

THE AMERICAN THEOSOPHIST

*Official Organ of
The American Theosophical Society*

ॐ



Vol. XXII

FEBRUARY, 1934

No. 2

ENTRANCE "DLCOTT" AMERICAN NATIONAL HEADQUARTERS



• UNDER THE AUSPICES OF THE THEOSOPHICAL SOCIETY ADYAR •



ADYAR DAY—FEBRUARY 17



MADAME H. P. BLAVATSKY
PORTRAIT PAINTED BY GUTZON BORGLUM

THE AMERICAN THEOSOPHIST

formerly THE THEOSOPHICAL MESSENGER

Official Organ of the
American Theosophical Society

Vol. XXII

February, 1934

No. 2

The Presidential Candidates

By C. JINARAJADASA

I HAVE no doubt whatsoever in my own mind which of the two candidates for president — Dr. G. S. Arundale or Prof. E. Wood — is the more suitable person to represent the Theosophical Society before the world. Our Society is a great international organization of repute, and during the twenty-six years when Dr. Annie Besant was its president it has impressed itself on the public opinion of every country.

Now, the president should surely be a person who moves with ease among the presidents of other international organizations similar to ours, at great international congresses and gatherings. Our president should be one to command attention, even by his mere appearance, by his distinction. I write this in Paris, the center of the European world of thought. It is impossible for me to think of an effective president of our Society moving among the twenty-two European National Societies of Europe and unable to address the members in French. Dr. Arundale has all these qualifications which I have in mind.

Of course I know both candidates well: I have a great appreciation of the work which Prof. Wood has done to propagate Theosophy. His many books give a presentation which is as necessary as that

which I try to give, for each lecturer or writer has his circle of inquirers and students whom he can inspire better than any other lecturer or writer. But it is not necessarily an author who is best at leadership. Leadership requires the ability to drive a team, and to select the route of the future. It is on this point of the selection of the course of the Society that I differ fundamentally from Prof. Wood. I shall speak frankly, for it is to me a matter of *vital importance* to the Society

Prof. Wood is strongly averse to the expression within the Society by its members of their religious tendencies. Dr. Besant did her utmost not only to pour new life into the great Religions, but also to rouse the members to work in their faiths. Since Theosophy is the summation of them all, she as president instituted in the Jubilee Convention of 1925 the brief ceremony called the "Prayer of the Religions." Each Convention morning, the official activities of the day began with brief prayers from the representatives of *all* the Religions, ending with "O Hidden Life" repeated by all in unison.

She held greatly to this symbol of union within the Theosophical Society of all the great Faiths. But since 1932, Prof. Wood has objected to the brief quarter-of-an-hour's ceremony being scheduled in the

"official" part of the convention program. I resisted the reversal of Dr. Besant's policy so long as I could, but in 1932 he convinced the Vice President, and Dr. Besant's policy was reversed. I know from the difficulties which I have had at Adyar, that Prof. Wood objects to the religious life at our Headquarters, represented by the small temples and shrines erected at Adyar — some consecrated by Dr. Besant, and one by Mr. Krishnamurti in 1925.

Furthermore, it was in the Convention of 1930 at Benares that Prof. Wood speaking to the whole Society at a convention lecture asserted that the Esoteric School should be disbanded, as it thwarted the proper development of the Society.

This objection to the influence within the Society of those who believe in and work for the Masters is on a line with Colonel Olcott's action in 1885-88 when he eliminated from the Society and from *The Theosophist* references to the Masters. It was in 1877 that both H. P. B. and he publicly proclaimed the Masters as members of the Society.

Colonel Olcott's action in 1885-88 produced the following remarks from the Master K. H., as reported by H. P. B.: "The Society has liberated itself from our grasp and influence and we have let it go — we make no unwilling slaves. He says he has saved it? He saved its body, but he allowed through fear its soul to escape; it is now a soulless corpse, a machine run so far well enough, but which will fall to pieces when he is gone."

It was then that, in order to save the Society, H. P. B. practically levelled the pistol at the Colonel's head by threatening to make the European lodges into an autonomous Section not directed by Adyar, unless the Colonel gave way. He yielded, and consented to her forming her Esoteric School, "the heart of the Society," as she called it.

With the policy which is inevitable from Prof.

Wood's attitude, we shall have a repetition of the condition of things when H. P. B. stepped in and saved the Society with her Esoteric School.

I know that many have doubts as to the usefulness to the Society of a man who is a Bishop. But which is he *first* — a Theosophist or a Bishop? Since he was five years old, when H. P. B. called him "George Chela, Esq.," and sent him a box of chocolates, Dr. Arundale has been a Theosophist first and last. He has been General Secretary of three Sections — England, India and Australia. I know what misunderstandings might arise in the public mind; I am glad therefore, to quote the following letter from him which should remove what is a natural objection on the part of many.

Adyar, December 5, 1933.

"You enquire from me this morning if a certain report of an interview on behalf of a Ceylon newspaper represented my views. I have not seen the report.

"I endeavored to make clear in the interview that my membership of the L. C. C. was entirely subordinate to my membership of the T. S., that I had joined the Society in 1895 and the Church only in 1925 and that I had always and would have supreme allegiance to the Society and to the teachings of Theosophy.

"I may add for your own information that, with the entire concurrence of the Presiding Bishop of the L. C. C., I should regard it a duty, if elected president of the Society, to abandon the use of clerical dress in ordinary life, to ask that I be addressed as Dr. Arundale, and in all ways to avoid any danger of identification of the Society with the L. C. C. I have not made these decisions public because they might be regarded as a bid for votes — a most reprehensible proceeding. But I shall adopt them if I happen to be elected.

Adyar Day

By A. P. WARRINGTON

ADYAR DAY, February 17, is truly a memorial day of our presidents; first, of Colonel Olcott, and now of Dr. Besant, for both loved Adyar and worked hard for it. In the case of the Colonel, his heart was wrapped up in the library and the Panchama Schools; and she, on her part, added greatly to the area of the estate, to provide facilities and proper environment for members who might come here to pursue a course of study. When she passed away, there was hanging in her room a little motto which she had had made, reading, "Work for Adyar." It was her custom, since the establishment of Adyar Day, to divide the donations between the library, the Olcott Schools and the general upkeep of the compound.

As to the library, the books belonging to it are now housed in three separate places: (1) The main

library building; (2) the dispensary, a furlong away; and (3) the one-time Star Building, nearly half a mile away. But we have very recently ordered certain improvements to be made in the main library building, which will enable us soon to house all the books under one roof.

As to the general upkeep of the compound, I have recently appointed as garden superintendent, a practical, successful business man — an Indian, who is both a Theosophist and a Mason. My main hope is that through this department we may be able eventually to make this compound self-sustaining. I believe it can be done, and I believe that now we are headed in the right direction and have the proper management.

An Initiate once wrote of Adyar: "It is essential

(Concluded on Page 38)

C. W. Leadbeater

By A. P. WARRINGTON

IN *The Canadian Theosophist* published within the Society, there recently appeared appreciative articles devoted to the memory of Dr. Annie Besant. Many beautiful and even tender things were said, which do the authors fine credit.

It is regrettable, however, that they should have destroyed the value of their expressions by taking occasion to throw stones and mud upon one whom the late President loved as a brother; for whose powers and abilities she entertained the highest regard, and with whom she for years worked in the closest harmony. It was indeed a poor tribute to her intelligence, as well as her character, to have assumed that she could have been deceived as to his real nature, for in the long years of her close association with him she had every opportunity to know him as he was. I can well remember hearing her say, more than once, that Bishop Leadbeater was the purest person she had ever known. And she who said this had spent the best energies of her marvelous life in the endeavor to discover and to live Truth. How strange, then, that those who had had no such opportunities could sit in judgment upon

one who (even had they ever seen him) was never so placed that they could personally judge of the truth or falsity of that which they now claim.

I am sure that our late President, who fought many a battle in the name of justice, would rise and defend her brother in words of powerful eloquence and finality, were she but here. There are very many throughout the length and breadth of the world who, as she did, look upon him, now in his ripe old age, with reverence and devotion, not only for the epoch-making pioneer work he has done in original research into the conditions of the higher planes, but also for bringing hope and happiness into the lives of thousands, both through his personal touch and his public work. Among these, I find myself. Him have I known for a third of a century; for periods I have had the privilege of a more or less close personal relationship with him and very many of his pupils, at one time seeing him almost daily in the performance of his ceaseless tasks, and nothing have I ever found that would justify any thought of him save that which was of the highest and noblest.

Reprinted from *The Theosophist*, January, 1934.

Kind-hearted H. P. B.

MUCH has been written showing that H. P. B. was masculine, rough and unfeeling. Certainly she smoked — but so did all Russian ladies then; she was witty and used her wit as a barb when necessary. No one certainly would ever say she was sentimental. But I want to suggest to you that all that was a *mask*. I should like to quote two incidents to show that she was utterly tender at heart.

The first incident I heard this noon at lunch from the President herself. Once a man came to see H. P. B., and he did not feel at home among the company. To put him at his ease, H. P. B. asked him to sing for her. He did; he sang a music hall song of doubtful taste. H. P. B. asked him then to sing it again! Her intimate circle, afraid that the general company might think that music hall comic songs represented H. P. B.'s taste in music, seem to have intimated an objection, when she whispered back to one of them, "Don't you see it is the only thing he can do?"

The other incident is far more significant, for in it H. P. B. reveals herself in a new way. There

is in Adyar a letter which she wrote to George Arundale on his fourth or fifth birthday. She was very fond of him as a child, and so when his birthday came she selected a special piece of note paper with a picture on it a child would understand, and wrote as follows:

To Georges Chela Esq:

Happy New Year to the most Honorable Georgy Esq.

A box of sweets is forthcoming from Russia, a cold and pious country where the undersigned is supposed to have evolved from. When it arrives — you shall have it, and when you understand what your loving old friend means — you shall indeed be a Chela.

Yours respectfully,

H. P. Blavatsky

I feel utterly convinced that no one who did not have the heart of a child could have written such an exquisite letter to a child.

From *The Personality of H. P. Blavatsky*, by C. Jinarajadasa. Reprinted from *The Australian Theosophist*, January, 1931.

THE AMERICAN THEOSOPHIST

Published monthly by
THE AMERICAN THEOSOPHICAL SOCIETY

Publication office — 217 Fox St., Aurora, Ill.
Editorial office—Wheaton, Ill.

SUBSCRIPTION PRICE.....\$1.00 A YEAR
FOREIGN SUBSCRIPTIONS\$1.25

Entered as second-class matter Dec. 19, 1932, at the post office at Aurora, Illinois, under the Act of March 8, 1879.

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

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

Editorials

Presidential Election Views—The Issue

The policy of this magazine is to present the statements of the candidates and to state clearly the issues. Mr. Wood's manifesto was given space and prominence in our last issue in the expectation that Dr. Arundale would similarly issue an election statement. In its absence, we feel justified in accepting a statement on his behalf by one or two who are generally known to our members and whose views they will wish to know. Apart from this, it is impossible to furnish space for all of those who would like to be heard for one candidate or the other, but we shall briefly summarize in this column any new viewpoints.

Elsewhere in this issue we present an article which we conceive to clearly set forth the real issue before the members. We are not alone in our view. In India and in Europe this time-worn issue of the relation of the Masters to the Society has also been discerned as the main principle upon which members must vote, although there it has apparently not yet been so unequivocally stated as we present it to our members here. But it is a subject so vital to the future well-being of the Society that we cannot do other than present it squarely for consideration.

Among the views that have reached our editorial desk, we find one to which we cannot give credence, stating that Mr. Wood is not seriously considering himself as a candidate, but is taking his present course only to bring to an issue the relationship of the E. S., the Co-Masonic Order and the Liberal Catholic Church to the Theosophical Society, in accordance with his quoted promise to Dr. Besant to help to maintain a proper balance between the Society and these other separated organizations.

An explanation of the letters written by Dr. Besant to Dr. Arundale in 1926 is offered by one who claims that it was given by Dr. Besant; namely, that the idea of Dr. Arundale's succeeding her in the presidency arose in his mind as an impression of the Master's message, rather than in Dr. Besant's mind — a point that to us seems to be of little consequence, since she confirmed it as the Master's wish. In our informant's opinion, the

incident applied to the election of 1928 and not to the present time — a point that we dealt with in our last issue as being inconsistent with Dr. Besant's later action.

A few letters oppose the candidacy of anyone prominently connected with any religious organization. Dr. Arundale's statement in this issue covers that point.

Correspondents present the view that to isolate the E. S. because of the frailty of human nature on the part of some members, is to remove a link established by H. P. B., and liken it to the complete removal of a patient's heart because of some slight organic derangement.

From a distant part of the country comes a protest against the imposition of authority, and there is quoted the instance of the refusal of the Master K. H. to take part in a controversy between Mr. Sinnett and Mrs. Anna Kingsford over the presidency of the London Lodge many years ago. In that instance the quotation shows that the Master recommended recourse to the ballot.

Another calls attention to the fact that Colonel Olcott, in an official statement just before his death, admonished Dr. Besant that in the event she found it necessary to appoint a successor, as he had appointed or nominated her, to be sure that any such choice of hers should first be approved by the Masters. An old member, who was present at the time and to whom Colonel Olcott dictated that message, has written to us in verification of it.

Some hoped for a non-contested election; others are glad to see a choice of candidates.

Some see in Mr. Wood's reference to "the unreliability of the psychic abilities of any person whatever," a reiteration of his unfortunate expression in his tribute at the death of Dr. Besant, when he announced her as "the victim of her friends." For ourselves, we say that there appears to be no just or adequate reason, even in the throes of an election campaign, to cast a shadow by innuendo on our great President, who so well served the Society for so many years, or on the comrade who gave her steadfast and loyal support throughout the years.

From among all these varying views and opinions our members must make their own decisions

and form their own conclusions.

On one point we would take issue with Mr. Wood, in his use of the old election device of advising members not to vote. It is the duty, the responsibility, the privilege of every member to exercise his best judgment and to vote accordingly. We repeat, let intuition, not argument, prevail. The members in America have the courage and the intuition, and America will vote!

Note: Mr. Rogers' views on the election will appear in our next issue.

Our Platform

A committee appointed in England to consider methods of publicity for the Theosophical Society there, offered the following among other suggestions in its report:

"The Committee strongly recommends that a reminder be sent to lodge and federation secretaries that lectures to which the public are invited should be primarily concerned with advocating the theosophical teachings."

So well has the feeling of the Committee been expressed by the Acting General Secretary of the English Section and so completely does that expression coincide with our own that we reproduce it here as a reminder of our own responsibilities in selecting speakers for our platform. Grave is that responsibility, for there is power in the spoken word and what is given in the name of Theosophy (from our platform) must be superlatively worthy of the splendid and subtly powerful auspices under which it is given.

"Although Theosophy does not admit of definition, its teachings nevertheless indicate views with regard to the nature, government and destiny of the universe and of man, which are widely different from those generally held. These have been so attractive in the past, that there seems no reason to suppose that they have lost their interest in the present. The mere conception of man as a spiritual entity with eternal persistence and learning gradually, by repeated visits to earth, to understand himself is fraught with such immeasurable possibilities that if it were generally accepted it would revolutionize the thought of mankind. This, with its implications and corollaries, may be said to be the primary message of Theosophy. It is the justification for theosophical propaganda.

"The Committee felt that this message should be delivered in as undiluted a form as possible and not confused with matters which, however important, are not Theosophy but only problems which Theosophy can re-interpret. Politics, sociology and economics, for instance, offer legitimate fields for theosophic endeavor, but they are not themselves Theosophy, and if persons who attend lectures without previous knowledge of the subject are allowed to carry away the impression that some particular antidote is part of the specific teaching of Theosophy, wrong ideas of what Theosophy means may be spread abroad

and unjustifiable antagonisms aroused. Theosophy is a principle, not a polemic. It comes to sweeten and soften, not to embitter. It is the light, not that which the light illuminates."

The Need for Balance

It is reported that the German government will order the sterilization of many thousands of defectives, and it appears that in England this question is again to the fore, although there, permission rather than order is the function of the government in the matter. The purpose is clear and worthy; the method of accomplishment is much in question, especially by the Catholic Church, although we can sympathize with the desire of those responsible for the welfare of a nation or a state to find some way to prevent the propagation of defective mentalities and incurable disease.

However, an interesting comment along an entirely different line is made by Prof. W. F. Tait, head of the department of psychology of McGill University in Montreal:

"If you wish to cure the ills of society by sterilization, you should start with the over-intelligent. The worst crimes, the most widespread blights, are not caused by subnormal or mental defectives but by intelligent people. Child labor, sweatshops, religious, political and racial persecution, stock manipulation, bank delinquencies, graft at the expense of the country, intrigues and high grade murder, war and its horrors, are not caused by the morons but by the intelligent."

But perhaps the problem is not one of too much intelligence, but rather of too little moral development, and the recognition of this lack of balance is perhaps the best evidence of an awakening public conscience.

Shakespeare Vindicated

History has attributed the murder of the boy princes in the Tower of London to King Henry VII. Shakespeare makes the murders an exciting scene in "King Richard III," and the discrepancy has caused considerable comment among historians and much question of Shakespeare's knowledge. But now history is proven wrong. Shakespeare knew the truth. The bones of the murdered princes were found in the Tower in 1674 and the relics were deposited in an urn in Westminster Abbey. A short time ago the dean of Westminster, the president of the Royal College of Physicians and Surgeons in Great Britain and other high officials investigated the matter. An examination of the bones scientifically fixed the ages of the two boys, proving that they could not have been killed by order of King Henry VII and that the crime was one of Richard's, as Shakespeare said.

Theosophists, who have much more reason than has the world at large to know Shakespeare as Bacon, will not be surprised to find that Bacon knew.

The Masters and the Theosophical Society

By FRITZ KUNZ

Editor's Note — Mr. Kunz develops a most valuable thesis on a subject of vital importance. As he says, the influence of the Masters has always permeated the Society, although that influence has naturally been limited by the capacity of perception and has been colored by the qualities of its leaders. But there is the additional most important point that within the limits of available personalities They select the leader who can most strongly sound the note already determined by Them as necessary to world change and progress; as witness, Their consideration of both Madame Blavatsky and Dr. Besant in 1875, and Their choice of H. P. B. as most capable of the startling and striking action then needed to arrest a terrible materialism; Their instruction to her to seek Col. Olcott as a co-worker, and Their decision at that time to utilize Annie Besant sixteen years later, a choice They presently expressed and the membership in due time confirmed.

MEMBERS of the Theosophical Society are commonly recruited from the world at large by the sheer reasonableness of the philosophy. Frequently these members are ill-informed as to the circumstances attending the founding of the Society they have joined. They may be acquainted with some portions of *Old Diary Leaves*, or they may have read *The Occult World*. Upon experience of some thirty-odd years of membership and work for the Society, I find that very few of these members have really and squarely faced everything implied in those books and the kindred literature connected with the launching of the modern Theosophical Society. Such ignorance is as embarrassing, eventually, to them as it is awkward to those deeply concerned with the forwarding of the Work. It is bound to find them out, and meanwhile it hampers others.

Either the Masters exist, or They do not. Either They founded the Society by the methods described in the books above cited, or They did not. If the negative is held to be the truth, then what are people who decide in that way doing in the Society? How can they associate themselves with something so fraudulent? And how can any valid philosophy spring from a source so tainted? Members should decide their minds on this matter, or retire from the scene.

If the affirmative is held, then the consequences should be equally candidly faced. The first of these consequences in importance and order, it appears to me, is the relation that the Masters now bear to the Society. Has this altered since the eighteen-eighties? If so, in what particulars? If not, then what is that connection and in what ways can we draw upon it?

I propose to deal with this issue here. But it will be essential first of all to make a point of immense importance, however briefly. This point is: What exactly is the character of a Master which distinguishes Him from mankind in general? By this I mean, that as man differs from

animal by the fact of self-awareness (accompanied by tool-using), and animal is other than plant by nobility (associated with thought and seeking), and plant is marked off from crystal by capacity for digestion and adaption in general (accompanied by feeling), — so there is a definite *otherness* which is the true break between man and Adept. I have examined this important distinction upon purely reasonable grounds in a long series of lectures in New York recently.¹ I cannot repeat the extensive arguments here, but would like to point out that the constant attempt to describe the Masters in terms of a purer and nobler humanity *only* is bound to be misleading upon the one matter which is of critical importance. I am prepared to admit that mere intellection as regards the difference at issue is also sure to mislead, but at least concentration upon this matter warns the student to be expectant, whereas constant attention to moral grandeur alone may leave him in complete ignorance of the true situation. The real point is that Masters are not better men, as Masters; They must be considered primarily in Their state as Demigods. A great deal of trouble has arisen out of this business, from both friends and enemies of the Society.

Without examining this unique property further, I must declare somewhat dogmatically, but in accord with all the best traditions, that certain characteristics accompany the prime difference. These secondary characteristics can be enumerated, even though the prime factor is elusive. Among the secondaries is the fact that the Masters are free men, by which is meant They have no more personal karma. They obey, like every manifested creature, the laws of the cosmos, but They have brought to an end "the ceaseless round," and with that cessation They have ended also the personal claims which may be made upon Them.

¹ *The Men Beyond Mankind*, which will shortly appear in book form.

Ignorance of this simple fact has given rise to every manner of misapprehension as to Their relationship to the Society. We are today struggling with problems which stem from this very root-difficulty. Some have assumed that the Masters have altered of late Their relationship to the Society. But the truth of the matter is that those who make that assumption make it on a false premise, which has long misled them. The premise is that the naive relation of the Masters to the Society which is set forth in the early literature is the true relationship. The Masters are conceived as having taken up a job in which They have personal feelings, wanting a direct success. In short, it is tacitly taken that They want the fruit of action. It should surely strike a reasonable person that if there are Beings who are entirely independent of all personal karma—in the binding sense, They love and They think—such individuals would be exceedingly foolish to turn back on Their prime achievement of aloneness (*kaivalya*) and commit Themselves to attachment. In short, the notion is that the Masters founded the Society for Their own pleasure.

It is from this error that our troubles come. The fact is that the Masters, who are after all charged with the duty of teaching, are not bound by Their own personal karma—for They have none—but are instead limited by the personal karma of Their volunteer agents. Once this idea is taken in, the notion that the Masters have abandoned the Society is supplanted by a true concept, namely, that Their relationship alters as leaders alter in character. In short, the tangible methods of a Blavatsky give way to the psychic methods of a Besant, not because the Masters have suddenly changed or left, but because the mask has been changed for a new one.

We must ask ourselves, in short, this: "How are the Masters to retain Their personal freedom, won at such cost by yoga, and yet help people personally? How are They to change people's lives personally without interfering in personal karma, and hence binding Themselves anew to personal karma, which They have by much effort equilibrated?" The answer is that They can act only through volunteers, and, *note well*, They must assent to be bound by the limitation of such volunteers. When Jesus weeps over an obdurate city, He weeps not because He has no power to act directly, but because there are so few to volunteer to represent Him. He does not weep from personal chagrin, in short!

In Their own letters the Masters make clear that They had to do the best They could with Madame Blavatsky, whom some would like to deify now that she is dead. They had to take such methods as she was fitted for. These happened to be what they were, but we must not confuse Madame Blavatsky's phenomenalism with the essential character of Those who employed her.

If all this be agreed, an interesting conclusion can be drawn. I shall proceed now to draw it.

The method determined upon, out of the character of H. P. Blavatsky, and that of her principal

colleague, was that of arresting the attention of the world by displaying laws denied equally by orthodox materialism and dogmatic religion, although these opponents pretended to be committed, the one to the investigation of new laws, the other to the championing of miracles. Few members of the Society seem to have noticed the real consequence of this method. It was that there was drawn around the two bold Founders a group of people personally linked by karma to them and by soul responsive to the method selected. For the natural consequence of physical phenomena was metaphysical study. When a ring hops out of a rose under your very nose, you are a fool if you do not ask what sort of world is behind this extraordinary episode. So we had a corps of Sinnetts and Humes and the like, and eventually a *Secret Doctrine*, a wonderful attempt to describe how something comes from the no-thing.

Then Madame Blavatsky died (but the Masters went on) and there had to be a shift to the karma and character of Colonel Olcott. This put the whole outer method up a notch in the planes of Nature. For this interesting man had a vast fund of etheric magnetism for healing and like miracles, but not capacity for his former colleague's style of work by physical phenomena. And instantly a new type of person was attracted, deep in his soul, to the Society. There is a correspondence at a high level to vitality. It is generalized vitality, commonly called the Will. Hence the rapid growth of the Theosophical Society, as a movement.

Then the Colonel died, and new personages took the stage, and with them a new method, since the Masters must accept the limitation of the personal karma of the worker at hand. The whole style changed. By psychic inquiry the center of attention was shifted to the psychic worlds. Astral bodies were described, and psychic forms pictured. As a result a new kind of person came into the Theosophical Society. Metaphysics fell into the background, just as a matter of course. Virtue came forward. For when people hear what a sight an astral body is they want to do something about it. Hence the recent era when people joined practically every movement launched, with the most virtuous intent. It cannot be said of this era that it was supremely marked by mental comprehension, because the upper correspondent of the astral world is the intuitive, and people flocked into the Society on that basis. It had the taint of authoritarianism naturally, as well. The leaders of this era in our work were, as much as Madame Blavatsky, dependent upon the wisdom of the Masters, but she had the advantage of phenomena which created in people the *illusion* that they knew. Psychic investigation has no such advantage and there has often been, in consequence, a strong and unreasonable revulsion against authority.

This period, now closing, had at least the advantage of quick action and solidarity and energy. The Society was manned principally by people who tried to lead a good life, becoming vegetarians, and what not, out of intuitive grasp

of certain ideas and intuitive trust of certain people. But it must be candidly admitted that it was a time when folks believed rather than knew. And rebels were not exactly popular, even though they were polite and friendly in their scepticism! Indeed, many people one liked heartily one saw sadly grow bitter. The fault was theirs. For after all the corrective was to *know*, and no one can prevent anyone from knowing, except himself. It was a habit to place personal weaknesses and failure upon leaders, as if they stifled growth. That was all very sad, and bound up with many matters of purely personal disappointment, self-betrayal and the like. The Society, whatever the era, has no room for vaulting ambition.

With the passing of this intuitive-psychic era a new one is bound to arise, determined by the character of the leaders and their personal links of karma. What is interesting is that it can be forecast. Note that the first period was phenomenal, and the metaphysical was evoked. Thus the lowest world was linked with the highest in human reach. Then, toward its end, the etheric was linked with the highest vital, the so-called robe of glory. There followed a period of linking the astral to the intuitive. From this it follows, reasonably enough, that we are in for a time of binding together the higher and lower mental. That is to say, the scientific materials of our times will be brought before the bar of the eternal Ancient Wisdom, and there reorganized. I expect a period of scientific research, in which any intelligent person can take part, unlike psychic research, which is limited to a few as yet. I believe that psychic inquiry will be as little stressed shortly as phenomenalism was recently. But a vast growth of philosophy and science will, instead, take place.

For this we have been lately prepared. A great searching has been going on among people who have had their idols assayed for clay. Not only have the Masters been (supposedly) doubted, but the heavenly cow of Reincarnation has been

brought upon the carpet! Could iconoclasm go further? The issue is simply to sort out those who mean to know for themselves. No doubt the mortality has been high. A considerable quantity of members have lost interest or left owing to mere discouragement. Another large group has shouted hurrah over the discovery that they have been depending on psychic authority and promptly proceeded to lean on a new authority. But I see signs everywhere of the righting of the boat again.

The principal feature of the recent storms has been the almost total loss of a sense of humor. We should first recover that. Next, we should face the fact of a new era. C. Jinarajadasa's interesting little venture into *Theosophy and Modern Thought*, in his book of that name, and his general thesis in his *First Principles* have long seemed to me signs of the dawn of another day. I must say that I look with as much eagerness to the next period as I feel a pensive mood of backward-looking toward the former. I suppose people who knew Madame Blavatsky (who died when I was three, and had thus no opportunity to meet me) felt a deep sadness over her withdrawal, and despised the rising powers of the day as unworthy. What we should keep well in front of us is the fact that the methods of the Masters are bound to change with the personnel. The new period will be exciting in its own way. People, in a way, will know something for themselves. This will be no substitute for the making of that angular change which is called the attainment of *moksha* — for the difference between man and Master is angular and dimensional, not linear or volumetric. The deep function of the Society will continue to make such changes in those who survive all outer change. Meanwhile the outer changes have much interest in themselves. The Masters remain the Masters; and, in a long view, the Theosophical Society with all its baffling character remains the Theosophical Society.

Reprinted from *The Theosophist*, December, 1933.

Adyar Day

(Continued from Page 26)

for the individual member and for the Society that Adyar, as a great spiritual center, should be maintained, worthy and dignified. The importance of this is so obvious that few can doubt it. Adyar is, and always has been, a spiritual oasis to which the weary traveler looks for comfort and repose. Though it may not be the privilege of each member in the Society to go there from the world of wilderness, yet the mere existence of such a center gives hope and encouragement.

"I have visited many a wonderful land and seen many a famous sight, but there is none to equal

the extraordinary intangible something of our Adyar. There is an atmosphere there that does not exist in many a church and temple, and there is a Presence there that we expect to perceive in a sacred shrine. One can become either a god or a pitiful sinner at Adyar. It is a wondrous spot and it must be maintained as though it were a holy temple.

"Adyar Day exists to remind the members of the glorious place and to urge them to their best to make Adyar a worthy and dignified shrine for the Masters."

"Who Is for Us?"—The Real Issue

By ETHA SNODGRASS

To the members of the Theosophical Society there comes in the presidential election a magnificent challenge, one to stir their hearts and command their highest wisdom. Although not a new challenge, it is new to our generation and, therefore, it must come to the membership of this year of 1934 with that stirring sense of great achievements to be accomplished, as in the past older members have faced a similar demand upon their courage and insight. Doubtless unconsciously to himself and certainly unexpectedly to the members, Prof. Ernest Wood has precipitated in his manifesto an issue so significant that he has immediately set aside the relatively simple selection of a president as between personalities, and has forced each member squarely to face his own convictions as to the relationship of the Elder Brethren to the Theosophical Society.

The crux of the matter is stated by Prof. Wood when he announces that in his opinion the office of president is to be regarded as "a purely executive position." We have known Prof. Wood too long as lecturer and writer and for splendid services rendered with self-sacrifice and devotion to the Theosophical Society not to have every reason for believing that for himself he recognizes most reverently the existence of the Masters, but obviously the exercise of a "purely executive" function would give Them no place or recognition in the Society's direction or activities. The whole spirit and tone of his manifesto make this abundantly clear.

In contradistinction to this statement by Prof. Wood, note the following paragraph taken from the article by Dr. George S. Arundale as it appeared in the January number of *THE AMERICAN THEOSOPHIST*.

"You and I have to realize that the Theosophical Society does not belong to us, is not to be maneuvered by us, is not to be brought down to the level of our lesser understanding, is not to be imprisoned and restrained within our own individual conception of life. The Theosophical Society is a powerful instrument in the hands of the Elder Brethren and They use it to mighty purposes."

Very different indeed is this expression of an intensity of desire that our Society shall be *Theirs*. The office of president can become magnificently potent in *Their* service only when its occupant recognizes that *They* also function through it.

Time after time during the years of our Society's progress this issue has recurred and has been faced, and each time our members have unfailingly decided that for them and for always only that leader shall be chosen who gives recognition and place in the Society to the Elder Brethren. There

is no doubt that such will be the result on this occasion also, but in bringing that promise to a climax, members of the Theosophical Society have again the immense privilege of rising to the heights of a noble and splendid decision. Never in the past have we been willing that our Society should be merely a formal organization for technical research or for ethical purposes only, for always we have known that in the leadership of the Masters of the Wisdom lies the privilege and wonder of membership in the Theosophical Society.

Always our decision has given the confirmation which is necessary, for as one of Them has said, "We impose ourselves upon none." As the history of our Society proves, each time that recognition has been given, the result has invariably been new growth and power and the attainment of new heights of service, of which today we find the evidence in an extension of its Sections to nearly every country of the world, uniquely standing for the upliftment and enlightenment of humanity.

Since history so wisely repeats itself for our instruction and guidance, it is inspiring to remember that it was our own great Founders, Madame H. P. Blavatsky and Colonel Henry Steele Olcott, who were the first to make this decision that the Masters shall ever be the source of the life and power of our organization. In the very beginning of the founding of the Theosophical Society when problems were perplexing, and particularly when the Coulomb affair brought discouragement and disaffection among the members, Colonel Olcott felt that it was not wise to give to the Masters the recognition hitherto accorded Them, since he thought that it was impossible so to recognize Them and at the same time carry on effectively the development of an exoteric organization. This point of view was held regardless of the fact that to H. P. B. and Colonel Olcott the Masters were tremendous and vital facts of everyday experience, for as H. P. B. herself said, "Belief in the Masters was never made an article of faith in the Theosophical Society. But for its founders, the commands received from Them when it was established have ever been sacred." In spite, however, of this deep-hearted devotion they faced the question as to whether the Masters were to be recognized as positive factors in the life of our Society or merely as reasonable hypotheses. The problem was a serious one because obviously in Colonel Olcott They had a remarkable executive, one skilled in administration and, as Dr. Besant has said, it is not easy to adjust to perfect balance the power of an esoteric leader and that of one whose function is exoteric only.

As a result, therefore, of the Coulomb affair, Colonel Olcott allowed the Masters to sink into

the background. ¹ "This did not mean that he did not believe in Them, for as a matter of fact he was the pupil of one of Them, and he never swerved in his intense devotion to his Master. But it was his conviction that a kind of subtle danger to the Society arose from the occult element in its teachings. Hence his desire that as much as possible the Society should be withdrawn from any kind of an occult influence emanating from invisible sources."

But the outcome of this policy in which the Masters were no longer recognized proved disastrous, and although Colonel Olcott himself did not note the change, H. P. B. was aware of the devitalization which was gradually taking place. In a conversation between the Master K. H. and H. P. B., the Master told her quite definitely that a continuation of this policy of exclusion would mean that with the passing of Colonel Olcott the Society would fall to pieces and no longer continue its service in the world. Even Colonel Olcott's leadership, dynamic though it was, was not in itself sufficient to insure that inspiration which would mean permanence to the organization without the acknowledged power of the Masters behind it. The first members of our Society and its great Founders, H. P. B. and Colonel Olcott, were also the first to decide that in our recognition of the Masters as the real leaders of our Society we maintain that link with Them which is essential to its very life.

If in 1888 it was true, and if again and again in our Society's history that truth has reverberated through the decisions made by our members, then again today comes the responsibility of the members of the Society to give the needed recognition—for it appears that from time to time a redeclaration of allegiance to the Inner Founders is required, and elections and other crises provide opportunity for such declaration. In those early days a poignant letter was given to the Founders by the Master M., which may well ring in our hearts today as we give our answer.

"To all those whom this may concern—to the honorable and doubting company.

"Foolish are the hearts who doubt of our existence! or of the powers our community is in possession of for ages and ages... Would that you would open your hearts to the reception of the blessed truth, and obtain the fruits of that Arhatship, if not in this then in another and better rebirth.

"Who is for us—answer!"

Mr. Jinarajadasa quotes this heart-stirring letter in the Watch Tower Notes of the April, 1933 *Theosophist*, and gives there a splendid statement of the privilege which has come from time to time to the members of the Theosophical Society as they have answered this ringing question, "Who is for us?" Mr. Jinarajadasa continues:

"Today also there are those who doubt, and these are not among the 'novices' but among tried and trusted workers.

¹ *The Original Programme of the Theosophical Society* H. P. B.—P. IX.

"Since the time when the Adepts have 'broken the silence of centuries' and offered openly Their knowledge to the world through the Theosophical Society, the Society's work has been on two planes, as it were, each having its laws, yet both intimately related. The first plane of work is what is visible to all: The Society is supremely a body of philanthropists toiling to build a Universal Brotherhood, and bound by no creed nor pledged to follow any 'leader,' for the members are seekers of Truth, not the builders of a doctrine. Every well-wisher who is 'willing to study, to be tolerant, to aim high and to work perseveringly,' is ever welcome into the Society's membership.

"But from the Society's commencement, there has been another aspect of the Society's work and development, on another plane. No secret was ever made of the fact by H. P. B. or Colonel Olcott that the Society was inspired by the Masters and steadily guided by Them in its development. If this part of the Society's inner and invisible basis is true, then a most vital problem is: Who is the person through whom the Masters are working; in other words, who is the 'leader?'"

"The Society's steady development has been by the interaction of these two planes of ideas. For as is the leader, so is the Society, at least as an *organization*. It is true that the Society today is a democratic body; even its president is only the executive officer *on behalf of the Society's General Council*. Yet all know that the personal worth and the 'driving power' of the president moulds the Society's work and expansion.

"Time and again, the question is being asked: 'Who is for us—answer!' It is asked through a situation, a 'crisis,' if you will, in the Society's affairs. In 1883 the question was asked of the English Society's members, whether they recognized Mr. A. P. Sinnett as the leader chosen by the Masters, or another. Some replied, 'No'—and chose to follow Dr. Anna Bonus Kingsford. In 1884 the question was asked of *all* members of the Society, whether they still recognized H. P. B. as the 'channel,' in spite of all the charges of the Coulombs. Many doubted and replied, to all practical purposes, 'No'—for they left the Society. It was at that crisis too that grave doubts were cast on the very existence of the Masters Themselves. In 1894-5 the same situation arose, when the then Vice President of the Society, Mr. W. Q. Judge, stood against its President, Colonel Olcott, and the members who believed in the Masters had to decide behind whom was Their influence: Judge or Olcott. In the U. S. A. ninety per cent of the members followed Mr. Judge. The Society which he then founded chose at his death a year after, Mrs. Katherine Tingley, and that 'Judge Secession' is now broken up into the Point

Loma Theosophical Society; the Theosophical Society of New York, of Mr. E. T. Hargrove and others; the United Theosophists, of Los Angeles and elsewhere; the movement of Blue Star, now the Temple of the People, under Dr. W. H. Dower, in Halcyon, California; and the Blavatsky Association of London. One more, a Theosophical Society in Germany, under Herr Hugo Vollrath, also belongs to those who chose Mr. Judge. Those who chose Colonel Olcott make the great 'Parent' international Society whose Headquarters are at Adyar. Then in 1907 came once again the question: 'Who is for us — answer!' This time the question was tantamount to: 'Do you recognize Annie Besant as the leader chosen by us?' Many replied, 'No,' and — since they resigned from the Society — replied also that they no longer believed that the Masters guided the Society.

"All through these events everyone working for Brotherhood, whether he believed in the Masters or not, has not only been welcome, but cherished as a worker in the Society.

For it is not necessary to believe in the Masters in order to help the Society's idealistic work on the visible plane of its activities. Yet the challenge, 'Who is for us?' is a part, too, of the Society's development."

"Who is for us — answer!" Today the clarion call rings out for us to select our president and it is for the members of the Theosophical Society to reply. As Colonel Olcott, and then Dr. Besant, were selected by Them and Their selection confirmed by the members, so today shall the members of the Theosophical Society choose as a leader one who will not restrict his duties to that of an executive only, but who will also permit recognition of the Elder Brethren and of Their power and blessing and influence in the Society's affairs. So shall our Society continue to be Theirs to carry out Their mighty purposes for the service of the world. Splendid is the opportunity to face this challenge; splendid to participate when so vital an issue is again presented to us; joyous the duty which enables us to select Their leader for our own.

Most of the great work is wrought by thought and will and by making ourselves channels for the spiritual forces that pour down upon the world. Comparatively little is done on the physical plane.

ANNIE BESANT.

Extracts from Letters Addressed to Correspondents

By GEORGE S. ARUNDALE

1. In September last, when I was first nominated for the office of president, I resolved that I would as far as possible avoid all controversy. I felt that by so doing I should be best upholding at the present moment the dignity of our Society and, in particular, be best honoring the memory of our beloved President in these days so near to her passing. And I ventured to think that members throughout the world know me well enough to be able to decide quite definitely as to my suitability for the office to which I have been nominated, but which I surely do not seek.

All I can say to you is that, if elected, I shall do my best to support Theosophy and the Theosophical Society before the world, and within the Society to encourage to the best of my power the free search for Truth and expression of opinion within those essential limitations which courtesy, goodwill and mutual respect demand.

2. My membership of the Liberal Catholic Church is entirely subordinate to my membership of the Theosophical Society. I joined the Society in 1895 and the Church in 1925. I have always had, and shall ever have, supreme alle-

giance to the Society and to the teachings of Theosophy.

The place that Dr. Arundale gives to the Theosophical Society and its direct work are clearly shown in a question presented to him and his answer, last summer at Olcott: (Editor).

Question: "Will you pardon a personal question, because I have heard it discussed by many of the members? If you were nominated for the presidency of the Theosophical Society (and if elected to the office), would you be able to accept despite your present position and heavy responsibilities in relation to the several theosophical centers in different parts of the world, to the Co-Masonic fraternity and to the Liberal Catholic Church?"

Answer: "If it so happened that I were elected to the office of president, I should regard its discharge as *my first and most solemn duty*, and all my present work would take second place. The Society is the veritable mother of all the movements with which I am connected, and my service of the mother precedes that of the children — ever and always. *My first and supreme allegiance is to the Theosophical Society.*"

Why Dr. Besant Entered Co-Masonry

By MARY K. NEFF

Editor's Note: The following article is of interest principally as regarding a phase of Dr. Besant's work, showing its direct inspiration by the Masters. Co-Masonry, into which that inspiration flowed, had not then and has not now any connection with the Theosophical Society.

DR. ANNIE BESANT was a Thirty-third Degree Mason, and the Sovereign Lieutenant Grand Commander of the Order of Universal Co-Masonry and its Representative for the British Federation, a well earned honor, for she was the chief of the Founders of Co-Masonry in the British Empire and the first Master of the first lodge in England. Knowing it will interest all those who knew her in other work, I repeat the history of her coming into Co-Masonry, as she gave it here at Adyar on Christmas Day of 1929.

She began with an incident that may not seem particularly relevant at first thought. It was in London in the eighteen-nineties, when Mrs. Cooper-Oakley was collecting data for her *Traces of the Hidden Tradition in Freemasonry and Medieval Mysticism*, that one night just as Mrs. Besant had gone to bed, an unknown Person appeared in her locked bedroom and said, "Take a pencil and write." She had the materials for writing at her bedside, having been told by Madame Blavatsky to take down immediately on waking each morning the impressions received in sleep. This Person proceeded to give her a list of dates and names chiefly ending in "ski," which she thought to be Polish. "No," said He, "Transylvanian." Next morning she gave the list to Mrs. Cooper-Oakley with the remark, "I hope you can get something out of them, for I can't." "Oh," said Mrs. Cooper-Oakley, "they are just the very missing links that I have wanted concerning Pere Joseph Zimsky" (who, by the way, was a former incarnation of Madame Blavatsky). The bearing which this incident has on Mrs. Besant's Masonic career is that it was her first meeting on the physical plane with the Head of all true Freemasons throughout the world, for it was He who appeared and gave her the list of names.

Next she met Mlle. Deraismes in Paris, who told her of the recently founded Order of Universal Co-Masonry and invited her to join. She refused, being a Socialist then, because princes and other aristocratic persons were members, and so "it was

not in her line." But somewhat later, on the eve of a visit to London, the same Person who had visited her locked bedroom appeared and said, "Go to see Miss Arundale in London." Miss Arundale repeated the invitation to join Co-Masonry, and this time Mrs. Besant accepted. A party of seven went to Paris: Miss Arundale and George, accompanied by five candidates — Mrs. Besant, Mrs. and Miss Bright, Mr. and Mrs. Lauder — who were duly initiated, passed and raised. Having made up the required seven, the first Co-Masonic lodge in England was consecrated in London, September, 1902, by the Grand Officers of the Supreme Council, under the title of "Human Duty Lodge, No. 6." Mrs. Besant was the first Master of the lodge.

Before taking up the work of building up Co-Masonry in England, Mrs. Besant had made one stipulation at Paris. In French Co-Masonry there is no reference to The Great Architect. She maintained that if God were excluded (so to speak) and women were admitted, these two features together left no hope for Co-Masonry in England. The Supreme Council took a liberal view of the situation and said, "Do what you think best," and so we have this most essential element of Masonry in our Ritual.

Ever since 1902 Dr. Besant worked for the spread of Masonry and early introduced it into India. Of her work in the higher degrees I am not competent to speak. I remember, however, her telling us how she came to write the questions and answers in the Eighteenth Degree. She said that she and her Brother Leadbeater had tried in Sydney, but without success. She took ship for Europe, and when the ship entered the jurisdiction of the Master the Prince, she felt impelled to write. She sat down, and the questions and answers came flowingly. Later the Master told her that He had given them to her; that it was not a new but a very old Ritual, with a cipher which we might do well to try to unravel.



Common Sense Talks

By SIDNEY A. COOK

On Health and Karma

It is so easy to blame someone else, such a simple and expedient way of relieving ourselves of consideration of our own responsibilities. And just as we think of war and crime as created by someone else, forgetting that in our thinking and in our complacency we contribute some part to the creation of these errors in our national and social life, so do we often think of things that are much more individual and personal, and of which we similarly consider ourselves unfortunate victims.

If we have digestive equipment that has methods all its own, a liver whose influences run to green and yellow rather than to the rose of perfect health; if we have colds in the fall, corns all the time, and cannot sleep on Friday nights, how simple it is to consider ourselves unfortunate victims of that karma which we so often look upon as something far away beyond our present control. And there is such a mental and moral satisfaction in thus throwing the blame way back past the present personality, which suffers nevertheless, surrounded by the sympathy that we extend to it for what that earlier personality has thrust upon it. Yes, it is all so simple and so easy thus to explain it. It makes it so much easier to bear when we have thus convinced ourselves that we cannot help it anyway, and in the meantime, we become satisfied with our inefficiency and our inability to do the things we would so like to do if we only had the health which karma has denied us.

There are, of course, many thousands of instances of physical disability and sometimes of ill health attributable only to karma from the

past, and we must not be unsympathetic with those who suffer, no matter what may be the cause. But wouldn't it be wise for most of us to exhaust the quite ordinary explanations before we seek to place the burden upon some other personality in some other day? Isn't it more likely that a stomach of unique behavior acquired that uniqueness from mistreatment in the present incarnation rather than in the past, and that it will respond to a skillful selection of appropriately balanced foods, if administered with a sufficient degree of scientific thoughtfulness to offset the thoughtlessness with which it was previously supplied? Might not Friday night's rest be as good as that of Monday, if the day before were just as well organized? Might not our shoes in the immediate present or in the earlier days of the present life be just as responsible for our corns as the fact that we stood too long on sentry duty in Rome? If our mining stock is no good, it is much more likely to be true that we bought it without investigating either the mine or the stock, than that we looted King Solomon's mines or foreclosed a mortgage on the banks of the Nile.

Let us be sensible. We shall find that the great majority of our present ills and difficulties originated through some action or inaction of our own in this life, and we shall more surely disperse those difficulties in this life and for all time if we seek the means at hand, thoughtfully, scientifically, with good judgment, rather than simply resting on our oars, believing ourselves victims of the tide of karma, in which we do not attempt to select our course.

Turn Back, O Man

Turn back, O Man, forswear thy foolish ways,
Old now is Earth, and none may count her days,
Yet thou, her child, whose head is crowned with flame,
Still wilt not hear thine inner God proclaim
"Turn back, O Man, forswear thy foolish ways!"

Earth might be fair and all men glad and wise,
Age after age their tragic empires rise,
Built while they dream and in their dreaming

weep.
Would man but wake from out his haunted sleep,
Earth might be fair and all men glad and wise.

Earth shall be fair, and all her people one,
Nor till that hour shall God's whole Will be done.

Now, even now, once more from earth to sky
Peals forth in joy man's old undaunted cry
"Earth shall be fair, and all her folk be one!"

—Clifford Bax.

The Greater America Plan

World Wide Interest

From Australia comes a letter from Miss Clara Codd, who is now the General Secretary of that Section, telling of their interest in the Greater America Plan and of their desire to plan activities for that Section along similar lines.

Mr. H. Frei, the Recording Secretary of the Society, writes from Adyar: "I am very much interested in the scheme adopted at your last convention, the Greater America Plan." Mr. Frei asks for additional particulars, pointing out that a similar plan might be utilized for the development of life and interest in other Sections.

When Dr. Arundale was here at the convention at which the Plan was adopted, he foresaw its possibilities and realized that the enthusiasm with which the Plan had been engendered could fire the members not only throughout America, but throughout the world, and we are only at its beginning, only the bare preliminaries have yet been adopted, but the sowing of seed is always an essential to a later harvest and we are sowing good seed. S. A. C.

Progress of the Greater America Plan

The work begun so directly last summer shows no signs of a relapse. On the contrary, we are forging ahead with great vigor and results begin to be noticeable all around. Several lodges have written us about the improvements initiated on the basis of suggestions provided in our Plan and it will interest our readers to see a few of these comments.

A reinstated member writes: "I was a member back in 1918, but in moving to another city I did not join the local lodge because the atmosphere of the group was too stiff and so deadly serious (no touch of cosmic mirth) that I could not feel at home. I went to another city and my interest was rekindled by a lecturer and I was invited to rejoin the lodge there. I felt a new connection offered an avenue of considerable helpfulness in many kinds of personal and social education or development, and being by basic inclination an experimenter, decided I would like to try out membership in the Society. Although this is but two or three months ago, I can say that I am very happy in the association. May I say quite frankly that I am glad that the new Greater America Plan is being tried out. I doubt if the old methods would at all interest me. Members who do not take an active part in meetings soon become indifferent, but when they have to participate through such a scheme as the H. P. B. Training Class, to which we have just committed ourselves for a week's

trial, real development must come. I had the honor and great delight of being the first speaker at our first class session last week. We are making the class the regular program of the lodge for December."

Colorado lodge writes: "The lodge has adopted the H. P. B. Training Class as the main feature of the lodge meeting for a month. This obviates extra meetings and those members of the lodge who do not wish to participate in the class will be welcomed as visitors and may take part if they so wish, but will not be urged to do so. This was adopted due to difficulty in getting members to participate in a regular study group. However, judging by the last meeting, which was the first, those present were more highly entertained and instructed than at our regular lodge meetings so far this year. This is on trial and may be continued or abandoned at any time, to the best interests of the lodge."

Mr. X of the Y lodge gave a list of the changes that have been made in the lodge as a result of the work there. "We hope you have as great a success on your Eastern tour as you have had in this part of the country."

A Middlewestern lodge writes that they have moved to a new and very desirable location, "are free of all debt and are making a clean, unencumbered start in a new chapter" in their city's theosophical growth.

Our Impertinence

From several quarters we have been criticized for the sending out of questionnaires — our "Directory Blanks" — in which we ask such impertinent questions as "What is your favorite pastime or hobby?" and "What special field of theosophical study or activity interests you most?" There is also a question about the member's educational background. If all our critics realized: First, that of course the information they give us of a personal nature is kept purely confidential; second, that it is not asked from the point of view of curiosity, but to guide us in our work; and third, that already the extreme usefulness for this purpose has been demonstrated — they would not resent these questions in the least. For example, by January 4 we had received 637 answered blanks, which revealed that more than two-thirds of our membership has had high school education or its equivalent, and of the other third, 134 had college degrees. We found a preponderant interest in art, music, dramatics, etc., and an almost equal interest in activities such as are taken care of in the Theosophical Order of Service. Many were interested in public work of some kind or in writing. Others expressed an interest in the study of astrology, the new education, science or some other definite line of cultural

activity. A third of these people with outspoken interests desire to be put in touch with others working along the same lines. When our field workers return to Headquarters in April, their first work will be to associate together these workers of various types and the beneficial result this will have upon our whole Section cannot easily be overestimated.

The returned questionnaires reveal that there is a real need for a swift and careful development of the cultural side of our program and for a more systematic introduction of Theosophy to the public and to new members. Many other interesting and valuable conclusions are suggested by the answers given, to which we shall presently give attention and publicity in this magazine. Incidentally, a number of members have not received a questionnaire blank because the mailing list used was that of this magazine, of which in some instances only one copy is sent to members living under one roof. Headquarters will be glad to send more copies on request.

Art Appreciation

The great interest in the development of artistic taste revealed by the questionnaire prompts us to call attention to the new art course, which was announced on Page 19 of the January number. It is a splendid six month's course, which will distinctly add to one's power to relate the intellectual and artistic aspects of life in a deeper view of our splendid philosophy.

Many of the activities suggested in our program can be excellently taken care of by an intelligent

use of existing means without requiring immediately a new type of organization. This art course distinctly serves our Special Objective Number Three, "To develop a sense of beauty and culture in the entire membership."

So does the arts and crafts department of the Theosophical Order of Service. This same organization is excellently fitted to promote Objective Number Nine, "To develop and broaden the concept of right citizenship in every member." Members interested along these lines can write for information to the Head Brother for America of the T. O. S., Mr. Robert R. Logan, "Sarobia," Eddington, Pa.

On the March

Yes, our "Greater America Plan" is definitely marching on to its gradual realization and at every step is proving its timeliness and its effectiveness. While we will undoubtedly make mistakes and see some failures, we feel confident that we are going in the right direction and in the main are using the right measures. Monthly, we will keep our members posted on the work that is being done toward the realization of this plan to which they pledged themselves with such unstinted moral and material support. As long as their support continues, the work can continue and will continue until victory has been achieved. P. K. R.

Greater America Plan Honor Roll

Buffalo Lodge.

Hypatia Lodge, Indianapolis.

Chicago District Theosophical Association.

The Olcott Lecture—An Invitation

By E. NORMAN PEARSON

IN ACCORDANCE with the resolution adopted at the 1933 convention, the National President has appointed the following committee to examine manuscripts for the Olcott Lecture:

Dr. Pieter K. Roest, *Chairman*

Mrs. Ava Boman

Mr. Henry Hotchener

Mr. E. Norman Pearson

Mr. Herbert A. Staggs

The committee invites members to send in their manuscripts to the National President at Olcott, (marking the envelope "Olcott Lecture") as early as possible so that careful consideration may be given to each lecture submitted. Those submitting manuscripts should carefully observe the following rules:

1. All manuscripts must be received by June 10.
2. The name and address of the writer should not be given on the manuscript but should be enclosed in a sealed envelope, which will

be held by the National President, who will mark both manuscript and envelope with a distinguishing mark to insure identification after all lectures have been judged. Thus the judges will not know who are the writers of the compositions they are to judge.

3. Lectures should be written to take an approximate delivery time of from forty-five to fifty minutes.
4. All manuscripts should be typed, double spaced, on letter size paper (8½ by 11) and on one side of the paper only, and should be sent in duplicate so that one copy may remain at Headquarters to provide against loss by mail during judging. If possible, manuscripts should be mailed flat, not folded into small envelopes.

The name of the member who shall have been chosen to deliver the Olcott Lecture will be announced in the July issue of THE AMERICAN THEOSOPHIST.

The Inner Life

By CLARA M. CODD

The Yoga Aphorisms of Patanjali

Patanjali now describes the results of the obstacles upon mind and body.

31. Pain and grief, despair and despondency, nervousness and restlessness, the upset of the pranic currents, are the signs and results of these obstacles.

The commentator, Vyasa, says that the cause of pain is either in one's self, or caused by an external object or by the powers of Nature; and that despair is a condition of mind consequent upon the non-fulfillment of some desire. Personal desire is the tyrant in man and the root of all pain. Hence the universal incitement by old teachers to the attainment of Vairagya, detachment from the objects of desire. But this must be the natural, expanding result of the growth of the soul in purity and understanding. A forced, artificial Vairagya is worse than useless. To quote *Light on the Path*: "It is useless for the disciple to strive to learn by means of checking himself. The soul must be unfettered, the desires free. But until they are fixed only on that state wherein there is neither reward nor punishment, good nor evil, it is in vain that he endeavors." That is, from the standpoint of the noumenal world, of which Krishnaji speaks in very similar terms. And, too, as he says, it is not by the destruction of desire, which is our very life, that we attain, but by its purification and simplification. Singleness of heart, singleness of mind, is purity. To such shall come the Vision of the King in His beauty, for "if thine eye be single, thy whole body shall be full of light."

Despair and despondency, from the occult standpoint, however human and unavoidable, are sin. "God shall forgive thee all but thy despair." For despair is the virtual denial of the power of the Higher Self to overcome all, the turning of our faces away from the vision of Him. To doubt our power to attain, to "give up," is to cut the ground from beneath our own feet. "Beware of this, O candidate; beware of fear that spreadeth, like the black and soundless wings of midnight bat, between the moonlight of thy soul and the great goal that loometh in the distance far away. Fear, O disciple, kills the will and stays all action."

The result of these mental states upon the physical nerves were as well known to the ancients as they are known to the modern psycho-analyst. They are very potent hindrances to Yoga. "They do not exist in him whose mind is entranced,"



Clara M. Codd

says Vyasa. And Patanjali proceeds to enumerate different methods for the overcoming of them.

32. Steady aspiration and devotion to an ideal will overcome these.

This sutra is variously translated by different authors. Dvivedi gives it as "intense application to any one thing," and Rama Prasada as "habituation to one truth," which truth, says Vachaspati, "is God." We all know that an entire absorption in any one interest will cure a distressed mind, hence in mental patients we try to arouse their interest in that way. We seek distraction from grief in work. Even in the ordinary world an absorbing interest in a beloved work or hobby has been the means of saving many a man. The distracted, inharmonious condition of the psychical bodies gives way to the peace of a rhythm steadily imposed. I remember a man telling me during the great war, that to him the place of peace was the front line trenches. I think I see how that was. There, face to face with death, all lesser thoughts and interests were wiped out of existence and so a kind of peace reigned. A restless mind can be cured by concentration, a restless heart by devotion to an ideal. Interesting study is always a help to us all, giving food for starved minds and consequently restless nerves.

33. Purity and peace of mind are also attained by cultivating habits of friendliness, compassion and a philosophic attitude toward happiness and misery in one's self, and toward virtue and vice respectively.

There are no cast attitudes of mind in the life of a Yogi. He is friendly and understanding to all, endlessly compassionate to all suffering and sin, and cheerfully indifferent to whatever changing life brings him, whether joy and success or temporary failure and mistake. His ideas about what is good and evil also take on a wider meaning. He sees that they are relative. Perhaps for him goodness and evil as absolutes no longer exist. Vyasa recommends that the aspirant should cultivate in his mind the habit of friendliness toward those who are happy, and of compassion toward those in pain; contentment with the good, and indifference, absence of censorious criticism, toward the wicked. "Thus," says he, "the white characteristic (Sattva) makes its appearance," and the mind becomes pure and then one-pointed.

Vachaspati, the commentator in turn upon Vyasa, says that being friendly to the happy and successful removes the dirt of envy from the mind, and that by not taking sides and strictly minding our own business we remove impatience from the mind. It reminds us of the Seven Deadly

(Concluded on Page 41)

Dr. Besant and Mr. Judge

(AN IMPORTANT STATEMENT BY MR. JINARAJADASA)

Editor's Note: While the following was written because of certain propaganda from outside that was insidiously injected into our lodges in England, it is applicable also in the American Section, where similar unfriendly influences have been at work.

I FIND on coming to England that various individuals are trying to make a subtle propaganda within our lodges on behalf of their groups which do not form part of our Theosophical Society. This propaganda has as its crux the statement: "Annie Besant betrayed the Society of H. P. B. and the Masters." Of course the statement is made by the adherents of Mr. W. Q. Judge, because they hold that she was wrong and he right in certain events which rent the Society in two in the years 1893-95.

Ever since that time, Dr. Annie Besant and most of us following her lead kept silent when attacks were made on us and our Society; we form the original Society and are still where H. P. B. transferred it, that is, Adyar, and since her passing in 1891 our Society's work for the world has grown from country to country. We realize that there is room in the world for many bodies proclaiming Theosophy, nor are we going to quarrel with them for adopting our name. But the matter is different when charges are made against persons, and especially so when this particular charge, that Dr. Besant betrayed the Society, is made.

I was in England during all the period of the Society's difficulty with Mr. Judge; long after, I was vice president of the Society for seven

years (1921-28) and in charge of all the documents which form the material for the case against Mr. Judge. *Some of that material has not yet been published.* I, for one, do not in any way desire to open up this matter, because even though Mr. Judge did break up the Society (I know that after the "secession" he claimed he was the original Society, and H. P. B. and Colonel Olcott merely a kind of colony sent from New York) he did a magnificent piece of work for Theosophy in the U. S. A., and, as I have already said, I recognize the value of the theosophical propaganda done by the various organizations who look to him as the only successor of H. P. B.

But I shall not sit silent if I hear that this outrageous statement about Dr. Besant is being made a pivot to make trouble in our lodges. Facts are facts, and while it is better that these particular facts should remain buried — for what value have they in giving Theosophy to a world sadly in need of it? — yet the name of Annie Besant is too great a one to allow to pass unchallenged false statements that detract from her greatness.

Reprinted from *Theosophical News and Notes* of the English Section, January-February, 1934.

The Inner Life

(Continued from Page 40)

Sins of Catholicism. We can place them in the order of our sheaths of consciousness, thus: physical — sloth; astral — anger, lust, greed; mental — pride, envy, covetousness. These have their natural antidotes, the Cardinal Virtues, which, employing the same category, we may classify thus: physical — diligence; astral — meekness, chastity, temperance; mental — humility, contentment, generosity or brotherly love.

The next six aphorisms continue to describe different ways of removing the obstacles, by the control of the breath, by meditation upon teaching received in sleep or meditation, etc. Let us consider two in particular.

37. By contemplating Those Who are free from desire.

The mind of the Yogi, says Vyasa, is tinged by the color of the mind of the pure whom he takes as an object of meditation. Hence the reason for meditation upon the Master, for the mind always

takes on the likeness of that upon which it meditates, and to think of Him with devotion and earnestness is to draw near Him in thought and to reflect a little His purity and power. Such persons, says Dvivedi, are the great Mahatmas, and the absorption of the mind of the devotee in another Mind ever steady and blissful will produce a corresponding effect and lead finally to Samadhi. The thirty-ninth aphorism describes a similar effect.

39. Or by meditation upon that which is dearest to the heart.

Even human love sufficiently high and pure and wholehearted may thus become a Gateway to God. Johnston writes: "Love is a form of knowledge. We truly know any thing or person by becoming one therewith, in love. Thus love has a wisdom that the mind cannot claim, and by this hearty love, this becoming one with what lies beyond our personal borders, we may take a long step toward freedom."

Personal Opinions

By L. W. ROGERS

Dr. Besant's Prophecy

Time has a mysterious stealth that enables it to pass so swiftly that one is always amazed when the years of the past are counted. It seems impossible that it was in 1909 that Dr. Besant delivered in London the startling course of lectures that she aptly called "The Changing World." What a remarkable prophecy those lectures contained will be more fully realized if we remember that it was but five years before the World War and that the *status quo* of the civilization whose doom she announced had been maintained since the end of the Feudal age. Probably nothing that a Theosophist had ever said seemed quite so far-fetched and bizarre to the prosperous, well-contented, successful business man of that day as her prophecy that the solid foundations of his very satisfactory world were soon to crumble beneath his feet. It began in America because industry in the United States was more fully organized and production by machinery had reached a higher level than elsewhere; but the seal of doom is upon the old form of civilization and the other nations will inevitably fall into line.

The happiest characteristic of the remarkable transformation that is now occurring is its peaceful nature. The American plutocracy, which, under different circumstances, would have fought savagely every provision of the New Deal from its very inception, was thoroughly frightened and completely cowed by the bank collapse last March and it has not yet recovered even a little of its old confidence and audacity. Thousands of millions of dollars are being appropriated for expenditure in ways that would have been hotly opposed in the early days of the depression, yet the most plutocratic of the great American newspapers can scarcely find voice enough for an intelligible protest. For this happy state of affairs we have to thank a few — a very few — courageous members of Congress belonging to no one political faith.

The rapidity with which Dr. Besant's prophecy is being fulfilled, now that the culmination has arrived and the old order has begun to break up, is as startling as the drama of the world change itself. A thing that a generation ago would have been a revolution in itself now passes as a mere incident. Forty years ago a group of reformers attempted to take children out of the factories and put them in the schools. Very slowly a little necessary legislation was enacted by some states. But the people were indifferent and the press apathetic. Strange as it may seem, the parents of the children were against the reform. They wanted the money their children could earn! For fully four decades that crusade to rescue childhood from industrial slavery has dragged along. The New Deal arrived and now it is sweeping to complete success in a few

months. But in the rush of dramatic events it may almost be overlooked by the casual observer.

And so it is with other scenes that make up the acts of the revolutionary drama. The action is so fast that it is a bit difficult to get the full significance of any particular development. The "bank holiday" will illustrate the point. That occurred less than a year ago. The banks resumed business and have managed to carry on after a fashion. But banking depends absolutely upon the confidence of the people. The evidence that the old confidence is dead is that the government was obliged to guarantee deposits to prolong the life of the banks. If the United States postal savings banks accepted checking accounts the private banks would have been out of business long ago. While statesmen are debating what kind of banks we shall have in the future, we are liable to awaken some morning to find that Uncle Sam is the only banker in the United States because he is the only financier in whom the people have any confidence.

There can no longer be any doubt that the national administration realizes the full significance of the revolutionary changes that are now occurring. The President's message to the new Congress was unequivocal. Such phrases as "to make our economic and social structure capable of dealing with modern life," cannot be misunderstood. An "overwhelming majority of our people seek a greater opportunity for humanity to prosper and find happiness," is an assertion as clear as it is significant, while the suggestion that the revolutionary measures should be permanent is the last stitch in the shroud of the perishing type of civilization that succeeded the Feudal age.

The present anarchistic type of civilization has no legitimate place in this age of the world. Its true character was pointed out in the President's message when he referred to "ruinous rivalries within industrial groups, which in many cases resemble the gang wars of the underworld." That is an accurate description. No other word than "anarchy" properly indicates the present chaos of economic affairs throughout the earth. The world-wide depression that deprived millions in every large nation of the means of life, and filled the minds of multitudes in both Occident and Orient with paralyzing fear, is the legitimate result of that business anarchy. It is amazing that it could have endured as long as it did in a world that had otherwise been reduced to system and order. It could not have done so but for the fact that the development of intellect outstripped the evolution of compassion. But the human race has reached the point where balance must be restored. Greed is surrendering to conscience and the dawn of a new day is in the sky.

What Lodges Are Doing

Aurora Lodge (Illinois) has started an H. P. B. Training Class. Mrs. Marian Applequist is organizing, also, a public class in elementary Theosophy, which is to meet at her home on Wednesday evenings.

Besant Lodge (Hollywood) reports that a delightful Christmas lodge meeting was arranged by the Young Theosophists. Miss Dorothy McBrayer, vice president of the group, presided. The program included Christmas carols, and short talks and readings by the young people. The whole program showed much thoughtful planning and brought the spirit of Christmas to all.

Besant Lodge (Seattle) writes that its Sunday evening lectures are well attended and the class work is steadily gaining. The lodge hall, which is in a good neighborhood, is artistic and attractive and helps to draw a cultured class of people.

Birmingham Lodge presented its president, Mr. Richmond P. Wetmore, in a public lecture early in December, on the subject, "The Universe We Live In." Mr. Wetmore, who is an engineer and naturally approaches Theosophy from the scientist's point of view, gave a comprehensive, although simplified, resume of modern scientific opinions in physics and a comparison of these new discoveries with occult teaching. On December 22 the lodge celebrated the Christmas season with a party. There were contests dealing with titles of theosophical books and names of theosophical leaders, and a well-filled grab bag, which helped to fill a gap in the lodge treasury. Violin music and Christmas carols gave a happy atmosphere, and light refreshments in the Christmas colors closed an evening of fun. The new year was opened on January 5 with a public lecture on "Invisible Rulership," by Mrs. Orline Barnett Moore.

Brahmavidya Lodge (Tampa) had several outstanding meetings during November and December, among them three meetings devoted to the subjects, "Meditation," "Power of Thought," and "Pythagoras," and another meeting, in which all the members took part, was devoted to a study of "Brotherhood." On December 27 the lodge gave a Christmas party, to which the members of the Theosophical Library Association were invited. Excerpts from Dickens' *Christmas Carol* were read, and a talk on "The History of the Christmas Festival and Its Customs" was presented. Afterwards there were music and refreshments. Everyone present agreed that the party was a great success.

Chicago Lodge has been offering an exceptionally valuable lecture series by Prof. R. Brenes-Mesen. On February 11 the lodge will be host to the lodges in Chicago and vicinity in a "Chicago Day" program, after which tea will be served.

Colonel Wylde is scheduled to lecture on February 22.

Dayton Lodge meets in the homes of its members, each member serving as host or hostess for a month. The lodge holds one closed meeting every month, and the public is invited to the regular weekly meetings. The programs during the past few weeks have covered a wide variety of subjects and have proved unusually instructive and interesting. Plans for the new year include studies on *Meditations from At the Feet of the Master*, *Inner Life* and Mr. Rogers' "Questions and Answers" course.

Detroit Lodge held a very impressive public Christmas program Sunday, December 17. Mrs. Adeline Lennon contributed delightful music especially selected for the occasion, and Miss Anna E. Kerr read five extracts illustrative of the life of the Christ. As these readings were being given, beautiful colored pictures portraying the events were thrown upon a screen. Mr. E. Norman Pearson spoke of the unseen forces for spiritual upliftment which are liberated at the winter solstice. The music, lighting, pictures and talks contributed to an evening of inspiration which many will long remember. The new year has started very auspiciously for Detroit Lodge. On the first two Sundays in January Mr. Arthur Coon presented two very successful lectures, the first of a series of illustrated lectures; and Bishop Hampton gave two excellent public lectures in the lodge hall on January 4 and 5, which attracted large audiences.

Genesee Lodge (Rochester) enjoyed a Christmas party and supper on December 26. The lodge study class, under the leadership of Miss Sarah Kitchen, has been pursuing its work in Theosophy and Christianity. The last meeting in December was given over to an experiment in an H. P. B. Training Class session.

Hartford Lodge writes that two public lectures by Fritz Kunz on January 4 and 5 were very enthusiastically received. The lectures served to stimulate a deeper interest in Theosophy on the part of those to whom the teachings of the Ancient Wisdom were new, and all who attended enjoyed the lectures very much. The members are now looking forward to a visit from Dr. Roest in February.

Herakles Lodge (Chicago) decided to meet during Christmas week instead of discontinuing as has been its custom, and the Christmas meeting was a very pleasant and successful one. About thirty members and friends were present. There was a cheerful fire in the fireplace, and the room was lighted only by that and many candles. The president, Mr. Sigurd Sjöberg, gave an informal talk about the Christmas

festival in different lands and the origin of Christmas customs, and Mrs. Ella Beckwith read aloud a beautiful story. The evening was concluded with folk dancing and refreshments.

Kansas City Lodge has moved to new quarters, in the Carlton Hotel, and anticipates renewed interest and activity as a result. Mrs. Betty Dolan gave an informal tea for members of the lodge in honor of Miss Eldred Taylor, who sailed for the Canal Zone on December 13, and Mrs. Lee Dorin Hankins, who sailed for France on December 16.

Los Angeles Lodge announces that it has moved to new lodge rooms, which are very nice, modern, artistic and ample for the lodge activities. The members are doing everything possible to make their new quarters fit the standard set in the Greater America Plan.

Minneapolis Lodge gave a New Year's Eve party, at which it entertained about seventy members and friends. The entertainment was presented under the auspices of the "Nirvana Nite Club," numerous bridge tables and chairs being placed in the lodge rooms to carry out the effect. A four-piece orchestra played for the dancing, and the Young Theosophists staged a mock wedding, which was very humorous and afforded the guests much amusement. A prominent astrologer gave horoscope card readings for the new year. The party was a success socially and financially.

New York Lodge is presenting Fritz Kunz in a series of lectures on "The Origins of Occultism in India," to be followed, beginning March 4, by a series on "The Origins of Occultism in Nature," by Dr. Alvin Kuhn. The lodge has a very full program each week, including public lectures, classes and seminars.

Oak Park Lodge has started a fund for a new lodge home. In October, Dr. and Mrs. L. Abt gave a musical, and Mr. and Mrs. G. V. Burns gave a party, and the proceeds of both affairs went to this fund for new lodge quarters. The lodge had as its guests most of the Headquarters staff and many of its own members and friends at a Christmas party on December 20. Miss Eva Minnich and Mrs. Blanche Krauss Reed, of Olcott, very capably presented a negro skit, which was thoroughly enjoyed by everyone. Many games were played and a grab bag provided much merriment, and one of the beautiful features of the evening was the singing of Christmas carols.

Oklahoma City Lodge plans to have a new lodge program during the coming year. Sunday afternoons are to be devoted to the large class formed while Mr. Rogers was there, and which has been splendidly carried on under the leadership of Captain Leo Partlow. After the class there will be open house and tea. A vegetarian dinner is served by the lodge every Friday evening. Committees of members take turns in preparing the dinners, and much good food is served. Occasionally there is impromptu music. The members enjoy the friendly contacts of these weekly meetings, and the proceeds find their way to the "Little House" fund.

Omaha Lodge reports that the class of over thirty-five members, which resulted from Mr. Rogers' series of lectures in Omaha, has continued

to meet regularly and the attendance has not only been maintained, but has increased. This is attributed to the splendid ability of Mr. John Eklund as class leader, as well as to a series of three lectures given during the last week of each month by Bishop Hampton. During the Christmas season, the two Boy Scout troops sponsored by the lodge were the guests of Mr. and Mrs. Eklund at the Theosophical Headquarters in Omaha. Over forty boys were present and enjoyed the Christmas tree, sang carols, ate ice cream and cake and were given bags of fruit and nuts.

Portland Lodge has a splendid H. P. B. Training Class, in which all of the members take part, led by Miss Violet MacLean. Open meetings are held every Sunday evening, as well as several study classes on various subjects during the week.

St. Louis Lodge organized an additional class in "Bible Interpretation" on January 22. These classes have been carried on most successfully since early in the fall season. Mr. Chas. E. Luntz, president of the lodge, gave a very interesting talk on the subject of "Patience Worth" at the January meeting of the Theo-Arts Study Club. The social for January took the form of a "kid party," with toys for all the guests. The members are looking forward to a visit from Colonel Wyld from February 26 to March 4.

St. Petersburg Lodge enjoyed a "Dutch Dinner" on New Year's Eve at the home of Dr. Clara A. Hooper. The members discussed ways and means of bringing more life and activity into the lodge work, and closer and better cooperation with Headquarters.

San Antonio Lodge held its annual meeting and election of officers on January 3. The report for 1933 indicated that in spite of the depression the lodge had prospered in many ways during the year. The members are looking forward to the new year with much hope and courage, and an unflinching determination to make Theosophy felt in San Antonio.

Springfield Lodge (Massachusetts) is planning to conduct a new forum, which is to meet once a month. Dr. Kenneth C. Hitchcock, president of Hartford Lodge, is to preside and to give a short talk at each meeting. Other local speakers scheduled to give talks in the near future are Mrs. Emma L. Bragg and Mr. Nathan P. Avery. The lodge had a short visit from Miss Anita Henkel early in December. There was an informal reception for her on December 2, and she gave a talk to the members and also a public lecture on December 3. The members all enjoyed Miss Henkel's visit and assured her of a warm welcome when next she visits Springfield.

Yggdrasil Lodge joined with Minneapolis Lodge in entertaining the St. Paul members at a Christmas party on December 23. Dr. E. C. Boxell gave a very fine talk appropriate to the season; Mrs. A. Ruder read "The Happy Prince;" and the Theosophical Quartet sang a group of old English carols. By the fireplace were hung three stockings, into which the guests placed an offering as their Christmas gifts to their respective lodges.

Section News and Notes

The Method of Election

About the end of February a printed ballot with full instructions will be mailed to each and every individual member who was in good standing on November 11, 1933, that being the date upon which the last Annual Report was mailed to Adyar. Voting can then immediately commence and will continue to April 20. Ballots received after that date will not be valid.

Voting will be by secret ballot and all votes will be counted on April 21, by a committee appointed by the National President, who will certify the result and send a record of the voting to Adyar, in duplicate by two separate mails to provide against possible loss and to insure that the American vote will be taken into account when the votes from all Sections are compiled at Adyar on June 20. The result of this compilation will be announced at Adyar on June 21. The voting is not by Sections but by individual members, although the General Secretary of each Section compiles the votes of his members, sending only the totals to Adyar.

Families who receive but one copy of THE AMERICAN THEOSOPHIST will receive as many copies of the voting blank as there are members of the Society in the family, but probably all will be addressed to "Mr. and Mrs." Will theosophical families please be sure not to destroy the extra blanks, although they may appear to have been mailed in error?

The candidates are:

Dr. George S. Arundale

Nominated by

C. W. Leadbeater

C. Jinarajadasa

Sidney A. Cook

and twenty-three others

Prof. Ernest Wood

Nominated by

D. K. Telang

Albert E. S. Smythe

and three others

The president is elected for a term of seven years.

Dr. Cousins' Lodge Program

Friends of Dr. James H. Cousins, who is now the principal of the Theosophical College, at Madanapalle, will be glad to know that he has published in pamphlet form his analysis of the needs for lodge work and a program for such activity under the title "The Theosophical Synthesis." There may be lodges or members who would like to have copies of this little pamphlet, which certainly contains valuable information. It was published about a year ago in *The Messenger*, but it is now made more conveniently available in pamphlet form.

Distinguished Australian Guest —The Truth About 2GB

We were happy to have as a Headquarters guest over the week-end of January 13, Mr. A. E. Bennett, the Managing Director of the theosophical broadcasting station, 2GB, in Sydney, Australia. Not only did we find Mr. Bennett a delightful guest, with his heart and his interest deep in the work of the Theosophical Society, but his visit afforded us a first-hand opportunity of learning about this broadcasting venture, at which so much criticism has been directed.

Started some six or seven years ago in a very small way, we learn that through the enterprise of its directors, working under the chairmanship of Dr. Arundale and the management of Mr. Bennett, 2GB has become the most powerful broadcasting station in Australasia and by far the most popular, competing successfully with other commercial stations and with those supported by the government. The station has taken over practically all of the publicity work of the Society and now maintains a theosophical publicity department, regularly giving theosophical programs and conducting the correspondence with those who have become interested through the broadcasting.

The station is run along strictly business lines. It could exist only if it successfully competed in acquiring revenue from advertising, for no station could be maintained on the income from theosophical programs alone. From an expenditure of \$200 a week it has developed to the point where \$3500 a week is now necessary for its maintenance. It has paid off every dollar of borrowed money, is not in debt to the Section and has ample reserves to insure its continued activity. Its charter provides that every share of its stock must be in the hands of members of the Theosophical Society; it is dedicated to the service of Theosophy and theosophical enterprise.

Our congratulations to Dr. Arundale, who has insisted throughout that the station should have a business management and that it shall remain in the hands of Theosophists, and to Mr. Bennett, for the success of his management.

Max Wardall Passes

Just as we go to press, word comes of the sudden and peaceful passing, due to heart failure, of a truly loved and honored brother, Max Wardall. A stalwart servant of the Great Ones, he left a deep impress on the Society during years of splendid success as a lecturer. True friend of Dr. Besant, he has been released soon to return to a new life of even more effective and dynamic living in Their name.

Colonel Wylde—A Welcome Visitor

Such enthusiastic reports are coming to us from the members and lodges which have already had the opportunity of hearing Colonel Wylde that we are sorry not all of our lodges have made engagements with him. However, those to whom he is coming have a very great deal to anticipate, for as one member writes, "Colonel Wylde fascinated his audience with his charm of personality, keen sense of humor and immense wealth of knowledge. He seems to be a rare combination of mystic and occultist, of philosopher and scientist. The keynote of Colonel Wylde's lectures is the realization of the power of God within and the necessity of expressing it in outer creative activity."

The member who writes to us adds that no lodge can afford to miss the opportunity of presenting so dynamic a lecturer as Colonel Wylde.

1934 Convention Dates

Subject to the approval of the Board of Directors, the convention of 1934 will be held from August 19 to 23 inclusive, with the reception on the preceding Saturday evening, the convention activities continuing through Sunday, Monday, Tuesday and Wednesday.

With the approval of the Board of Directors last summer, an extra day will be devoted to the convention this year. Probably the official call to order will be about noon on Monday. We are advised that no fewer than six very fine exact astrological aspects take place during this convention period, and this but adds to the assurance already everywhere felt that 1934 will produce another memorable convention. We are preparing for still greater attendance, and we expect in due course to be able to announce the presence of distinguished guests.

Convention will, of course, be preceded by some few weeks of summer school and institute, the exact period yet to be determined.

Mr. J. H. Talbot

Mr. J. H. Talbot, of Los Angeles, well known for his library work, has been seriously ill, and his friends will be glad to know that he is now on the road to recovery.

H. P. B. Portrait

In our December issue we recounted the acquisition of the splendid portrait by Gutzon Borglum. That picture now hangs in the Shrine Room at Olcott. We reproduce it, with its frame, inside our front cover.

The Cost of Unpaid Pledges

On an average, our Building Fund pledges have been outstanding five years. The present unpaid total pledges is somewhere around \$50,000. On this amount the Society has paid interest for five years on bonds that would have been redeemed had the pledges been paid. In five years this interest has amounted to \$15,000—that is the amount which the Society has paid in interest because of unpaid pledges. To bring it down to an individual basis, the member who has a \$100 pledge unpaid for five years has allowed the Society to pay \$30 in interest on the bond which that \$100 would have paid had the pledge been redeemed.

These figures are given as presenting a new thought to promote prompt payment of pledges when our members shall be so fortunate as to have funds available again.

New Lodge Officers

Besant Lodge, Houston.—Pres., Miss Christine M. Walter; Vice Pres., Mrs. Jessie H. Thompson; Sec'y, Miss Elsie M. Walter; Treas., Miss Belle Williamson; Librarian and Purchasing Book Agent, Miss Freda Dewson.

Crescent City Lodge—Pres., Miss Muriel Mitchell; Vice Pres., Mrs. W. H. Henderson; Sec'y, Mr. Joseph Mason; Treas., Mrs. Ona Norman; Directors: Mr. Claude Smith, Mr. Morales, Mr. C. Redwitz, Mrs. Claire Langermann and Mrs. J. Corry.

San Antonio Lodge—Pres., Mrs. Winnie F. Hardy; 1st Vice Pres., Mrs. Marie Connor; 2nd Vice Pres., Mr. T. D. Dawkins; Sec'y, Miss Helen Clemens; Treas., Mrs. Annie Campbell; Librarian and Publicity Agent, Mrs. Pansy E. Black; Purchasing Book Agent, Mr. N. L. Hardy; Trustees: Mrs. Hallie Day and Miss Mary Calloway.

Itineraries

LECTURERS

Mr. L. W. Rogers

January 28-February 8, Jacksonville, Fla.

February 11-22, Birmingham, Ala.

February 25-March 8, Atlanta, Ga.

Colonel L. F. Wylde

February 2-4, Cleveland, Ohio

February 5-19, Michigan

February 20-25, Chicago, Ill.

February 26-March 4, St. Louis, Mo.

FIELD WORKERS

Miss Anita Henkel

February 1-6, Norfolk, Va.

February 8-14, Augusta, Ga.

February 16-21, Jacksonville, Fla.

February 22-26, Gainesville, Fla.

Dr. Nina E. Pickett

February, St. Petersburg, Fla.

FIELD DIRECTOR

Dr. Pieter K. Roest

January 22-Feb. 9, New England Federation.

February 11-15, Albany, N. Y.

February 16-19, Syracuse, N. Y.

February 20-24, Rochester, N. Y.

February 25-28, Buffalo, N. Y.

Theosophy In Action

Felix Layton, chairman of the Young Theosophists, took the opportunity to introduce many theosophical ideas when he was asked to deliver a sermon on December 17 at the Episcopal Church in Flint, Michigan, as president of the young people's organization in the church.

He took for his subject "Beauty in Religion," stating that it is that aspect which appeals to and holds the interest of the devotees of religion. He spoke of the men who planned the church edifice, of those who designed the beautiful stained glass windows and of those who created the poetic beauty of its literature and the magnificent music. He spoke also of the priests, who made of the ritual a thing of beauty, and of the laymen, whose worship lifts them out of ugliness into a realm of beauty, and he closed by asking the congregation to join him in visualizing a beautiful episode from the Bible.

The sermon was so successful that Mr. Layton is next to talk to the young people of the church on the subject, "What Is Theosophy?"

Mrs. Edith Lee Ruggles, of Sacramento, California, accepted an invitation from the Women's Committee of the N. R. A. recently to broadcast over a national network on the subject, "The N. R. A. from the Woman's Viewpoint." Mrs. Ruggles was introduced as past chairman of the Federation of Women's Clubs, and as president of the Theosophical Society in Sacramento. She gave a splendid talk along theosophical lines, thus helping in the great work of spreading our views.

Visitors At Olcott

Mrs. L. Hrale, Deerfield, Ill.; Mrs. J. E. McConnell, St. Louis, Mo.; Jacqueline McConnell, St. Louis, Mo.; D. V. Strander, Chicago; Elsie B. Sherwood, Dedham, Mass.; Elizabeth Hancock, Chicago; Mrs. L. K. Purdom, Balboa, Canal Zone; Margaret Purdom, Balboa, Canal Zone; Ruth Marquardt, Chicago; Margaret C. Clark, Wheaton, Ill.; Gilbert H. Marquardt, Chicago; Edith Webster, Chicago; George Jansberg, St. Louis; Lew Gallagher, Chicago; Lancaster D. Burling, Boulder, Colo.; Mrs. Lula C. Samuel, Hinsdale, Ill.; Grace R. Gregory, Wheaton, Ill.; Albert E. Gregory, Wheaton, Ill.

New Members from December 21 to January 20

Applications for membership during the above period were received from the following cities: Jacksonville, Fla.; St. Louis, Mo.; Philadelphia, Pa.; Sausalito, Calif.; Columbus, Ohio; Butler, Okla.; Hollywood, Calif.; Los Angeles, Calif.; Pittsburgh, Pa.; Des Moines, Iowa; Tampa, Fla.; Houston, Texas; New York City, N. Y.; Astoria, L. I., N. Y.; Port Angeles, Wash.; Wallace, Idaho; Huntington, West Va.; Tulsa, Okla.; Atlanta, Ga.; Detroit, Mich.; Henderson, Ky.; Brooklyn, N. Y.; Newark, N. J.; Washington, D. C.; Glendale, Calif.

American Theosophical Fund

Previous receipts.....	\$349.30
To January 15.....	36.35
	<hr/> \$385.65

Building Fund

Mrs. Jennie T. Wood, Mr. Otis S. Vaniman, Mrs. Florence Kramer, Mrs. Rosa L. Sutfin, Mr. Louis P. Tolby, Miss Anna E. Kerr, Miss Lucile Tenny, Mrs. C. Sarris, Mrs. Margaret Gross, Mrs. Florence B. Correll, Maryland Lodge, Montclair Lodge, Mr. M. B. Holmes, Dr. Nina E. Pickett — Total \$140.50.

Greater America Plan

Previous receipts.....	\$1,628.03
To January 15.....	269.50
	<hr/> \$1,897.53

Higher Memberships

Previous receipts.....	\$1,646.00
To January 15.....	189.63
	<hr/> \$1,835.63

Christmas Fund

Previous receipts.....	\$17.00
To January 15.....	148.10
	<hr/> \$165.10

Helping Hand Fund

Total.....	\$2.25
------------	--------

Prison Literature Fund

Total.....	\$1.00
------------	--------

Deaths

Mr. August Westby, San Francisco Lodge, December 7, 1933.
Miss Harriet L. Brewer, Genesee Lodge, January 6, 1934.
Mr. Max Wardall, National Member, January 25, 1934.

Marriages

Miss Stella E. Paisley, National Member, and Mr. Vernon E. Briard, December 3, 1933.
Mrs. Anne Brainard Dexter, Akbar Lodge, and Mr. Arthur Nelson, November 30, 1933.
Mr. Ernest R. Brockway, Colorado Lodge, and Miss Bertha A. Lippard, recently.

Mr. Burling Visits Headquarters

We were happy to have as our guest recently, Mr. Lancaster D. Burling, of Boulder, Colorado, president of the Colorado Federation, who spent a few hours with us at Headquarters.

Press Business Developing

The signs of business stimulation that have been appearing in commercial circles are now becoming evident in the growth of the business of the Theosophical Press. For the first time in several years, the sales of recent months are exceeding the total of the corresponding months a year ago.

(Concluded on Page 48)



RAY W. HARDEN
EDITOR
Chief Knight for America
Order of the Round Table
Address: P. O. Box 690 San Jose, California

A League of Young People
Banded Together for Service
Motto: "Live pure; speak true; right wrong;
follow the King."

Pages: 7 to 11 years Squires: 18 to 20
Companions: 12 to 17 Knights: Over 21

Official organ: MODERN KNIGHTHOOD

A Newspaper by Young Citizens of America
Subscription Price.....\$1.00 per year

At least two centers of Round Table activity have sprung up voluntarily, founded by groups of young people who organized themselves after simply reading copies of MODERN KNIGHTHOOD. One, a boy's Table at Wilmington, Delaware, elected officers and formed committees for various departments of its work, while waiting for supplies, application blanks and Table report papers to be sent them from R. T. headquarters.

Anyone who has subscribed for MODERN KNIGHTHOOD and is not receiving it, is asked to write R. T. headquarters, stating the date and the amount sent. Also write name and address very plainly, in hand-printed letters.

Tables are being revived in several cities. In other places small groups are gathering and are now potential Tables. The Chief Knight has been requested to visit some of these and establish active Tables. If a few more lodges feel like co-operating by accepting engagements for lecture dates, it will be possible for the Chief Knight to make an organization tour, and begin the real task of making our Round Table Order one of the outstanding youth organizations in America.

Even where only a few lodge members have children — or in fact, where there are *no children at all* — the lecture engagement will prove of mutual benefit. Although no attempt is made to establish a Table, the lodge members and the public of their town will enjoy hearing of the unique work of this Order and seeing the many interesting photographic pictures which the Chief Knight will show on the screen. No financial guarantee or obligation is asked of any lodge. The Chief Knight's lecture is entitled: "Can Youth Rebuild the World?"

Round Table headquarters appreciates the words of good cheer and the support given by friends from various cities and towns during the Christmas and New Year season. This encouragement and practical cooperation, including subscriptions to the Round Table paper, MODERN KNIGHTHOOD, are being put into good service with economical and effective management.

Section News and Notes

(Continued From Page 47)

A Delightful Gift to Olcott

Miss Mary K. Neff recently sent to us from Adyar a precious bit of tapestry woven by the skillful fingers of Annie Besant when she was a little girl. This piece of tapestry is a portion of a long strip, several of which she made and joined together to cover an armchair for her mother. One complete strip is at Adyar.

The American Section and Olcott in particular are indebted to Miss Neff for her thoughtfulness in sending it.

Helping Hand Fund

In days gone by, the Society apparently used to have fairly frequent contributions to a small fund out of which help could be given to old theosophical workers and members temporarily in distress. More than ever do the calls come in to us — seldom is there a contribution to the fund.

The times are difficult for those who would be so glad to contribute, as well as for those who would be the beneficiaries. But let us remember that through this fund members wishing to dispense aid to worthy people may find assurance that their desire to help will be turned effectively into approved channels.

THE THEOSOPHIST

Official International Organ of the T. S.

Should Be in Every Public Library and in Every Theosophical Home and Lodge in the United States.

\$4.50 per year

Subscriptions through the Theosophical Press
OLCOTT, WHEATON, ILLINOIS

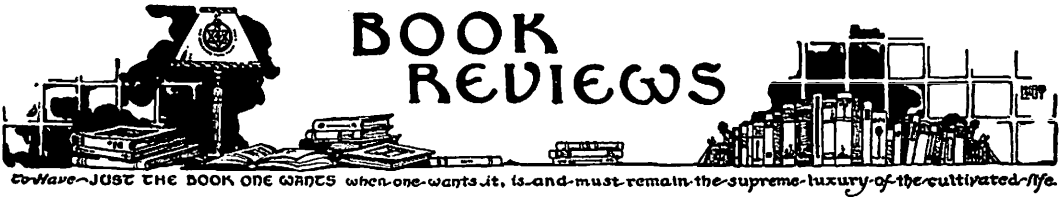
WANTED

A few second-hand copies of *Science of the Emotions* by Bhagavan Das.

Please write The Theosophical Press, Wheaton, Illinois, stating price.

THE AMERICAN THEOSOPHIST

BOOK REVIEWS



Count Cagliostro. An Authentic Story of a Mysterious Life. By Constantin Photiades. Rider & Co., London, England. Price, cloth \$5.00.

"Who is Sylvia? What is she?" Only in this instance the song should run: "Who was Cagliostro? What was he?"; and who is M. Photiades, his biographer? Not in the 288 pages of this book are these questions answered.

Manly Hall (in his encyclopedic work on Symbolic Philosophy) describes Cagliostro as "the most calumniated man in modern history," an alchemist, the creator of the Egyptian Rite of Freemasonry, altogether a most remarkable person. William Balthe (*Twelve Against the Gods*) calls him "half a hooligan, half a lout," who owes his reputation even as a charlatan and trickster to the determination and ambition of his wife, Seraphina. The *Encyclopedia Britannica*, in a brief paragraph, identifies him as "the Italian alchemist and imposter," Guiseppe Balsamo. Madame Blavatsky (*The Secret Doctrine*) cites him with Mesmer and Comte de St. Germain as a misjudged pioneer.

The following excerpt from the translator's preface indicates the noncommittal attitude assumed by M. Photiades in his "authentic version of a mysterious life:" "It is, indeed, frequently dismissed as the life of a charlatan, but those who believe that that description all too often conceals only ignorance and prejudice would wish to probe beneath the scornful epithet and get at the facts. On the contrary, there are others who readily assume that anyone who has dabbled in the occult, who has suffered persecution and inspired the blind devotion and loyalty of innumerable followers must be invested with the majesty, the sacredness and the inscrutability of a semi-divine personage." M. Photiades, says the translator, has presented the material "upon which alone a sound judgment can be formed," material gathered from extensive researches into all available sources of information concerning Count Cagliostro, but leaves his readers to draw their own conclusions.

Cagliostro is first pictured in the various incidents and periods of his career as the genuine

alchemist and healer, the benefactor of all and sundry, winning the love and reverence of many followers wherever he sojourns; then he is sketched as the exceedingly unpleasant charlatan, Guiseppe Balsamo, hated and hounded over Europe by the victims of his fraud. Although the subject-matter of the book is in itself tremendously interesting, and in spite of the author's attempt to recount in sprightly fashion the ins and outs of Cagliostro's adventures, the book is slow and difficult to read, the style is heavy and involved, the arrangement of the episodes and contrasting versions repetitious and confusing. There is no bibliography of the sources on which the book is based; no reference to the author's authorities.

In fact the reviewer feels on closing the book that with all his research M. Photiades has failed to provide material upon which any decision about Cagliostro can be based and leaves his readers as much at sea as ever, still questioning, "Who was Cagliostro? What was he?" — D. M. W. B.

The Psalms of Krishna, by Richard Carlyle. Phoenix Press, Los Angeles, California. Price, cloth \$2.50.

An interpretation of *The Bhagavad-Gita* in blank verse. The colloquy which takes place between Krishna and Arjuna is written with such lucidity that it must command the attention of the ordinary reader, as well as that of the advanced student. Everyone who is discouraged or despondent in the present economic crisis will find renewed hope and vigor by the perusal of this book, for it opens up wide horizons in the understanding of the needs-be of difficult problems often accompanied with acute anguish, in the volitional trend of events in this changing world. A book to read over and over again, and each time new zeal towards all that makes for freedom and the conquest of the lower self will be inspired.

— MAUDE LAMBART-TAYLOR.



The Original Programme of The Theosophical Society

By H. P. BLAVATSKY

With an Introduction by C. Jinarajadasa

A fundamental pronouncement regarding the aim of the Theosophical Society which will always remain as a kind of Magna Carta for Theosophists. This little book states very clearly just what the aim of the Theosophical Society was when it was founded. A book so valuable just at this time, for it gives one a clear understanding of the *Original Programme*, then certainly there can be no doubt as to how the work should be carried on at present. Neatly bound in medium blue cloth, gold lettering.

Price \$1.00

Special Price on Pamphlets

Booklets provide valuable, interesting information at very little expense. After they are read, they may be passed along to a friend — thus greater good is accomplished. This selected group is priced very low.

	Regular Price
America, Her Power and Purpose, George S. Arundale.....	25 cents
Ancient Ideals in Modern Masonry, C. W. Leadbeater.....	10 cents
Basis of the Theosophical Society, Annie Besant.....	10 cents
Expanded Theosophical Knowledge, A. P. Sinnett.....	25 cents
The Fourth Dimension, C. W. Leadbeater.....	10 cents
Mind Radio, Max Wardall.....	25 cents
Occult View of the War, C. W. Leadbeater.....	10 cents
Other Side of Death, Clara M. Codd.....	5 cents
Our Relation to Children, C. W. Leadbeater.....	20 cents
The Religion of J. Krishnamurti, J. T. Davies.....	10 cents
The Secret of Sin and Suffering, Clara M. Codd.....	10 cents
Stanzas of Dzyan, H. P. Blavatsky.....	25 cents
Sweets for Health, M. Claunch.....	15 cents
The Theosophical Society — First Fifty Years.....	25 cents
Theosophy and Theosophists, C. Jinarajadasa.....	15 cents
Thought the Creator, Clara M. Codd.....	5 cents
To Those Who Rejoice, Fritz Kunz.....	5 cents
The United States of Europe, Annie Besant.....	15 cents
An Offering to The Voice of the Silence, V. R. Stone.....	25 cents
On Orientation, C. W. Leadbeater.....	10 cents

Twenty Pamphlets for \$1.25

(Regular Price \$3.00)

This Offer Expires February 24, 1934

THE THEOSOPHICAL PRESS, WHEATON, ILL.