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

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

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

ANN WERTH, *National Secretary.*

SIDNEY A. COOK, *National President.*

New Members for May

Applications for membership were received during May from the following lodges: Ann Arbor Lodge (two), Besant Lodge (Hollywood), Buffalo (four), Detroit, Grand Rapids, Houston (three), Memphis (two), Meridian (twelve), Minneapolis, Orlando, Portland, Wheaton, and one National Member from Enid, Oklahoma.

"The Mothers' Bulletin"

Mrs. Rona Morris Workman, Assistant Editor of *The Mothers' Bulletin*, broadcasts an appeal to all Theosophists to contribute material suitable for this fine publication. There is need for articles on the training of children, health, diet, clairvoyant research, children's stories from a Theosophical angle, "Fillers" along occult, and spiritual lines, an occasional occult story, accounts of recent findings concerning foods, exercise, mental healing, effects of color and music, of thought, and also poetry for children and adults. Any contributions along these lines that members may be able to make will be very much appreciated.

Mrs. Workman explains that this material should be directed to her at Westfir, Oregon, since Mrs. Lewis, the Editor, is overwhelmed with other work at the present.

Mr. Frank B. LeClear

Mr. Frank B. LeClear, a member of Lansing Lodge for twenty-five years, died quite suddenly on June 4. Until recent years he was very active in Theosophical work and contributed generously towards its support. For ten years, Mr. LeClear donated the use of his studio for our lodge meetings and other activities, and photographed many of our national and international lecturers when they were in Lansing for lecture engagements.

—GRACE P. WINCHESTER

To-Those-Who-Mourn Club

Shipment of booklets from May 16 to June 15:

California	110
Illinois	30
Missouri	100
New Jersey	400
New York	400
Oregon	200
Texas	22

Total 1262

"We come to them who weep . . . imparting to them truth and health . . . putting them once more in communication with the soul."

—RALPH WALDO EMERSON

Statistics

John Steinstra, Besant Lodge (Hollywood),
U. S. Navy.
Lt. Com. Carl F. Stillman, Lightbringer
Lodge (Washington), U. S. Navy.
Frank J. Tezky, Herakles Lodge (Chicago)
U. S. Army.
Michael Waldo, Honolulu Lodge, U. S.
Army.

Reviews

A Letter to Youth, by David Morton. Creative Age Press, Inc., 1942. Price 75c.

"We are living in the atmosphere of a Greek tragedy," writes David Morton, Irish poet, philosopher, and professor of boxing and literature at Amherst College, in this very thought-provoking letter to the younger generations. But the effect of the tiny volume will be gauged, not by the age of its readers, but by the living quality it transfers into their lives, for the whole point is, "that we have come upon one of those cataclysmic periods in history when the remote rides near again, and the spirit must needs renew itself at the rediscovered ancient sources."

It is the Presences that have ever been the deities and graces of man's spirit, Reverence, Love, Pity, Temperance, Learning, Piety that must continue to shine with a singular radiance amid the darkness if the race is to emerge upon new uplands, for "it will be their presence that endows the way of our going with their light, their fragrance, and their wisdom."

Mr. Morton has come to something fundamental here, not just for this age or for this time, but for all of time, past, present, and most important, future. Therefore, though addressed especially to youth, his message will find a responsive note in the hearts of all ages.

—J. M.

The Mysterious You, by Gerald B. Bryan. Truth Research Publications, Los Angeles. Price \$1.25.

A thought-provoking book, tracing the beginnings of the human being up through his savage ancestry, and discovering that always there has been in him, to some degree, a consciousness of self, some manifestation of the Ego which animates him. This is the Mysterious You.

Thinking is the crowning achievement of the human being. Through the power of controlled thought humanity has raised itself from cave-man to scientist. Is it not possible that further development of the use of this power will raise scientist to God?

Practical rules are given for the development of thought power, which is surely one of the chief objects of evolution.

—C. C. S.

his wife's development along psychic lines, aided by the teaching of "The Invisibles." He has largely surmounted the real difficulty of trying to put into words spiritual experiences by his wife's own account, whose language and style are strangely illuminating. The entire book tends to give the reader the feeling—if not a conviction—that beyond and unknown to our normal consciousness are worlds and yet more worlds for us to conquer.

—A. F. B.

We Knew These Men, by Wilfred Brandon; transcribed by Edith Ellis. Alfred A. Knopf, Inc., N. Y. Price \$2.50.

An account of a small unit of men in the first world war, of the death of some and their awakened consciousness on the next plane of existence. This book, though in fiction form, is of real people and is written convincingly and with unflagging interest. Its style is so controlled and smooth that even a skeptic may pause to notice. The author—one already on the Astral plane writing through Edith Ellis—explains the laws of our existence with a quiet strength that is arresting. A book the world should know.

—A. F. B.

New Gateways to Creative Living, by Hornell Hart, The Abington and Cokesbury Press, New York. \$1.75.

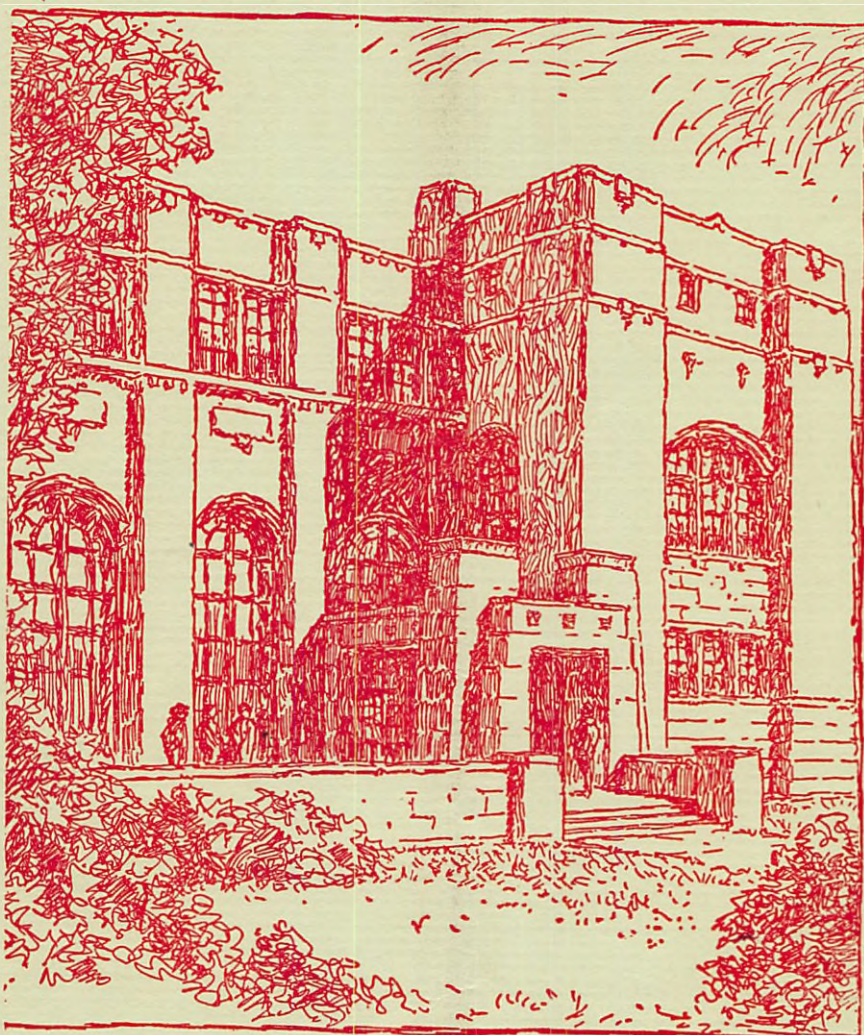
Presenting a challenge to all people to bring harmony and happiness into living through co-operation and development of an intellectual conception of Life and the Universe, Hornell Hart has given in the pages of this book the realization that social relations can be joyous by entering the gateway of creative living.

The writer's investigations in science and his personal applications of the solutions of which he writes, enable him to speak convincingly of the possibility of a richer and fuller way of life and living. Through joyous, creative expression, every individual can contribute to the building of a higher social order at the end of the present conflict.

—I. M. R.

These books may be purchased through The Theosophical Press, Wheaton, Illinois.

Fifty-sixth Annual Convention



"THEOSOPHY'S GIFT TO THE NATION TODAY"

Theosophy, and Theosophists, too, have a gift to humanity for all time. To intensify our capacity to make the gift appropriate to this time is the purpose of this Convention.

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

Convention.....July 25-29, 1942

Summer School.....July 30-August 5, 1942

OLCOTT